

unfoldingWord® Translation Notes

v92

1 Thessalonians

unfoldingWord® Translation Notes

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trumpet, trumpeter 351
vain, vanity 352
watch, guard, take heed, beware 352
womb 353
wrong, wronged, wrongdoer, mistreat, hurt, hurtful 353

unfoldingWord® Translation Notes

1 Thessalonians

1 Thessalonians Introduction

Introduction to 1 Thessalonians

Part 1: General Introduction

Outline of 1 Thessalonians

1. Opening and blessing (1:1)
2. Giving thanks for the Thessalonians (1:2–10)
    - A prayer of thanks (1:2–5)
    - The Thessalonians as examples (1:6–10)
3. The visit with the Thessalonians (2:1–16)
    - How Paul and his fellow workers behaved (2:1–12)
    - How the Thessalonians responded (2:13–16)
4. Separation from the Thessalonians (2:17–20)
5. Timothy's visit and good news (3:1–10)
6. A benediction (3:11–13)
7. Teaching on sexual morality (4:1–8)
8. Teaching on Christian love (4:9–12)
9. Teaching on the day of the Lord (4:13–5:11)
    - Dead believers and the day of the Lord (4:13–18)
    - The timing of the day of the Lord (5:1–11)
10. Final Commands (5:11–22)
11. Closing (5:23–28)

Who wrote the book of 1 Thessalonians?

The author identifies himself as Paul the apostle, and he writes that Silvanus and Timothy agree with what he says. In fact, throughout this letter, Paul commonly uses the plural pronouns "we" and "us" to refer to himself, Silvanus, and Timothy. Paul was originally from the city of Tarsus but lived in Jerusalem. He had been known as Saul in his early life. Before becoming a Christian, Paul was a Pharisee, and he persecuted Christians. After he

became a Christian, he traveled several times throughout the Roman Empire, telling people about Jesus. Paul first visited the Thessalonians during his second time traveling around the Roman Empire (see Acts 17:1–10). When people started persecuting the Christians in Thessalonica, Paul went to a city named Berea. Then he traveled to Athens and then to Corinth, where Timothy met him after visiting the Thessalonians (see Acts 17:10–18:5). When Timothy told Paul how the Thessalonians were doing, Paul wrote this letter to them in response.

What is the book of 1 Thessalonians about?

Paul wrote 1 Thessalonians to make his relationship with the Thessalonians stronger and to teach them more about the gospel. He needed to do both of these things because, after he preached the gospel to the Thessalonians, persecution forced him to leave after only a few weeks.

First, Paul wants the Thessalonians to know how much he was concerned about them and how joyful and thankful he was when he learned from Timothy that they were doing well. To accomplish this goal, he reminds the Thessalonians of how he and his fellow workers acted, he reminds the Thessalonians of how they responded, and he tells them how happy he is about the good news that Timothy brought. He tells them all these things to make his relationship with them stronger.

After accomplishing this goal, he moves on to his second goal, which is to teach them more things about the gospel. It is possible that he was not able to teach some of these topics before he had to leave them. The primary topic he addresses is related to the day of Lord, the time in the future when Jesus will come back to this world. He also teaches them about sexual morality, loving fellow believers, the Holy Spirit, prophecies, and several other topics.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, “First Thessalonians” or “1 Thessalonians.” Or they may choose a different title, such as “Paul’s First Letter to the Church in Thessalonica” or “A First Letter to the Christians in Thessalonica.” (See: How to Translate Names)

Part 2: Important Religious and Cultural Concepts

What was the city of Thessalonica like?

The city of Thessalonica was an important city in the province of Macedonia, which is in the northern part of what we now call Greece. Thessalonica was important because it had a harbor and major roads going through the city and because it was the capital of the province. Because it was an important city, there were people from many cultures and religions there, including Jews. Most people in the city worshiped many gods, including the emperors of Rome.

The “day of the Lord” and the “coming of the Lord”

The phrase “the day of the Lord” refers to the specific time in the future when Jesus will return to this world. Paul calls this event “the coming of the Lord.” Christians believe that, when Jesus comes back, God will resurrect all people, and Jesus will judge everyone, punish unbelievers, and reward believers. In this letter, Paul teaches the Thessalonians about what will happen to believers who have died before this “day” (see 4:13–18). He also teaches the Thessalonians about how to expect and prepare for this “day” (see 5:1–11).

Why were the Thessalonians concerned about believers who had died?

It is possible that Paul had to leave the Thessalonians before he finished teaching about what will happen when Jesus comes back. It is also possible that the Thessalonians thought that Jesus would come back before any believers died. We cannot be sure about the reason why they were concerned, but it is clear that they were afraid that believers who had died would not experience all the amazing and good things that will happen when Jesus comes back. Paul reassures them that believers who have died will live again and meet Jesus before anyone who is still alive meets him. Because of that, the Thessalonians do not need to be concerned about believers who have died.

Part 3: Important Translation Issues

What did Paul mean by the expressions like “in Christ,” “in the Lord,” etc.?

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

What did Paul mean by the word “brothers”?

Paul often uses the term “brothers” to mean people who share the same faith. Although this term is masculine, Paul uses the word in a generic sense that includes both men and women. If you decide to retain this figurative usage in your translation, you could state “brothers and sisters” to indicate that the word has this generic sense. (See: When Masculine Words Include Women)

“We” and “you”

In this letter, unless a note specifies otherwise, the words “we,” “us,” and “our” always refer to Paul and his fellow workers, particularly Silvanus and Timothy, and do not include the Thessalonians. Also, in this letter, the words “you” and “your” are always plural. (See: Exclusive and Inclusive ‘We’; and Forms of ‘You’ — Singular)

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

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

- “Grace to you and peace” (1:1). Some ancient manuscripts have this: “Grace to you and peace from God our Father and the Lord Jesus Christ.”
- “little children” (2:7). Some ancient manuscripts have this: “gentle.”
- “boasting” (2:19). Some ancient manuscripts have this: “great joy.”

- “a servant of God” (3:2). Some ancient manuscripts have this: “a fellow worker of God.” Other ancient manuscripts have this: “fellow worker.” Other ancient manuscripts have this: “a servant of God and our fellow worker.”
- “God … God” (3:9). Some ancient manuscripts have this: “Lord … Lord.”
- “the one giving” (4:8). Some ancient manuscripts have this: “the one having given.”
- “to you” (4:8). Some ancient manuscripts have this: “to us.”
- “you have” (4:9). Some ancient manuscripts have this: “we have.”
- “thieves” as the object of a verb (5:4). Some ancient manuscripts have this: “thief” as the subject of a verb.
- “Test all things” (5:21). Some ancient manuscripts have this: “But test all things.”
- “all the brothers” (5:27). Some ancient manuscripts have this: “all the holy brothers.”
- “with you” (5:28). Some ancient manuscripts have this: “with you. Amen.”

1 Thessalonians 1

1 Thessalonians 1 Introduction

1 Thessalonians 1 Chapter Introduction

Structure and Formatting

1. Opening and blessing (1:1)
2. Giving thanks for the Thessalonians (1:2–10)
    - A prayer of thanks (1:2–5)
    - The Thessalonians as examples (1:6–10)

Verse 1 formally introduces this letter. Letters in the ancient Near East commonly had introductions of this type in which the senders identified themselves and the recipient and then gave a greeting.

Religious and Cultural Concepts in This Chapter

Trinity

God the Father, God the Son, and God the Holy Spirit are mentioned numerous times in this chapter. Paul can speak of each of them individually, but he describes them working together as God. Make sure that your translation distinguishes between Father, Son, and Holy Spirit but still identifies them as God.

Imitators and examples

In 1:8, Paul describes how the Thessalonians became "imitators" of the apostles and of Jesus. They became "imitators" when they suffered but still experienced joy from the Holy Spirit. Paul then describes how this behavior made them "examples" for other believers to imitate (see 1:7–8). Make sure that your translation indicates that the Thessalonians are imitating the apostles and Christ, which means that other people should imitate them.

The second coming

In 1:10, Paul refers to the "second coming," a specific day in the future in which Jesus will come back to earth, all dead people will come back to life, the world will be renewed, and God will judge people, punishing those who have sinned but rewarding those who believe in Jesus and obey him. Paul's focus in this verse is especially on God's judgment. Consider whether your readers will infer this information from what Paul says in 1:10 or whether you should include some of this implied information.

1 Thessalonians 1:1

ULT	UST
Paul and Silvanus and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace to you and peace.	*I, Paul, write this letter to you, and Silas and Timothy are with me. I send this letter to you, the group of believers in the city of Thessalonica. God the Father has united you to himself and to the Lord Jesus the Messiah. May God continue to be kind to you and make you peaceful.*

ULT **Paul and Silvanus and Timothy, to the church**
UST I, Paul, {write this letter to you,} and Silas and Timothy {are with me}. {I send this letter} to {you,} the group of believers

Your language may have a particular way of introducing the author of a letter and its intended audience. For example, you may want to indicate that this is a letter. Alternate translation: [I, Paul, along with Silvanus and Timothy, wrote this letter to you, the church]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Paul and Silvanus and Timothy, to the church**
UST I, Paul, {write this letter to you,} and Silas and Timothy {are with me}. {I send this letter} to {you,} the group of believers

Paul is the author of this letter. **Silvanus and Timothy** are with him as he writes and are in agreement with what he writes. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [I, Paul, together with Silvanus and Timothy, write to the church]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Silvanus**
UST Silas

The name **Silvanus** is a longer form of the name **Silas**, the form of the name used for this same man in the book of Acts. You could choose to use the shorter form here as well, or you could choose to use the longer form here and include a footnote explaining that they are forms of the same name.
Support Reference: How to Translate Names

ULT **in God the Father and the Lord Jesus Christ**
UST God the Father has united you to himself and to the Lord Jesus the Messiah

Here Paul uses the spatial metaphor **in God the Father and the Lord Jesus Christ** to describe the union of believers with **God** and **Christ**. In this case, being **in God** and **Christ**, or united to God and Christ, identifies the Thessalonians as Christians. If it would be helpful in your language, you could use a phrase that indicates that the Thessalonians have a very close relationship with **God** and **Christ**. Alternate translation: [that is united to God the Father and the Lord Jesus Christ] or [in union with God the Father and the Lord Jesus Christ]
Support Reference: Metaphor

ULT **God the Father and the Lord Jesus Christ**
UST God the Father … to himself and to the Lord Jesus the Messiah

When **God** is called **Father**, it highlights his relationship to **Jesus** the "Son" (see 1:10). Here, the Old Testament title for **God**, **Lord**, is applied to **Jesus**, equating him with **God**. Be sure to retain these titles in your translation.
Support Reference: Translating Son and Father

ULT **Grace to you and peace**
UST May God continue to be kind to you and {make you} peaceful

After stating his name and the people to whom he is writing, Paul adds a blessing. Use a form that people would recognize as a blessing in your language. Alternate translation: [May you experience kindness and peace within you] or [I pray that you will have grace and peace]
Support Reference: Blessings

ULT **Grace to you and peace**
UST May God continue to be kind to you and {make you} peaceful

If your language does not use abstract nouns for the ideas of **Grace** and **peace**, you could express the same ideas in another way. Alternate translation: [I pray that God will be favorable to you and give you a peaceful spirit]
Support Reference: Abstract Nouns

ULT **to you**
UST to you

Throughout this letter the word **you** is plural and refers to the Thessalonian believers, unless otherwise noted.
Support Reference: Forms of 'You' — Singular

ULT **Grace to you and peace**
UST May God continue to be kind to you and {make you} peaceful

Many ancient manuscripts read **Grace to you and peace**. The ULT follows that reading. Other ancient manuscripts read "Grace to you and peace from God our Father and the Lord Jesus Christ." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.
Support Reference: Textual Variants

TRANSLATION WORDS

ULT	UST
Paul	Paul
Silvanus	Silas
Timothy	Timothy
church	I send this letter to {you,} the group of believers
Thessalonians	Thessalonica
God the Father	God the Father
Lord	Lord
Jesus	Jesus
Christ	Messiah
Grace	May God continue to be kind
peace	peaceful

1 Thessalonians 1:2

ULT	UST
We give thanks to God always for all of you, making mention of you in our prayers continually,	*We pray for you persistently. When we do, we consistently thank God for all of you.*

ULT **We give thanks to God always for all of you, making mention {of you} in our prayers continually**

UST We pray for you persistently. {When we do,} we consistently thank God for all of you

Here Paul first states what he, Silvanus, and Timothy do more specifically (they **give thanks to God**) and then describes it more generally (they are **making mention** of the Thessalonians). If it would be clearer in your language, you could reverse the order of the clauses. Alternate translation: [We continually make mention of you in our prayers, always giving thanks to God for all of you]

Support Reference: Information Structure

ULT **always … continually**

UST persistently … consistently

Paul says **always** and **continually** here as generalizations for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [very regularly … extremely often]

Support Reference: Hyperbole

ULT **making mention {of you} in our prayers continually**

UST We pray for you persistently

Here, the word **continually** could modify: (1) **making mention {of you}**. Alternate translation: [making mention of you continually in our prayers]; or (2) "remembering" in the following verse (1:3). If you use the following alternate translation, you will need to omit the comma at the end of this verse. Alternate translation: [making mention of you in our prayers, continually]

Support Reference: Information Structure

TRANSLATION WORDS

ULT	UST
God	God
prayers	pray

1 Thessalonians 1:3

ULT	UST
remembering your work of faith and labor of love and endurance of hope of our Lord Jesus Christ before our God and Father;	*We thank our God and Father for what you do because you trust in him. We thank him for the way that you help people because you love them. We thank him for the way that you patiently endure because you confidently expect our Lord Jesus the Messiah to come again.*

ULT **remembering your work of faith and labor of love and endurance of hope of our Lord Jesus Christ before our God and Father**
UST We thank our God and Father for what you do because you trust {in him}. {We thank him} for the way that you help people because you love {them}. {We thank him} for the way that you patiently endure because you confidently expect our Lord Jesus the Messiah to come again

Here, when Paul says that he and those with him are **remembering** things **before our God and Father**, he means that they are thanking God about specific things. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [gratefully mentioning to our God and Father your work of faith and labor of love and endurance of hope of our Lord Jesus Christ]
Support Reference: Assumed Knowledge and Implicit Information

ULT **your work of faith and labor of love and endurance of hope of our Lord Jesus Christ**
UST for what you do because you trust {in him}. {We thank him} for the way that you help people because you love {them}. {We thank him} for the way that you patiently endure because you confidently expect our Lord Jesus the Messiah to come again

If your language does not use abstract nouns for the ideas of **faith**, **love**, **endurance**, and **hope**, you could express the same ideas in another way. Alternate translation: [how you work because you believe, and how you labor because you love, and how you endure because you hope in our Lord Jesus Christ]
Support Reference: Abstract Nouns

ULT **your work of faith**
UST for what you do because you trust in him

Here, Paul could be using the possessive form to describe **work** that is: (1) a result of **faith**. Alternate translation: [your work produced by faith]; or (2) a proof of **faith**. Alternate translation: [your work that proves that you have faith]
Support Reference: Possession

ULT **labor of love**
UST We thank him for the way that you help people because you love them

Here, Paul could be using the possessive form to describe **labor** that is: (1) a result of **love** for other believers. Alternate translation: [labor produced by love for others]; or (2) a result of **love** for God. Alternate translation: [labor produced by love for God]; or (3) a proof of **love**. Alternate translation: [labor that proves that you have love]
Support Reference: Possession

ULT **endurance of hope**
UST We thank him for the way that you patiently endure because you confidently expect

Here, Paul could be using the possessive form to describe **endurance** that is: (1) a result of **hope**. Alternate translation: [endurance produced by hope]; or (2) a characteristic of **hope**. Alternate translation: [enduring hope]
Support Reference: Possession

ULT **of hope of our Lord Jesus Christ**
UST because you confidently expect our Lord Jesus the Messiah to come again

Here, Paul is using the possessive form to describe a **hope** that is based in **our Lord Jesus Christ**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [of hope in our Lord Jesus Christ]
Support Reference: Possession

ULT **our God and Father**
UST our God and Father

Here, **our God and Father** refers to the one divine person who is both God and Father. The word **God** and the word **Father** refer to the same person. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [God our Father] or [our Father God]
Support Reference: Hendiadys

ULT **our**
UST our

In both places, the word **our** includes Paul, Silvanus, Timothy, the Thessalonians, and all believers. Your language may require you to mark this form.
Support Reference: Exclusive and Inclusive 'We'

TRANSLATION WORDS

ULT	UST
work	for what you do
faith	because you trust in him
labor	We thank him for the way that you help people
love	love
hope	because you confidently expect
Lord	Lord
Jesus	Jesus
Christ	Messiah
Father	Father

1 Thessalonians 1:4

ULT	UST
knowing, brothers loved by God, your election,	*We thank God because we know that he chose you, fellow believers whom God loves.*

ULT **knowing**
UST We thank God because we know that

Here, the word **knowing** introduces a reason why Paul and those with him give thanks to God (see 1:2). If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [which we do because we know] or [since we know]
Support Reference: Connect — Reason-and-Result Relationship

ULT **brothers**
UST fellow believers

Here and throughout the letter, Paul uses the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [believing friends]
Support Reference: Metaphor

ULT **brothers**
UST fellow believers

Throughout the letter, although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say “brothers and sisters” to indicate this.
Support Reference: When Masculine Words Include Women

ULT **loved by God**
UST whom God loves

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom God is loving]
Support Reference: Active or Passive

ULT **your election**
UST he chose you

If your language does not use an abstract noun for the idea of **election**, you could express the same idea in another way. Alternate translation: [that you have been chosen] or [that God has selected you]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
knowing	know
loved	loves
God	God
election	he chose

1 Thessalonians 1:5

ULT	UST
because our gospel did not come to you in word only, but also in power and in the Holy Spirit and in much assurance—just as you know what kind of men we were among you for your sake.	*We know that God chose you, because when we told you the good news, we did not just say words. Rather, the Holy Spirit also powerfully worked through us, and we were sure that the good news was true. In the same way, you remember how we acted to help you when we were with you.*

ULT **because**
UST We know that God chose you, because

Here, **because** introduces a reason why Paul and those with him are sure about the Thessalonians' "election" (see 1:4). If it would be helpful in your language, you could use a word or phrase that introduces a reason for a previous statement. Alternate translation: [which we are sure about because]
Support Reference: Connect — Reason-and-Result Relationship

ULT **our gospel did not come to you**
UST when we told you the good news … not

Here, Paul speaks of **our gospel** as if it were a person who could **come to you**. He means that the Thessalonians heard the gospel from Paul and his fellow workers. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you did not receive our gospel]
Support Reference: Personification

ULT **in word**
UST we did … say words

Paul is using the term **word** to refer to speaking words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in speech] or [in spoken words]
Support Reference: Metonymy

ULT **in power and in the Holy Spirit and in much assurance**
UST the Holy Spirit … powerfully worked {through us}, and we were sure that the good news was true

If your language does not use abstract nouns for the ideas of **power** and **assurance**, you could express the same ideas in another way. Alternate translation: [in us acting powerfully and in the Holy Spirit working and in us being fully assured]
Support Reference: Abstract Nouns

> ULT **in power and in the Holy Spirit and in much assurance**
> UST the Holy Spirit … powerfully worked {through us}, and we were sure that the good news was true

Here Paul could mean that: (1) Paul and those with him preached the gospel with **power** and with the help of **the Holy Spirit** and with **much assurance** that what they preached was true. Alternate translation: [we preached with power and with the Holy Spirit and with much assurance that it is true]; or (2) the Thessalonians experienced **power** and **the Holy Spirit** and **much assurance** when they heard the gospel. Alternate translation: [you experienced its power and the presence of the Holy Spirit and much assurance that it is true]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **just as you know what kind of men**
> UST In the same way, you remember how

Here, the phrase **just as you know** could introduce: (1) a basis for Paul's claim about how the Thessalonians experienced the gospel. Alternate translation: [and you know that is true because you remember what kind of men]; or (2) a comparison between what Paul has said about how the Thessalonians experienced the gospel and what the Thessalonians know about Paul and his fellow workers. Alternate translation: [and that fits with what you know about what kind of men]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
gospel	good news
Holy Spirit	Holy Spirit
know	you remember

1 Thessalonians 1:6

ULT	UST
And you yourselves became imitators of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,	*As for you, you acted as we do and as the Lord Jesus did. Specifically, when you believed the good news, you suffered greatly, but the Holy Spirit caused you to rejoice.*

ULT **you yourselves became**
UST you acted

For emphasis, Paul is stating the pronoun **you**, which is already implied in the verb **became**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **yourselves**. Alternate translation: [it is you who became]
Support Reference: Pronouns — When to Use Them

ULT **having received**
UST Specifically, when you believed

Here, the phrase **having received** could introduce: (1) the way in which the Thessalonians **became imitators**. Alternate translation: [that is, you received]; or (2) when the Thessalonians **became imitators**. Alternate translation: [which you did when you received]
Support Reference: Connect — Simultaneous Time Relationship

ULT **the word**
UST the good news

Here, **the word** represents a message that is made up of words, specifically the gospel. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [the gospel message] or [the words of the gospel]
Support Reference: Metonymy

ULT **in much affliction**
UST you suffered greatly

If your language does not use an abstract noun for the idea of **affliction**, you could express the idea in another way. Alternate translation: [while being afflicted] or [while people made you suffer]
Support Reference: Abstract Nouns

ULT **with joy of the Holy Spirit**
UST but the Holy Spirit caused you to rejoice

If your language does not use an abstract noun for the idea of **joy**, you could express the idea in another way. Alternate translation: [rejoicing because of the Holy Spirit]
Support Reference: Abstract Nouns

ULT **with joy of the Holy Spirit**
UST but the Holy Spirit caused you to rejoice

Here, Paul is using the possessive form to describe **joy** that is given by **the Holy Spirit**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [with joy from the Holy Spirit] or [with joy given by the Holy Spirit]
Support Reference: Possession

TRANSLATION WORDS

ULT	UST
Lord	Lord
received	Specifically, when you believed
affliction	you suffered greatly
joy	rejoice
Holy Spirit	Holy Spirit

1 Thessalonians 1:7

ULT	UST
so that you became examples to all the ones believing in Macedonia and in Achaia.	*Because you acted in those ways, all the believers in the provinces of Macedonia and Achaia want to act as you do.*

ULT **so that**
UST Because you acted in those ways

Here, the phrase **so that** introduces a result from how the Thessalonians became imitators of Paul, his fellow workers, and the Lord (see 1:6). If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [and as a result] or [and so]
Support Reference: Connect — Reason-and-Result Relationship

ULT **you became examples to all the ones believing in Macedonia and in Achaia**
UST all the believers in the provinces of Macedonia and Achaia want to act as you do

If your language would not use the abstract noun **examples**, you could express the idea in another way. Alternate translation: [you showed all the ones believing in Macedonia and in Achaia how to behave] or [all the ones believing in Macedonia and Achaia started to copy how you live]
Support Reference: Abstract Nouns

ULT **in Macedonia and in Achaia**
UST in the provinces of Macedonia and Achaia

The word **Achaia** is the name of a Roman province in the southern part of modern-day Greece. The word **Macedonia** is the same of a Roman province in the northern part of modern-day Greece. If it would be helpful in your language, you could clarify that these words are names of provinces or regions. Alternate translation: [in the regions of Macedonia and Achaia]
Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
believing	believers
Macedonia	Macedonia

1 Thessalonians 1:8

ULT	UST
For from you the word of the Lord has been sounded out not only in Macedonia and in Achaia, but your faith toward God has gone out into every place, so that we do not have need to say anything.	*In fact, many people who live in the provinces of Macedonia and Achaia have heard the message about the Lord Jesus because of you. Even more, people in very many places have heard about how you trust in God. As a result, we do not need to tell people anything about what God has done for you.*

ULT **For**
UST In fact

Here, the word **For** introduces an explanation of how the Thessalonians became examples throughout Macedonia and Achaia. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: [More specifically,] or [Indeed,]
Support Reference: Connecting Words and Phrases

ULT **from you the word of the Lord has been sounded out**
UST many people … have heard the message about the Lord {Jesus} because of you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you have sounded out the word of the Lord]
Support Reference: Active or Passive

ULT **the word of the Lord**
UST the message about the Lord Jesus

Paul is using the term **word** to refer to the message about **the Lord**, which is the gospel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the good news about the Lord]
Support Reference: Metonymy

ULT **has been sounded out**
UST many people … have heard

Here, Paul speaks as if the Thessalonians were playing an instrument that makes a sound that can be heard from far away. He means that people in many places hear **the word of the Lord** because of how the Thessalonians act. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [has shone forth] or [has been heard]
Support Reference: Metaphor

ULT **in Macedonia and in Achaia**
UST who live in the provinces of Macedonia and Achaia

See how you translated the similar phrases in 1:7. Alternate translation: [in the regions of Macedonia and Achaia]
Support Reference: How to Translate Names

ULT **your faith toward God has gone out into every place**
UST people in very many places have heard about how you trust in God

Here Paul speaks as if the Thessalonians' **faith** were a person who could travel to many places. He means that people in many places have heard about their **faith**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [people have heard about your faith toward God in every place] or [news of your faith toward God has been heard in every place]
Support Reference: Personification

ULT **your faith**
UST how you trust

Here, the word **faith** represents knowledge about the Thessalonians' **faith**. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the news about your faith] or [knowledge concerning your faith]
Support Reference: Metonymy

ULT **your faith toward**
UST how you trust in

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [the way that you believe in]
Support Reference: Abstract Nouns

ULT **into every place**
UST in very many places

Here Paul speaks as if people in **every place** know about Thessalonians' faith. The Thessalonians would have understood him to mean that their faith is known in many places, or in every place that Paul and his fellow workers visit. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [into every place we go] or [throughout the world]
Support Reference: Hyperbole

ULT **to say anything**
UST to tell people anything about what God has done for you

Here Paul implies that he does not **need to say anything** about the Thessalonians' faith. If it would be helpful in your language, you could make this idea explicit. Alternate translation: [to say anything about your faith]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Lord	Lord
word of the Lord	the message about the Lord Jesus
Macedonia	Macedonia
faith	how you trust
God	God

1 Thessalonians 1:9

ULT	UST
For they themselves report concerning us what kind of entrance we had to you and how you turned to God from the idols to serve the living and true God	*Indeed, those same people tell others about how well it went when we visited you. They say that you stopped caring about other gods and began to focus on God so that you could worship and obey him, the only real God.*

ULT **For**
UST Indeed

Here, the word **For** introduces a reason why Paul and his fellow workers do not need to say anything about the Thessalonians (see 1:8). If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [In fact,] or [That is because]
Support Reference: Connecting Words and Phrases

ULT **they themselves report**
UST those same people tell others

Here, the phrase **they themselves** refers to everyone who has heard about the Thessalonians' faith. If it would be helpful in your language, you could make the pronouns more explicit. Alternate translation: [they themselves who have heard about your faith report]
Support Reference: Pronouns — When to Use Them

ULT **they themselves report**
UST those same people tell others

For emphasis, Paul is stating the pronoun **they**, which is already implied in the verb **report**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **themselves**. Alternate translation: [as for them, they report] or [it is they who report]
Support Reference: Pronouns — When to Use Them

ULT **us**
UST about

Here, the word **us** could include: (1) just Paul and his fellow workers. Alternate translation: [us who preached the good news]; or (2) Paul, his fellow workers, and the Thessalonians. Alternate translation: [you and us]
Support Reference: Exclusive and Inclusive 'We'

ULT **what kind of entrance we had to you**
UST how well it went when we visited you

Here Paul refers to his and his fellow workers' visit to the Thessalonians as an **entrance**. He implies that the Thessalonians welcomed him and that it was a good visit. If it would be helpful in your language, you could express this idea more explicitly. Alternate translation: [what a good visit we had with you] or [how wonderful it was when we visited you]
Support Reference: Assumed Knowledge and Implicit Information

ULT **you turned to God from the idols**
UST you stopped caring about other gods {and began to focus on} God

Paul speaks of the Thessalonians as if they had been facing toward their **idols** and then **turned** around to face toward **God**. He means that they no longer worship idols, and now they worship God. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: [you started worshiping God and left the idols behind] or [you abandoned the idols for God's sake]
Support Reference: Metaphor

ULT **to serve**
UST so that you could worship and obey him

Here, the phrase **to serve** could introduce: (1) the purpose for which the Thessalonians **turned**. Alternate translation: [in order to serve]; or (2) a restatement of what it means for the Thessalonians to have **turned**. Alternate translation: [that is, you chose to serve]; or (3) the result the Thessalonians having **turned**. Alternate translation: [with the result that you serve]
Support Reference: Connect — Goal (Purpose) Relationship

ULT **the living and true God**
UST the only real God

Here, the phrase **living and true God** identifies God as the one who lives and is truly God. The point is that God actually lives, unlike idols and other things that people may call gods, and that God really is God. If it would be helpful in your language, you could use a word or phrase that emphasizes that God really lives and is the true God. Alternate translation: [the real God who actually lives] or [the only true God]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
report	tell
God	God
idols	gods
serve	so that you could worship and obey him
God	God

1 Thessalonians 1:10

ULT	UST
and to wait for his Son from the heavens, whom he raised from the dead—Jesus, the one rescuing us from the coming wrath.	*Further, they say that you focused on God so that you could eagerly anticipate when God's Son will come back from where he is in heaven. God made Jesus alive again, and Jesus is the one who will save us who believe in him at the time when God will punish people for their sins.*

ULT **and to wait for**
UST Further, {they say that you focused on God} so that you could eagerly anticipate

The phrase **to wait** is parallel with the phrase "to serve" in the previous verse (1:9). Introduce it the same way you introduced "to serve." Alternate translation: [and in order to wait for] or [and with the result that you wait for]
Support Reference: Connect — Goal (Purpose) Relationship

ULT **his Son**
UST God's Son

Son is an important title for Jesus that describes his relationship to God the Father.
Support Reference: Translating Son and Father

ULT **from the heavens**
UST when … will come back from {where he is in} heaven

Here Paul assumes that the Thessalonians know that Jesus ascended into **the heavens** and will someday come back to earth from there. If it would be helpful in your language, you could make this information more explicit. Alternate translation: [to return from his place in the heavens] or [to come back to earth after he ascended into the heavens]
Support Reference: Assumed Knowledge and Implicit Information

ULT **he raised from the dead**
UST God made … alive again

Here, the phrase **raised from the dead** refers to someone who died and came back to life. If your language does not use **raised** to describe coming back to life, you could use a comparable idiom or express the idea plainly. Alternate translation: [he restored to life after he had died]
Support Reference: Idiom

ULT **the dead**
UST again

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

ULT **Jesus, the one rescuing us**
UST and Jesus is the one who will save us who believe in him

The clause **the one rescuing us** describes Jesus in his role as rescuer. Paul is not distinguishing between more than one **Jesus**. If it would be helpful in your language, you could use a form that makes this explicit. Alternate translation: [Jesus, our rescuer] or [Jesus, who rescues us]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **us**
UST us who believe in him

Here, the word **us** includes Paul, Silvanus, Timothy, the Thessalonians, and all Christians. Your language may require you to mark these forms. Alternate translation: [all of us Christians] or [all of us believers]
Support Reference: Exclusive and Inclusive 'We'

ULT **from the coming wrath**
UST at the time when God will punish people for their sins

If your language does not use an abstract noun for the idea of **wrath**, you could express the same idea in another way. Alternate translation: [from the time when God punishes people] or [so that God does not punish us in the future]
Support Reference: Abstract Nouns

ULT **the coming wrath**
UST at the time when God will punish people for their sins

Paul speaks of **wrath** as though it were someone who could travel and is **coming** to where people are. He means that in the future God will act wrathfully against people who have sinned and who have not trusted in Jesus to forgive their sins. If it would be helpful in your language, you could express this plainly. Alternate translation: [God's judgment that will happen] or [when God will punish people for sin]
Support Reference: Personification

TRANSLATION WORDS

ULT	UST
Son	Son
heavens	heaven
Jesus	Jesus
rescuing	is the one who will save
wrath	at the time when God will punish people for their sins

1 Thessalonians 2

1 Thessalonians 2 Introduction

1 Thessalonians 2 Chapter Introduction

Structure and Formatting

1. The visit with the Thessalonians (2:1–16)
    - How Paul and his fellow workers behaved (2:1–12)
    - How the Thessalonians responded (2:13–16)
2. Separation from the Thessalonians (2:17–20)

Religious and Cultural Concepts in This Chapter

Paul's previous visit with the Thessalonians

Before he wrote this letter, Paul had briefly visited the city of Thessalonica and preached the gospel. He may have been in this city for only three weeks (see Acts 17:2), but many people still believed in Jesus during this time. They started the church of the Thessalonians, to whom Paul wrote this letter. However, Paul had to leave the city quickly because some Jewish people started a riot and tried to seize Paul and his fellow workers. You can read about this story in Acts 17:1–10. In this chapter, Paul describes how he and his fellow workers acted when he visited them, and he describes how the believers responded (see 2:1–13). He also refers to how some Jewish people persecuted him and his fellow workers (see 2:15–16). Finally, he describes how he wants to visit them again after he and his fellow workers had to leave so soon (see 2:17–20).

God and the Thessalonians as "witnesses"

In 2:5 and 2:10, Paul names God as a "witness" to what he is saying, and he also names the Thessalonians as "witnesses" in 2:10. Witnesses testify about whether something is true, so Paul names God and the Thessalonians as witnesses to show the Thessalonians that what he is saying is true. Your language may have a specific form for appealing to someone to guarantee that a statement is true.

"The Jews"

In 2:14–16, Paul refers to people whom he calls "the Jews." He does not mean Jewish people in general, since he refers to "the churches of God that are in Judea" as a separate group, and most if not all of these people were Jewish. Paul himself clarifies that he means "the ones having killed both the Lord Jesus and the prophets and having persecuted us." This does not describe one group of people only, since many of the people who killed God's "prophets" died before Jesus came. What it does describe is a type of person: a person who opposes God and his messengers. When Paul refers to "the Jews" in this chapter, then, he is referring to Jewish people who oppose God and his messengers. You may need to make this more explicit in your translation. (See: Assumed Knowledge and Implicit Information)

Translation Issues in This Chapter

Figures of speech related to families

In this chapter, Paul describes himself and his fellow workers as “little children” (2:7), “mothers” (2:7), and “fathers” (2:11). He also refers to the Thessalonians as “brothers” (2:1, 9, 14, 17). Paul describes himself and his fellow workers in these ways to show the Thessalonians that he and his fellow workers love and care about them as if they were members of the same family. Paul especially emphasizes this since he was only with the Thessalonians for a short period of time. If possible, preserve the figures of speech that describe the Thessalonians, Paul, and his fellow workers as members of the same family.

1 Thessalonians 2:1

ULT	UST
For you yourselves know, brothers, that our entrance to you has not been in vain.	*Fellow believers, you surely remember that when we visited you, it was very productive.*

ULT For

Here, the word **For** introduces a longer explanation of the "entrance" that Paul and his fellow workers had among the Thessalonians (see 1:9). This explanation is found in 2:1–12. If it would be helpful in your language, you could use a word or phrase that introduces an explanation of a previous statement. Alternate translation: [Concerning our entrance to you,] or [Now about your visit,]

Support Reference: Connecting Words and Phrases

ULT you yourselves know
UST you surely remember

For emphasis, Paul is stating the pronoun **you**, which is already implied in the verb **know**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **yourselves**. Alternate translation: [as for you, you know] or [it is you who know]

Support Reference: Pronouns — When to Use Them

ULT our entrance to you
UST when we visited you

Here, just as in 1:9, Paul refers to his and his fellow workers' visit to the Thessalonians as an **entrance**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [that our visit with you] or [that our time with you]

Support Reference: Assumed Knowledge and Implicit Information

ULT has not been in vain
UST it was very productive

Paul is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning, **in vain**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [has definitely been worthwhile] or [has been very useful]

Support Reference: Litotes

TRANSLATION WORDS

ULT	UST
know	you … remember
vain	very productive

1 Thessalonians 2:2

ULT	UST
But having previously suffered and having been mistreated at Philippi, just as you know, we were bold in our God to speak to you the gospel of God in much struggle.	*As you remember, when we were in the city of Philippi, people hurt us and abused us. However, our God made us confident when we told you the good news from God, despite how hard it was to do.*

ULT **But**

Here, the word **But** introduces a contrast with how Paul and his fellow workers might have visited the Thessalonians "in vain" (see 2:1). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [Rather,] or [Instead of acting in vain,]

Support Reference: Connect — Contrast Relationship

ULT **having previously suffered and having been mistreated at Philippi, just as you know**

UST As you remember, when we were in the city of Philippi, people hurt us and abused us

These words provide background information about what happened when Paul, Silvanus, and Timothy were in the city of Philippi. You can read about this in Acts 16:16–40. Use a natural form in your language for expressing background information. Alternate translation: [even though we suffered and were shamefully treated when we were in Philippi, just as you know]

Support Reference: Background Information

ULT **having previously suffered and having been mistreated**

UST people hurt us and abused us

Here, the phrases **having previously suffered and having been shamefully treated** refer to something that contrasts with **we were bold**. If it would be helpful in your language, you could introduce the phrases **having previously suffered and having been shamefully treated** with a word or phrase that introduces a contrast or something that is unexpected. Alternate translation: [despite having previously suffered and having been shamefully treated] or [even though we suffered previously and were shamefully treated]

Support Reference: Connect — Contrast Relationship

ULT **having previously suffered and having been mistreated**

UST people hurt us and abused us

These two phrases mean basically the same thing. The repetition is used to emphasize how much the apostles suffered. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: [having earlier suffered violently] or [having already been shamefully abused]

Support Reference: Doublet

ULT **having been mistreated**

UST abused us

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [having experienced mistreatment] or [people having mistreated us]

Support Reference: Active or Passive

ULT **But having previously suffered and having been mistreated at Philippi, just as you know**

UST As you remember, when we were in the city of Philippi, people hurt us and abused us

Here Paul includes the phrase **just as you know** at the end of the information that he says they **know**. If it would be helpful in your language, you could move **just as you know** to wherever it would be natural in your language. Alternate translation: [But, just as you know, having previously suffered and having been shamefully treated at Philippi]

Support Reference: Information Structure

ULT **in our God**

UST our God

Here Paul uses the spatial metaphor **in God** to describe the union of believers with **God**. In this case, being **in God**, or united to God, explains how Paul and his fellow workers were able to be **bold**. Paul could mean more specifically that: (1) **God** enabled them to be bold. Alternate translation: [with boldness from God]; or (2) they were bold because of their union with **God**. Alternate translation: [because of our union with God]

Support Reference: Metaphor

ULT **the gospel of God**

UST the good news from God

Here, Paul is using the possessive form to describe a **gospel** that relates to **God**. More specifically, the **gospel** could: (1) come from God. Alternate translation: [the gospel that God gave us]; or (2) be about God. Alternate translation: [the gospel about God]

Support Reference: Possession

ULT **in much struggle**

UST despite how hard it was to do

Here, the phrase **much struggle** could refer: (1) generally to how difficult preaching the gospel was. Alternate translation: [in great difficulty]; or (2) specifically to people who opposed Paul. Alternate translation: [in much opposition]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
suffered	people hurt us
know	you remember
Philippi	Philippi
God	God
gospel	good news
God	God

1 Thessalonians 2:3

ULT	UST
For our exhortation was neither from error, nor from impurity, nor in deceit,	*When we encouraged you to believe the good news, we did not convince you to believe an incorrect message. We did not say or do unclean things. We did not deceive you.*

ULT **For**

Here, the word **For** introduces an explanation of how Paul and his fellow workers spoke the gospel. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Here is how we spoke:] or [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **our exhortation {was} neither from error, nor from impurity, nor in deceit**

UST When we encouraged {you to believe the good news, we did} not convince you to believe an incorrect message. {We did} not say or do unclean things. {We did} not deceive you

If your language does not use nouns for some or all of the ideas in this verse, you could express the ideas in another way. Alternate translation: [when we appealed to you, we did not lead you astray, nor did we speak impurely, nor did we deceive you]

Support Reference: Abstract Nouns

ULT **our exhortation**

UST When we encouraged you to believe the good news

Here Paul could be implying that this **exhortation** was addressed to: (1) the Thessalonians specifically. Alternate translation: [our exhortation to you]; or (2) anyone to whom Paul and his fellow workers proclaim the gospel. Alternate translation: [our exhortation to people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **was neither from error**

UST we did not convince you to believe an incorrect message

Here Paul could be implying that the **exhortation** was not **from error** because: (1) he and his fellow workers did not try to convince the Thessalonians to believe what is wrong. Alternate translation: [was neither from false teaching]; or (2) he and his fellow workers did not believe what is wrong. Alternate translation: [was neither from false beliefs]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
exhortation	When … encouraged you to believe the good news
error	we did … convince you to believe an incorrect message
deceit	deceive

1 Thessalonians 2:4

ULT	UST
but just as we have been examined by God to be entrusted with the gospel, so we speak, not as pleasing to men, but to God, the one examining our hearts.	*Rather, we speak as people whom God has tested and approved to proclaim the good news. We are not trying to please people. Instead, we are trying to please God. He is the one who tests what we think and desire.*

ULT **just as we have been examined by God to be entrusted with the gospel, so we speak**
UST we speak as people whom God has tested and approved to proclaim the good news

Here Paul describes the manner in which he and his fellow workers **speak** something before he says that they **speak**. If it would be helpful in your language, you could rearrange the elements so that Paul says what he is doing before he describes the manner in which he does it. Alternate translation: [we speak as those who have been examined by God to be entrusted with the gospel]
Support Reference: Information Structure

ULT **we have been examined by God to be entrusted with**
UST people whom God has tested and approved to proclaim

If your language does not use these passive forms, you could express the idea with active forms or in another way that is natural in your language. Alternate translation: [God has examined us to entrust us with]
Support Reference: Active or Passive

ULT **to be entrusted with**
UST and approved to proclaim

Here, the phrase **to be entrusted** introduces the result of being **examined by God**. Paul implies that God approved of them when he **examined** them, and so they were **entrusted with the gospel**. If it would be helpful in your language, you could use a form that introduces the result of a test or examination. Alternate translation: [with the result that we were entrusted with] or [and approved to be entrusted with]
Support Reference: Connect — Reason-and-Result Relationship

ULT **but to God**
UST Instead, {we are trying to please} God

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but as pleasing to God]
Support Reference: Ellipsis

ULT **our hearts**
UST what we think and desire

In Paul's culture, the heart is the place where humans think and plan. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. Alternate translation: [our minds] or [what we think]
Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
we have been examined	tested
God	God
to be entrusted with	and approved to proclaim
gospel	good news
God	God
examining	tests

1 Thessalonians 2:5

ULT	UST
For we were not at that time in a word of flattery, just as you know, nor in a pretext of greed—God is witness—	*In fact, when we visited you, we did not flatter you or pretend not to want money. You remember that this is true, and God testifies that it is true.*

ULT **For**
UST In fact

Here, the word **For** introduces further explanation of how Paul and his fellow workers spoke and acted. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Further,] or [Even more,]
Support Reference: Connecting Words and Phrases

ULT **For we were not at that time in a word of flattery, just as you know**
UST In fact, when we visited you, we did not flatter you … You remember that this is true

Here Paul includes the phrase **just as you know** in the middle of the information that he says they know. If it would be helpful in your language, you could move **just as you know** to wherever it would be natural in your language. See how you translated the similar form in 2:2. Alternate translation: [For just as you know, we were not at that time in a word of flattery]
Support Reference: Information Structure

ULT **at that time**
UST when we visited you

Here, the phrase **at that time** refers to the time when Paul and his fellow workers visited the Thessalonians. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [at the time of our visit]
Support Reference: Assumed Knowledge and Implicit Information

ULT **in a word of flattery**
UST we did … flatter you

Paul is using the term **word** to mean a message in words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in a message of flattery] or [in speech of flattery]
Support Reference: Metonymy

ULT **a word of flattery**
UST we did … flatter you

If your language does not use an abstract noun for the idea of **flattery**, you could express the same idea in another way. Alternate translation: [a flattering word]
Support Reference: Abstract Nouns

ULT **a pretext of greed**
UST pretend not to want money

Here, Paul is using the possessive form to describe a **pretext** that hides or disguises **greed**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [a pretext for greed] or [a pretext that hides greed]
Support Reference: Possession

ULT **in a pretext of greed**
UST pretend not to want money

If your language does not use abstract nouns for the ideas of **pretext** and **greed**, you could express the same ideas in another way. Alternate translation: [by disguising how greedy we might have been] or [being greedy and trying to hide it]
Support Reference: Abstract Nouns

ULT **God {is} witness**
UST and God testifies that it is true

The phrase **God {is} witness** is an oath formula. Use a natural way in your language to express an oath. Alternate translation: [we swear by God] or [as God knows]
Support Reference: Oath Formulas

TRANSLATION WORDS

ULT	UST
know	You remember that this is true
of greed	to want money
God	God
witness	testifies

1 Thessalonians 2:6

ULT	UST
nor seeking glory from men, neither from you nor from others,	*We did not desire that people would honor us. We did not desire this from you or from anyone else.*

ULT **glory from men, neither from you nor from others**
UST that people would honor us. {We did not desire this} from you or from anyone else

If your language does not use the abstract noun **glory**, you could express the idea in another way. Alternate translation: [for men, neither you nor others, to praise us]
Support Reference: Abstract Nouns

ULT **men**
UST that people

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

TRANSLATION WORDS

ULT	UST
seeking	We did … desire
glory	would honor us

1 Thessalonians 2:7

ULT	UST
being able to be a burden as apostles of Christ; but we became little children in the midst of you, as if a mother might comfort her own children.	*Since the Messiah sent us to represent him, we could have required you to obey us and give us whatever we wanted. However, when we were with you, we acted as gentle as babies. We were like mothers who lovingly take care of their children.*

ULT **being able to be a burden**
UST we could have required you to obey us and give us whatever we wanted

Here Paul speaks as if he and his fellow workers could have made the Thessalonians carry something heavy. He means that he and his fellow workers could have made the Thessalonians' lives harder. More specifically, the **burden** could be: (1) Paul and his fellow workers demanding respect and obedience. Alternate translation: [being able to require your obedience]; or (2) Paul and his fellow workers demanding money and other things. Alternate translation: [being able to demand money from you]
Support Reference: Metaphor

ULT **we became little children**
UST we acted as gentle as babies

Here, Paul speaks as if he and his fellow workers **became little children**. He means that they treated the Thessalonians gently and did not use their authority harshly. If it would be helpful in your language, you could state the meaning plainly or use a simile. Alternate translation: [we acted as mild as infants] or [we behaved gently]
Support Reference: Metaphor

ULT **little children**
UST as gentle as babies

Here, many ancient manuscripts read **little children**. The ULT follows that reading. Other ancient manuscripts read "gentle." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.
Support Reference: Textual Variants

ULT **in the midst of you**
UST when we were with you

Alternate translation: [among you] or [when we visited you]

ULT **as if a mother might comfort her own children**
UST We were like mothers who lovingly take care of their children

The point of this comparison is that in the same way a **mother** would gently **comfort her own children**, so the apostles gently and affectionately cared for the Thessalonians. If it would be helpful in your language, you could make the meaning more explicit. Alternate translation: [and we loved you like mother who affectionately cares for her own children] or [as we affectionately cared for you]
Support Reference: Simile

> ULT **in the midst of you, as if a mother might comfort her own children**
> UST when we were with you … We were like mothers who lovingly take care of their children

Here, the clause **as if a mother might comfort her own children** could be: (1) a further explanation of what Paul has already said about how they acted like **children**. Alternate translation: [in the midst of you, just as a mother might comfort her own children]; or (2) a description of what he is about to say about how they long for the Thessalonians (see 2:8). If you use the following alternate translation, you will need to continue the sentence in the following verse instead of starting a new sentence there. Alternate translation: [in the midst of you. As a mother might comfort her own children,]

Support Reference: Information Structure

TRANSLATION WORDS

ULT	UST
Christ	Messiah
apostles	sent us to represent him

1 Thessalonians 2:8

ULT	UST
Longing for you in this manner, we were pleased to share with you not only the gospel of God, but also our own souls. For you became beloved to us.	*Since we care for you in those ways, we delighted to share the good news from God with you. Even more, we delighted to share our own lives with you. That is because we started to love you very much.*

ULT **in this manner**
UST in those ways

Here, the phrase **in this manner** could: (1) refer back to what Paul said in the previous verse about how he and his fellow workers love and care for the Thessalonians as if they were the Thessalonians' mothers. Alternate translation: [in that very way] or [as a mother does]; or (2) make the word **longing** stronger. Alternate translation: [so very much]; or (3) refer ahead to what Paul and his fellow workers did because of their **longing**. Alternate translation: [in the following way:]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we were pleased**
UST we delighted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we were happy] or [we considered it good]

Support Reference: Active or Passive

ULT **the gospel of God**
UST the good news from God

Here, Paul is using the possessive form to describe **the gospel** that relates to **God** (see the similar phrase in 2:2). More specifically, the **gospel** could: (1) come from **God**. Alternate translation: [the gospel that God gave us]; or (2) be about **God**. Alternate translation: [the gospel about God]

Support Reference: Possession

ULT **our own souls**
UST we delighted to share our own lives with you

Here, the word **souls** represents people and focuses particularly on who people are and what they do. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [our own selves]

Support Reference: Metonymy

TRANSLATION WORDS

ULT	UST
gospel	good news
God	God
souls	we delighted to share our own lives with you
beloved	to love … very much

1 Thessalonians 2:9

ULT	UST
For you remember, brothers, our labor and toil, night and day working in order not to burden any of you, we preached to you the gospel of God.	*Fellow believers, I know that you recall how hard we labored. We worked all day long so that we would not have to bother any of you by asking for money. That was how we acted when we told you the good news from God.*

ULT **For**

Here, the word **For** introduces a reason why the Thessalonians should believe Paul when he writes that he and his fellow workers loved and cared for them. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [You know that is true because] or [In fact,]

Support Reference: Connecting Words and Phrases

ULT **our labor and toil**
UST how hard we labored

Here, **labor** and **toil** mean basically the same thing. The repetition emphasizes how hard the apostles worked. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [our toilsome labor] or [how hard we worked]

Support Reference: Doublet

ULT **night and day**
UST all day long

Here, the phrase **night and day** indicates that Paul and his fellow workers worked during both the day and the night. This means that they worked very much every day. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [all the time] or [always]

Support Reference: Idiom

ULT **in order not to burden any of you**
UST so that we would not have to bother any of you by asking for money

Here Paul speaks of asking for money as if it were a heavy **burden** that he and his fellow workers could have asked the Thessalonians to carry for them. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: [so that none of you would have to support us financially] or [in order not to make life hard for any of you]

Support Reference: Metaphor

ULT **the gospel of God**
UST the good news from God

Here, Paul is using the possessive form to describe **the gospel** that relates to **God** (see the similar phrase in 2:8). More specifically, the **gospel** could: (1) come from **God**. Alternate translation: [the gospel that God gave us]; or (2) be about **God**. Alternate translation: [the gospel about God]

Support Reference: Possession

TRANSLATION WORDS

ULT	UST
labor	labored
day	day
working	worked
preached	That was how we acted when we told
gospel	good news
God	God

1 Thessalonians 2:10

ULT	UST
You and God are witnesses, how piously and righteously and blamelessly we were to you, the ones believing,	*Both you and God can testify that we did what was good and right when we were with you who trust in God.*

ULT **You and God {are} witnesses, how**
UST Both you and God can testify that

Here Paul speaks as if he were summoning both the Thessalonians and God as **witnesses** to testify on their behalf before a judge. He means that both the Thessalonians and God know how he and his fellow workers acted. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: [You and God can declare how] or [You and God know how]

Support Reference: Metaphor

ULT **how piously and righteously and blamelessly**
UST that … what was good and right

The terms **piously**, **righteously**, and **blamelessly** mean similar things. Paul is using the three terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with only one or two terms. Alternate translation: [righteously] or [properly and purely]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
witnesses	testify
God	God
piously	what was good and right
righteously	what was good and right
blamelessly	what was good and right
believing	who trust in God

1 Thessalonians 2:11

ULT	UST
just as you know how, with each one of you, as a father his own children,	*You remember that we behaved toward every one of you as a father behaves toward his own children.*

ULT **how, {with} each one of you, as a father his own children**
UST that {we behaved} toward every one of you as a father {behaves toward} his own children

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language (see 2:10). Alternate translation: [how we were with each one of you as a father is with his own children] or [how we treated each one of you as a father treats his own children]

Support Reference: Ellipsis

ULT **as a father his own children**
UST as a father {behaves toward} his own children

The point of Paul's comparison is that Paul and his fellow workers are like fathers who model and instruct proper behavior for their **children**. If it would be helpful in your language, you could make the meaning more explicit. Alternate translation: [as a father teaches and trains his own children] or [we taught and disciplined you as fathers do with their own children]

Support Reference: Simile

TRANSLATION WORDS

ULT	UST
know	You remember

1 Thessalonians 2:12

ULT	UST
exhorting you and encouraging and testifying in order that you might walk worthily of God, the one calling you into his own kingdom and glory.	*That means that we were teaching you and urging you so that you would live the way that God wants his people to live. He is the one who invites you to participate in his kingdom and in how great he is.*

ULT **exhorting you and encouraging and testifying**
UST That means that we were teaching you and urging you

Here, the words **exhorting**, **encouraging**, and **testifying** describe ways in which Paul and his fellow workers acted like fathers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [by exhorting you and encouraging you and testifying to you]
Support Reference: Assumed Knowledge and Implicit Information

ULT **exhorting you and encouraging**
UST and urging you

The terms **exhorting** and **encouraging** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [exhorting you]
Support Reference: Doublet

ULT **testifying**
UST That means that we were teaching you

Here Paul could be implying that he and his fellow workers testify: (1) about how believers should behave. Alternate translation: [testifying about proper behavior]; or (2) to the truth of the good news. Alternate translation: [testifying to the truth of the gospel]
Support Reference: Assumed Knowledge and Implicit Information

ULT **in order that you might walk**
UST so that you would live

Paul speaks of behavior in life as if it were walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in order that you might act] or [in order that you might live your lives]
Support Reference: Metaphor

ULT **worthily of God**
UST the way that God wants his people to live

Here, Paul is using the possessive form to describe what **God** considers to be worthy. If this is not clear in your language, you could express the idea in another way. Alternate translation: [in a way that honors God] or [in a way that God considers worthy]
Support Reference: Possession

ULT **the one calling you**
UST He is the one who invites you

Here Paul is adding more information about God. He is not distinguishing between different gods. If it would be helpful in your language, you could use a form that clearly adds information instead of distinguishing between people. Alternate translation: [who is the one calling you]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **into his own kingdom and glory**
UST to participate in his kingdom and in how great he is

Here, the phrase **kingdom and glory** could refer: (1) to two distinct things that God calls his people to participate in. Alternate translation: [into his own kingdom and his own glory]; or (2) to one thing described with two words connected by **and**. This is called hendiadys. Alternate translation: [into his own glorious kingdom]
Support Reference: Hendiadys

TRANSLATION WORDS

ULT	UST
exhorting	and urging you
testifying	That means that we were teaching you
God	God
calling	He is the one who invites
kingdom	his kingdom
glory	in how great he is

1 Thessalonians 2:13

ULT	UST
And because of this, we also thank God continually, that having received the word of hearing of God from us, you received it not as the word of men, but just as it truly is, the word of God, which is also working in you, the ones believing.	*Further, we consistently thank God that you accepted what you heard about God in our message. You did not consider it to be a merely human message. Rather, you considered it to be a message from God, which is what it really is. This message is changing you who trust in God.*

ULT **And because of this, we also thank God continually, that**
UST Further, we consistently thank God that

Here, the word **this** could refer to: (1) what Paul is about to write, which he introduces with the word **that**. Alternate translation: [And here is why we also thank God constantly: it is that]; or (2) what Paul has already written about how Paul and his fellow workers preached and how the Thessalonians welcomed them. Alternate translation: [And because of those things, we also thank God constantly, that]
Support Reference: Pronouns — When to Use Them

ULT **we also**
UST we

Here, the word **also** could imply that: (1) Paul and his fellow workers thank God about the Thessalonians like other people do (see 1:8–10). Alternate translation: [we too]; or (2) Paul and his fellow workers are thanking God for additional things about the Thessalonians. Alternate translation: [we yet again]
Support Reference: Assumed Knowledge and Implicit Information

ULT **continually**
UST consistently

Paul says **continually** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. See how you translated the similar form in 1:2. Alternate translation: [extremely often]
Support Reference: Hyperbole

ULT **the word of hearing … as the word of men … the word of God**
UST what you heard … in … message … a merely human message … you considered it to be a message from God

In this verse, Paul uses the term **word** to mean a message that is spoken by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the spoken message of hearing … something spoken by men … something spoken by God]
Support Reference: Metonymy

ULT **the word of hearing of God from us**
UST what you heard about God in our message

Here, Paul is using the possessive form to describe a **word** that he connects with **hearing** and with **God**. He could mean that: (1) the **word** allowed the Thessalonians to hear about **God**. Alternate translation: [the word in which you heard about God from us]; or (2) the **word** is what the Thessalonians heard from Paul and his fellow workers, and this **word** is about **God**. Alternate translation: [the word which you heard from us about God]; or (3) the **word** is from **God**, and the Thessalonians heard it from Paul and his fellow workers. Alternate translation: [the word from God which you heard from us]

Support Reference: Possession

ULT **of men**
UST merely human

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

Support Reference: When Masculine Words Include Women

ULT **which**
UST This message

Here, the word translated **which** could refer to: (1) **the word**. Alternate translation: [which word]; or (2) **God**. Alternate translation: [who]

Support Reference: Pronouns — When to Use Them

ULT **which is also working**
UST This message is changing

Here Paul refers to **the word of God** as if it were a person doing work. He means that God uses **the word** to work in the Thessalonians. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [through which God is also working] or [which is also effective]

Support Reference: Personification

TRANSLATION WORDS

ULT	UST
God	God
received	you accepted
the word	in … message
God	God
received	You did … consider it to be
word of God	you considered it to be a message from God
believing	who trust in God

1 Thessalonians 2:14

ULT	UST
For you, brothers, became imitators of the churches of God that are in Judea in Christ Jesus, because the same things you also suffered from your own countrymen, just as they also from the Jews,	

ULT **For**
UST In fact

Here, the word **For** introduces proof of how God's message is working among the Thessalonians. If it would be helpful in your language, you could use a word or phrase that introduces proof or support for a claim. Alternate translation: [We know it is working in you because] or [Indeed,]
Support Reference: Connecting Words and Phrases

ULT **of the churches of God**
UST Now {unbelieving} Jews … these groups of believers

Here, Paul is using the possessive form to describe **churches** that belong to **God**. If this is not clear in your language, you could express the idea without using the possessive form. Alternate translation: [of the churches that belong to God]
Support Reference: Possession

ULT **in Christ Jesus**
UST whom God has united to Jesus the Messiah

Here Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with **Christ Jesus**. In this case, being **in Christ Jesus**, or united to Christ, explains that **churches** are truly believers and have a relationship with Christ. If it would be helpful in your language, you could use a phrase that indicates that these believers are united to Christ. Alternate translation: [and that are united to Christ Jesus] or [and that are in union with Christ Jesus]
Support Reference: Metaphor

ULT **the same things you also suffered from your own countrymen, just as they also from the Jews**
UST not only … but … These unbelieving Jews also persecuted the believers who live in the region of Judea … people from your own country persecute you, just as the unbelieving Jews persecuted the believers in Judea

Here, the phrase **the same things** points to the phrase **just as they also from the Jews**. Paul means that the Thessalonians and the believers **in Judea** experienced the same kind of suffering and persecution. If it would be helpful in your language, you could make this idea more explicit. You may need to rearrange the end of the verse to do so. Alternate translation: [you also suffered from your own countrymen exactly what they also suffered from the Jews] or [whatever they also suffered from the Jews you also suffered from your own countrymen]
Support Reference: Pronouns — When to Use Them

ULT **your own countrymen**
UST people from your own country

Although the term **countrymen** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [others from your own country] or [people who live in your city]
Support Reference: When Masculine Words Include Women

ULT **they also from**
UST not only … These unbelieving Jews also persecuted the believers who live in the region of Judea … just as the unbelieving Jews persecuted the believers in Judea

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [they also suffered these things from]
Support Reference: Ellipsis

ULT **the Jews**
UST These unbelieving Jews also persecuted

Here Paul is referring to Jewish people who did not believe in Jesus and who persecuted those who did believe in Jesus. He is not referring to Jewish people in general, since **the churches of God that are in Judea** were mostly Jewish people. If it would be helpful in your language, you could make it more explicit that Paul is speaking about **Jews** who did not believe and who persecuted other Jewish people who did believe. Alternate translation: [the Jews who did not believe in Jesus] or [the Jews who opposed Jesus]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
churches	Now {unbelieving} Jews … these groups of believers
God	these groups of believers
Judea	Judea
Christ	Messiah
Christ Jesus	Jesus
suffered	persecute
Jews	Jews

1 Thessalonians 2:14-15

ULT	UST
	Now unbelieving Jews not only killed the prophets long ago, but they also recently killed the Lord Jesus and forced us to leave your city. These unbelieving Jews also persecuted the believers who live in the region of Judea. In fact, fellow believers, you have become like these groups of believers in Judea whom God has united to Jesus the Messiah. That is because people from your own country persecute you, just as the unbelieving Jews persecuted the believers in Judea. These unbelieving Jews do not please God, and they act against most people.

To help your readers understand the author's main point in this verse and the next one, you could combine both verses into a verse bridge. You could include what the unbelieving **Jews** did first and then include how the Thessalonians are **imitators** of the believers in Judea. Alternate translation: [For the Jews, the ones having killed both the Lord Jesus and the prophets and having persecuted us, made the churches of God that are in Judea in Christ Jesus suffer. Now you, brothers, became imitators of them, because the same things you also suffered from your own countrymen, just as they also from the Jews, the ones not being pleasing to God and {being} hostile to all men,]

Support Reference: Verse Bridges

1 Thessalonians 2:15

ULT	UST
the ones having killed both the Lord Jesus and the prophets and having persecuted us and not being pleasing to God and being hostile to all men,	

ULT **the ones having killed both the Lord Jesus and the prophets and having persecuted us and not being pleasing to God and {being} hostile to all men**
UST killed the prophets long ago … they also {recently} killed the Lord Jesus and forced us to leave your city … These {unbelieving} Jews do not please God, and they act against most people

Paul provides this background information about "the Jews" to help readers understand exactly which Jews he is speaking about. Use the natural form in your language for expressing background information. Alternate translation: [by which I mean the Jews who in the past killed both the Lord Jesus and the prophets and persecuted us and who are not pleasing God and who are hostile to all men]
Support Reference: Background Information

ULT **the ones having killed both the Lord Jesus and the prophets and having persecuted us**
UST killed the prophets long ago … they also {recently} killed the Lord Jesus and forced us to leave your city … and

This list of those persecuted by the people whom Paul calls "the Jews" is not chronological but emphasizes the order of importance and intensity of persecution. If it would be helpful in your language, you could make the order of events clear. Alternate translation: [the ones having killed the prophets, then the Lord Jesus, and finally persecuting us]
Support Reference: Order of Events

ULT **the prophets**
UST killed the prophets long ago

Here, the phrase **the prophets** refers to the prophets who are mentioned in the Old Testament. These prophets were also Jewish and spoke God's message to his people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the Jewish prophets] or [God's prophets]
Support Reference: Assumed Knowledge and Implicit Information

ULT **to all men**
UST most people

Paul says **all men** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [to very many men] or [to the majority of men]
Support Reference: Hyperbole

ULT **to all men**
UST most people

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

TRANSLATION WORDS

ULT	UST
Lord	Lord
Jesus	Jesus
prophets	prophets
God	God

1 Thessalonians 2:16

ULT	UST
forbidding us to speak to the Gentiles so that they might be saved, so that they always fill up their sins. But the wrath has come upon them to the end.	*They try to stop us from telling the good news to non-Jews, which we do so that God saves non-Jews. So, these unbelieving Jews consistently continue to sin. However, God will completely punish them!*

ULT **forbidding**
UST They try to stop

Here, the word **forbidding** could introduce: (1) a reason why Paul says that the unbelieving Jews are not "pleasing to God" and are "hostile to all men" (see 2:15). Alternate translation: [because they forbid] or [which is because they forbid]; or (2) the means by which the unbelieving Jews act in ways that are not "pleasing to God" and "hostile to all men" (see 2:15). Alternate translation: [which they do by forbidding]
Support Reference: Connect — Reason-and-Result Relationship

ULT **to speak**
UST from telling the good news

Here Paul implies that he and his fellow workers speaks the gospel. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [to speak the gospel]
Support Reference: Assumed Knowledge and Implicit Information

ULT **to the Gentiles so that they might be saved**
UST to non-Jews, {which we do} so that God saves non-Jews

Here, the clause **so that they might be saved** expresses the purpose for which Paul and his fellow workers **speak to the Gentiles**. If it would be helpful in your language, you could make this connection more explicit. Alternate translation: [to the Gentiles, which we do so that they might be saved]
Support Reference: Connect — Goal (Purpose) Relationship

ULT **they might be saved**
UST God saves non-Jews

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

ULT **so that {they} always fill up their sins**
UST So, {these unbelieving Jews} consistently continue to sin

Here Paul is referring to how the unbelieving Jews **fill up their sins**. He does not mean that **the Gentiles** who are saved are filling up their sins. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [so that these unbelieving Jews always fill up their sins]
Support Reference: Assumed Knowledge and Implicit Information

ULT **so that {they} always fill up their sins**
UST So, {these unbelieving Jews} consistently continue to sin

Here, Paul speaks of how the unbelieving Jews sin as if it were filling something up with sins. He could mean: (1) that they commit many sins all the time. Alternate translation: [so that they commit many sins at many times]; or (2) that they commit enough sins that God will punish them. Alternate translation: [so that they always commit enough sins for God to punish them]
Support Reference: Metaphor

ULT **the wrath has come upon them**
UST God will … punish them

Here Paul could be using the past tense phrase **has come upon them** to indicate that: (1) the **wrath** will **come** in the future. In this case, Paul uses the past tense to indicate that the **wrath** is certain or will be revealed soon. Alternate translation: [the wrath will certainly come upon them] or [the wrath will soon come upon them]; or (2) **wrath** has already **come** when Paul wrote this letter. In this case, at the time Paul wrote this letter, the unbelieving Jews were already experiencing the **wrath**. Alternate translation: [the wrath has already come upon them]; or (3) God had already revealed the **wrath** would eventually **come**. In this case, people already know about the **wrath** but will experience it in the future. Alternate translation: [it has already been revealed that the wrath will come upon them]
Support Reference: Predictive Past

ULT **the wrath**
UST punish

Here Paul implies that **the wrath** is God's **wrath**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [God's wrath]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the wrath has come upon them**
UST God will … punish them

If your language does not use an abstract noun for the idea of **wrath**, you could express the same idea in another way. See how you translated this word in 1:10. Alternate translation: [God has punished them] or [they have been punished]
Support Reference: Abstract Nouns

ULT **to the end**
UST completely

Here, the phrase **to the end** could mean that God's **wrath has come up them**: (1) completely or totally. In this case, God reveals all of his **wrath**, not just some of it. Alternate translation: [totally] or [fully]; or (2) at a specific moment at the end of a period of time. In this case, the unbelieving Jews are sinning until God finally reveals his **wrath**. Alternate translation: [finally] or [at last]; or (3) at the end of this world. In this case, the **end** refers to when Jesus comes back. Alternate translation: [at the end of this world] or [when Jesus returns]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
Gentiles	to non-Jews
saved	saves
they … fill up	So … continue
sins	sin
wrath	punish

1 Thessalonians 2:17

ULT	UST
But we, brothers, having been separated from you for the time of an hour, by face, not by heart, became extremely eager to see your face, in much desire.	*In contrast, fellow believers, we very eagerly desired to be with you in person, even though we had to leave you for a little while. Although we were physically absent, we always thought and cared about you.*

ULT **But**
UST In contrast

Here, the word **But** introduces how Paul and his fellow workers act in contrast to the people that Paul has described in the previous verses. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: [On the other hand,]
Support Reference: Connect — Contrast Relationship

ULT **having been separated from you**
UST even though we had to leave you

Here Paul refers to how he and his fellow workers had to leave the Thessalonians soon after arriving in their city and preaching the good news to them. You can read about this in Acts 17:1–10. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [having been forced to leave you] or [having had to go away from you]
Support Reference: Assumed Knowledge and Implicit Information

ULT **having been separated**
UST even though we had to leave

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Acts 17:1–10 shows that people who opposed Paul did it. Alternate translation: [opponents having separated us] or [persecution having separated us]
Support Reference: Active or Passive

ULT **for the time of an hour**
UST for a little while

Here, the phrase **for the time of an hour** refers to a short span of time. If it would be helpful in your language, you could use a similar phrase or plain language. Alternate translation: [for a short time]
Support Reference: Idiom

ULT **by face, not by heart**
UST Although we were physically absent, we always thought and cared about you

Here, the word **face** represents physical presence, and the word **heart** represents thoughts and desires. Paul means that he and his fellow workers thought and cared about the Thessalonians (**by heart**) even though they were not physically present in Thessalonica (**by face**). If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [by physical presence, not by feelings] or [in person, not in affection]
Support Reference: Metonymy

ULT **became extremely eager to see your face, in much desire**
UST very eagerly desired to be with you in person

The terms **extremely eager** and **in much desire** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [greatly desired to see your face] or [became filled with much eagerness to see your face]
Support Reference: Doublet

ULT **to see your face**
UST to be with you in person

The phrase **to see your face** refers to visiting someone and being with them. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [to visit you] or [to spend time with you]
Support Reference: Idiom

ULT **in much desire**
UST very

If your language does not use an abstract noun for the idea of **desire**, you could express the same idea in another way. Alternate translation: [which we greatly desire] or [for which we yearn]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
hour	for a little while
time	for a little while

1 Thessalonians 2:18

ULT	UST
For we desired to come to you—indeed I, Paul, both once and twice—but Satan hindered us.	*Indeed, we wanted to visit you. Specifically, I myself, Paul, tried to visit several times. However, each time, Satan stopped us from visiting.*

ULT **For**
UST Indeed

Here, the word **For** could introduce: (1) the basis or evidence for Paul's claim in the previous verse that he and his fellow workers were eager to visit the Thessalonians. Alternate translation: [In fact,] or [You know that is true because]; or (2) an inference from Paul's claim in the previous verse about how eager he and his fellow workers were to visit the Thessalonians. Alternate translation: [Therefore,] or [So then,]
Support Reference: Connecting Words and Phrases

ULT **to come**
UST to visit

Your language may say "go" rather than **come** in contexts such as this. Alternate translation: [to go]
Support Reference: Go and Come

ULT **indeed I, Paul, both once and twice**
UST Specifically, I myself, Paul, {tried to visit} several times

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [indeed I, Paul, desired to come to you both once and twice]
Support Reference: Ellipsis

ULT **both once and twice**
UST tried to visit several times

Here, the phrase **both once and twice** could mean that: (1) Paul tried to visit the Thessalonians multiple times. In this case, Paul does not clarify how many times he tried. Alternate translation: [many times]; or (2) Paul tried to visit them twice. Alternate translation: [two times] or [twice]
Support Reference: Idiom

ULT **hindered us**
UST stopped us from visiting

Here Paul means that Satan prevented him and his fellow workers from visiting the Thessalonians. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [prevented us from doing so] or [made it impossible for us to come]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Paul	Paul
Satan	Satan

1 Thessalonians 2:19

ULT	UST
For what is our hope or joy or crown of boasting? Or is it not also you before our Lord Jesus at his coming?	*We wanted to visit you because it is you who enable us to hope and to rejoice and to say great things about you, who honor us. We know that this will be true when our Lord Jesus examines everyone after he returns to this world.*

ULT **For what {is} our hope or joy or crown of boasting?Or {is it} not also you before our Lord Jesus at his coming**

UST We wanted to visit you because it is you who enable us to hope and to rejoice and to say great things about you, who honor us. {We know that this will be true} when our Lord Jesus examines everyone after he returns to this world

Paul is using the question form to show the Thessalonians how much he and his fellow workers value and care about them. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: [For here is our hope and joy and crown of boasting: it is also you before our Lord Jesus at his coming!] or [For you are our hope and joy and crown of boasting before our Lord Jesus at his coming.]

Support Reference: Rhetorical Question

ULT **what {is} our hope or joy or crown of boasting**

UST who enable us to hope and to rejoice and to say great things about you, who honor us

In the next question, Paul identifies the **hope**, **joy**, and **crown** as the Thessalonians themselves. If it would be helpful in your language, you could express this question so that Paul is asking about people instead of things. Alternate translation: [who gives us hope and joy and a crown of boasting]

Support Reference: Personification

ULT **what {is} our hope or joy or crown of boasting**

UST who enable us to hope and to rejoice and to say great things about you, who honor us

If your language does not use abstract nouns for the ideas of **hope** and **joy**, you could express the same ideas in another way. Alternate translation: [what makes us hopeful or joyful or gives us a crown of boasting]

Support Reference: Abstract Nouns

ULT **crown of boasting**

UST to say great things about you, who honor us

Here, Paul is using the possessive form to describe a **crown** that enables or causes **boasting**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [crown about which we boast]

Support Reference: Possession

ULT **crown of boasting**

UST to say great things about you, who honor us

Here, Paul speaks of the honor and recognition that someone receives for accomplishing a task or goal as if it were a **crown**. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [reward about which we boast] or [honor about which we boast]

Support Reference: Metaphor

ULT **of boasting**
UST to say great things about

Here, many ancient manuscripts read **of boasting**. The ULT follows that reading. Other ancient manuscripts read "of great joy." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.
Support Reference: Textual Variants

ULT **of boasting?Or {is it} not also you before our Lord Jesus at his coming**
UST it is you … to say great things about … We know that this will be true when our Lord Jesus examines everyone after he returns to this world

Here, the phrase **Or {is it} not even you** could: (1) introduce a second question that answers the first question. Paul is saying that the Thessalonians will be their **hope**, **joy**, and **crown** at Jesus' coming. Alternate translation: [of boasting? In fact, is it not also you who are these things before our Lord Jesus at his coming?]; or (2) be a second question that answers the longer question that the phrase interrupts. In this case, you could use a form that marks the phrase as an interruption, or you could move it to the end of the verse. Alternate translation: [of boasting—is it not also you?—before our Lord Jesus at his coming?] or [of boasting before our Lord Jesus at his coming? Is it not also you?]
Support Reference: Information Structure

ULT **Or**
UST it is you

Here, the word **Or** introduces the correct answer to the question that Paul asked in the first half of the verse. If it would be helpful in your language, you could use a word or phrase that introduces a correct answer, or you could leave **Or** untranslated. Alternate translation: [Indeed,] or [In fact,]
Support Reference: Connecting Words and Phrases

ULT **before our Lord Jesus**
UST We know that this will be true when our Lord Jesus examines everyone

Here, the phrase **before our Lord Jesus** implies that Paul, his fellow workers, and the Thessalonians will be examined by **the Lord Jesus**. Paul is confident that Jesus will approve of the Thessalonians, which will give Paul and his fellow workers honor and joy. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [before our Lord Jesus when he examines everyone] or [when we all are judged by the Lord Jesus]
Support Reference: Assumed Knowledge and Implicit Information

ULT **our**
UST We know that this will be true when our Lord

Here, the word **our** includes Paul, Silvanus, Timothy, the Thessalonians, and all believers. Your language may require you to mark this form.
Support Reference: Exclusive and Inclusive 'We'

ULT **at his coming**
UST after he returns to this world

Here, the phrase **his coming** refers to the specific time in the future when Jesus will come back to earth, judge everyone, punish unbelievers, and reward believers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [when he comes back to earth] or [at his return to us]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
hope	hope
joy	rejoice
crown	you, who honor us
Lord	Lord
Jesus	Jesus

1 Thessalonians 2:20

ULT	UST
For you are our glory and joy.	*Indeed, you honor us and make us rejoice!*

ULT **For**
UST Indeed

Here, the word **For** could introduce: (1) a restatement of the point that Paul made in the previous verse (See: 2:19). Alternate translation: [Yes,]; or (2) the basis for the point that Paul made in the previous verse (See: 2:19). Alternate translation: [That is because]
Support Reference: Connecting Words and Phrases

ULT **are our glory and joy**
UST honor us and make us rejoice

If your language does not use abstract nouns for the ideas of **glory** and **joy**, you could express the same ideas in another way. Alternate translation: [cause us to feel glorious and joyful] or [glorify us and make us happy]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
glory	honor us
joy	rejoice

1 Thessalonians 3

1 Thessalonians 3 Introduction

1 Thessalonians 3 Chapter Introduction

Structure and Formatting

1. Timothy's visit and good news (3:1–10)
2. A benediction (3:11–13)

Religious and Cultural Concepts in This Chapter

Timothy's return to Paul

After Paul, Timothy, and Silvanus left Thessalonica, they visited a city named Berea. Then, they visited a city named Athens. In 3:1, Paul mentions that he and Silvanus stayed in Athens and sent Timothy to visit the Thessalonians. Eventually, Paul left Athens and went to Corinth. While he was in Corinth, Timothy returned from visiting the Thessalonians (see Acts 18:1–5). In this chapter, Paul explains how happy he and his fellow workers became when they heard good news from Timothy about the Thessalonians. In fact, Timothy's return to Paul is the reason why Paul wrote this letter.

Afflictions

Throughout this chapter, Paul refers to how he, his fellow workers, and other believers (including the Thessalonians) are or will experience afflictions. When Paul and his fellow workers visited Thessalonica and a nearby town named Berea, some other Jewish people tried to hurt them and have them arrested. These people also persecuted anyone who believed the gospel. You can read about these afflictions in Acts 17:1–15. Make sure that your translation clearly indicates this kind of persecution.

Paul's prayer

In 3:11–13, Paul includes a prayer that God would enable him and his fellow workers to visit the Thessalonians and that God would strengthen and bless the Thessalonians. Paul refers to God in the third person in this prayer, which was a common practice for this kind of prayer. Consider how you might include a prayer to God within a letter in your culture.

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1 Thessalonians 3:1

ULT	UST
Therefore, enduring it no longer, we thought it good to be left behind in Athens alone,	*So then, because we felt like we could not possibly wait any longer, we decided that just Silas and I should stay behind in the city of Athens.*

ULT **Therefore**
UST So then

Here, the word **Therefore** introduces an inference or result based on what Paul said in the previous verses about how he and his fellow workers desired to visit the Thessalonians (see 2:17–20). If it would be helpful in your language, you could use a word or phrase that introduces an inference or result. Alternate translation: [As a result of that] or [Because of that]
Support Reference: Connect — Reason-and-Result Relationship

ULT **enduring {it} no longer**
UST because we {felt like we} could not possibly wait any longer

Here Paul implies that he and his fellow workers could no longer endure being separated from the Thessalonians and longing to see them. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [enduring our separation from you no longer] or [no longer enduring how we long to see you]
Support Reference: Assumed Knowledge and Implicit Information

ULT **enduring it**
UST because we {felt like we} could … possibly wait

Here, the word **enduring** could introduce: (1) the reason why Paul and his fellow workers **thought it good to be left behind**. Alternate translation: [since we could endure it]; or (2) the time when Paul and his fellow workers **thought it good to be left behind**. Alternate translation: [when we could endure it]
Support Reference: Connect — Reason-and-Result Relationship

ULT **enduring {it} no longer, we thought it good to be left behind**
UST because we {felt like we} could not possibly wait any longer, we decided that … Silas and I should stay behind

Here Paul could be saying that: (1) Paul, Silvanus, and Timothy could endure no longer and together decided that Paul and Silvanus should stay in Athens. Alternate translation: [enduring it no longer, Silvanus, Timothy, and I thought it good that Silvanus and I should be left behind]; or (2) Paul, Silvanus, and Timothy could endure no longer and together decided that Paul should stay in Athens by himself. Alternate translation: [enduring it no longer, Silvanus, Timothy, and I though it good that I should be left behind]; or (3) only Paul could endure no longer and himself decided that he should stay in Athens by himself. In this case, Paul uses the plural form to refer to himself only. Alternate translation: [enduring it no longer, I thought it good that I should be left behind]
Support Reference: Exclusive and Inclusive ‘We’

ULT **to be left behind**
UST that … Silas and I should stay behind

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to remain] or [to have everyone else leave us behind]
Support Reference: Active or Passive

ULT **Athens**
UST in the city of Athens

The word **Athens** is the name of a city. It was one of the most important cities in the country we call Greece.
Support Reference: How to Translate Names

TRANSLATION WORDS

ULT	UST
enduring it	because we {felt like we} could … possibly wait

1 Thessalonians 3:2

ULT	UST
and we sent Timothy, our brother and a servant of God in the gospel of Christ, to strengthen and encourage you regarding your faith,	*Then, Silas and I had Timothy visit you. He is our fellow believer and serves God by proclaiming the good news about the Messiah. We had him visit you so that he could support and encourage you as you trust in God.*

ULT **we sent Timothy, our**
UST Silas and I had Timothy visit you. {He is} our

Here, the words **we** and **our** do not include the Thessalonians. Make sure that your translation fits with how you chose to translate "we" in the previous verse. In this verse, the words **we** and **our** could refer to: (1) Paul and Silvanus. Alternate translation: [Silvanus and I sent Timothy, our]; or (2) just Paul. Alternate translation: [I sent Timothy, my]
Support Reference: Exclusive and Inclusive 'We'

ULT **we sent Timothy**
UST Silas and I had Timothy visit you

Here Paul implies that he and Silvanus **sent Timothy** to visit the Thessalonians. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [we sent Timothy to you]
Support Reference: Assumed Knowledge and Implicit Information

ULT **our brother**
UST He is our fellow believer

Paul is using the term **brother** to mean a person who shares the same faith with him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [our believing friend]
Support Reference: Metaphor

ULT **a servant of God**
UST serves God

Here, Paul is using the possessive form to describe a **servant** who could: (1) serve **God**. Alternate translation: [one who serves God]; or (2) serve other people for God's sake. Alternate translation: [one who serves others for God's sake]
Support Reference: Possession

ULT **a servant of God**
UST serves God

Many ancient manuscripts read **a servant of God**. The ULT follows that reading. Other ancient manuscripts read "a fellow worker of God." Other ancient manuscripts read "fellow worker." Other manuscripts read "a servant of God and our fellow worker." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.
Support Reference: Textual Variants

ULT **in**
UST by proclaiming

The preposition **in** could refer to: (1) how Timothy works to preach the gospel. Alternate translation: [in preaching]; or (2) the means by which Timothy serves. Alternate translation: [by means of]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the gospel of Christ**
UST the good news about the Messiah

Here, Paul is using the possessive form to describe a **gospel** that could be: (1) about **Christ**. Alternate translation: [the gospel about Christ]; or (2) be from **Christ**. Alternate translation: [the gospel from Christ]
Support Reference: Possession

ULT **strengthen**
UST he could support

Here, Paul is speaking of Timothy supporting or helping the Thessalonians in their faith as if he were making them physically stronger. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [help]
Support Reference: Metaphor

ULT **your faith**
UST as you trust in God

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [how you believe]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
Timothy	Timothy
servant	serves
God	God
gospel	good news
Christ	Messiah
faith	as you trust in God

1 Thessalonians 3:3

ULT	UST
that no one be disturbed by these afflictions. For you yourselves know that for this we are appointed.	*That way, when people hurt you, you do not become unsure as you trust in God. In fact, you are well aware that God already decided that people would hurt us believers.*

ULT **that no one be disturbed**
UST That way … you do not become unsure as you trust in God

Here, the word **that** could introduce: (1) another purpose for which Paul sent Timothy to the Thessalonians to strengthen and comfort them (see 3:2). Alternate translation: [in order that no one would be disturbed]; or (2) what Timothy strengthened and comforted the Thessalonians about. Alternate translation: [showing you that no one should be disturbed] or [that is, that no one be disturbed]
Support Reference: Connect — Goal (Purpose) Relationship

ULT **no one be disturbed by these afflictions**
UST when people hurt {you}, you do not become unsure as you trust in God

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [these afflictions disturb no one]
Support Reference: Active or Passive

ULT **by these afflictions**
UST when people hurt you

If your language does not use an abstract noun for the idea of **afflictions**, you could express the same idea in another way. Alternate translation: [by being afflicted] or [by how we are afflicted]
Support Reference: Abstract Nouns

ULT **For**
UST In fact

Here, the word **For** introduces an explanation for why the Thessalonians should not **be disturbed**. If it would be helpful in your language, you could use a word or phrase that introduces an explanation for a claim. Alternate translation: [Indeed,] or [You should not be disturbed because]
Support Reference: Connecting Words and Phrases

ULT **you yourselves know**
UST you are well aware

For emphasis, Paul is stating the pronoun **you**, which is already implied in the verb **know**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **yourselves**. Alternate translation: [as for you, you know] or [it is you who know]
Support Reference: Pronouns — When to Use Them

ULT **for this**
UST that people would hurt us believers

The pronoun **this** refers to experiencing the **afflictions** that Paul has mentioned. If it would be helpful in your language, you could refer to the **afflictions** more explicitly. Alternate translation: [for suffering these afflictions]
Support Reference: Pronouns — When to Use Them

ULT **we are appointed**
UST God already decided

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

ULT **we are appointed**
UST God already decided

By **we**, Paul includes himself, his fellow workers, and the Thessalonians, so use the inclusive form of that word in your translation if your language marks that distinction.
Support Reference: Exclusive and Inclusive 'We'

TRANSLATION WORDS

ULT	UST
afflictions	when people hurt you
know	you are … aware
appointed	God already decided

1 Thessalonians 3:4

ULT	UST
For also when we were with you, we were telling you in advance that we are about to be afflicted, just as also it happened and you know.	*You are well aware of that because, while we apostles were visiting you, we warned you ahead of time that others were about to hurt us believers. You are well aware that this is exactly what occurred.*

ULT **For also**
UST You are well aware of that because

Here, the phrase **For also** introduces another reason why the Thessalonians should "not be disturbed by these afflictions" (see 3:3). If it would be helpful in your language, you could use a word or phrase that introduces another reason for a claim. Alternate translation: [Another reason why you should not be disturbed is that] or [Further,]
Support Reference: Connect — Reason-and-Result Relationship

ULT **we were with you, we were telling you in advance that we are about**
UST we {apostles} were visiting you, we warned you ahead of time that others were about

Here, the word **we** in the clauses **we were with you** and **we were telling you** only includes Paul and his fellow workers. It does not include the Thessalonians. However, the word **we** in the clause **we are about to suffer affliction** does include the Thessalonians. Make sure that this is clear if your language marks these distinctions.
Support Reference: Exclusive and Inclusive 'We'

ULT **we were telling you in advance that we are about to be afflicted, just as**
UST we warned you ahead of time that others were about to hurt us believers … exactly

It may be more natural in your language to have a direct quotation here. Alternate translation: [we were telling you in advance, "We are about to be afflicted," just as]
Support Reference: Direct and Indirect Quotations

ULT **we are about to be afflicted**
UST others were about to hurt us believers

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [people are about to afflict us]
Support Reference: Active or Passive

ULT **it happened and you know**
UST You are well aware that this is … what occurred

Here Paul means that what he and his fellow workers told the Thessalonians would happen did indeed happen, and the Thessalonians know it. If it would be helpful in your language, you could make it more explicit that the Thessalonians **know** that the afflictions **happened**. Alternate translation: [it happened, which you know]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
to be afflicted	to hurt us believers
know	You are well aware

1 Thessalonians 3:5

ULT	UST
Because of this, I also, no longer enduring it, sent to know about your faith, lest somehow the tempter had tempted you, and our labor might have been in vain.	*Because others have hurt us believers, and because I felt like I could not possibly wait any longer, I had Timothy visit you. I wanted to learn if you were still trusting in God. I was concerned that the devil might have succeeded in tempting you to stop trusting in God. If that were true, how hard we had worked among you would have accomplished nothing!*

ULT **Because of this, I also, no longer enduring {it}, sent**
UST Because {others have hurt us believers}, and because I {felt like I} could not possibly wait any longer, I had {Timothy} visit you

Here, the word **this** could refer to: (1) what Paul said in the previous verse about how the believers have experienced affliction (See: 3:4). Alternate translation: [Because of those afflictions, I also, no longer enduring it, sent]; or (2) what Paul says in this verse about how he could no longer endure. Alternate translation: [Because I could no longer endure it, I also sent]
Support Reference: Pronouns — When to Use Them

ULT **no longer enduring it**
UST and because I {felt like I} could not possibly wait any longer

Here, much as in 3:1, the word **enduring** could introduce: (1) the reason why Paul **sent** Timothy. Alternate translation: [since I could no longer endure it]; or (2) the time when Paul **sent** Timothy. Alternate translation: [when I could no longer endure it]
Support Reference: Connect — Reason-and-Result Relationship

ULT **no longer enduring it**
UST and because I {felt like I} could not possibly wait any longer

Here, much as in 3:1 Paul implies that he could no longer endure being separated from the Thessalonians and not knowing how they were doing. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [enduring my separation from you no longer] or [no longer enduring how I long to see you]
Support Reference: Assumed Knowledge and Implicit Information

ULT **sent**
UST had {Timothy} visit you

Here Paul implies that he **sent** Timothy to the Thessalonians. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [sent Timothy to you]
Support Reference: Assumed Knowledge and Implicit Information

ULT **your faith**
UST if you were still trusting in God

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [whether you continue to believe]
Support Reference: Abstract Nouns

ULT **lest somehow**
UST I was concerned that

Here, the phrase **lest somehow** introduces something that Paul was worried about. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [fearing that somehow] or [worrying that somehow]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the tempter**
UST the devil

Here Paul uses the phrase **the tempter** to refer to the devil, Satan. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the tempter, Satan,]
Support Reference: Assumed Knowledge and Implicit Information

ULT **had tempted you**
UST might have {succeeded in} tempting you to stop trusting in God

Here Paul implies that he was worried not only that they would be **tempted** but also that they would stop believing when they were tempted. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [had somehow successfully tempted you] or [had tempted you with the result that you stopped believing]
Support Reference: Assumed Knowledge and Implicit Information

ULT **our labor**
UST how hard we had worked among you

If your language does not use an abstract noun for the idea of **labor**, you could express the same idea in another way. Alternate translation: [what we had done among you]
Support Reference: Abstract Nouns

ULT **in vain**
UST accomplished nothing

Here, the phrase **in vain** identifies a cause that does not have its intended effect. In this case, Paul's **labor** will not help the Thessalonians if the tempter successfully tempts them. If it would be helpful in your language, you use a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: [for nothing] or [to no purpose]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
enduring it	and because I {felt like I} could … possibly wait
know	I wanted to learn
faith	if you were still trusting in God
tempted	tempting
tempter	the devil
vain	accomplished nothing
labor	worked

1 Thessalonians 3:6

ULT	UST
But just now Timothy has come to us from you and has told us the good news about your faith and love and that you always have good memory of us, longing to see us just as we also, you.	*However, Timothy recently returned to Silas and me after visiting you. He gave us good news about how much you trust God and love each other. He told us that whenever you think about us, it makes you happy. He also told us that you desire to be with us, just as we desire to be with you.*

ULT **But**
UST However

Here, the word **But** introduces what actually happened in contrast to what Paul was worried about. If it would be helpful in your language, you could use a word or phrase that contrasts a concern with what actually happened. Alternate translation: [Despite my fears,] or [But here is what really happened:]
Support Reference: Connect — Contrast Relationship

ULT **just now**
UST recently

Here, the phrase **just now** introduces the event that prompted Paul to write this letter, 1 Thessalonians. When Paul writes that Timothy returned **just now**, he is referring to the time immediately before he began writing this letter. If it would be helpful in your language, you could use a word or phrase that introduces something that happened right before a person starts speaking about it. Alternate translation: [just before I started writing this letter,] or [a short while ago,]
Support Reference: Connect — Background Information

ULT **to us … us … of us … us … we**
UST to Silas and me … us … us … us … we

Every time the words **us** or **we** appear in this verse, they include Paul and Silvanus, but they do not include Timothy or the Thessalonians, so use the exclusive form of that word in your translation if your language marks that distinction.
Support Reference: Exclusive and Inclusive ‘We’

ULT **your faith and love**
UST about how much you trust {God} and love each other

If your language does not use abstract nouns for the ideas of **faith** and **love**, you could express the same ideas in another way. Paul implies that the **faith** is in God and **love** is for other people. Alternate translation: [that you continue to believe in God and love other people]
Support Reference: Abstract Nouns

ULT **you always have good memory of us**
UST whenever you think about us, it makes you happy

Here, the clause **you always have good memory of us** indicates that the Thessalonians remembered Paul and his fellow workers as people whom they liked and would want to meet again. If it would be helpful in your language, you could use a comparable clause or state the meaning plainly. Alternate translation: [you always have pleasant memories about us] or [you always remember us fondly]
Support Reference: Idiom

ULT **longing**
UST He also told us that you desire

Here, the word **longing** could introduce: (1) another thing that the Thessalonians do. If you use the following alternate translation, you should delete the comma before **longing**. Alternate translation: [and that you long]; or (2) a result of the kind of **memory** that the Thessalonians have. Alternate translation: [so that you long]
Support Reference: Assumed Knowledge and Implicit Information

ULT **we also, you**
UST just as we {desire to be with} you

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [we also long to see you]
Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
Timothy	Timothy
faith	about how much … trust God
love	love
good	it makes you happy

1 Thessalonians 3:7

ULT	UST
Because of this, brothers, we were encouraged about you in all our distress and affliction, through your faith.	*Fellow believers, because of what Timothy told us, although people were persecuting and hurting us often, God used how you continue to trust in him to encourage us that you are doing well.*

ULT **Because of this**
UST because of what Timothy told us

Here, the word **this** refers to what Paul said in the previous verse about what Timothy reported about the Thessalonians' faith, love, and good memory of Paul and his fellow workers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [Because of this good news] or [Because of what Timothy told us]
Support Reference: Pronouns — When to Use Them

ULT **we were encouraged**
UST God … to encourage us

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [we felt encouragement] or [God encouraged us]
Support Reference: Active or Passive

ULT **about you**
UST that you are doing well

Here, the phrase translated **about you** could identify: (1) what Paul and his fellow workers are **encouraged** about. Alternate translation: [concerning you]; or (2) the reason why Paul and his fellow workers are **encouraged**. Alternate translation: [because of you]
Support Reference: Assumed Knowledge and Implicit Information

ULT **in all our distress and affliction**
UST although people were persecuting and hurting us often

The terms **distress** and **affliction** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [in all our affliction] or [in all our troubles]
Support Reference: Doublet

ULT **in all our distress and affliction, through your faith**
UST although people were persecuting and hurting us often … used how you continue to trust in him

If your language does not use abstract nouns for the ideas of **distress**, **affliction**, and **faith**, you could express the same ideas in another way. Alternate translation: [whenever we were distressed and afflicted, through how you believe]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
affliction	hurting
faith	used how you continue to trust in him

1 Thessalonians 3:8

ULT	UST
For now we live, if you yourselves stand firm in the Lord.	*Indeed, since you continue to trust in the Lord Jesus, we feel much better now!*

ULT **For**
UST Indeed

Here, the word **For** introduces a reason why what Paul said in the previous verse about being encouraged is true (See: 3:7). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a previous claim. Alternate translation: [That is because] or [That happened because]
Support Reference: Connect — Reason-and-Result Relationship

ULT **now we live, if you yourselves stand firm in the Lord**
UST since you continue {to trust} in the Lord {Jesus}, we feel much better now

If it would be helpful in your language, you could reverse the order of these phrases, since the second phrase gives the basis for the first phrase. Alternate translation: [if you yourselves stand firm in the Lord, now we live]
Support Reference: Connect — Reason-and-Result Relationship

ULT **now**
UST now

Here, the word **now** could refer to: (1) the time when Paul and his fellow workers **live**. Alternate translation: [presently] or [at this moment]; or (2) the result of how the Thessalonians **stand firm**. Alternate translation: [as a result] or [then]
Support Reference: Assumed Knowledge and Implicit Information

ULT **we live**
UST we feel much better

Here, the phrase **we live** means that Paul and his fellow workers are refreshed and able to enjoy their lives. Paul does not mean that they were dead or about to die and are now alive again. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [we can really live] or [we are refreshed]
Support Reference: Metaphor

ULT **if**
UST since

Paul 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 Paul is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [since]
Support Reference: Connect — Factual Conditions

ULT **you yourselves stand firm in the Lord**
UST you continue {to trust} in the Lord Jesus

Here, the phrase **stand firm in** indicates that people are remaining faithful to whomever they are **in**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [you yourselves remain faithful to the Lord] or [you yourselves persist in trusting the Lord]
Support Reference: Idiom

> ULT **you yourselves stand firm**
> UST you continue to trust

For emphasis, Paul is stating the pronoun **you**, which is already implied in the verb **stand**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **yourselves**. Alternate translation: [you indeed stand firm] or [it is you who stand firm]

Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
Lord	Lord
in the Lord	in the Lord

1 Thessalonians 3:9

ULT	UST
For what thanks are we able to give back to God concerning you for all the joy with which we rejoice because of you before our God,	*In fact, we cannot thank God enough for you! We are extremely happy about you whenever we pray to our God.*

ULT **For**
UST In fact

Here, the word **For** introduces further information about how Paul and his fellow workers responded to the good news about the Thessalonians. If it would be helpful in your language, you could use a word or phrase that introduces more information, or you could leave **For** untranslated. Alternate translation: [Indeed,] or [Further,]
Support Reference: Connecting Words and Phrases

ULT **are we able … we rejoice … our**
UST we cannot thank … enough … We are … happy … our

Here, the word **we** in the phrases **are we able** and **we rejoice** only includes Paul and his fellow workers. It does not include the Thessalonians. However, the word **our** in the phrase **our God** does include the Thessalonians. Make sure that this is clear if your language marks these distinctions.
Support Reference: Exclusive and Inclusive 'We'

ULT **what thanks are we able to give back to God**
UST we cannot thank God enough

Here Paul speaks as if he and his fellow workers owe God a debt that they can pay back by giving **thanks**. He means that the appropriate response to God's work among the Thessalonians is to give thanks to God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [how can we be thankful enough to God] or [what kind of thanksgiving could we give to God]
Support Reference: Metaphor

ULT **to God … our God**
UST God … our God

Many ancient manuscripts read **to God** and **our God**. The ULT follows that reading. A few ancient manuscripts read "to the Lord" and "our Lord." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.
Support Reference: Textual Variants

ULT **for all the joy with which we rejoice**
UST We are extremely happy

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [for how joyfully we rejoice]
Support Reference: Abstract Nouns

ULT **for all the joy with which we rejoice**
UST We are extremely happy

Here Paul uses both the word **joy** and the word **rejoice** to emphasize how much joy he and his fellow workers have. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [for how greatly we rejoice] or [for how much joy we experience]
Support Reference: Doublet

ULT **before our God**
UST whenever we pray to our God

Here, the phrase **before our God** means that Paul and his fellow workers **rejoice** in God's presence. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [in the presence of our God] or [when we approach God]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
God	God
joy	extremely
rejoice	We are … happy
God	God

1 Thessalonians 3:9-10

> ULT **For what thanks are we able to give back to God concerning you for all the joy with which we rejoice because of you before our God,night and day pleading earnestly to see your face and to provide what {is} lacking in your faith**
> UST In fact, we cannot thank God enough for you! We are extremely happy about you {whenever we pray} to our God. All day long we urgently ask {God} to allow us to visit you and help you increase how much you trust in God

Here Paul is using the question form to show the Thessalonians how thankful he is that they continue to trust God. If you would not use the question form for this purpose in your language, you could translate this one as a statement or an exclamation. Alternate translation: [For we give back to God very many thanks concerning you for all the joy with which we rejoice before our God because of you, night and day pleading earnestly to see your face and to provide what is lacking in your faith!]

Support Reference: Rhetorical Question

1 Thessalonians 3:10

ULT	UST
night and day pleading earnestly to see your face and to provide what is lacking in your faith?	*All day long we urgently ask God to allow us to visit you and help you increase how much you trust in God.*

ULT **night and day**
UST All day long

Here, the phrase **night and day** indicates that Paul and his fellow workers were **pleading earnestly** during both the day and the night. This means that they were **pleading earnestly** very often every day. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: [all the time] or [always]
Support Reference: Idiom

ULT **pleading earnestly**
UST we urgently ask God

Here Paul implies that he and his fellow workers pray to God when they are **pleading**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [pleading earnestly with God]
Support Reference: Assumed Knowledge and Implicit Information

ULT **to see your face**
UST to allow us to visit you

The phrase **to see your face** refers to visiting someone and being with them. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [to visit you] or [to spend time with you]
Support Reference: Idiom

ULT **your face**
UST you

Here Paul speaks as if the Thessalonians together had one **face**, but he is referring to each of their faces. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your faces]
Support Reference: Collective Nouns

ULT **to provide what {is} lacking in your faith**
UST help you increase how much you trust in God

Here Paul could be implying that the Thessalonians are **lacking**: (1) knowledge about God that should be included in their **faith**. Alternate translation: [to teach you more about your faith]; or (2) some aspects of **faith** in God. Alternate translation: [to enable you to have faith completely]
Support Reference: Assumed Knowledge and Implicit Information

ULT **in your faith**
UST you trust in God

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [in what you believe]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
day	day
pleading	we … ask God
faith	you trust in God

1 Thessalonians 3:11

ULT	UST
But may our God and Father himself and our Lord Jesus direct our way to you.	*We pray that God our Father and our Lord Jesus will enable us to visit you again!*

ULT But

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

Support Reference: Connecting Words and Phrases

ULT may our God and Father himself and our Lord Jesus direct our way to you

UST We pray that God our Father and our Lord Jesus will enable us to visit you again

Paul speaks about God the Father and the Lord Jesus as if they were directing Paul's way and his fellow worker's ways. He could mean that God the Father and the Lord Jesus: (1) are like guides who take Paul and his fellow workers to meet the Thessalonians, which would enable Paul and his fellow workers to visit the Thessalonians. Alternate translation: [may our God and Father himself and our Lord Jesus bring us to you]; or (2) enable Paul and his fellow workers to overcome obstacles that prevent them from visiting the Thessalonians. Alternate translation: [may our God and Father himself and our Lord Jesus remove everything that prevents us from visiting you]; or (3) lead Paul and his fellow workers on a straight path to the Thessalonians, which would enable Paul and his fellow workers to visit the Thessalonians soon. Alternate translation: [may our God and Father himself and our Lord Jesus enable us to visit you soon]

Support Reference: Metaphor

ULT our God and Father

UST God our Father

Here, the phrase **our God and Father** refers to the one divine person who is both God and Father. The word **God** and the word **Father** refer to the same person. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar phrase in 1:3. Alternate translation: [God our Father] or [our Father God]

Support Reference: Hendiadys

ULT our God and Father himself

UST God our Father

For emphasis, Paul is stating the pronoun "he," which is already implied in the phrase **our God and Father**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **himself**. Alternate translation: [he who is our God and Father] or [God our Father indeed]

Support Reference: Pronouns — When to Use Them

ULT our … our … our

UST our … our … us

Here, the word **our** in the phrases **our God** and **our Lord** includes all believers. The word **our** in the phrase **our way** only includes Paul and his fellow workers. It does not include the Thessalonians. Make sure that this is clear if your language marks these distinctions.

Support Reference: Exclusive and Inclusive 'We'

TRANSLATION WORDS

ULT	UST
Father	Father
Lord	Lord
Jesus	Jesus

1 Thessalonians 3:11-13

> ULT **But may our God and Father himself and our Lord Jesus direct our way to you. Now may the Lord make you increase and abound in love for one another and for all, just as we also toward you, to strengthen your hearts, blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints. Amen**
> UST We pray that God our Father and our Lord Jesus will enable us to visit you {again}! {We pray that} the Lord {Jesus} will cause you always to love each other and all people more and more. That is how we love you! {We pray those things} so that God will make you spiritually strong. {That way,} God our Father will consider you to be faultlessly pure. {He will do that} when our Lord Jesus returns to this world, {bringing} with him everyone who belongs to him. May it be so

Here Paul is asking God to bless the Thessalonians. You could express this as either a blessing or a prayer, in whichever way is more natural in your language. Alternate translation: [But we ask our God and Father himself and our Lord Jesus to direct our way to you. We ask the Lord to make you increase and abound in love for one another and for all, just as we also toward you, to strengthen your hearts, blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints. Amen!]

Support Reference: Blessings

1 Thessalonians 3:12

ULT	UST
Now may the Lord make you increase and abound in love for one another and for all, just as we also toward you,	*We pray that the Lord Jesus will cause you always to love each other and all people more and more. That is how we love you!*

ULT Now

Here, the word **Now** introduces the next part of Paul's prayer. If it would be helpful in your language, you could use a word or phrase that introduces another section, or you could leave **Now** untranslated. Alternate translation: [Further,]

Support Reference: Connecting Words and Phrases

ULT may the Lord make you increase and abound

UST We pray that the Lord {Jesus} will cause you always … more and more

The terms **increase** and **abound** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [may the Lord make you very much abound] or [may the Lord make you increase greatly]

Support Reference: Doublet

ULT in love for one another and for all, just as we also toward you

UST to love each other and all people … That is how we love you

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: [in how you love one another and all, just as we also love you]

Support Reference: Abstract Nouns

ULT for all

UST all people

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

Support Reference: Nominal Adjectives

ULT we also toward you

UST That is how we love you

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [we also increase and abound in love for you]

Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
Lord	Lord
love	love

1 Thessalonians 3:13

ULT	UST
to strengthen your hearts, blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints. Amen!	*We pray those things so that God will make you spiritually strong. That way, God our Father will consider you to be faultlessly pure. He will do that when our Lord Jesus returns to this world, bringing with him everyone who belongs to him. May it be so!*

ULT **to strengthen**
UST We pray those things so that God will make … spiritually strong

Here the phrase **to strengthen** introduces the purpose for which Paul prays that the Lord will make the Thessalonians increase in love (see 3:12). If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: [in order that he might strengthen] or [and I pray those things so that he might strengthen]
Support Reference: Connect — Goal (Purpose) Relationship

ULT **to strengthen your hearts**
UST We pray those things so that God will make you spiritually strong

Here Paul speaks of the Thessalonians becoming spiritually stronger as if their **hearts** were being strengthened. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to strengthen you spiritually] or [to make you stronger on the inside]
Support Reference: Metaphor

ULT **your hearts, blameless**
UST you … to be faultlessly

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply words such as “so that they will be” if it would be clearer in your language. Alternate translation: [your hearts so that they will be blameless] or [your hearts so that you will be blameless]
Support Reference: Ellipsis

ULT **in holiness**
UST pure

If your language does not use an abstract noun for the idea of **holiness**, you could express the same idea in another way. Alternate translation: [in how holy you are]
Support Reference: Abstract Nouns

ULT **before our God and Father**
UST That way, God our Father will consider you

Here, the phrase **before our God and Father** refers to being in the presence of **our God and Father**. In this case, the phrase emphasizes that God is the one who will declare the Thessalonians to be **blameless in holiness**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [in the presence of our God and Father] or [according to our God and Father]
Support Reference: Idiom

ULT **our God and Father**
UST That way, God our Father

Here, the phrase **our God and Father** refers to the one divine person who is both God and Father. The word **God** and the word **Father** refer to the same person. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar phrase in 3:11. Alternate translation: [God our Father] or [our Father God]
Support Reference: Hendiadys

ULT **our**
UST our

In both places, the word **our** includes Paul, Silvanus, Timothy, the Thessalonians, and all believers. Your language may require you to mark this form.
Support Reference: Exclusive and Inclusive 'We'

ULT **at the coming of our Lord Jesus**
UST He will do that when our Lord Jesus returns to this world

Here, the phrase **the coming of our Lord Jesus** refers to the specific time in the future when Jesus will come back to earth, judge everyone, punish unbelievers, and reward believers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [when our Lord Jesus comes back to earth] or [at return of our Lord Jesus to us]
Support Reference: Assumed Knowledge and Implicit Information

ULT **with all his saints**
UST bringing with him everyone who belongs to him

Here, the word **saints** could refer to: (1) believers. Alternate translation: [with everyone who believes in him]; or (2) believers and angels. Alternate translation: [with all his holy angels and those who believe in him]; or (3) angels. Alternate translation: [with all his holy angels]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
blameless	to be faultlessly
holiness	pure
Father	Father
Lord	Lord
Jesus	Jesus
saints	who belongs to him
Amen	May it be so

1 Thessalonians 4

1 Thessalonians 4 Introduction

1 Thessalonians 4 Chapter Introduction

Structure and Formatting

1. Teaching on sexual morality (4:1–8)
2. Teaching on Christian love (4:9–12)
3. Teaching on the day of the Lord (4:13–5:11)
    - Dead believers and the day of the Lord (4:13–18)

Religious and Cultural Concepts in This Chapter

Sexual morality

In 4:3–8, Paul commands the Thessalonians to act in holy ways, particularly in relation to their sexual behavior. He does not provide specific details, but he does require them to exercise self-control and to avoid hurting a fellow believer. In the Thessalonians' culture, sexual immorality was very common. Men and women would have sex with people who were not their own spouses, and older men would have sex with younger men. If a Christian had sex with another Christian to whom he or she was not married, it could easily hurt or exploit that person or that person's family. Paul wants the Corinthians to completely avoid this possibility.

Brotherly love

In 4:9–12, Paul praises the Corinthians for showing "brotherly love." He means that they love each other as if they were members of the same family. He also encourages them to show this kind of love even more, which includes staying out of other people's private affairs and making sure that they can provide for themselves instead of depending on other people.

Dead believers

The Thessalonians were worried that believers who had died might not experience some of the wonderful things that will happen when Jesus comes back. In 4:13–18, Paul assures them that believers who had died not miss anything when Jesus comes back. In fact, he tells them that believers who have died will meet Jesus first, before everyone who is still alive meets him. He wants them to encourage or comfort each other with this teaching.

The coming of the Lord

In 4:13–18, Paul teaches the Thessalonians about what will happen when Jesus comes back. He describes Jesus' return with powerful language that includes angels, people being lifted up into the sky, and loud sounds. Scholars debate whether Paul described Jesus' return with symbolic language or whether he described specific events that will happen when Jesus comes back. Your translation should express Paul's descriptions as clearly as possible while allowing for both interpretations of his words.

Translation Issues in This Chapter

"His own vessel"

In 4:4, Paul urges each Thessalonian to "possess his own vessel in sanctification and honor." Paul could be using the word "vessel" in several different ways. First (1), and most likely, he could be using "vessel" as a euphemism for the sexual organ. In this case, he is urging the Thessalonians to have self-control over their sexual desires the acts. Also, he is addressing men directly but also includes women in his command. Second (2), he could be using "vessel" as a metaphor for the physical body. In this case, he is focusing particularly on the sexual aspect of the physical body, just like in option (1). Third (3), and least likely, Paul could be using "vessel" as a metaphor for a man's wife. In this case, he is urging each Thessalonian man to be sexually faithful to his wife. It is recommended that you follow option (1) or perhaps option (2) since these are the most likely explanations for why Paul uses the word "vessel." (See: Euphemism; and Metaphor)

"The ones sleeping"

In 4:13–15, Paul refers to people who are "sleeping." This was a polite way in his culture to refer to people who had died. Paul does not have any deeper meaning in mind. Consider how, in your culture, you might politely refer to people who had died. (See: Euphemism)

Translation Issues in This Chapter

Did Paul think that Jesus would come back before he himself died?

In 4:15 and 4:17, Paul uses the word "we" to include himself among the believers who are alive when Jesus comes back. Some scholars think that this implies that Paul believed or hoped that Jesus would come back before Paul died. However, other scholars think that Paul used the word "we" because he was referring to believers who are alive, and of course he was alive when he wrote this letter. In your translation, you should use an inclusive form of "we" if your language marks that distinction, but you should not include any further clarification.

What is the sequence of events in 4:15–17?

In these verses, Paul describes several events that will occur in sequence. Based on what he says, we can be relatively sure that the following three events will occur in this order: (1) the Lord Jesus will come down from heaven, (2) believers who have died will resurrect and go with the Lord, and (3) believers who are still alive with be taken up to meet the Lord in the air. It is less clear whether the "loud command," the "voice of an archangel" and the "trumpet of God" happen before or during Jesus' descent from heaven. Also, it is not clear whether Jesus and believers go up to heaven or come back to earth, although coming back to earth is slightly more likely. Make sure that your translation clearly presents the three main events in sequence, and if possible, allow for several different interpretations for the other elements.

1 Thessalonians 4:1

ULT	UST
Therefore, finally, brothers, we ask and encourage you in the Lord Jesus, just as you received from us how it is necessary for you to walk and to please God (just as also you are walking), that you might abound even more.	*So then, fellow believers, here is the rest of what I want to write to you. When we visited you, we taught you how you should behave in a way that honors God, and that is how you are behaving! Now we urge you, because God has united you to the Lord Jesus, to continue to behave in this way more and more.*

ULT **Therefore**
UST So then

Here, the word **Therefore** introduces a development in Paul's argument. He is transitioning from rejoicing about the Thessalonians to instructing them about how to act and what to believe. If it would be helpful in your language, you could use a word or phrase that introduces this kind of development. Alternate translation: [So] or [Given all that]
Support Reference: Connect — Reason-and-Result Relationship

ULT **finally**
UST here is the rest of what I want to write to you

Here, the word **finally** signals to the audience that Paul is starting the last section of his letter. The word does not mean that Paul is about to finish the letter. If it would be helpful in your language, you could use a word or phrase that introduces the last major part of a letter. Alternate translation: [lastly] or [in this last section]
Support Reference: Connecting Words and Phrases

ULT **we ask and encourage you**
UST Now we urge you

The terms **ask** and **encourage** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [we strongly encourage you] or [we urgently ask you]
Support Reference: Doublet

ULT **in the Lord Jesus**
UST because God has united you to the Lord Jesus

Here Paul uses the spatial metaphor **in the Lord Jesus** to describe the union of believers with **Jesus**. In this case, being **in the Lord Jesus**, or united to Jesus, could specifically explain: (1) the reason why Paul and his fellow workers **ask and exhort** the Thessalonians. Alternate translation: [because of your union with the Lord Jesus]; or (2) the authority by which Paul and his fellow workers **ask and exhort** the Thessalonians. Alternate translation: [as those who represent the Lord Jesus]
Support Reference: Metaphor

ULT **to walk … you are walking**
UST behave … you are behaving

Paul speaks of behavior in life as if it were **walking**. If it would be helpful in your language, you could state the meaning plainly. See you how you translated the similar phrase in 2:12. Alternate translation: [to act … you are acting] or [to live your lives … you are living your lives]
Support Reference: Metaphor

ULT **to walk and to please God**
UST behave in a way that honors God

Here, **to walk and to please** expresses a single idea by using two words connected with **and**. The word **please** describes the way in which the Thessalonian church should **walk**. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [to walk in a way that is pleasing to God] or [to walk so that you please God]
Support Reference: Hendiadys

ULT **that**

Here, the word **that** could introduce: (1) what it is that Paul and his fellow workers **ask and exhort** the Thessalonians to do. Alternate translation: [we ask that]; or (2) the purpose for which Paul and his fellow workers **ask and exhort** the Thessalonians. Alternate translation: [in order that]
Support Reference: Connecting Words and Phrases

ULT **you might abound even more**
UST to continue to behave in this way more and more

Here Paul implies that he and his fellow workers want the Thessalonians to **abound even more** in pleasing God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [you might abound even more in doing what is pleasing to God]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
encourage	Now we urge you
Lord	Lord
Jesus	Jesus
in the Lord	because God has united you to the Lord Jesus
received	taught you
God	God

1 Thessalonians 4:2

ULT	UST
For you know what commands we gave you through the Lord Jesus.	*You remember what we commanded you to do as we spoke for the Lord Jesus.*

ULT For

Here, the word **For** introduces a further explanation of what Paul said in the previous verse about how the Thessalonians received instructions from Paul and his fellow workers (See: 4:1). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,] or [In fact,]

Support Reference: Connecting Words and Phrases

ULT we gave you
UST what we commanded you to do

Here Paul refers to what he and his fellow workers told the Thessalonians when they first visited them. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [we, when we were with you, gave you]

Support Reference: Assumed Knowledge and Implicit Information

ULT through the Lord Jesus
UST as we spoke for the Lord Jesus

Here, the phrase **through the Lord Jesus** indicates that Paul and his fellow workers said what **the Lord Jesus** wanted them to say. In other words, they spoke with the authority of **the Lord Jesus**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [as we spoke what the Lord Jesus wanted] or [by the authority of the Lord Jesus]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
know	You remember
Lord	Lord
Jesus	Jesus

1 Thessalonians 4:3

ULT	UST
For this is the will of God, your sanctification: that you keep yourselves from sexual immorality;	*For example, God desires that you act in pure ways. That means that you should not have improper sex.*

ULT **For**
UST For example

Here, the word **For** introduces specific examples of the "commands" that Paul and his fellow workers gave to the Thessalonians (See: 4:2). If it would be helpful in your language, you could use a word or phrase that introduces specific examples, or you could leave **For** untranslated. Alternate translation: [Specifically] or [For example, we told you that]

Support Reference: Connecting Words and Phrases

ULT **this is the will of God, your sanctification**
UST God desires that you act in pure ways

Here, the word **this** refers to the phrase **your sanctification**. Paul uses this form to emphasize **sanctification**. If it would be helpful in your language, you could express the idea in another way that emphasizes **sanctification**. Alternate translation: [your sanctification is the will of God] or [the will of God is your sanctification]

Support Reference: Pronouns — When to Use Them

ULT **the will of God, your sanctification**
UST God desires … you act in pure ways

If your language does not use abstract nouns for the ideas of **will** and **sanctification**, you could express the same ideas in another way. Alternate translation: [what God wants, that you become holy]

Support Reference: Abstract Nouns

ULT **your sanctification: that you keep yourselves**
UST you act in pure ways. That means that you should not

Here, the phrase **that you keep yourselves** introduces an explanation of what Paul means when he uses the word **sanctification**. This explanation continues in 4:4–6. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: [your sanctification, that is, that you keep yourselves]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that you keep yourselves from**
UST That means that you should not have improper sex

Alternate translation: [that you stay away from] or [that you avoid]

ULT **sexual immorality**
UST have improper sex

If your language does not use an abstract noun for the idea of **immorality**, you could express the same idea in another way. Alternate translation: [doing what is sexually immoral] or [acting in sexually immoral ways]

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
will of God	God desires
sanctification	act in pure ways
sexual immorality	have improper sex

1 Thessalonians 4:4

ULT	UST
that each of you knows to possess his own vessel in sanctification and honor,	*That also means that you all should learn to control how you desire to have sex. That way, you will be acting purely and honoring God.*

ULT **that each of you knows**
UST That also means that you all should learn

Here, the phrase **that each of you knows** could: (1) give another example of what "sanctification" means (See: 4:3). Alternate translation: [and that each of you knows]; or (2) describe more specifically what it means to avoid "sexual immorality" (See: 4:3). Alternate translation: [more specifically, that each of you knows]
Support Reference: Assumed Knowledge and Implicit Information

ULT **that each of you knows to possess**
UST That also means that you all should learn to control

Here, the word **knows** could refer specifically to: (1) learning how to do something. Alternate translation: [that each of you learns to possess]; or (2) understanding something. Alternate translation: [that each of you understands how to possess]
Support Reference: Assumed Knowledge and Implicit Information

ULT **to possess his own vessel**
UST to control how you desire to have sex

Here, the word **vessel** could refer to: (1) a person's sexual organ. This is a euphemism. Alternate translation: [to possess his own sexual organ]; or (2) a man's wife. This is a metaphor. Alternate translation: [to possess his own wife]
Support Reference: Euphemism

ULT **to possess his own vessel**
UST to control how you desire to have sex

The meaning of the verb **possess** depends on what the word **vessel** means (See: the previous note): (1) If the word **vessel** refers to the body or more specifically to the sexual organ, the word **possess** refers to people having control over their bodies. Alternate translation: [to exercise control over his sexual organs] or [to exercise sexual self-control]; or (2) If the word **vessel** refers to a wife, the word **possess** could refer to a man having sex with his wife. Alternate translation: [to have sexual relations with his wife]; or (3) If the word **vessel** refers to a wife, the word **possess** could refer to a man marrying a woman. Alternate translation: [to marry a wife]
Support Reference: Metaphor

ULT **his own vessel**
UST how you desire to have sex

The referent of the word **his** depends on what the word **vessel** means (See: the previous two notes): (1) If the word **vessel** refers to a person's sexual organ, Paul is using the word **his** in a generic sense that includes both men and women. Alternate translation: [his or her own vessel]; or (2) If the word **vessel** refers to a wife, Paul is using the word **his** to refer only to men and not to women. Alternate translation: [the vessel that is his]
Support Reference: When Masculine Words Include Women

> ULT **in sanctification and honor**
> UST That way, you will be acting purely and honoring God

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
knows	That also means that … should learn
possess	to control
sanctification	acting purely
honor	honoring

1 Thessalonians 4:5

ULT	UST
not in the passion of lust (just as also the Gentiles, the ones not knowing God);	*You should not have any improper sex that you greatly desire. That is what non-Jews who do not trust in God do.*

ULT **not in the passion of lust**
UST You should not have any improper sex that you greatly desire

Here, **not in the passion of lust** contrasts with the previous phrase "in holiness and honor" (See: 4:4). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [and in contrast, not in the passion of lust]
Support Reference: Connect — Contrast Relationship

ULT **not in the passion of lust**
UST You should not have any improper sex that you greatly desire

If your language does not use abstract nouns for the ideas of **passion** and **lust**, you could express the same ideas in another way. Alternate translation: [not passionately lusting]
Support Reference: Abstract Nouns

ULT **the passion of lust**
UST have any improper sex that you greatly desire

Here, Paul is using the possessive form to connect **passion** and **lust**. More specifically, he could be referring to: (1) **passion** that is characterized by **lust**. Alternate translation: [lustful passion]; or (2) **lust** that is characterized by **passion**. Alternate translation: [passionate lust]
Support Reference: Possession

ULT **just as also the Gentiles, the ones not knowing God**
UST That is what non-Jews who do not trust in God do

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply words such as "behave" or "act" if it would be clearer in your language. Alternate translation: [just as also the Gentiles behave, the ones not knowing God] or [just as also the Gentiles, the ones not knowing God, act]
Support Reference: Ellipsis

ULT **the Gentiles, the ones not knowing God**
UST non-Jews who do not trust in God

Here Paul is distinguishing from **Gentiles** who do not know God from Gentiles who do know God. Be sure that this distinction is clear in your translation. Alternate translation: [the Gentiles, specifically the ones not knowing God] or [all the Gentiles who do not know God]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **the ones not knowing God**
UST who do not trust in God

Here, the phrase **not knowing God** means that these **Gentiles** do not listen to, trust in, or obey God. It does not mean that they do not know about God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the ones not listening to God] or [the ones not obeying God]
Support Reference: Idiom

TRANSLATION WORDS

ULT	UST
passion	desire
Gentiles	non-Jews
knowing	do … trust in
God	God

1 Thessalonians 4:6

ULT	UST
not to transgress and take advantage of his brother in this matter, for the Lord is an avenger concerning all these things, just as we also said before to you and testified.	*You should do what God desires concerning having sex so that you will not sin by mistreating a fellow believer. You should avoid sinning in that way because the Lord Jesus will punish all people who have any kind of improper sex. We already declared that to you when we were with you.*

ULT **not to transgress**
UST You should do what God desires … so that you will not sin

Here, the phrase **not to transgress** could introduce: (1) the purpose of what Paul has said in 4:3–5 about abstaining from sexual immorality. Alternate translation: [in order not to transgress]; or (2) another example of what "sanctification" means (See: 4:3). Alternate translation: [and that each of you does not transgress]; or (3) another description of what it means to avoid "sexual immorality" (See: 4:3). Alternate translation: [that each of you does not transgress]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **transgress and take advantage of**
UST you will … sin by mistreating

The two terms **transgress** and **take advantage of** work together to express a single idea. The phrase **take advantage of** tells how a person might **transgress**. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [transgress through taking advantage of] or [transgress, taking advantage of]

Support Reference: Hendiadys

ULT **his brother**
UST a fellow believer

Paul is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his believing friend]

Support Reference: Metaphor

ULT **his brother**
UST a fellow believer

Here Paul could be using the masculine form **his brother** to refer to: (1) specific fellow believers, whether men or women. Alternate translation: [any brother or sister] or [his or her brother or sister]; or (2) specific male believers, specifically men in charge of families. Alternate translation: [any brother in charge of a family]

Support Reference: When Masculine Words Include Women

ULT **in this matter**
UST concerning having sex

Here, the phrase **this matter** refers to what Paul has been speaking about: sexual morality. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [in the area of sexual morality] or [in his sexual behavior]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST You should avoid sinning in that way because

Here, the word **for** introduces a reason why the Thessalonians should obey God by avoiding sexual immorality. If it would be helpful in your language, you could use a word or phrase that introduces a reason, or you could leave **for** untranslated. Alternate translation: [and you should behave in these ways because] or [all of which you should do since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **all these things**
UST all people who have any kind of improper sex

Here, the phrase **all these things** refers to the sinful sexual behaviors that Paul has mentioned. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [all these sexually immoral behaviors] or [every sexual sin]

Support Reference: Pronouns — When to Use Them

ULT **just as we also said before to you and testified**
UST We already declared that to you when we were with you

Here Paul refers to what he and his fellow workers told the Thessalonians when they visited them. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [just as we also we also said before to you and testified when we visited you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we also said before to you and testified**
UST We already declared that to you when we were with you

The terms **said before** and **testified** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [we also solemnly warned you before] or [we also already testified to you]

Support Reference: Doublet

TRANSLATION WORDS

ULT	UST
take advantage of	mistreating
avenger	will punish
Lord	Lord

1 Thessalonians 4:7

ULT	UST
For God did not call us for uncleanness, but in sanctification.	*Indeed, God chose us so that we would belong to him. He did not choose us so that we would do impure things.*

ULT **For**
UST Indeed

Here, the word **For** introduces a reason or basis for what Paul has said about avoiding sexual immorality (See: 4:3–6). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis. Alternate translation: [All that is important because]
Support Reference: Connecting Words and Phrases

ULT **us**
UST us

Here, the word **us** includes Paul, his fellow workers, and the Thessalonians. Your language may require you to mark this form.
Support Reference: Exclusive and Inclusive 'We'

ULT **for uncleanness, but in sanctification**
UST so that we would belong to him … so that we would do impure things

If your language does not use abstract nouns for the ideas of **uncleanness** and **sanctification**, you could express the same ideas in another way. Alternate translation: [to be unclean, but to be sanctified] or [to act in unclean ways, but in holy ways]
Support Reference: Abstract Nouns

ULT **but in sanctification**
UST so that we would belong to him

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but he called us in sanctification]
Support Reference: Ellipsis

TRANSLATION WORDS

ULT	UST
call	chose
God	God
sanctification	so that we would belong to him

1 Thessalonians 4:8

ULT	UST
Therefore, the one rejecting, rejects not man, but God, the one giving his Holy Spirit to you.	*So then, anyone who disobeys what we have commanded you is not simply disobeying a human. Rather, that person is disobeying God. He is the one who sends the Holy Spirit to you.*

ULT **Therefore**
UST So then

Here, the word **Therefore** introduces an inference or conclusion from what Paul has said in 4:3–7. If it would be helpful in your language, you could use another word that introduces an inference or conclusion. Alternate translation: [Because of all that] or [In conclusion]
Support Reference: Connect — Reason-and-Result Relationship

ULT **the one rejecting**
UST anyone who disobeys what we have commanded you

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. Many languages would need to say what it is that is being rejected. If it would be helpful in your language you could refer back to what Paul has commanded the Thessalonians about living holy lives and avoiding sexual immorality. Alternate translation: [the one rejecting these commands about sexual morality] or [the one rejecting what we have said about sexual behavior]
Support Reference: Ellipsis

ULT **rejects not man, but God, the one giving**
UST is not {simply} disobeying a human. Rather, {that person is disobeying} God. He is the one who sends

If your language would not naturally put the negative statement before the positive statement, you could reverse the two elements here. Alternate translation: [rejects God, not man, and God is the one who gives]
Support Reference: Information Structure

ULT **man**
UST a human

Although the term **man** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [a person] or [a man or woman]
Support Reference: When Masculine Words Include Women

ULT **the one giving**
UST He is the one who sends

Here Paul is adding more information about **God**. He is not distinguishing between different gods. If it would be helpful in your language, you could use a form that clearly adds information instead of distinguishing between people. Alternate translation: [who is the one who gives]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **the one giving**
UST He is the one who sends

Many ancient manuscripts read **the one giving**. The ULT follows that reading. Other ancient manuscripts read "the one having given." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.
Support Reference: Textual Variants

ULT **you**
UST to you

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

TRANSLATION WORDS

ULT	UST
rejecting	anyone who disobeys what we have commanded you
rejects	is … simply disobeying
God	God
Holy Spirit	Holy Spirit

1 Thessalonians 4:9

ULT	UST
But concerning brotherly love, you have no need for us to write to you, for you yourselves are taught by God to love one another.	*We do not have to tell you anything about how to care for fellow believers. That is because God instructed you so that you care for each other.*

ULT **But**

Here, the word **But** introduces a new section in the letter. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **But** untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **brotherly love**

UST how to care for fellow believers

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: [loving the brothers] or [how to love others in a brotherly way]

Support Reference: Abstract Nouns

ULT **brotherly love**

UST how to care for fellow believers

Here Paul uses the phrase **brotherly love** to refer to love for people who share the same faith, both men and women. If possible, use the same form you have used to translate the word “brothers.” Alternate translation: [love for believers]

Support Reference: Metaphor

ULT **you haveno need {for us} to write to you, for you yourselves are taught by God to love one another**

UST We do not have to tell you … That is because God instructed you so that you care for each other

If your language would naturally state a reason before its result, you could reverse the order of these clauses. Alternate translation: [because you yourselves are taught by God to love one another, you have no need {for us} to write to you]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you have**

UST We do

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

Support Reference: Textual Variants

ULT **for**
UST That is because

Here, the word **for** introduces a reason why Paul and his fellow workers do not need to write to the Thessalonians. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **for** untranslated. Alternate translation: [since]
Support Reference: Connect — Reason-and-Result Relationship

ULT **you yourselves are taught by God**
UST God instructed you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God has taught you yourselves]
Support Reference: Active or Passive

ULT **you yourselves are**
UST God instructed you

For emphasis, Paul is stating the pronoun **you**, which is already implied in the verb **are**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **yourselves**. Alternate translation: [it is you who are] or [as for you, you are]
Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
love	how to care for fellow believers
love	so that you care for

1 Thessalonians 4:10

ULT	UST
For also you do it to all the brothers who are in all Macedonia. But we encourage you, brothers, to abound even more	*That is also because you already care for all the fellow believers throughout Macedonia province. Fellow believers, we exhort you to care for fellow believers even more.*

ULT **For also you do**
UST That is also because you {already} care

Here, the phrase **For also** introduces another reason why Paul and his fellow workers do not need to write to the Thessalonians (see 4:9). If it would be helpful in your language, you could use a word or phrase that introduces another reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [Again, we do not need to write to you about this, since you do] or [Even more, you do]
Support Reference: Connect — Reason-and-Result Relationship

ULT **you do it**
UST you {already} care

Here, the word **it** refers to "brotherly love" (see 4:9). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [you show brotherly love]
Support Reference: Pronouns — When to Use Them

ULT **But**

Here, the word **But** introduces a slight contrast between what the Thessalonians are doing and how Paul wants them to do it **even more**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: [Now] or [Yet]
Support Reference: Connecting Words and Phrases

ULT **to abound even more**
UST to care for fellow believers even more

Here Paul implies that he and his fellow workers want the Thessalonians to **abound** in brotherly love **even more**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [to abound even more in brotherly love]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Macedonia	Macedonia
we encourage	exhort

1 Thessalonians 4:11

ULT	UST
and to strive to be quiet and to perform your own things and to work with your own hands, just as we commanded you,	*We also exhort you to try very earnestly to live peacefully, to focus on your own tasks, and to earn what you need to live. In fact, that is what we told you to do when we were with you.*

ULT **to be quiet**
UST to live peacefully

Here, the phrase **to be quiet** refers to living in a peaceful way that does not disrupt others. If it would be helpful in your language, you could use a similar phrase or state the meaning plainly. Alternate translation: [to avoid disrupting others] or [to behave calmly around other people]
Support Reference: Metaphor

ULT **to perform your own things**
UST to focus on your own tasks

Here, the phrase **to perform your own things** refers to focusing on one's own tasks and responsibilities instead of becoming involved in other people's private affairs. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [to focus on your own affairs] or [to stay out of other people's business]
Support Reference: Assumed Knowledge and Implicit Information

ULT **to work with your own hands**
UST to earn what you need to live

Here Paul uses the phrase **work with your own hands** to indicate that the Thessalonians should support themselves instead of relying on others to provide for them. He does not mean that they must do physical labor. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to provide for yourselves] or [to earn your own living]
Support Reference: Idiom

ULT **just as we commanded you**
UST In fact, {that is} what we told you to do when we were with you

Here Paul refers to what he and his fellow workers **commanded** the Thessalonians when they visited them. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [just as we commanded you when we visited you]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
work	to earn what you need to live

1 Thessalonians 4:12

ULT	UST
so that you may walk properly before the ones outside and have need of nothing.	*We urge you to do these things, so that you can set a good example toward those who do not believe in the Messiah by how modestly you live. Then you would not have to depend on others to provide what you need to live.*

ULT **so that**
UST We urge you to do these things, so that

Here, the phrase **so that** could introduce: (1) the result of doing what Paul has commanded in 4:10–11. Alternate translation: [with the result that]; or (2) the purpose of doing what Paul has commanded in 4:10–11. Alternate translation: [in order that]
Support Reference: Connect — Reason-and-Result Relationship

ULT **you may walk**
UST you can set a good example

Paul speaks of behavior in life as if it were walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you may act] or [you may live your lives]
Support Reference: Metaphor

ULT **the ones outside**
UST those who do not believe in the Messiah

Here, the phrase **the ones outside** identifies people who do not belong to the group of believers in Thessalonica. If it would be helpful in your language, you could express the idea with a word or phrase that refers to people who do not belong to a specific group. Alternate translation: [the outsiders] or [the unbelievers]
Support Reference: Idiom

ULT **of nothing**
UST not

Here word translated **nothing** could refer: (1) to things. In this case, Paul wants them to have everything that they need. Alternate translation: [of no essential things]; or (2) to people. In this case, Paul wants them to be independent and not rely on other people to provide for them. Alternate translation: [of nobody] or [of support from no person]
Support Reference: Assumed Knowledge and Implicit Information

1 Thessalonians 4:13

ULT	UST
Now we do not want you to be ignorant, brothers, concerning the ones sleeping, so that you may not grieve just as also the rest, the ones not having hope.	*Also, our fellow believers in the Messiah, we want you to be aware about what will happen to believers in the Messiah who are dead. You should not be like the rest of humanity, which does not believe in the Messiah. They are deeply sad because they do not confidently expect that people will resurrect after death.*

ULT **Now**
UST Also

Here, the word **Now** introduces a new section in the letter. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [Next,]
Support Reference: Connecting Words and Phrases

ULT **we do not want you to be ignorant**
UST we want you to be aware

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **ignorant**. Alternate translation: [we want you to know]
Support Reference: Double Negatives

ULT **the ones sleeping**
UST who are dead

Here, the phrase **the ones sleeping** is a polite way to refer to people who have died. If it would be helpful in your language, you could use a similar polite phrase or state the meaning plainly. Alternate translation: [the ones having passed away] or [the ones who are dead]
Support Reference: Euphemism

ULT **so that**
UST You should not be

The connecting words **so that** introduce the purpose for which Paul wants to instruct the Thessalonians. If it would be helpful in your language, you could use a word or phrase that introduces a purpose or goal. Alternate translation: [in order that]
Support Reference: Connect — Goal (Purpose) Relationship

ULT **the rest, the ones not having hope**
UST the rest of humanity, which does not believe in the Messiah … because they do not confidently expect that people will resurrect after death

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the rest grieve, the ones not having hope] or [the rest who have no hope grieve]
Support Reference: Ellipsis

ULT **the rest, the ones not having hope**
UST the rest of humanity, which does not believe in the Messiah … because they do not confidently expect that people will resurrect after death

Here Paul is distinguishing between people who have hope and people who do not have hope. Be sure that this distinction is clear in your translation. Alternate translation: [the rest who do not have hope] or [the rest, that is, those who do not have hope]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **the rest**
UST the rest of humanity, which does not believe in the Messiah

Paul is using the adjective **rest** as a noun to refer to a group of people that includes everyone who does not have hope. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the rest of people] or [everyone else]
Support Reference: Nominal Adjectives

ULT **hope**
UST because they do … confidently expect that people will resurrect after death

Here Paul implies that the **hope** concerns what happens to people after they die. People who do not have **hope** do not expect anyone who dies to live again. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [hope that people will live again] or [hope of resurrection]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones not having hope**
UST because they do not confidently expect that people will resurrect after death

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: [the ones not hoping] or [the ones not expecting anything]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
hope	because they do … confidently expect that people will resurrect after death

1 Thessalonians 4:14

ULT	UST
For if we believe that Jesus died and rose, thus also God will bring the ones having slept through Jesus with him.	*Certainly, we apostles are convinced that Jesus died and resurrected. This is why we also are convinced that God will resurrect the dead people who are united to Jesus. Then God will send them back with Jesus when he returns to earth again.*

ULT **For**
UST Certainly

Here, the word **For** introduces a reason why the Thessalonians should not grieve like other people do. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: [You should not grieve in those ways because,] or [Indeed,]
Support Reference: Connect — Reason-and-Result Relationship

ULT **if**
UST Certainly

Paul speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [because]
Support Reference: Connect — Factual Conditions

ULT **we believe**
UST we {apostles} are convinced

Here, the word **we** includes Paul, his fellow workers, and the Thessalonians, so use the inclusive form of that word in your translation if your language marks that distinction.
Support Reference: Exclusive and Inclusive 'We'

ULT **rose**
UST resurrected

Here, the word **rose** refers to how Jesus came back to life after he **died**. If your language does not use **rose** to describe coming back to life, you could use a comparable idiom or express the idea plainly. Alternate translation: [came back to life] or [lived again]
Support Reference: Idiom

ULT **thus also God**
UST This is why we also are convinced that God will resurrect … Then God

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [we believe that thus also God]
Support Reference: Ellipsis

ULT **thus also God**
UST This is why we also are convinced that God will resurrect … Then God

The phrase **thus also** could go with: (1) **God will bring**. In this case, **thus also** indicates that believers will experience something that is similar to how Jesus died and rose again. Alternate translation: [we can also believe that, in a similar way, God]; or (2) the implied phrase "we believe." In this case, **thus also** indicates that believing that Christians will resurrect is based on believing in Jesus' resurrection. Alternate translation: [thus also we believe that God]
Support Reference: Information Structure

ULT **God will bring the ones having slept through Jesus with him**
UST the dead people who are united to Jesus. Then God will send them back with Jesus when he returns to earth again

Here Paul does not explicitly state all the elements in his comparison between **Jesus** and the **the ones having slept**. He states that Jesus **died and rose**, and he implies that this will be true for **the ones having slept**. He states that **the ones having slept** will be brought **with** Jesus, and he implies that Jesus is coming back to this world. If it would be helpful in your language, you could make these two implicit ideas more explicit. Alternate translation: [God will raise the ones having slept through Jesus and will bring them with him when he comes back]
Support Reference: Assumed Knowledge and Implicit Information

ULT **will bring**
UST will send them back

Here, the phrase **will bring** could mean that: (1) God will send resurrected believers with Jesus when Jesus comes back to this world. Alternate translation: [will send back to earth]; or (2) God will bring resurrected believers to be with Jesus in heaven. Alternate translation: [will bring to heaven]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones having slept**
UST the dead people

See how you translated the similar phrase in 4:13. Alternate translation: [the ones having passed away] or [the ones who are dead]
Support Reference: Euphemism

ULT **God will bring the ones having slept through Jesus with him**
UST the dead people who are united to Jesus. Then God will send them back with Jesus when he returns to earth again

Here, the phrase **through Jesus** could go with: (1) **will bring**. In this case, God acts through **Jesus**. Alternate translation: [through Jesus God will bring with him the ones having slept]; or (2) **having slept**. In this case, Paul is describing people who died while they were believing in **Jesus**. Alternate translation: [God will bring with him the ones having slept in Jesus] or [God will bring with him the believers who have slept]
Support Reference: Information Structure

ULT **him**
UST with Jesus when he returns to earth again

The pronoun **him** refers to **Jesus**. If this is not clear for your readers, you could use the person's name here. Alternate translation: [with Jesus]
Support Reference: Pronouns — When to Use Them

TRANSLATION WORDS

ULT	UST
believe	we {apostles} are convinced
Jesus	Jesus
God	God
Jesus	Jesus

1 Thessalonians 4:15

ULT	UST
For this we say to you in a word of the Lord, that we, the ones living, the ones surviving to the coming of the Lord, will certainly not go before the ones having slept.	*In fact, what we apostles are now telling you is a message from the Lord Jesus himself. When the Lord Jesus comes again, all believers in the Messiah will greet him. First, those believers in the Messiah who have already died will certainly greet him, and then we believers in the Messiah who are still alive.*

ULT **For**
UST In fact

Here, the word **For** introduces a further explanation of what Paul has said about believers who have died. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: [Further,] or [Indeed,]
Support Reference: Connecting Words and Phrases

ULT **this we say to you in a word of the Lord, that**
UST what we {apostles} are now telling you is a message from the Lord {Jesus himself}. When

Here, the word **this** refers to what Paul introduces with the word **that**. This form emphasizes what Paul is about to say. If it would be helpful in your language, you could use a different form that introduces what a person is about to say. Alternate translation: [we say to you in a word of the Lord that] or [here is what we say to you in a word of the Lord:]
Support Reference: Pronouns — When to Use Them

ULT **we say … we, the ones living**
UST we {apostles} are … telling … and then we {believers in the Messiah} who are still alive

Here, the word **we** in the phrase **we say** only includes Paul and his fellow workers. It does not include the Thessalonians. However, the word **we** in the phrase **we, the ones living** does include the Thessalonians. Make sure that this is clear if your language marks these distinctions.
Support Reference: Exclusive and Inclusive ‘We’

ULT **a word**
UST is a message

Paul is using the term **word** to mean a message that is shared by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a message] or [words]
Support Reference: Metonymy

ULT **a word of the Lord**
UST is a message from the Lord Jesus himself

Here, Paul is using the possessive form to describe a **word** that could be: (1) something that **the Lord** said. Alternate translation: [a word from the Lord] or [a word spoken by the Lord]; or (2) authorized by **the Lord**. Alternate translation: [a word that the Lord approves] or [a word that has the Lord’s authority]
Support Reference: Possession

ULT **we, the ones living, the ones surviving**
UST and then we {believers in the Messiah} who are still alive

Here, the phrases **the ones living** and **the ones surviving** distinguish **we** from other people. Be sure that this distinction is clear in your translation. Alternate translation: [we, by which I mean those of us who live, who survive]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **to the coming of the Lord**
UST the Lord {Jesus} comes again, all believers in the Messiah will greet him

Here, the phrase **the coming of the Lord** refers to the specific time in the future when Jesus will come back to earth, judge everyone, punish unbelievers, and reward believers. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar phrase in 3:13. Alternate translation: [until when the Lord comes back to earth] or [to the return of our Lord to us]
Support Reference: Assumed Knowledge and Implicit Information

ULT **will certainly not go before**
UST will certainly greet him

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [will by no means go before]
Support Reference: Double Negatives

ULT **will certainly not go before**
UST will certainly greet him

Here, the phrase **will certainly not go before** indicates that people who are alive when Jesus comes back will not meet him first. Instead, believers who have died will meet him first, and then believers who are alive will meet him. Paul explains this further in the following verse (see 4:16). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [will certainly not go to Jesus before] or [will certainly not be with Jesus before]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones having slept**
UST First, those {believers in the Messiah} who have {already} died

See how you translated the similar phrase in 4:13–14. Alternate translation: [the ones having passed away] or [the ones who are dead]
Support Reference: Euphemism

TRANSLATION WORDS

ULT	UST
Lord	Lord
word of the Lord	is a message from the Lord Jesus himself
Lord	Lord

1 Thessalonians 4:16

ULT	UST
For the Lord himself, with a shout, with the voice of an archangel, and with a trumpet of God, will come down from heaven, and the dead in Christ will rise first.	*This is how the Lord Jesus will come down from heaven: the Lord Jesus himself will personally give the command for all to resurrect. The chief angel will shout. God's trumpet will blast. Then all the dead who are united to the Messiah will be the first to resurrect from the earth.*

ULT **For**
UST This is how

Here, the word **For** introduces an elaboration or explanation of what Paul said in the previous verse about how living believers will not "go before" dead believers (see 4:15). This explanation continues in 4:17. If it would be helpful in your language, you could use a word or phrase that introduces an elaboration or explanation. Alternate translation: [Here is what I mean:] or [More specifically,]
Support Reference: Connecting Words and Phrases

ULT **the Lord himself**
UST Lord Jesus … the … himself … personally

For emphasis, Paul is stating the pronoun "him," which is already implied in the verbal phrase **will come down**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **himself**. Alternate translation: [it is the Lord who] or [as for the Lord, he]
Support Reference: Pronouns — When to Use Them

ULT **with a shout, with the voice of an archangel, and with a trumpet of God**
UST will … will … give the command {for all to resurrect}. The chief angel will shout. God's trumpet … blast

Here Paul provides a list with three items. This list might refer to: (1) three different actions that all make sounds. Alternate translation: [with a loud command, the voice of an archangel, and a trumpet of God]; or (2) one action, the **loud command**. This **command** is made up of the **voice of an archangel** and the **trumpet of God**. Alternate translation: [with a loud command given by the voice of an archangel and by a trumpet of God]; or (3) two different actions, the **loud command** and the **voice of an archangel**, and the **archangel** uses **a trumpet of God**. Alternate translation: [with a loud command and with the voice of an archangel who uses a trumpet of God]
Support Reference: Connect — Simultaneous Time Relationship

ULT **with a shout**
UST will … give the command for all to resurrect

Here Paul does not specify who gives the **loud command**. He implies that it is God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [with a loud command from God]
Support Reference: Assumed Knowledge and Implicit Information

ULT **a trumpet of God**
UST will … God's trumpet … blast

Paul is using the possessive form to describe **a trumpet** that is related to **God**. More specifically, the **trumpet** could: (1) be one that **God** commands to be blown. Alternate translation: [a trumpet that God has someone blow]; or (2) belong to **God**. Alternate translation: [God's trumpet]
Support Reference: Possession

ULT **and**
UST Then

Here, the word **and** introduces an event that comes after the previously described events. If it would be helpful in your language, you could use a word or phrase introduces the next event in a sequence. Alternate translation: [and then] or [and after that]
Support Reference: Connect — Sequential Time Relationship

ULT **the dead**
UST all the dead

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

ULT **in Christ**
UST who are united to the Messiah

Here Paul uses the spatial metaphor **in Christ** to describe the union of believers with **Christ**. In this case, being **in Christ**, or united to Christ, indicates that Paul is speaking only about **the dead** who are united to Christ, that is, believers. If it would be helpful in your language, you could use a phrase that indicates that Paul is speaking about believers who have died. Alternate translation: [Christians] or [who believed in Christ]
Support Reference: Metaphor

ULT **will rise**
UST will be … to resurrect from the earth

Here, the word **rise** refers to people who had died then coming back to life. If it would be helpful in your language, you could use a comparable idiom or express the idea plainly. Alternate translation: [will be restored to life] or [will resurrect]
Support Reference: Idiom

ULT **first**
UST the first

Here, the word **first** indicates that, after Jesus comes down from heaven, **the dead in Christ** will resurrect before anything else happens. Paul indicates in the following verse what happens after they resurrect. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [before anything else happens] or [immediately afterwards]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Lord	Lord
archangel	angel
trumpet	trumpet
God	God’s
heaven	heaven
in Christ	who are united to the Messiah

1 Thessalonians 4:17

ULT	UST
Then we, the ones living, the ones surviving, will be caught up together with them in the clouds to meet the Lord in the air, and in this way we will always be with the Lord.	*After that, God will snatch up all of us believers in the Messiah who are still alive on earth so that we can meet the Lord Jesus in the air. Both groups of believers in the Messiah will meet together on the clouds. This is how we will remain together with the Lord Jesus forever!*

ULT **Then**
UST After that

Here, the word **Then** indicates that what Paul is about to describe will only happen after the events he described in the previous verse. If it would be helpful in your language, you could use a form that introduces the next event in a sequence. Alternate translation: [Next,] or [Afterward,]
Support Reference: Connect — Sequential Time Relationship

ULT **we, the ones living, the ones surviving, will be caught up together with them**
UST God will snatch up all of us believers in the Messiah who are still alive on earth … Both groups of believers in the Messiah will meet together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God will catch us, the ones living, the ones surviving, up together with them]
Support Reference: Active or Passive

ULT **we … we will always be**
UST all of us believers in the Messiah who are … alive … we will remain … forever

By **we** in both clauses, Paul includes himself, his fellow workers, and the Thessalonians, so use the inclusive form of that word in your translation if your language marks that distinction.
Support Reference: Exclusive and Inclusive 'We'

ULT **we, the ones living, the ones surviving**
UST all of us believers in the Messiah who are still alive on earth

Here, the phrases **the ones living** and **the ones surviving** distinguish **we** from other people. Be sure that this distinction is clear in your translation. See how you translated the similar phrases in 4:15. Alternate translation: [we, by which I mean those of us who live, who survive]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **them**
UST Both groups of believers in the Messiah will meet together

The pronoun **them** refers to "the dead in Christ" who resurrect. Paul mentioned them in the previous verse. If it would be helpful in your language, you could make the referent more explicit. Alternate translation: [the resurrected believers] or [the dead who live again]
Support Reference: Pronouns — When to Use Them

ULT **in the clouds**
UST on the clouds

Here, the phrase **in the clouds** could refer to: (1) the place where believers meet the Lord. In other words, the **clouds** are in the **air**, which is where believers **meet the Lord**. Alternate translation: [up among the clouds]; or (2) the means by which believers go to meet the Lord. In this case, the **clouds** are what believers stand on as they go to meet the Lord. Some people in Paul's culture told stories about people standing on clouds as they traveled to heaven. Alternate translation: [on the clouds] or [by means of clouds]
Support Reference: Assumed Knowledge and Implicit Information

ULT **to meet the Lord in the air**
UST so that we can meet the Lord {Jesus} in the air

Here, the phrase **to meet** refers to going to greet someone. Paul could be implying that, after believers greet him, Jesus: (1) continues to earth with all believers. Alternate translation: [to meet the Lord in the air and return to earth with him]; or (2) goes back up to heaven with all believers, either temporarily or eternally. Alternate translation: [to meet the Lord in the air and go back to heaven with him]
Support Reference: Assumed Knowledge and Implicit Information

ULT **in the air**
UST in the air

Here, the phrase **in the air** refers to the area above the earth but below heaven, an area often called the sky. If it would be helpful in your language, you could use a word or phrase that refers to this area. Alternate translation: [above the earth] or [up in the atmosphere]
Support Reference: Assumed Knowledge and Implicit Information

ULT **in this way**
UST This is how

Here, the phrase **in this way** refers to the process that Paul has outlined in this verse and the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces the result of a process. Alternate translation: [as a result] or [after all those events]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Lord	Lord
Lord	Lord

1 Thessalonians 4:18

ULT	UST
Therefore, encourage one another with these words.	*As a result, you must encourage each other with this message!*

ULT **Therefore**
UST As a result

Here, the word **Therefore** introduces what Paul wants the Thessalonians to do in response to what he has told them about Jesus' second coming and the resurrection of dead believers. If it would be helpful in your language, you could use a word or phrase that introduces the application of a specific teaching. Alternate translation: [So then] or [Now that I have taught you these things]

Support Reference: Connect — Reason-and-Result Relationship

ULT **with these words**
UST with this message

Here, the phrase **these words** refers to what Paul has said in 4:13–17. If it would be helpful in your language, you could use a word or phrase that refers back to this entire section. Alternate translation: [with all these things that I have taught you] or [with the message I have spoken]

Support Reference: Assumed Knowledge and Implicit Information

1 Thessalonians 5

1 Thessalonians 5 Introduction

1 Thessalonians 5 Chapter Introduction

Structure and Formatting

1. Teaching on the day of the Lord (4:13–5:11)
    - The timing of the day of the Lord (5:1–11)
2. Final Commands (5:11–22)
3. Closing (5:23–28)

Religious and Cultural Concepts in This Chapter

The timing of the Lord's coming

In 4:13–18, Paul taught the Thessalonians about what will happen to believers who die before Jesus comes back. In 5:1–11, he teaches them about how the timing of Jesus' return should impact how they live now. In these verses, he informs the Thessalonians that Jesus' second coming will surprise people. Scholars debate whether Paul meant that it would surprise everyone or just people who do not believe. Most likely, Paul meant that no one can know for sure when Jesus will return, but believers will be ready for it while unbelievers will not be ready for it. Paul then explains what the Thessalonians should do to be ready for Jesus' return: they should "put on" faith, hope, and love (see 5:8).

The Spirit and prophecies

In 5:19–20, Paul warns the Thessalonians against "quenching" the Holy Spirit and despising prophecies. Most likely, the commands in the next two verses also relate to prophecies (see 5:21–22): the Thessalonians should test all prophecies, hold to those that are right, and avoid those that are wrong. So, Paul wants them to respect all prophecies, since true prophecy comes from the Holy Spirit. However, he also wants them to test prophecies to make sure they really do come from the Holy Spirit. These verses are very short and imply some information, so you may need to make some of these ideas more explicit. See the notes on these verses for translation options.

Translation Issues in This Chapter

Thief similes

In 5:2 and 5:4, Paul compares Jesus' second coming to what thieves do and experience. In 5:2, Paul indicates that Jesus' second coming will be surprising, just as a thief breaking into a house is surprising. In 5:4, ancient manuscripts differ in how they express the simile. The reading that the ULT follows indicates that Jesus' second coming will surprise people who are doing what is wrong, just like the daylight surprises thieves who are breaking into a house. The reading that the ULT mentions in a footnote indicates that Jesus' second coming is surprising, just as a thief breaking into a house is surprising. With these similes, Paul compares Jesus' second coming to what thieves do and experience to indicate that Jesus'

second coming will surprise people. Make sure that this meaning is clear in your translation. (See: Simile)

Birth pain simile

In 5:3, Paul compares Jesus' second coming to the birth pains that a woman experiences during labor. Just as these birth pains come suddenly and cannot be avoided, so Jesus' second coming will come suddenly, and unbelievers will not be able to escape from Jesus' judgment. Make sure that this meaning is clear in your translation. (See: Simile)

Day and night, light and darkness

Throughout 5:1–11, Paul refers to day and light in contrast to night and darkness. In 5:2 Paul uses the word "day" in the phrase "the day of the Lord." In the following verses, he develops the imagery of day and night so that it connects with the idea of the "day of the Lord." He speaks of people who live in the "day" and in the "light," which figuratively describes people who know that Jesus is coming back and who live properly and obey God. These people will not be surprised or judged on the "day of the Lord," since they are "of day." On the other hand, Paul speaks of people who live in the "night" and in the "darkness," which figuratively describes people who do not expect Jesus to come back and who live sinfully and disobey God. These people will be surprised and judged on the "day of the Lord," since they are not "of day." So, people who want to avoid being judged on "the day of Lord" must live as people "of day," that is, as obedient and watchful people. Since Paul's day and night metaphor is directed related to the phrase "the day of the Lord," preserve the language of day and night if possible. See the notes on these verses for translation possibilities. (See: Metaphor)

Putting on armor

In 5:8, Paul commands the Thessalonians to put on armor, specifically a "breastplate" and a "helmet." A "breastplate" is armor that protects the vital organs, including the heart and lungs. Paul identifies the "breastplate" with faith and love. A "helmet" is armor that protects the head. Paul identifies the "helmet" with hope. It is unlikely that Paul expected the Thessalonians to interpret these two specific pieces of armor in special ways. Rather, Paul wants the Thessalonians to think about faith, love, and hope as if they were pieces of armor that protect them from evil powers, including sin and the devil. Since Paul uses similar armor metaphors in other letters, preserve the armor language if possible. See the notes on these verses for translation possibilities. (See: Metaphor)

Quenching the Holy Spirit

In 5:19, Paul refers to hindering the Holy Spirit as if it were "quenching" a fire. Other passages in the Bible connect the Holy Spirit with fire (for example, see Acts 2:1–4), so if possible preserve the metaphor or express the idea as a simile. See the notes on this verse for translation options. (See: Metaphor)

1 Thessalonians 5:1

ULT	UST
Now concerning the times and the seasons, brothers, you have no need for anything to be written to you.	*Now I want you to be aware of the timing of our Lord's return to earth Our fellow believers in the Messiah, we do not really need to write anything to you about the specific time of our Lord's return.*

ULT **Now**
UST Now I want you to be aware of the timing of our Lord's return to earth

Here, the word **Now** introduces a new section in the letter. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [Next,]
Support Reference: Connecting Words and Phrases

ULT **the times and the seasons**
UST the specific time of our Lord's return

Here Paul implies that **the times and the seasons** relate to questions concerning when Jesus will come back. In other words, Paul has begun to talk about the timing of Jesus' second coming. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the times and the seasons after which Jesus will return] or [the times and the seasons related to Jesus' second coming]
Support Reference: Assumed Knowledge and Implicit Information

ULT **the times and the seasons**
UST the specific time of our Lord's return

The terms **times** and **seasons** mean similar things. Paul is using the two terms together to refer in general to the timing of Jesus' second coming. If it would be clearer for your readers, you could express this idea with a single phrase. Alternate translation: [the precise time] or [the periods of time]
Support Reference: Doublet

ULT **for anything to be written to you**
UST to write {anything} to you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Paul and his fellow workers. Alternate translation: [for us to write anything to you]
Support Reference: Active or Passive

TRANSLATION WORDS

ULT	UST
times	time
seasons	time

1 Thessalonians 5:2

ULT	UST
For you yourselves know perfectly well that the day of the Lord comes in this manner—as a thief in the night.	*This is because you yourselves already know accurately about the time when the Lord Jesus will come back. You also know that he will come unexpectedly, like when a robber comes at night.*

ULT **For**
UST This is because

Here, the word **For** introduces a reason why the Thessalonians "have no need for anything to be written" to them about the timing of Jesus' second coming. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a previous claim. Alternate translation: [In fact,] or [Indeed,]
Support Reference: Connect — Reason-and-Result Relationship

ULT **you yourselves know perfectly well**
UST you yourselves already know accurately

For emphasis, Paul is stating the pronoun **you**, which is already implied in the verb **know**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **yourselves**. Alternate translation: [as for you, you know perfectly well] or [it is you who know perfectly well]
Support Reference: Pronouns — When to Use Them

ULT **comes**
UST You also know that he will come unexpectedly

Here, Paul speaks of **the day of the Lord** as if it were a person who could come to a place. He means that the event named **the day of the Lord** will happen. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [will happen] or [occurs]
Support Reference: Personification

ULT **comes in this manner—as a thief in the night**
UST You also know that he will come {unexpectedly}, like when a robber comes at night

Paul is saying that **the day of the Lord** is like **a thief in the night** because people cannot tell when either one will happen. If it would be helpful in your language, you could state that explicitly. Alternate translation: [comes in this manner—unexpectedly, as a thief comes unexpectedly in the night] or [comes when people are not looking for it, just as thief steals in the night when people are not looking]
Support Reference: Simile

ULT **in this manner—as**
UST like when a robber comes

Having both terms **in this manner** and **as** in this sentence may be redundant in your language. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [as]
Support Reference: Making Assumed Knowledge and Implicit Information Explicit

TRANSLATION WORDS

ULT	UST
know	know
day	about the time when … will come back
day of the Lord	about the time when the Lord {Jesus} will come back
thief	robber

1 Thessalonians 5:3

ULT	UST
Whenever they say, "Peace and safety," then sudden destruction comes on them, just as the birth pain to the one having in the womb, and they will certainly not escape.	*The Lord Jesus will come at a time when people are saying, "We are safe and secure!" Then, suddenly, God will overwhelm and destroy them! It will be similar to when a pregnant woman cannot escape being overwhelmed by labor pains. In the same way, those people can never escape when God destroys!*

ULT **Whenever they say, "Peace and safety," then sudden destruction comes on them**
UST The Lord Jesus will come at a time when people are saying, "{We are} safe and secure!" Then, suddenly, God will overwhelm and destroy them

Here Paul uses the present tense forms **say** and **comes** to refer to something that will happen in the future. He uses the present tense to indicate that these things will certainly happen. If it would be helpful in your language, you could use the future tense. Alternate translation: [Whenever they will be saying, "Peace and safety," then sudden destruction will come on them]

Support Reference: Predictive Past

ULT **Whenever they say, "Peace and safety," then sudden destruction**
UST The Lord Jesus will come at a time when people are saying, "{We are} safe and secure!" Then, suddenly, God will overwhelm and destroy

Here, the word **Whenever** introduces something that is happening when the **sudden destruction comes**. If it would be helpful in your language, you could use a form that describes things that happen at the same time. Alternate translation: [While they are saying, "Peace and safety," sudden destruction] or [They will be saying, "Peace and safety," but then sudden destruction]

Support Reference: Connect — Simultaneous Time Relationship

ULT **they say, "Peace and safety," then**
UST people are saying, "{We are} safe and secure!" Then

It may be more natural in your language to have an indirect quotation here. Alternate translation: [they say that there is peace and safety, then]

Support Reference: Direct and Indirect Quotations

ULT **they say … on them … they will certainly not escape**
UST people are saying … them … those people can never escape when God destroys

Here, the pronouns **they**, **them**, and **they** refer to every person who is not a believer. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [unbelievers say … on them … they will certainly not escape]

Support Reference: Pronouns — When to Use Them

ULT **Peace and safety**
UST We are safe and secure

If your language does not use abstract nouns for the ideas of **Peace** and **safety**, you could express the same ideas in another way. Alternate translation: [We are peaceful and safe] or [We live peacefully and safely]

Support Reference: Abstract Nouns

ULT **sudden destruction comes on them, just as the birth pain to the one**
UST suddenly, God will overwhelm and destroy them! It will be similar to when a pregnant woman cannot escape being overwhelmed by labor pains

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: [they will suddenly be destroyed, just as the birth pain comes to the one]
Support Reference: Abstract Nouns

ULT **destruction**
UST God will overwhelm and destroy

Here, the word **destruction** refers to severe suffering or punishment. It does not mean that they people who experience the **destruction** cease to exist. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [ruin] or [disaster]
Support Reference: Assumed Knowledge and Implicit Information

ULT **just as the birth pain to the one having in the womb, and they will certainly not escape**
UST It will be similar to when a pregnant woman cannot escape being overwhelmed by labor pains. In the same way, those people can never escape when God destroys

Paul is saying that **sudden destruction** during the day of the Lord is like **birth pain** because both events begin suddenly and cannot be avoided. If it would be helpful in your language, you could state that explicitly. Alternate translation: [just as the birth pain comes suddenly on the one having in the womb, and just as she cannot escape from the birth pain, so they will certainly not escape the destruction]
Support Reference: Simile

ULT **to the one having in the womb**
UST when a pregnant woman

Here, the phrase **the one having in the womb** refers to a woman who is pregnant. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to a woman with child] or [to a woman who is pregnant]
Support Reference: Idiom

ULT **they will certainly not escape**
UST those people can never escape when God destroys

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: [they will by no means escape]
Support Reference: Double Negatives

TRANSLATION WORDS

ULT	UST
Peace	We are safe
womb	when a pregnant woman

1 Thessalonians 5:4

ULT	UST
But you, brothers, are not in darkness, so that the day might overtake you as a thief.	*However, our fellow believers in the Messiah, you are not people who are unaware of what will happen, like when people are in the darkness. This is why, when the Lord Jesus returns to earth to punish the people who do not belong to him, he will not surprise you as if he were a thief.*

ULT **But you, brothers, are**
UST However, {our} fellow believers in the Messiah, you are … people

Here, the phrase **But you** introduces what is true about the Thessalonians in contrast to what Paul has said about unbelievers. If it would be helpful in your language, you could use a phrase that contrasts the Thessalonians with unbelievers. Alternate translation: [However, as for you, brothers, you are] or [In contrast, brothers, you are]
Support Reference: Connect — Contrast Relationship

ULT **are not in darkness**
UST are not people who are unaware of what will happen, like when people are in the darkness

Here Paul speaks as if the Thessalonians are not in a place that has no light. He could mean that: (1) they are not ignorant about the day of the Lord. Alternate translation: [are not ignorant] or [know about these things]; or (2) they are not avoiding and disobeying God. Alternate translation: [are not disobeying God] or [are not far away from God]
Support Reference: Metaphor

ULT **in darkness**
UST who are unaware of what will happen, like when people are in the darkness

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: [in dark places] or [without the light]
Support Reference: Abstract Nouns

ULT **might overtake**
UST to punish the people who do … belong to him … not

Here, Paul speaks of **the day** as if it were a person who could **overtake** the Thessalonians. He means that the event named **the day** will not surprise or shock the Thessalonians. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [might surprise] or [might startle]
Support Reference: Personification

ULT **the day might overtake you as a thief**
UST when the Lord Jesus returns to earth to punish the people who do not belong to him, he will not surprise you as if he were a thief

Paul is saying that **the day** of the Lord will **overtake** some people as sunshine overtakes **thieves** because both the people and the thieves are surprised by and unprepared for the **day** to arrive. If it would be helpful in your language, you could state that explicitly. Alternate translation: [the day might overtake you as daytime overtakes thieves while they are stealing] or [you are unprepared for the day as thieves are unprepared for the sun to rise]
Support Reference: Simile

ULT **the day**
UST when the Lord Jesus returns to earth … not … he will … surprise

Here Paul is again referring to what he called "the day of the Lord" in 5:2. Make sure that your readers recognize that this is the same **day**, and express the idea as you did in 5:2. Alternate translation: [Jesus' second coming] or [the time when Jesus comes back]
Support Reference: Assumed Knowledge and Implicit Information

ULT **as a thief**
UST as if he were a thief

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [as daylight overtakes thieves]
Support Reference: Ellipsis

ULT **as a thief**
UST as if he were a thief

Here, many ancient manuscripts read **as thieves**. The ULT follows that reading. Other ancient manuscripts read "as a thief." This reading would mean that the **day** overtakes some people **as a thief** overtakes people and steals from them. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.
Support Reference: Textual Variants

TRANSLATION WORDS

ULT	UST
day	when the Lord Jesus returns to earth … not … he will … surprise
thief	thief
overtake	to punish the people who do … belong to him … not

1 Thessalonians 5:5

ULT	UST
For you are all sons of light and sons of day. We are not of night, nor of darkness.	*Since you are all God's children, you should live ready for Jesus to return to earth, like people who are in the light or awake during day are aware of what is happening. We are not Satan's children, who live unaware of what will happen, like people at night or in the darkness who cannot perceive as well.*

ULT **For**
UST Since

Here, the word **For** introduces a reason or basis for what Paul has said about how the "day" will not overtake the Thessalonians (see 5:2). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a previous claim. Alternate translation: [In fact,] or [That is true because]
Support Reference: Connect — Reason-and-Result Relationship

ULT **you are all sons of light and sons of day. We are not of night, nor of darkness**
UST you are all God's children, {you should live ready for Jesus to return to earth}, like people who are in the light or awake during day are aware of what is happening. We are not {Satan's children,} who live unaware of what will happen, like people at night or in the darkness who cannot perceive as well

Here, the phrases **sons of the light** and **sons of day** mean basically the same thing. Also, the phrases **of night** and **of darkness** mean basically the same thing. Paul is using these phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis by using a single phrase in each sentence. Alternate translation: [you are all sons of the day. We are not of night] or [you are all sons of the bright day. We are not of the dark night]
Support Reference: Doublet

ULT **you are all sons of light and sons of day**
UST you are all God's children, {you should live ready for Jesus to return to earth}, like people who are in the light or awake during day are aware of what is happening

The expression **son of** describes a person who shares the qualities of something. Paul is using this expression to describe the behavior and character of the Thessalonians, since they are people who are characterized by **light** and **day**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you are all characterized by light and characterized by day] or [you all belong to the light and belong to the day]
Support Reference: Idiom

ULT **you are all sons of light and sons of day**
UST you are all God's children, {you should live ready for Jesus to return to earth}, like people who are in the light or awake during day are aware of what is happening

Here Paul speaks of the Thessalonians as if they were characterized by **light** and **day** (see the previous note for the meaning of the phrase **son of**). He means that they obey God and do what is right. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [you are all people who obey God and do what is right]
Support Reference: Metaphor

ULT **sons of light and sons of day**
UST God's children, {you should live ready for Jesus to return to earth}, like people who are in the light or awake during day are aware of what is happening

Although the term **sons** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [children of light and children of day]
Support Reference: When Masculine Words Include Women

ULT **We are not of night, nor of darkness**
UST We are not {Satan's children,} who live unaware of what will happen, like people at night or in the darkness who cannot perceive as well

Here, Paul is using the possessive form to describe how **We** are not characterized by **night** or **darkness**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [We are not characterized by night nor characterized by darkness] or [We do not belong to the night nor do we belong to the darkness]
Support Reference: Possession

ULT **We are not of night, nor of darkness**
UST We are not {Satan's children,} who live unaware of what will happen, like people at night or in the darkness who cannot perceive as well

Here Paul speaks of believers as those who are not characterized by **night** and **darkness** (see the previous note for the meaning of the phrases **of night** and **of darkness**). He means that believers are not people who disobey God and do what is wrong. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [we are not people who disobey God and do what is wrong]
Support Reference: Metaphor

ULT **We are**
UST We are

Here, the word **We** includes Paul, his fellow workers, and the Thessalonians. Your language may require you to mark this form.
Support Reference: Exclusive and Inclusive 'We'

ULT **of darkness**
UST who live unaware of what will happen, like people at night or in the darkness who cannot perceive as well

If your language does not use an abstract noun for the idea of **darkness**, you could express the same idea in another way. Alternate translation: [of dark places] or [without light]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
day	day

1 Thessalonians 5:6

ULT	UST
So then, let us not sleep as the rest, but let us keep watch and be sober.	*So, this is why, as God's children, we must live ready for what will happen. We must not live unaware of what will happen like the rest of humanity, who are just like people who are sleeping. Instead, we must stay alert and remain attentive, expecting Jesus to return to earth.*

ULT **So then**
UST So, this is why, as God's children, we must live ready for what will happen

Here, the phrase **So then** introduces what Paul wants believers to do in response to what he has said about Jesus' second coming. If it would be helpful in your language, you could use a word or phrase that introduces the application of a specific teaching. Alternate translation: [Because those things are true] or [Now that I have taught you these things]
Support Reference: Connect — Reason-and-Result Relationship

ULT **let us not sleep … let us keep watch**
UST We must not live unaware of what will happen … we must stay alert

Here, both times Paul uses the word **us**, it includes Paul, his fellow workers, and the Thessalonians. Your language may require you to mark these forms.
Support Reference: Exclusive and Inclusive 'We'

ULT **let us not sleep**
UST We must not live unaware of what will happen

Here Paul speaks about the people "of the night" and "of the darkness" as if they were sleeping. He means that they are unaware of or unprepared for the Lord's return because they are living sinfully. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [let us not behave sinfully and ignorantly] or [let us not act as if the Lord is not coming]
Support Reference: Metaphor

ULT **the rest**
UST the rest of humanity, who are just like people who are sleeping

Paul is using the adjective **rest** as a noun to refer to a group of people that includes everyone who does not believe. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the rest of people] or [everyone else]
Support Reference: Nominal Adjectives

ULT **the rest**
UST the rest of humanity, who are just like people who are sleeping

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

> ULT **let us keep watch and be sober**
> UST we must stay alert and remain attentive, expecting Jesus to return to earth

Here, Paul speaks as if believers were guards who needed to **keep watch and be sober**. He means that believers should be aware of and prepared for the Lord's return, and they should be self-controlled so that they live in a way that pleases God. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [let us be spiritually alert and self-controlled] or [let us confidently expect the Lord to return and live in a way that pleases God]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
watch	we must stay alert

1 Thessalonians 5:7

ULT	UST
For the ones sleeping sleep at night, and the ones getting drunk get drunk at night.	*It is well known that when people are unaware of what will happen, it is usually at night, when they are sleeping. And when people get drunk, they are not ready for what will happen. They usually get drunk at night, when they cannot perceive things as well.*

ULT **For**
UST It is well known that when people

Here, the word **For** introduces a further explanation of the contrast between night and day (see 5:8). If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,] or [As you know,]
Support Reference: Connecting Words and Phrases

ULT **the ones sleeping sleep at night, and the ones getting drunk get drunk at night**
UST are unaware of what will happen, it is {usually} at night, when they are sleeping. And when people get drunk, they are not ready for what will happen. They {usually} get drunk at night, when they cannot perceive things as well

Here Paul provides two parallel examples of what people do **at night**. He repeats the same structure and the phrase **at night** in both clauses, which emphasizes **at night**. If it would be helpful in your language, you could combine the two examples into one clause and emphasize **at night** in another way. Alternate translation: [it is at night that people sleep and drunkards get drunk] or [the ones sleeping and the ones getting drunk do so during the night]
Support Reference: Parallelism

ULT **the ones sleeping sleep at night, and the ones getting drunk get drunk at night**
UST are unaware of what will happen, it is {usually} at night, when they are sleeping. And when people get drunk, they are not ready for what will happen. They {usually} get drunk at night, when they cannot perceive things as well

Here Paul provides common examples of what people sometimes do during the **night**. He is not using **sleeping** and **getting drunk** to speak about something else. If it would be helpful in your language, you make it clearer that Paul is providing examples from regular life. Alternate translation: [here are some things that people often do at night: they sleep, or they get drunk]

TRANSLATION WORDS

ULT	UST
drunk	drunk
drunk	drunk

1 Thessalonians 5:8

ULT	UST
But let us, being of day, be sober, having put on the breastplate of faith and of love, and a helmet—the hope of salvation.	*But we who are ready for the Lord Jesus to return to earth do not live unaware of what will happen like these people. Since we are ready, we must remain attentive. We must fully arm ourselves like soldiers. Faithful love towards God should cover our chests like a breastplate. Being confident that God will save us should fully protect our heads like a helmet.*

ULT **But**
UST But we who are ready for the Lord Jesus to return to earth do not live unaware of what will happen like these people

Here, the word **But** introduces a contrast with the people who "sleep" and "get drunk" during the night (see 5:7). If it would be helpful in your language, you could use a word or phrase that contrasts two groups of people. Alternate translation: [In contrast,] or [Unlike them,]
Support Reference: Connect — Contrast Relationship

ULT **us**
UST we

Here, the word **us** includes Paul, his fellow workers, and the Thessalonians. Your language may require you to mark this form.
Support Reference: Exclusive and Inclusive 'We'

ULT **being of day**
UST Since … are ready

Here, the phrase **being of day** provides a reason why the Thessalonians should **be sober**. If it would be helpful in your language, you could include a word or phrase that introduces a reason. Alternate translation: [because we are of day]
Support Reference: Connect — Reason-and-Result Relationship

ULT **of day**
UST Since … are ready

Here, the phrase **of day** means basically the same thing as the phrase "sons of day" in 5:5. Paul means that believers obey God and do what is right, just as people usually do what is right during the **day**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [people who obey God and do what is right]
Support Reference: Metaphor

ULT **But let us, being of day, be sober**
UST But {we who are ready for the Lord Jesus to return to earth do not live unaware of what will happen like these people. Since} we are ready, we must remain attentive

Here, the phrase **be sober** contrasts with the phrase "get drunk" in the previous verse (5:7). Paul means that believers should be self-controlled and obedient to God. He does not just mean that they should not get drunk, although that is part of the command. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [But let us, being of day, not get drunk but be self-controlled]
Support Reference: Assumed Knowledge and Implicit Information

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ULT **having put on the breastplate of faith and of love, and a helmet—the hope of salvation**
UST We must fully arm ourselves {like soldiers}. Faithful love {towards God should cover our chests} like a breastplate. Being confident {that God} will save us {should fully protect our heads} like a helmet

Here Paul speaks of Christians acting in **faith** and **love** as if each of them were a soldier putting on a **breastplate**. He speaks of Christians experiencing **the hope of salvation** as if each of them were a soldier putting on a **helmet**. He means that **faith**, **love**, and **hope** protect believers, just as armor protects soldiers. Paul does not directly state what believers are protected from, but he implies that it is sin and evil powers, including the devil. If it would be helpful in your language, you could use a simile or state the meaning plainly. Alternate translation: [acting in faith and love as if they were a breastplate you could put on, and having the hope of salvation as if it were a helmet you would wear] or [protecting yourselves by acting in faith and love and by having the hope of salvation]
Support Reference: Metaphor

ULT **the breastplate of faith and of love, and a helmet—the hope of salvation**
UST Faithful love {towards God should cover our chests} like a breastplate. Being confident {that God} will save us {should fully protect our heads} like a helmet

If your language does not use abstract nouns for the ideas of **faith**, **love**, **hope**, and **salvation**, you could express the same ideas in another way. Alternate translation: [the breastplate, which stands for believing God and loving people, and a helmet, which stands for hoping that God will save us]
Support Reference: Abstract Nouns

ULT **the breastplate of faith and of love**
UST Faithful love {towards God should cover our chests} like a breastplate

Here, Paul is using the possessive form to define **the breastplate** as **faith** and **love**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [a breastplate, which is faith and love] or [the breastplate that is faith and love]
Support Reference: Possession

ULT **a helmet**
UST should fully protect our heads like a helmet

A **helmet** is a strong hat that a soldier would wear to protect his or her head. If your readers would not be familiar with this type of armor, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [a protective hat] or [something to protect our heads]
Support Reference: Translate Unknowns

> ULT **the hope of salvation**
> UST Being confident {that God} will save us

Here, Paul is using the possessive form to describe **hope** that is focused on **salvation**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the hope for salvation] or [the hope that expects salvation]

Support Reference: Possession

TRANSLATION WORDS

ULT	UST
day	Since … are ready
breastplate	breastplate
faith	Faithful love towards God
love	love
hope	Being confident
salvation	save

1 Thessalonians 5:9

ULT	UST
For God did not appoint us for wrath, but for the obtaining of salvation through our Lord Jesus Christ,	*Since we are his people, God did not destine that he would punish us for our sins. Instead, he destined that our Lord, Jesus the Messiah, would preserve and save us.*

ULT **For**
UST Since we are his people

Here, the word **For** introduces a reason why the Thessalonians should do what Paul has commanded them to do in 5:6–8. If it would be helpful in your language, you could use a word or phrase that introduces the reason or basis for previous commands. Alternate translation: [You should do those things because] or [I urge you to do those things since]
Support Reference: Connect — Reason-and-Result Relationship

ULT **us … our**
UST us … our

Here, the words **us** and **our** include Paul, his fellow workers, and the Thessalonians. Your language may require you to mark these forms.
Support Reference: Exclusive and Inclusive 'We'

ULT **for wrath**
UST that he would punish … for our sins

Here, the word **wrath** refers to how God will punish people who do not believe and who disobey him. This punishment will occur during "the day of the Lord" that Paul has already mentioned. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [for future punishment] or [to experience punishment when Jesus returns]
Support Reference: Assumed Knowledge and Implicit Information

ULT **for wrath**
UST that he would punish … for our sins

If your language does not use an abstract noun for the idea of **wrath**, you could express the same idea in another way. Alternate translation: [to be punished]
Support Reference: Abstract Nouns

ULT **but for**
UST Instead, he destined that … would preserve and save us

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [but he appointed us for]
Support Reference: Ellipsis

ULT **for the obtaining of salvation**
UST would preserve and save us

Here, Paul is using the possessive form to describe **obtaining** something, which is **salvation**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [for obtaining salvation] or [to obtain salvation]
Support Reference: Possession

> ULT **for the obtaining of salvation**
> UST would preserve and save us

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

Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
God	God
wrath	that he would punish … for our sins
salvation	save
Lord	Lord
Jesus	Jesus
Christ	Messiah

1 Thessalonians 5:10

ULT	UST
the one having died for us so that, whether we keep watch or sleep, we will live together with him.	*Jesus died in our place so that we would live forever with him. This is true, whether we are alive or dead when he returns to earth.*

ULT **the one having died for us**
UST Jesus died in our place

Here, the phrase **the one having died for us** gives more information about "our Lord Jesus Christ." It does not distinguish between several Christs. If it would be helpful in your language, you could use a form that adds information instead of making distinctions. Alternate translation: [and he is the one who died for us] or [who died for us]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **us … we keep watch … we will live**
UST in our place … we would live forever … we are alive

Here, the words **us**, **we**, and **we** include Paul, his fellow workers, and the Thessalonians. Your language may require you to mark these forms.
Support Reference: Exclusive and Inclusive 'We'

ULT **for us**
UST in our place

Here, the phrase **for us** could indicate that Jesus **died**: (1) to benefit or help us. Alternate translation: [for our benefit]; or (2) instead of or in place of us. Alternate translation: [in place of us] or [instead of us]
Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST so that

Here, the phrase **so that** introduces the purpose for which Jesus **died**. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: [in order that]
Support Reference: Connect — Goal (Purpose) Relationship

ULT **whether we keep watch or sleep**
UST This is true, whether we are alive or dead when he returns to earth

Here Paul could be using the terms **keep watch** and **sleep** to refer to: (1) being alive and being dead. Alternate translation: [whether we are alive or die]; or (2) waiting expectantly for Jesus to return and being dead. Alternate translation: [whether we continue to expect Jesus to return or have died]; or (3) doing what pleases God and not doing what pleases God. Alternate translation: [whether we do not always please God or whether we do what pleases him]
Support Reference: Metaphor

1 Thessalonians 5:11

ULT	UST
Therefore, encourage one another and build up one the one, just as also you are doing.	*Since this is true, continue to habitually encourage and support each and every one of your fellow believers in the Messiah!*

ULT **Therefore**
UST Since this is true

Here, the word **Therefore** introduces what Paul wants the Thessalonians to do in response to what he has told them about Jesus' second coming and how to be ready for it. If it would be helpful in your language, you could use a word or phrase that introduces the application of a specific teaching. Alternate translation: [So then] or [Now that I have taught you these things]

Support Reference: Connect — Reason-and-Result Relationship

ULT **encourage one another and build up one the one**
UST encourage and support each and every one of your fellow believers in the Messiah

The commands **encourage one another** and **build up one the one** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [encourage one another] or [build one another up]

Support Reference: Doublet

ULT **build up one the one**
UST support each and every one of your fellow believers in the Messiah

Here, Paul is speaking of the Thessalonian believers as if they were a building. If it would be clearer in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [help one the one become more faithful to Christ]

Support Reference: Metaphor

ULT **one the one**
UST each and every one of your fellow believers in the Messiah

Here, the phrase **one the one** indicates that each person should be building up each other person. If it would be helpful in your language, you could use a form that refers to people building each other up. Alternate translation: [one another]

Support Reference: Idiom

ULT **just as also you are doing**
UST continue to habitually

Here Paul means that the Thessalonians are already doing what he is asking them to do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [which indeed you are already doing for each other]

Support Reference: Assumed Knowledge and Implicit Information

1 Thessalonians 5:12

ULT	UST
Now we ask you, brothers, to recognize the ones laboring among you and leading you in the Lord and admonishing you,	*Finally, our fellow believers in the Messiah, we request that you give recognition to your spiritual leaders who work hard among you, in the same way you would give recognition to the Lord Jesus. You should also give them recognition because they continually warn and instruct you about living like believers in the Messiah should.*

ULT **Now**
UST Finally

Here, the word **Now** introduces a new section in the letter. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [Further,]
Support Reference: Connecting Words and Phrases

ULT **the ones laboring among you and leading you in the Lord and admonishing you**
UST your spiritual leaders who work hard among you, in the same way you would give recognition to the Lord {Jesus}. You should also give them recognition because they continually warn and instruct you about living like believers in the Messiah should

Here Paul is describing one group of people who do three different things. He is not making distinctions between three different groups. Make sure that your translation refers to only one group of people. Alternate translation: [the people who labor among you, who lead you in the Lord, and who admonish you] or [your leaders who labor among you and lead you in the Lord and admonish you]
Support Reference: Distinguishing Versus Informing or Reminding

ULT **the ones laboring among you and leading you in the Lord and admonishing you**
UST your spiritual leaders who work hard among you, in the same way you would give recognition to the Lord {Jesus}. You should also give them recognition because they continually warn and instruct you about living like believers in the Messiah should

Here Paul could be using these three phrases: (1) to refer to three distinct activities. Alternate translation: [the ones laboring among you, leading you in the Lord, and admonishing you]; or (2) to refer to one primary activity (**laboring**) that he defines as **leading** and **admonishing**. Alternate translation: [the ones laboring among you by leading you in the Lord and by admonishing you]
Support Reference: Assumed Knowledge and Implicit Information

ULT **in the Lord**
UST in the same way you would give recognition to the Lord Jesus

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with **the Lord**. In this case, being **in the Lord**, or united to Christ, could: (1) identify the leaders as those who lead people who believe in Christ. Alternate translation: [as Christians] or [as Christ's people]; or (2) indicate that **the Lord** has authorized these leaders. Alternate translation: [as the Lord has authorized them] or [as representatives of the Lord]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
to recognize	give recognition to
laboring	work
Lord	Lord
in the Lord	in the same way you would give recognition to the Lord Jesus
admonishing	warn

1 Thessalonians 5:13

ULT	UST
and to regard them highly in love because of their work. Be at peace among yourselves.	*Because of how hard they work for you, we also request that you abundantly love your spiritual leaders by being considerate of them. We also urge that you keep living peacefully with each other.*

ULT **and to regard them highly in love because of their work**
UST Because {of how hard} they work {for you,} we also request {that} you abundantly love your spiritual leaders by being considerate of them

If it would be helpful in your language, you could state the reason before the result. Alternate translation: [and, because of their work, to regard them highly in love]
Support Reference: Connect — Reason-and-Result Relationship

ULT **to regard them highly in love**
UST you … abundantly love your spiritual leaders by being considerate of them

Here, the phrase **in love** could give: (1) the context in which the Thessalonians should **regard them highly**. In other words, the Thessalonians should **regard them highly** while they are loving them. Alternate translation: [while you are loving them to regard them highly]; or (2) the manner in which the Thessalonians should **regard them highly**. Alternate translation: [to regard them highly by loving them] or [to regard them with great love]
Support Reference: Assumed Knowledge and Implicit Information

ULT **to regard them highly**
UST abundantly … your spiritual leaders by being considerate of them

Here, the phrase **regard them highly** means that the Thessalonians should greatly respect and honor their leaders in the church. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: [to hold them in high esteem] or [to treat them with respect]
Support Reference: Idiom

ULT **in love**
UST you … love

If your language does not use an abstract noun for the idea of **love**, you could express the same idea in another way. Alternate translation: [and in a loving way] or [and love them]
Support Reference: Abstract Nouns

ULT **Be at peace**
UST We also urge that you keep living peacefully

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [Act peaceably]
Support Reference: Abstract Nouns

TRANSLATION WORDS

ULT	UST
love	love
peace	We also urge that you keep living peacefully

1 Thessalonians 5:14

ULT	UST
Now we encourage you, brothers: Admonish the disorderly, comfort the discouraged, help the weak, be patient toward all.	*Our fellow believers in the Messiah, we now urge that you warn and instruct those who live inappropriately. We also urge that you cheer up those who are discouraged. We also urge that you support those who are weak. We also urge that you live patiently with every one of your fellow believers in the Messiah.*

ULT **Now**
UST now

Here, the word **Now** introduces a new section in the letter. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [Next,]
Support Reference: Connecting Words and Phrases

ULT **Admonish the disorderly, comfort the discouraged, help the weak, be patient toward all**
UST warn and instruct those who live inappropriately. We {also} urge that you cheer up those who are discouraged. We {also} urge that you support those who are weak. We {also} urge that you live patiently with every one of your fellow believers in the Messiah

Paul is using the adjectives **disorderly**, **discouraged**, **weak**, and **all** as nouns to refer to groups of people who can be described by these adjectives. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [Admonish disorderly people, comfort discouraged people, help weak people, be patient toward all people]
Support Reference: Nominal Adjectives

ULT **the disorderly**
UST those who live inappropriately

Here, the word **disorderly** could describe: (1) people who live in undisciplined and disruptive ways. Alternate translation: [the undisciplined]; or (2) people who refuse to work to support themselves. Alternate translation: [the idle] or [the lazy]
Support Reference: Assumed Knowledge and Implicit Information

ULT **all**
UST every one of your fellow believers in the Messiah

Here, the word **all** could refer to: (1) people in general. Alternate translation: [all people]; or (2) just believers. Alternate translation: [all believers]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
we encourage	we … urge that
Admonish	warn
patient	We {also} urge that you live patiently

1 Thessalonians 5:15

ULT	UST
See that no one repays evil for evil to anyone, but always pursue what is good, both for one another and for all.	*If someone treats you badly, make sure that you do not treat them badly in return. Instead, whenever you can, actively look for ways to kindly treat every fellow believer in the Messiah.*

ULT **See that**
UST make sure that

Here Paul tells the Thessalonians to see or look at what he wants them to do. He means that he wants them to make sure that it happens. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [Ensure that]
Support Reference: Metaphor

ULT **repays evil for evil to anyone**
UST treats you badly … you do … treat them badly in return

Here Paul means that the Thessalonians should not do what is **evil** to people who have done what is **evil**. In other words, when someone treats them badly, they should not respond in the same way. If it would be helpful in your language, you could use a similar phrase or state the meaning plainly. Alternate translation: [retaliates against anyone who hurts you] or [responds with evil to anyone who does evil]
Support Reference: Idiom

ULT **but**
UST Instead

Here, the word **but** introduces a command that is in contrast with repaying **evil for evil**. Use a natural way in your language for introducing this kind of contrast. Alternate translation: [and instead,]
Support Reference: Connect — Contrast Relationship

ULT **pursue**
UST actively look for ways to … treat

Here Paul speaks as if he wants the Corinthians to run after and try to capture **{what is} good**. He speaks in this way because he wants them to do **{what is} good** as persistently as someone who pursues someone or something. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [seek after] or [try to do]
Support Reference: Metaphor

ULT **both for one another and for all**
UST every fellow believer in the Messiah

Here, the phrase **one another** refers to the believers in Thessalonica. The word **all** refers to all people, whether they are believers or not. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation: [both for your fellow believers and for all people] or [both for each other and for all other people]
Support Reference: Assumed Knowledge and Implicit Information

ULT **all**
UST every fellow believer in the Messiah

Paul is using the adjective **all** as a noun to refer to a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [all people] or [everybody]
Support Reference: Nominal Adjectives

TRANSLATION WORDS

ULT	UST
evil	treats you badly
evil	you do … treat … badly in return
good	kindly

1 Thessalonians 5:17

ULT	UST
Pray continually.	*Constantly pray!*

> ULT **continually**
> UST Constantly

Paul says **continually** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [very regularly] or [extremely often]
Support Reference: Hyperbole

TRANSLATION WORDS

ULT	UST
Pray	pray

1 Thessalonians 5:18

ULT	UST
In everything give thanks, for this is the will of God in Christ Jesus for you.	*Keep giving thanks to God in every situation! Indeed, God desires for all of you who are united to Jesus the Messiah to do all these things.*

ULT **In everything**
UST in every situation

Here, the phrase **In everything** could refer to: (1) every situation or experience. Alternate translation: [In everything that you experience] or [In every circumstance]; or (2) every moment in time. Alternate translation: [At every time] or [At all times]
Support Reference: Assumed Knowledge and Implicit Information

ULT **give thanks, for**
UST Keep giving thanks to God … Indeed

Here, the word **for** could introduce a reason or basis for: (1) the three commands in 5:16–18. Alternate translation: [give thanks. Do these things since]; or (2) just the command to **give thanks**. Alternate translation: [give thanks, which you should do since]
Support Reference: Connect — Reason-and-Result Relationship

ULT **this is**
UST to do all these things

Here, the word **this** could refer to: (1) the three commands in 5:16–18. Alternate translation: [these are]; or (2) just the command to **give thanks**. Alternate translation: [that is]
Support Reference: Pronouns — When to Use Them

ULT **the will of God**
UST God desires

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

ULT **the will of God in Christ Jesus for you**
UST God desires for all of you who are united to Jesus the Messiah

Here Paul could mean: (1) that the **will of God** has been revealed **in Christ Jesus**. Alternate translation: [the will of God that has been revealed in Christ Jesus for you] or [the will of God as Christ Jesus has shown it to you]; or (2) that the **will of God** is for people who are **in Christ Jesus**. In other words, these commands are what God wants people who are in union with **Christ Jesus** to do. Alternate translation: [the will of God for you who are united to Christ Jesus]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
will of God	God desires
Jesus	Jesus
in Christ	who are united to Jesus the Messiah

1 Thessalonians 5:19

ULT	UST
Do not quench the Spirit.	*Do not try to stop the Holy Spirit from working among you. That would be like someone trying to extinguish a fire!*

ULT Do not quench the Spirit
UST Do not {try to stop} the {Holy} Spirit {from working among you. That would be like someone trying to} extinguish a fire

Paul speaks of the Holy **Spirit** as if he were a fire that the Thessalonians should not **quench**. Paul means that the Thessalonians should not hinder or oppose the work of the Holy **Spirit**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [Do not restrain the Spirit] or [Do not hinder the Spirit]

Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Spirit	Holy} Spirit
quench	Do … try to stop … from working among you. That would be like someone trying to extinguish a fire

1 Thessalonians 5:20

ULT	UST
Do not despise prophecies.	*In other words, do not scorn prophecies that the Holy Spirit gives to other believers in the Messiah!*

ULT **Do not despise**
UST In other words, do not scorn

Here Paul may be giving a specific example of his command not to “quench the Spirit” in 5:19. If it would be helpful in your language, you could make this connection more explicit. Alternate translation: [Specifically, do not despise] or [For example, do not despise]

Support Reference: Connecting Words and Phrases

ULT **Do not despise**
UST In other words, do not scorn

Paul is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning, **despise**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [Honor] or [Respect]

Support Reference: Litotes

TRANSLATION WORDS

ULT	UST
prophecies	prophecies

1 Thessalonians 5:21

ULT	UST
Test all things. Hold fast to what is good.	*Instead, keep evaluating all of the prophecies and retain only those that prove to be excellent.*

ULT **Test all things**
UST Instead, keep evaluating all of the prophecies

Here, many ancient manuscripts read **Test all things**. The ULT follows that reading. Other ancient manuscripts read "But test all things." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.
Support Reference: Textual Variants

ULT **Test all things.Hold fast to what {is} good**
UST Instead, keep evaluating all {of the prophecies and} retain {only} those that prove to be excellent

Here Paul could be referring to: (1) the "prophecies" that he referred to in the previous verse (see 5:20). Alternate translation: [Test all prophecies. Hold fast to those that are good]; or (2) spiritual gifts, or how the Holy Spirit specially empowers each person. Alternate translation: [Test all spiritual gifts. Hold fast to those that do what is good]; or (3) anything people say and do. Alternate translation: [Test all things that people say and do. Hold fast to those that are good]
Support Reference: Assumed Knowledge and Implicit Information

ULT **Hold fast to what {is} good**
UST and retain {only} those that prove to be excellent

Here Paul speaks as if **what {is} good** were an object that the Thessalonians could grasp tightly. He means that they should believe and act based on whatever is **good**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: [Adhere to what is good] or [Follow what is good]
Support Reference: Metaphor

TRANSLATION WORDS

ULT	UST
Test	keep evaluating
good	only … excellent

1 Thessalonians 5:22

ULT	UST
Keep yourselves from every form of evil.	*Refrain from any thing that appears to be wicked!*

ULT **Keep yourselves from every form of evil**
UST Refrain from any thing that appears to be wicked

Here, much as in the previous verse (5:22), Paul could be referring to: (1) the "prophecies" that he referred to in 5:20. Alternate translation: [Keep yourselves from every form of evil prophecy]; or (2) spiritual gifts, or how the Holy Spirit specially empowers each person. Alternate translation: [Keep yourselves from every form of spiritual gift that does what is evil]; or (3) anything people say and do. Alternate translation: [Keep yourselves from every form of what people say and do that is evil]

Support Reference: Assumed Knowledge and Implicit Information

ULT **every form of evil**
UST any thing that appears to be wicked

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

Support Reference: Possession

ULT **form**
UST that appears

Here, the word translated **form** could refer to: (1) a type or kind of something. Alternate translation: [type]; or (2) the way that something looks or appears. Alternate translation: [appearance]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
evil	wicked

1 Thessalonians 5:23

ULT	UST
Now may the God of peace himself sanctify you completely, and may your whole spirit, and soul, and body be kept blamelessly at the coming of our Lord Jesus Christ.	*In summary, we pray that God will personally make you live like people who completely belong to him. God is the one who gives his people peace. We also pray that God will preserve you completely innocent for the time when our Lord Jesus the Messiah arrives on earth again.*

ULT **Now**
UST In summary

Here, the word **Now** introduces a new section, a blessing from Paul to the Thessalonians. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [Next,]
Support Reference: Connecting Words and Phrases

ULT **may the God of peace himself sanctify you completely, and may your whole spirit, and soul, and body be kept blamelessly at the coming of our Lord Jesus Christ**
UST we pray that God will personally make you live like people who completely belong to him. God is the one who gives his people peace. We also pray that God will preserve you completely innocent for the time when our Lord Jesus the Messiah arrives on earth again

Here Paul is asking God to bless the Thessalonians. You could express this as either a blessing or a prayer, in whichever way is more natural in your language. Alternate translation: [we ask the God of peace himself to sanctify you completely, and we ask that your whole spirit, and soul, and body be kept blamelessly at the coming of our Lord Jesus Christ]
Support Reference: Blessings

ULT **the God of peace**
UST God … God is the one who gives his people peace

Here Paul uses the possessive form **the God of peace**, which is a title for God found in the New Testament (see Romans 15:33; 16:20; Philippians 4:9; Hebrews 13:20). In this context, the phrase **the God of peace** could refer to: (1) what God does. Alternate translation: [the God who gives peace]; or (2) who God is. Alternate translation: [the God who is characterized by peace]; or (3) Both. Alternate translation: [the peaceful God who gives peace]
Support Reference: Possession

ULT **the God of peace**
UST God … God is the one who gives his people peace

If your language does not use an abstract noun for the idea of **peace**, you could express the idea in another way. Make sure that your translation fits the option you chose in the previous note about how **God** and **peace** relate. Alternate translation: [the peaceful God] or [the God who makes people peaceful]
Support Reference: Abstract Nouns

ULT **may the God of peace himself sanctify**
UST we pray that God will personally make you live like people who completely belong to him. God is the one who gives his people peace

For emphasis, Paul is stating the pronoun "he," which is already implied in the phrase **the God of peace**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **himself**. Alternate translation: [may he who is the God of peace sanctify] or [may the God of peace indeed sanctify]
Support Reference: Pronouns — When to Use Them

ULT **and**
UST completely

Here, the word **and** could introduce: (1) a second blessing or prayer. Alternate translation: [and also]; or (2) a more specific explanation of the first blessing or prayer. Alternate translation: [that is,] or [and more specifically,]
Support Reference: Connecting Words and Phrases

ULT **may your whole spirit, and soul, and body be kept blamelessly**
UST We also pray that God will preserve you completely innocent

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [may he keep blamelessly your whole spirit, and soul, and body]
Support Reference: Active or Passive

ULT **your whole spirit, and soul, and body**
UST completely

Here Paul uses the three terms **spirit**, **soul**, and **body** together to refer to the whole person. These three terms could: (1) describe different aspects of the whole person from different perspectives. In this case, the three terms do not define three separate pieces that together make up a person. You could use fewer or more terms to refer to different aspects of the person. Alternate translation: [your whole body and soul] or [your whole life, mind, feelings, and desires]; or (2) describe three separate pieces that together make up a person. In this case, you should use two terms to refer to two different non-physical parts (**spirit** and **soul**) and one term to refer to one physical part (**body**). Alternate translation: [your whole mind, and life, and flesh]
Support Reference: Assumed Knowledge and Implicit Information

ULT **blamelessly**
UST innocent

Here, the word **blamelessly** could refer to: (1) the situation in which the **spirit**, **soul**, and **body** are **kept**. Alternate translation: [in a blameless state]; or (2) the result of the **spirit**, **soul**, and **body** being **kept**. Alternate translation: [so that they are blameless]
Support Reference: Assumed Knowledge and Implicit Information

ULT **at the coming of our Lord Jesus Christ**
UST for the time when our Lord Jesus the Messiah arrives on earth again

Here, the phrase **the coming of our Lord Jesus Christ** refers to the specific time in the future when Jesus will come back to earth, judge everyone, punish unbelievers, and reward believers. If it would be helpful in your language, you could make this idea more explicit. See how you translated the similar phrase in 4:15. Alternate translation: [when our Lord Jesus Christ comes back to earth] or [at return of our Lord Jesus Christ to us]
Support Reference: Assumed Knowledge and Implicit Information

ULT **our**
UST our

Here, the word **our** includes Paul, Silvanus, Timothy, the Thessalonians, and all believers. Your language may require you to mark this form.
Support Reference: Exclusive and Inclusive 'We'

TRANSLATION WORDS

ULT	UST
God	God
peace	peace
sanctify	we pray that … will … make you live like people who completely belong to him
spirit	completely
soul	completely
blamelessly	innocent
Lord	Lord
Jesus	Jesus
Christ	Messiah

1 Thessalonians 5:24

ULT	UST
Faithful is the one calling you, who also will do it.	*The faithful God continually summons all of you to live like those who completely belong to him. So, you can be certain that he will also do whatever is necessary for you to be able to live like those who completely belong to him.*

ULT **Faithful {is} the one calling you, who also will do it**
UST The faithful God {continually} summons all of you {to live like those who completely belong to him. So, you can be certain that} he will also do whatever is necessary for you to be able to live like those who completely belong to him

Here, the clause **Faithful {is} the one calling you** gives the reason why God will be the one **who will also do {it}**. If it would be helpful in your language, you could make the relationship more explicit. Alternate translation: [Because the one calling you is faithful, he also will do it]
Support Reference: Connect — Reason-and-Result Relationship

ULT **is the one calling you, who**
UST continually summons all of you {to live like those who completely belong to him. So, you can be certain that} he

Here, the pronouns **he** and **who** refer to "the God of peace" (see 5:23). If it would be helpful in your language, you could refer directly to God. Alternate translation: [is God who calls you, who]
Support Reference: Pronouns — When to Use Them

ULT **will do it**
UST will … do whatever is necessary for you to be able to live like those who completely belong to him

Here Paul does not state directly what God **will do**. He implies that God will do what Paul prayed for in the previous verse (see 5:23). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [will do those things] or [will do what I have prayed for]
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
Faithful	faithful
calling	continually summons … to live like those who completely belong to him

1 Thessalonians 5:25

ULT	UST
Brothers, pray also for us.	*Our fellow believers in the Messiah, we also ask that you keep praying for me, for Silas, and for Timothy!*

ULT **pray also**
UST we also ask that you keep praying

Here, **also** indicates that the Thessalonians should be praying for Paul, Silas, and Timothy just as Paul, Silas, and Timothy pray for them (see 5:23). If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [just as we pray for you, pray also]

Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
pray	praying

1 Thessalonians 5:26

ULT	UST
Greet all the brothers with a holy kiss.	*When you meet together for worship, affectionately greet each of your fellow believers in the Messiah in a way that is appropriate for those who belong to God.*

ULT **with a holy kiss**
UST affectionately … in a way that is appropriate for those who belong to God

A **holy kiss** was a symbolic action to show familial love between believers. In some cultures, a kiss as a greeting is appropriate, but in other cultures it is not appropriate. The idea of a **holy kiss** is that it be a greeting that is appropriate in the culture, whether it be a kiss, a hug, a handshake, or something else, and also that it be holy, that is, appropriate between God's people. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [warmly, as fellow believers]

Support Reference: Symbolic Action

TRANSLATION WORDS

ULT	UST
kiss	affectionately … in a way that is appropriate for
holy	those who belong to God

1 Thessalonians 5:27

ULT	UST
I solemnly charge you by the Lord to have this letter read to all the brothers.	*I want you to swear an oath to the Lord Jesus, that you will read this letter to all the believers in the Messiah among you!*

ULT **I solemnly charge you {by} the Lord**
UST I want you to swear an oath to the Lord Jesus

The phrase **{by} the Lord** could be: (1) an oath formula. Use a natural way in your language to express an oath. Alternate translation: [I make you swear before the Lord] or [I solemnly require that you promise the Lord]; or (2) Paul's claim that **the Lord** has authorized him. Alternate translation: [As one who represents the Lord, I solemnly charge you]
Support Reference: Oath Formulas

ULT **to have this letter read**
UST that you will read this letter

In Paul's culture, letters sent to a group were normally **read** out loud by one person to everyone else in the group. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [to have this letter read by somebody out loud]
Support Reference: Assumed Knowledge and Implicit Information

ULT **to have this letter read**
UST that you will read this letter

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to have someone read this letter]
Support Reference: Active or Passive

ULT **to all the brothers**
UST to all the believers in the Messiah among you

Many ancient manuscripts read **all the brothers**. The ULT follows that reading. Other ancient manuscripts read "all the holy brothers." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.
Support Reference: Assumed Knowledge and Implicit Information

TRANSLATION WORDS

ULT	UST
I solemnly charge	I want … to swear an oath to
Lord	Lord

1 Thessalonians 5:28

ULT	UST
The grace of our Lord Jesus Christ be with you.	*May our Lord Jesus the Messiah continue to act kindly toward all of you!*

ULT **The grace of our Lord Jesus Christ {be} with you**
UST May our Lord Jesus the Messiah {continue to} act kindly toward all of you

As was customary in his culture, Paul closes his letter with a blessing for the Thessalonians. Use a form that people would recognize as a blessing in your language. Alternate translation: [May you experience kindness from our Lord Jesus Christ within you] or [I pray that you will have grace from our Lord Jesus Christ]

Support Reference: Blessings

ULT **The grace of our Lord Jesus Christ {be} with you**
UST May our Lord Jesus the Messiah {continue to} act kindly toward all of you

If your language does not use an abstract noun for the idea of **grace**, you could express the idea in another way. Alternate translation: [May our Lord Jesus Christ act graciously toward you]

Support Reference: Abstract Nouns

ULT **our**
UST our

Here, the word **our** includes Paul, Silvanus, Timothy, the Thessalonians, and all believers. Your language may require you to mark this form.

Support Reference: Assumed Knowledge and Implicit Information

ULT **be with you**
UST toward all of you

Here, many ancient manuscripts read **{be} with you**. The ULT follows that reading. Other ancient manuscripts add “Amen” after **{be} with you**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

Support Reference: Textual Variants

TRANSLATION WORDS

ULT	UST
grace	May … continue to act kindly
Lord	Lord
Jesus	Jesus
Christ	Messiah

Appendix: Translation Academy

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin." But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns "godliness" and "contentment" refer to being godly and content. The abstract noun "gain" refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun "salvation" here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun "purposes" refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

… from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

> Ever since **you were a child** you have known the sacred writings.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

> But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

> Today the people in this house **have been saved** … Today God **has saved** the people in this house …

The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

> The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.

He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

> He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

1 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 1:3 1 Thessalonians 1:4 1 Thessalonians 1:5 1 Thessalonians 1:6 1 Thessalonians 1:6 1 Thessalonians 1:7 1 Thessalonians 1:8 1 Thessalonians 1:10 1 Thessalonians 2:3 1 Thessalonians 2:5 1 Thessalonians 2:5 1 Thessalonians 2:6 1 Thessalonians 2:16 1 Thessalonians 2:17 1 Thessalonians 2:19 1 Thessalonians 2:20 1 Thessalonians 3:2 1 Thessalonians 3:3 1 Thessalonians 3:5 1 Thessalonians 3:5 1 Thessalonians 3:6 1 Thessalonians 3:7 1 Thessalonians 3:9 1 Thessalonians 3:10 1 Thessalonians 3:12 1 Thessalonians 3:13 1 Thessalonians 4:3 1 Thessalonians 4:3 1 Thessalonians 4:4 1 Thessalonians 4:5 1 Thessalonians 4:7 1 Thessalonians 4:9 1 Thessalonians 4:13 1 Thessalonians 5:3 1 Thessalonians 5:3 1 Thessalonians 5:4 1 Thessalonians 5:5 1 Thessalonians 5:8 1 Thessalonians 5:9 1 Thessalonians 5:9 1 Thessalonians 5:13 1 Thessalonians 5:13 1 Thessalonians 5:18 1 Thessalonians 5:23 1 Thessalonians 5:28

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 Thessalonians References:

1 Thessalonians 1:4 1 Thessalonians 1:8 1 Thessalonians 2:2 1 Thessalonians 2:4 1 Thessalonians 2:8 1 Thessalonians 2:16 1 Thessalonians 2:17 1 Thessalonians 3:1 1 Thessalonians 3:3 1 Thessalonians 3:3 1 Thessalonians 3:4 1 Thessalonians 3:7 1 Thessalonians 4:9 1 Thessalonians 4:17 1 Thessalonians 5:1 1 Thessalonians 5:23 1 Thessalonians 5:27

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)
>
> > **Because idols are worthless**, I hate those who serve them.
>
> … for your **righteous** judgments are good. (Psalm 119:39b ULT)
>
> > … for your judgments are good **because they are righteous**.
>
> Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)
>
> > Can Sarah bear a son **even when she is 90 years old**?
>
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
>
> > You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

> You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)
>
> > You are my Son. **I love you** and I am pleased with you.
>
> > **Receiving my love**, you are my Son. I am pleased with you.
>
> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
>
> > You must surely open your hand to your brother **who is needy and poor** in your land.

1 Thessalonians References:

1 Thessalonians 1:10 1 Thessalonians 2:12 1 Thessalonians 4:5 1 Thessalonians 4:8 1 Thessalonians 4:13 1 Thessalonians 4:15 1 Thessalonians 4:17 1 Thessalonians 5:10 1 Thessalonians 5:12

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, "He is not unintelligent" means, "He is somewhat intelligent."
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, "He is not unintelligent" can mean "He is very intelligent." In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

> A prophet is **not without** honor (Mark 6:4 ULT)

This means “a prophet is honored.”

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means “I want you to be knowledgeable.”

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > “For we have a high priest who can feel sympathy for our weaknesses.”

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)
>
> > “… so that they may be fruitful.”

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing** (John 15:5)
>
> > Without me, you can do **nothing**.
> >
> > or:
> > Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> ...ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
>
> ...iota one or one serif **not not** may pass away from the law
>
> > ...**not even** one iota or one serif may pass away from the law
> >
> > or:
> > ...**certainly no** iota or serif may pass away from the law

1 Thessalonians References:

1 Thessalonians 4:13 1 Thessalonians 4:15 1 Thessalonians 5:3

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 Thessalonians References:

1 Thessalonians 2:2 1 Thessalonians 2:9 1 Thessalonians 2:10 1 Thessalonians 2:12 1 Thessalonians 2:17 1 Thessalonians 3:7 1 Thessalonians 3:9 1 Thessalonians 3:12 1 Thessalonians 4:1 1 Thessalonians 4:6 1 Thessalonians 5:1 1 Thessalonians 5:5 1 Thessalonians 5:11

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 Thessalonians References:

1 Thessalonians 2:4 1 Thessalonians 2:11 1 Thessalonians 2:14 1 Thessalonians 2:18 1 Thessalonians 3:6 1 Thessalonians 3:12 1 Thessalonians 3:13 1 Thessalonians 4:5 1 Thessalonians 4:7 1 Thessalonians 4:8 1 Thessalonians 4:13 1 Thessalonians 4:14 1 Thessalonians 5:4 1 Thessalonians 5:6 1 Thessalonians 5:9

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons “were dead.” It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, “How will this be, since I have not **known a man**?” (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.
(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "… where there was a cave. Saul went into the cave to **dig a hole**"
> >
> > "… where there was a cave. Saul went into the cave to **have some time alone**"
>
> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)
>
> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)
>
> > "They found Saul and his sons **dead** on Mount Gilboa."

1 Thessalonians References:

1 Thessalonians 4 Introduction 1 Thessalonians 4:4 1 Thessalonians 4:13 1 Thessalonians 4:14 1 Thessalonians 4:15

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)
(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)
>
> > 20 But then Herod … had John locked up in prison. 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets…
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

1 Thessalonians References:

1 Thessalonians 2:15

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 Thessalonians References:

1 Thessalonians Introduction 1 Thessalonians 1:3 1 Thessalonians 1:9 1 Thessalonians 1:10 1 Thessalonians 2:19 1 Thessalonians 3:1 1 Thessalonians 3:2 1 Thessalonians 3:3 1 Thessalonians 3:4 1 Thessalonians 3:6 1 Thessalonians 3:9 1 Thessalonians 3:11 1 Thessalonians 3:13 1 Thessalonians 4:7 1 Thessalonians 4:14 1 Thessalonians 4:15 1 Thessalonians 4:17 1 Thessalonians 5:5 1 Thessalonians 5:6 1 Thessalonians 5:8 1 Thessalonians 5:9 1 Thessalonians 5:10 1 Thessalonians 5:23

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 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 1:1 1 Thessalonians 1:3 1 Thessalonians 1:5 1 Thessalonians 1:5 1 Thessalonians 1:8 1 Thessalonians 1:9 1 Thessalonians 1:9 1 Thessalonians 1:10 1 Thessalonians 2 Introduction 1 Thessalonians 2:1 1 Thessalonians 2:2 1 Thessalonians 2:3 1 Thessalonians 2:3 1 Thessalonians 2:5 1 Thessalonians 2:8 1 Thessalonians 2:12 1 Thessalonians 2:12 1 Thessalonians 2:13 1 Thessalonians 2:14 1 Thessalonians 2:15 1 Thessalonians 2:16 1 Thessalonians 2:16 1 Thessalonians 2:16 1 Thessalonians 2:17 1 Thessalonians 2:18 1 Thessalonians 2:19 1 Thessalonians 2:19 1 Thessalonians 3:1 1 Thessalonians 3:2 1 Thessalonians 3:2 1 Thessalonians 3:4 1 Thessalonians 3:5 1 Thessalonians 3:5 1 Thessalonians 3:5 1 Thessalonians 3:5 1 Thessalonians 3:5 1 Thessalonians 3:6 1 Thessalonians 3:7 1 Thessalonians 3:8 1 Thessalonians 3:10 1 Thessalonians 3:10 1 Thessalonians 3:13 1 Thessalonians 3:13 1 Thessalonians 4:1 1 Thessalonians 4:2 1 Thessalonians 4:2 1 Thessalonians 4:3 1 Thessalonians 4:4 1 Thessalonians 4:4 1 Thessalonians 4:6 1 Thessalonians 4:6 1 Thessalonians 4:10 1 Thessalonians 4:11 1 Thessalonians 4:11 1 Thessalonians 4:12 1 Thessalonians 4:13 1 Thessalonians 4:14 1 Thessalonians 4:14 1 Thessalonians 4:15 1 Thessalonians 4:15 1 Thessalonians 4:16 1 Thessalonians 4:16 1 Thessalonians 4:17 1 Thessalonians 4:17 1 Thessalonians 4:17 1 Thessalonians 4:17 1 Thessalonians 4:18 1 Thessalonians 5:1 1 Thessalonians 5:3 1 Thessalonians 5:4 1 Thessalonians 5:8 1 Thessalonians 5:9 1 Thessalonians 5:10 1 Thessalonians 5:11 1 Thessalonians 5:12 1 Thessalonians 5:13 1 Thessalonians 5:14 1 Thessalonians 5:14 1 Thessalonians 5:15 1 Thessalonians 5:18 1 Thessalonians 5:18 1 Thessalonians 5:21 1 Thessalonians 5:22 1 Thessalonians 5:22 1 Thessalonians 5:23 1 Thessalonians 5:23 1 Thessalonians 5:23 1 Thessalonians 5:24 1 Thessalonians 5:25 1 Thessalonians 5:27 1 Thessalonians 5:27 1 Thessalonians 5:28

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as "and" to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, "Lord, I am not worthy that you should enter under my roof" (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

1 Thessalonians References:

1 Thessalonians 5:2

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.
(2) Use a word that refers to men and a word that refers to women.
(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)
>
> > “The wise **person** dies just like the fool dies.”
> > “Wise **people** die just like fools die.”

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > "For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia."

(3) Use pronouns that can be used for both men and women.

> "If anyone wants to follow me, he must deny himself, take up his cross, and follow me." (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, "he," "himself," and "his" to plural pronouns that do not mark gender, "they," "themselves," and "their" in order to show that it applies to all people, not just men.

> > "If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me."

1 Thessalonians References:

1 Thessalonians Introduction 1 Thessalonians 1:4 1 Thessalonians 2:6 1 Thessalonians 2:13 1 Thessalonians 2:14 1 Thessalonians 2:15 1 Thessalonians 4:4 1 Thessalonians 4:6 1 Thessalonians 4:8 1 Thessalonians 5:5

Go and Come

Description

Different languages have different ways of determining whether to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I am coming," while Spanish speakers say "I am going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land …"

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.
(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)
>
> > But you will be free from my oath if you **go** to my relatives and they will not give her to you.
>
> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)
>
> > "When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …"
>
> Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)
>
> > Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"
>
> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you travel out into the desert to see? A reed shaken by the wind?

1 Thessalonians References:

1 Thessalonians 2:18

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with "and." These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though "kingdom" and "glory" are both nouns, "glory" actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by "and" can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. "The blessed hope" and "appearing of the glory" refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, "our great God" and "Savior Jesus Christ" refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

"A mouth" and "wisdom" are nouns, but in this figure of speech "wisdom" describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)
>
> > For I will give you **wise words** …
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient … (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** …

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient … (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

> > if you **obey willingly** …

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

1 Thessalonians References:

1 Thessalonians 1:3 1 Thessalonians 2:12 1 Thessalonians 3:11 1 Thessalonians 3:13 1 Thessalonians 4:1 1 Thessalonians 4:6

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

> They will not leave **stone upon stone in you.** (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

> Moses was educated in **all the wisdom of the Egyptians.** (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

Generalization

This is a statement that is true most of the time or in most situations that it could apply to.

> The one who ignores instruction **will have poverty and shame,**
> but **honor will come** to him who learns from correction. (Proverbs 13:18)

These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction. There may be some exceptions to these statements, but they are generally true.

> And when you pray, do not make useless repetitions as **the Gentiles do, for they think that they will be heard because of their many words.** (Matthew 6:7)

This generalization tells about what Gentiles were known for doing. Many Gentiles did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any,” or “rarely.”

Reason This Is a Translation Issue

1. Readers need to be able to understand whether or not a statement is literally true.
2. If readers realize that a statement is not literally true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

Examples From the Bible

Examples of Hyperbole

> If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed … (Mark 9:43a ULT)

When Jesus said to cut off your hand, he meant that we should **do whatever extreme things** we need to do in order not to sin. He used this hyperbole to show how

extremely important it is to try to stop sinning.

> The Philistines gathered together to fight against Israel with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

> But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

> When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

> Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

> One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

> **A lazy hand causes a person to be poor, but the hand of the diligent person gains riches.** (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

Caution

- Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

> They saw Jesus **walking on the sea** and coming near the boat. (John 6:19b ULT)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

- Do not assume that the word "all" is always a generalization that means "most."

> Yahweh is righteous in **all** his ways and gracious in **all** he does. (Psalms 145:17 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

(1) Express the meaning without the exaggeration.
(2) For a generalization, show that it is a generalization by using a phrase like "in general" or "in most cases."
(3) For a hyperbole or a generalization, add a word like "many" or "almost" to show that the hyperbole or generalization is not meant to be exact.
(4) For a hyperbole or a generalization that has a word like "all," "always," "none," or "never," consider deleting that word.

Examples of Translation Strategies Applied

(1) Express the meaning without the exaggeration.

> The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)
>
> > The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and **a great number of troops**.

(2) For a generalization, show that it is a generalization by using a phrase like "in general" or "in most cases."

> **The one who ignores instruction will have poverty and shame.** (Proverbs 13:18a ULT)
>
> > **In general,** the one who ignores instruction will have poverty and shame
>
> When you pray, do not make useless repetitions as the **Gentiles do,** for they think that they will be heard because of their many words. (Matthew 6:7 ULT)
>
> > And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

(3) For a hyperbole or a generalization, add a word like "many" or "almost" to show that the hyperbole or generalization is not meant to be exact.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > **Almost all** the country of Judea and **almost all** the people of Jerusalem went out to him.
> > or:
> >
> > **Many** of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or a generalization that has a word like "all," "always," "none," or "never," consider deleting that word.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > The country of Judea and the people of Jerusalem went out to him.

1 Thessalonians References:

1 Thessalonians 1:2 1 Thessalonians 1:8 1 Thessalonians 2:13 1 Thessalonians 2:15 1 Thessalonians 5:17

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 Thessalonians References:

1 Thessalonians 1:10 1 Thessalonians 2:9 1 Thessalonians 2:16 1 Thessalonians 2:17 1 Thessalonians 2:17 1 Thessalonians 2:18 1 Thessalonians 3:5 1 Thessalonians 3:6 1 Thessalonians 3:8 1 Thessalonians 3:9 1 Thessalonians 3:10 1 Thessalonians 3:10 1 Thessalonians 3:13 1 Thessalonians 4:5 1 Thessalonians 4:11 1 Thessalonians 4:12 1 Thessalonians 4:14 1 Thessalonians 4:16 1 Thessalonians 5:3 1 Thessalonians 5:5 1 Thessalonians 5:11 1 Thessalonians 5:13 1 Thessalonians 5:15

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 Thessalonians References:

1 Thessalonians 1:2 1 Thessalonians 1:2 1 Thessalonians 2:2 1 Thessalonians 2:4 1 Thessalonians 2:5 1 Thessalonians 2:7 1 Thessalonians 2:19 1 Thessalonians 4:8 1 Thessalonians 4:14 1 Thessalonians 4:14

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 Thessalonians References:

1 Thessalonians 2:1 1 Thessalonians 5:20

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 Thessalonians References:

1 Thessalonians Introduction 1 Thessalonians 1:1 1 Thessalonians 1:4 1 Thessalonians 1:8 1 Thessalonians 1:9 1 Thessalonians 2:2 1 Thessalonians 2:7 1 Thessalonians 2:7 1 Thessalonians 2:9 1 Thessalonians 2:10 1 Thessalonians 2:12 1 Thessalonians 2:14 1 Thessalonians 2:16 1 Thessalonians 2:19 1 Thessalonians 3:2 1 Thessalonians 3:2 1 Thessalonians 3:8 1 Thessalonians 3:9 1 Thessalonians 3:11 1 Thessalonians 3:13 1 Thessalonians 4 Introduction 1 Thessalonians 4:1 1 Thessalonians 4:1 1 Thessalonians 4:4 1 Thessalonians 4:6 1 Thessalonians 4:9 1 Thessalonians 4:11 1 Thessalonians 4:12 1 Thessalonians 4:16 1 Thessalonians 5 Introduction 1 Thessalonians 5:4 1 Thessalonians 5:5 1 Thessalonians 5:5 1 Thessalonians 5:6 1 Thessalonians 5:6 1 Thessalonians 5:8 1 Thessalonians 5:8 1 Thessalonians 5:10 1 Thessalonians 5:11 1 Thessalonians 5:12 1 Thessalonians 5:15 1 Thessalonians 5:15 1 Thessalonians 5:19 1 Thessalonians 5:21

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship," or "reign." This

means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)
>
> > He took the cup in the same way after supper, saying, "**The wine in this cup** is the new covenant in my blood, which is poured out for you."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor, King David."

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

> "Who warned you to flee from God's coming **punishment**?"

To learn about some common metonymies, see Biblical Imagery — Common Metonymies.

1 Thessalonians References:

1 Thessalonians 1:5 1 Thessalonians 1:6 1 Thessalonians 1:8 1 Thessalonians 1:8 1 Thessalonians 2:4 1 Thessalonians 2:5 1 Thessalonians 2:8 1 Thessalonians 2:13 1 Thessalonians 2:17 1 Thessalonians 4:15

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

“The righteous” here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

“The meek” here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)
>
> > The scepter of wickedness must not rule in the land of **righteous people**.

> Blessed are **the meek**. (Matthew 5:5a ULT)
>
> > Blessed are **people who are meek**.

1 Thessalonians References:

1 Thessalonians 1:10 1 Thessalonians 3:12 1 Thessalonians 4:13 1 Thessalonians 4:16 1 Thessalonians 5:6 1 Thessalonians 5:14 1 Thessalonians 5:15

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 Thessalonians References:

1 Thessalonians 5:7

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given;
> and the rule will be on his shoulder.
> (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, “Look! The Lord came with thousands and thousands of his holy ones.” (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said “the Lord came.”

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) If it refers to something in the immediate future, use a form that would show that.
(3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)
>
> > For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

> Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, "See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers."

(3) Some languages may use the present tense to show that something will happen very soon.

> Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, "See, I **am delivering** over to you Jericho, its king, and its powerful soldiers."

1 Thessalonians References:

1 Thessalonians 2:16 1 Thessalonians 5:3

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 Thessalonians References:

1 Thessalonians 1:5 1 Thessalonians 1:8 1 Thessalonians 1:10 1 Thessalonians 2:13 1 Thessalonians 2:19 1 Thessalonians 5:2 1 Thessalonians 5:4

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 Thessalonians References:

1 Thessalonians 1:3 1 Thessalonians 1:3 1 Thessalonians 1:3 1 Thessalonians 1:3 1 Thessalonians 1:6 1 Thessalonians 2:2 1 Thessalonians 2:5 1 Thessalonians 2:8 1 Thessalonians 2:9 1 Thessalonians 2:12 1 Thessalonians 2:13 1 Thessalonians 2:14 1 Thessalonians 2:19 1 Thessalonians 3:2 1 Thessalonians 3:2 1 Thessalonians 4:5 1 Thessalonians 4:15 1 Thessalonians 4:16 1 Thessalonians 5:5 1 Thessalonians 5:8 1 Thessalonians 5:8 1 Thessalonians 5:9 1 Thessalonians 5:22 1 Thessalonians 5:23

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest …**"

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look. here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, "**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**" (Luke 5:14 ULT)
>
> > He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)
>
> > He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

1 Thessalonians References:

1 Thessalonians 3:4 1 Thessalonians 5:3

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 Thessalonians References:

1 Thessalonians 2:19 1 Thessalonians 3:9-10

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 Thessalonians References:

1 Thessalonians 2:7 1 Thessalonians 2:11 1 Thessalonians 5 Introduction 1 Thessalonians 5:2 1 Thessalonians 5:3 1 Thessalonians 5:4

Forms of 'You' — Singular

Description

Some languages have a **singular** form of "you" for when the word "you" refers to just one person, and a **plural** form for when the word "you" refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of "you" even though they were speaking to a group of people. (See Forms of 'You' — Singular to a Crowd.)

Examples From the Bible

> But he said, "All these things **I** have kept from my youth." But when he heard this, Jesus said to him, "One thing is still lacking to **you**. All things, as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word “you” and the commands “search” and “report” are plural.

Strategies for finding out how many people “you” refers to

(1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

1 Thessalonians References:

1 Thessalonians Introduction 1 Thessalonians 1:1

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 Thessalonians References:

1 Thessalonians 3:10

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 Thessalonians References:

1 Thessalonians 3:8 1 Thessalonians 4:14

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 Thessalonians References:

1 Thessalonians 2:2 1 Thessalonians 2:2 1 Thessalonians 2:17 1 Thessalonians 3:6 1 Thessalonians 4:5 1 Thessalonians 5:4 1 Thessalonians 5:8 1 Thessalonians 5:15

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are "in order to," "in order that" or "so that." It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman's false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with "in order to."

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God's ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)
>
> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)
>
> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

1 Thessalonians References:

1 Thessalonians 1:9 1 Thessalonians 1:10 1 Thessalonians 2:16 1 Thessalonians 3:3 1 Thessalonians 3:13 1 Thessalonians 4:6 1 Thessalonians 4:13 1 Thessalonians 5:10

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 Thessalonians References:

1 Thessalonians 1:4 1 Thessalonians 1:5 1 Thessalonians 1:7 1 Thessalonians 2:4 1 Thessalonians 2:16 1 Thessalonians 3:1 1 Thessalonians 3:1 1 Thessalonians 3:4 1 Thessalonians 3:5 1 Thessalonians 3:8 1 Thessalonians 3:8 1 Thessalonians 4:1 1 Thessalonians 4:6 1 Thessalonians 4:8 1 Thessalonians 4:9 1 Thessalonians 4:9 1 Thessalonians 4:10 1 Thessalonians 4:12 1 Thessalonians 4:14 1 Thessalonians 4:18 1 Thessalonians 5:2 1 Thessalonians 5:5 1 Thessalonians 5:6 1 Thessalonians 5:8 1 Thessalonians 5:9 1 Thessalonians 5:11 1 Thessalonians 5:13 1 Thessalonians 5:18 1 Thessalonians 5:24

Connect — Background Information

Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Background Clause

Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

Examples From OBS and the Bible

> **When** Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

> And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words “every year.” Going to Jerusalem is the background event. Then an event begins that started during the time “when he was twelve years old.” So the main event is the specific time Jesus and his family traveled to Jerusalem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words “while” and “during.” Then the main event happens: “the word of God came to John.”

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.
(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of simultaneous background. The first one is introduced by "when," and then three more follow, with the last connected by "and." The background clause introduced by "where" explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

1 Thessalonians References:

1 Thessalonians 3:6

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 Thessalonians References:

1 Thessalonians 4:16 1 Thessalonians 4:17

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word “**during**” tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector “**and**” indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words “**while**” and “**as**” tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

1 Thessalonians References:

1 Thessalonians 1:6 1 Thessalonians 4:16 1 Thessalonians 5:3

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 Thessalonians References:

1 Thessalonians 1:8 1 Thessalonians 1:9 1 Thessalonians 2:1 1 Thessalonians 2:3 1 Thessalonians 2:5 1 Thessalonians 2:9 1 Thessalonians 2:14 1 Thessalonians 2:18 1 Thessalonians 2:19 1 Thessalonians 2:20 1 Thessalonians 3:3 1 Thessalonians 3:9 1 Thessalonians 3:11 1 Thessalonians 3:12 1 Thessalonians 4:1 1 Thessalonians 4:1 1 Thessalonians 4:2 1 Thessalonians 4:3 1 Thessalonians 4:7 1 Thessalonians 4:9 1 Thessalonians 4:10 1 Thessalonians 4:13 1 Thessalonians 4:15 1 Thessalonians 4:16 1 Thessalonians 5:1 1 Thessalonians 5:7 1 Thessalonians 5:12 1 Thessalonians 5:14 1 Thessalonians 5:20 1 Thessalonians 5:23 1 Thessalonians 5:23

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 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 1:10

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 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 3:11-13
1 Thessalonians 5:23 1 Thessalonians 5:28

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 Thessalonians References:

1 Thessalonians Introduction 1 Thessalonians 1:1 1 Thessalonians 1:7 1 Thessalonians 1:8 1 Thessalonians 3:1

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 Thessalonians References:

1 Thessalonians 5:26

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 Thessalonians References:

1 Thessalonians Introduction 1 Thessalonians 1:1 1 Thessalonians 2:7 1 Thessalonians 2:19 1 Thessalonians 3:2 1 Thessalonians 3:9 1 Thessalonians 4:8 1 Thessalonians 4:8 1 Thessalonians 4:9 1 Thessalonians 5:4 1 Thessalonians 5:21 1 Thessalonians 5:28

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 Thessalonians References:

1 Thessalonians 5:8

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> 29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

> 29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

> 4-5 Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)

> 4 However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), 5 if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

> 16-17 But Yahweh said to him, “I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park.” (Genesis 2:16-17 UST)

> 16 Yahweh God commanded the man, saying, “From every tree in the garden you may freely eat. 17 But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die.” (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in translationStudio.

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

> 2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)
>
> 2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

1 Thessalonians References:

1 Thessalonians 2:14-15

Background Information

Description

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

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

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

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

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

Background information can also be marked with words that tell the reader that this information is not part of the event line

of the story. In this story, some of these words are “because,” “once,” and “had.”

A writer may use background information:

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

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

Reasons This Is a Translation Issue

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

Examples From the Bible

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

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

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

The verses before this tell about when Jesus was baptized. This sentence introduces a section of background information about Jesus’ age and ancestors (Luke 3:23-38). The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

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

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

Translation Strategies

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

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

Examples of Translation Strategies Applied

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

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

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information. A set of parentheses is also a way to mark background information. Here, "as it was assumed" gives background information to the phrase, "He was the son." People assumed that Joseph was Jesus' father, although his true father was God.

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

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

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

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

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

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

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

1 Thessalonians References:

1 Thessalonians 2:2 1 Thessalonians 2:15

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. The oath includes the idea that a bad thing will happen if the person making the oath does not do the thing promised or if what the person says is not true.

Description

There are two types of oath in the Bible. We can call the first type a "Promise" oath, and the second type a "Truth" oath.

Promise Oath

In this type of oath, the person saying it is promising to do something. As a guarantee that the person taking the oath will do what he promises, the person calls on God to witness the oath and to punish him severely if he does not do the thing promised. A complete Promise oath has four parts, but some of them are often left unspoken and only implied:

1. Calling on God to witness the oath and judge the person making it
2. Making the promise (may be implied as the opposite of the violation)
3. Telling what would be a violation of the oath (may be implied as the opposite of the promise)
4. Saying what punishment God would do if the person violates the oath (often implied)

Truth Oath

In this type of oath, the person saying it is affirming that what he is saying is true, and he guarantees that it is true by naming the life of God. Sometimes the person will not name God directly but will instead name something holy that is associated with God, such as the temple. In some situations, a person might name a revered person, such as a king. The implication is that if the person's statement proves to be false, that person will lose any relationship to God or to the revered person. These oaths have three parts, but the third part is implied and not stated:

1. Naming something holy, usually the life of God or of someone who is revered.
2. Making the statement.
3. Implied: The speaker and hearers of the oath understand that the speaker forfeits his relationship to God or to the revered person if his statement is false.

Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what would happen if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

Examples From the Bible

Promise Oath

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God's punishment.

Truth Oath

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step!" (1 Samuel 20:3)

Here David uses a truth oath to convince Jonathan that Saul does indeed want to kill David. David says this because Jonathan had been trying to assure David that he had nothing to fear from Saul. But Jonathan knows that David holds both Yahweh's and Jonathan's life as sacred, and so this oath convinces Jonathan that David truly believes what he is saying.

> The life of your soul, my lord, I {am} the woman having stationed herself with you in this {place} to pray to Yahweh. (1 Samuel 1:26 ULT)

Hannah is speaking to the priest Eli. She demonstrates that she holds the priest's life as sacred by swearing by it that what she is saying is true.

And Elijah said, "The life of Yahweh of armies, before whom I stand, that I will appear before him today." (1 Kings 18:15 ULT)

Elijah uses this oath to convince Obadiah to announce his arrival to Ahab. Obadiah knows that Elijah would never break his relationship to Yahweh.

Combination oath

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

Joseph is speaking to his brothers as an Egyptian official, and so he swears by the life of Pharaoh rather than by the life of the God of the Hebrews. Joseph combines the two types of oaths here by using a conditional "if" statement (part 3 of the "Promise" oath). He leaves unstated the "then" part of the oath which would be either a punishment from Pharoah (as with a Promise oath) or a breaking of relationship with Pharaoh (as with a "Truth" oath) if this conditional statement proves true.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

And Saul said, “May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan.”

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **I swear by** Yahweh’s life and **by** the life of yourself that **it is true that** between me and death is like a step!

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

I swear by the life of Pharaoh, if you leave from this {place} without your youngest brother coming here, **may Pharaoh punish me severely**.

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: “May Yahweh do thus to me, and thus may he add, if death separates between me and between you.”

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

Then David made a statement to Jonathan to convince him that he truly believed that he was in danger: “But indeed, **I forfeit my relationship to** Yahweh and **to you** yourself **if it is not true** that between me and death is like a step!”

(3) Put the oath into a form that would be natural in your language.

> “I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

“**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, ‘I made Abram rich.’

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **before** Yahweh and **before you** yourself, **I swear** that between me and death is like a step!

1 Thessalonians References:

1 Thessalonians 2:5 1 Thessalonians 5:27

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** … (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom “he” in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)
>
> > Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, “See, your disciples do what is unlawful to do on the Sabbath.” But **he** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **he** left from there and went into their synagogue.

1 Thessalonians References:

1 Thessalonians 1:6 1 Thessalonians 1:9 1 Thessalonians 1:9 1 Thessalonians 2:1 1 Thessalonians 2:13 1 Thessalonians 2:13 1 Thessalonians 2:14 1 Thessalonians 3:3 1 Thessalonians 3:3 1 Thessalonians 3:5 1 Thessalonians 3:7 1 Thessalonians 3:8 1 Thessalonians 3:11 1 Thessalonians 4:3 1 Thessalonians 4:6 1 Thessalonians 4:9 1 Thessalonians 4:10 1 Thessalonians 4:14 1 Thessalonians 4:15 1 Thessalonians 4:16 1 Thessalonians 4:17 1 Thessalonians 5:2 1 Thessalonians 5:3 1 Thessalonians 5:18 1 Thessalonians 5:23 1 Thessalonians 5:24

Appendix: Translation Words

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULT) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”

(See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- John 5:19
- Jude 1:24-25
- Matthew 26:33-35
- Philemon 1:23-25
- Revelation 22:20-21

Word Data:

- Strong’s: H0543, G02810

1 Thessalonians References:

1 Thessalonians 3:13

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 Thessalonians References:

1 Thessalonians 4:16

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 Thessalonians References:

1 Thessalonians 2:7

appoint, appointed

Definition:

The terms "appoint" and "appointed" refer to choosing someone to fulfill a specific task or role.

- To "be appointed" can also refer to being "chosen" to receive something, as in "appointed to eternal life." That people were "appointed to eternal life" means they were chosen to receive eternal life.
- The phrase "appointed time" refers to God's "chosen time" or "planned time" for something to happen.
- The word "appoint" may also mean to "command" or "assign" someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate "appoint" could include "choose" or "assign" or "formally choose" or "designate."
- The term "appointed" could be translated as "assigned" or "planned" or "specifically chose."
- The phrase "be appointed" could also be translated as "be chosen."

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong's: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

1 Thessalonians References:

1 Thessalonians 3:3

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 Thessalonians References:

1 Thessalonians 1:7 1 Thessalonians 2:10 1 Thessalonians 2:13 1 Thessalonians 4:14

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 Thessalonians References:

1 Thessalonians 2:8

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

Word Data:

- Strong’s: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

1 Thessalonians References:

1 Thessalonians 2:10 1 Thessalonians 3:13 1 Thessalonians 5:23

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 Thessalonians References:

1 Thessalonians 2:12 1 Thessalonians 4:7 1 Thessalonians 5:24

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 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 1:3 1 Thessalonians 2:7 1 Thessalonians 2:14 1 Thessalonians 3:2 1 Thessalonians 5:9 1 Thessalonians 5:23 1 Thessalonians 5:28

church, Church

Definition:

In the New Testament, the term “church” refers to all people who believe in Jesus. Sometimes “church” refers to a part of that larger group who regularly met together in a certain place, such as the “church at Ephesus.”

- This term literally refers to an assembly or congregation of people who were “called out” of the general population to meet together for a special purpose.
- Often the believers in a particular city would meet together in someone’s home to pray together and to hear and discuss scripture. These local churches were given the name of the city such as the “church at Ephesus.”
- In the Bible, “church” does not refer to a building.

Translation Suggestions:

- The term “church” could be translated as a “gathering together” or “assembly” or “congregation” or “ones who meet together.”
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of “church” does not just refer to a building.
- The term used to translate “assembly” in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation. (See: How to Translate Unknowns.)

(See also: assembly, believe, Christian)

Bible References:

- 1 Corinthians 5:12
- 1 Thessalonians 2:14
- 1 Timothy 3:5
- Acts 9:31
- Acts 14:23
- Acts 15:41
- Colossians 4:15
- Ephesians 5:23
- Matthew 16:18
- Philippians 4:15

Examples from the Bible stories:

- **43:12** About 3,000 people believed what Peter said and became disciples of Jesus. They were baptized and became part of the **church** at Jerusalem.
- **46:9** Most of the people in Antioch were not Jews, but for the first time, very many of them also became believers. Barnabas and Saul went there to teach these new believers more about Jesus and to strengthen the **church**.
- **46:10** So the **church** in Antioch prayed for Barnabas and Saul and placed their hands on them. Then they sent them off to preach the good news of Jesus in many other places.
- **47:13** The good news of Jesus kept spreading, and the **Church** kept growing.
- **50:1** For almost 2,000 years, more and more people around the world have been hearing the good news about Jesus the Messiah. The **Church** has been growing.

Word Data:

- Strong’s: G15770

1 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 2:14

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 Thessalonians References:

1 Thessalonians 5:2

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 Thessalonians References:

1 Thessalonians 1:4

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 Thessalonians References:

1 Thessalonians 5:15 1 Thessalonians 5:15 1 Thessalonians 5:22

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 Thessalonians References:

1 Thessalonians 2:3 1 Thessalonians 2:12 1 Thessalonians 4:1 1 Thessalonians 4:10 1 Thessalonians 5:14 1 Thessalonians 5:27

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 Thessalonians References:

1 Thessalonians 1:3 1 Thessalonians 1:8 1 Thessalonians 3:2 1 Thessalonians 3:5 1 Thessalonians 3:6 1 Thessalonians 3:7 1 Thessalonians 3:10 1 Thessalonians 5:8

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 Thessalonians References:

1 Thessalonians 5:24

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 Thessalonians References:

1 Thessalonians 1:9

fulfill, fulfilled, carried out

Definition:

The term "fulfill" means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, "fulfill" could be translated as "accomplish" or "complete" or "cause to happen" or "obey" or "perform."
- The phrase "has been fulfilled" could also be translated as "has come true" or "has happened" or "has taken place."
- Ways to translate "fulfill," as in "fulfill your ministry," could include "complete" or "perform" or "practice" or "serve other people as God has called you to do."

(See also: prophet, Christ, minister, call)

Bible References:

- 1 Kings 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, "See I send my messenger ahead of you, who will prepare your way."
- **40:3** The soldiers gambled for Jesus' clothing. When they did this, they **fulfilled** a prophecy that said, "They divided my garments among them, and gambled for my clothing."
- **42:7** Jesus said, "I told you that everything written about me in God's word must be **fulfilled**."
- **43:5** "This **fulfills** the prophecy made by the prophet Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- **43:7** "This **fulfills** the prophecy which says, 'You will not let your Holy One rot in the grave.'"
- **44:5** "Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die."

Word Data:

- Strong's: H1214, H5487, G10960, G41380

1 Thessalonians References:

1 Thessalonians 2:16

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 Thessalonians References:

1 Thessalonians 2:16 1 Thessalonians 4:5

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 Thessalonians References:

1 Thessalonians 2:6 1 Thessalonians 2:12 1 Thessalonians 2:20

God

Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: create, false god, God the Father, Holy Spirit, false god, Son of God, Yahweh)

Bible References:

- 1 John 1:7
- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- **1:1** **God** created the universe and everything in it in six days.
- **1:15** **God** made man and woman in his own image.
- **5:3** "I am **God** Almighty. I will make a covenant with you."
- **9:14** **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **10:2** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- **22:7** "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"

- **24:9** There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **25:7** "Worship only the Lord your **God** and only serve him."
- **28:1** "There is only one who is good, and that is **God**."
- **49:9** But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- **50:16** But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

1 Thessalonians References:

1 Thessalonians 1:2 1 Thessalonians 1:4 1 Thessalonians 1:8 1 Thessalonians 1:9 1 Thessalonians 1:9 1 Thessalonians 2:2 1 Thessalonians 2:2 1 Thessalonians 2:4 1 Thessalonians 2:4 1 Thessalonians 2:5 1 Thessalonians 2:8 1 Thessalonians 2:9 1 Thessalonians 2:10 1 Thessalonians 2:12 1 Thessalonians 2:13 1 Thessalonians 2:13 1 Thessalonians 2:14 1 Thessalonians 2:15 1 Thessalonians 3:2 1 Thessalonians 3:9 1 Thessalonians 3:9 1 Thessalonians 4:1 1 Thessalonians 4:5 1 Thessalonians 4:7 1 Thessalonians 4:8 1 Thessalonians 4:14 1 Thessalonians 4:16 1 Thessalonians 5:9 1 Thessalonians 5:23

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 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 1:3 1 Thessalonians 3:11 1 Thessalonians 3:13

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 Thessalonians References:

1 Thessalonians 3:6 1 Thessalonians 5:15 1 Thessalonians 5:21

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 Thessalonians References:

1 Thessalonians 1:5 1 Thessalonians 2:2 1 Thessalonians 2:4 1 Thessalonians 2:8 1 Thessalonians 2:9 1 Thessalonians 3:2

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 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 5:28

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 Thessalonians References:

1 Thessalonians 1:10 1 Thessalonians 4:16

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 Thessalonians References:

1 Thessalonians 2:10 1 Thessalonians 3:13 1 Thessalonians 4:4 1 Thessalonians 4:7 1 Thessalonians 5:26

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 Thessalonians References:

1 Thessalonians 1:5 1 Thessalonians 1:6 1 Thessalonians 4:8 1 Thessalonians 5:19

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 Thessalonians References:

1 Thessalonians 4:4

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 Thessalonians References:

1 Thessalonians 1:3 1 Thessalonians 2:19 1 Thessalonians 4:13 1 Thessalonians 5:8

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 Thessalonians References:

1 Thessalonians 3:8 1 Thessalonians 4:1 1 Thessalonians 4:16 1 Thessalonians 5:12 1 Thessalonians 5:18

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 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 1:3 1 Thessalonians 1:10 1 Thessalonians 2:14 1 Thessalonians 2:15 1 Thessalonians 2:19 1 Thessalonians 3:11 1 Thessalonians 3:13 1 Thessalonians 4:1 1 Thessalonians 4:2 1 Thessalonians 4:14 1 Thessalonians 4:14 1 Thessalonians 5:9 1 Thessalonians 5:18 1 Thessalonians 5:23 1 Thessalonians 5:28

Jew, Jewish

Definition:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.

(See also: Abraham, Jacob, Israel, Babylon, Jewish leaders)

Bible References:

- Acts 2:5
- Acts 10:28
- Acts 14:5-7
- Colossians 3:11
- John 2:14
- Matthew 28:15

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:2** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:6** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G24500, G24510, G24520, G24530, G24540

1 Thessalonians References:

1 Thessalonians 2:14

kingdom of God, kingdom of heaven

Definition:

The terms “kingdom of God” and “kingdom of heaven” both refer to God’s rule and authority over his people and over all creation.

- The Jews often used the term “heaven” to refer to God, to avoid saying his name directly. (See: metonymy)
- In the New Testament book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- Depending on the context, the term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘kingdom of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: God, heaven, king, kingdom, King of the Jews, reign)

Bible References:

- 2 Thessalonians 1:5
- Acts 8:12-13
- Acts 28:23
- Colossians 4:11
- John 3:3
- Luke 7:28
- Luke 10:9
- Luke 12:31-32
- Matthew 3:2
- Matthew 4:17
- Matthew 5:10
- Romans 14:17

Examples from the Bible stories:

- **24:2** He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- **28:6** Then Jesus said to his disciples, “It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**.”
- **29:2** Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”
- **34:1** Jesus told many other stories about the **kingdom of God**. For example, he said, “The **kingdom of God** is like a mustard seed that someone planted in his field.”
- **34:3** Jesus told another story, “The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough.”
- **34:4** “The **kingdom of God** is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again.”
- **34:5** “The **kingdom of God** is also like a perfect pearl of great value.”
- **42:9** He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- **49:5** Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- **50:2** When Jesus was living on earth he said, “My disciples will preach the good news about the **kingdom of God** to people everywhere in the world, and then the end will come.”

Word Data:

- Strong's: G09320, G23160, G37720

1 Thessalonians References:

1 Thessalonians 2:12

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 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 1:3 1 Thessalonians 1:6 1 Thessalonians 1:8 1 Thessalonians 2:15 1 Thessalonians 2:19 1 Thessalonians 3:8 1 Thessalonians 3:11 1 Thessalonians 3:12 1 Thessalonians 3:13 1 Thessalonians 4:1 1 Thessalonians 4:2 1 Thessalonians 4:6 1 Thessalonians 4:15 1 Thessalonians 4:15 1 Thessalonians 4:16 1 Thessalonians 4:17 1 Thessalonians 4:17 1 Thessalonians 5:9 1 Thessalonians 5:12 1 Thessalonians 5:23 1 Thessalonians 5:27 1 Thessalonians 5:28

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 Thessalonians References:

1 Thessalonians 1:3 1 Thessalonians 1:4 1 Thessalonians 3:6 1 Thessalonians 3:12 1 Thessalonians 4:9 1 Thessalonians 4:9 1 Thessalonians 5:8 1 Thessalonians 5:13

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 Thessalonians References:

1 Thessalonians 1:2 1 Thessalonians 5:17 1 Thessalonians 5:25

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 Thessalonians References:

1 Thessalonians 2:15 1 Thessalonians 5:20

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 Thessalonians References:

1 Thessalonians 2:10

saint

Definition:

The term “saints” literally means “holy ones” and refers to believers in Jesus.

- Later in church history, a person known for his good works was given the title “saint,” but that was not how this term was used during New Testament times.
- Believers in Jesus are saints or holy ones, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.

Translation Suggestions:

- Ways to translate “saints” could include “holy ones” or “holy people” or “holy believers in Jesus” or “set apart ones.”
- Be careful not to use a term that refers to people of only one Christian group.

(See also: holy)

Bible References:

- 1 Timothy 5:10
- 2 Corinthians 9:12-15
- Revelation 16:6
- Revelation 20:9-10

Word Data:

- Strong’s: H2623, H6918, H6922, G00400

1 Thessalonians References:

1 Thessalonians 3:13

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 Thessalonians References:

1 Thessalonians 4:3 1 Thessalonians 5:23

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 Thessalonians References:

1 Thessalonians 2:18

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 Thessalonians References:

1 Thessalonians 2:16 1 Thessalonians 5:8 1 Thessalonians 5:9

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 Thessalonians References:

1 Thessalonians 2:16

Son of God, the Son

Definition:

The term "Son of God" refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as "the Son."

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit.

Because Jesus is God's Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term "Son of God," it is best to translate "Son" with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate "son" fits with the word used to translate "father" and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin "Son" may help show that this is talking about God.
- The phrase "the Son" is a shortened form of "the Son of God," especially when it occurs in the same context as "the Father."

(Translation suggestions: How to Translate Names)

(See also: Christ, ancestor, God, God the Father, Holy Spirit, Jesus, son, sons of God)

Bible References:

- 1 John 4:10
- Acts 9:20
- Colossians 1:17
- Galatians 2:20
- Hebrews 4:14
- John 3:18
- Luke 10:22
- Matthew 11:27
- Revelation 2:18
- Romans 8:29

Examples from the Bible stories:

- **22:5** The angel explained, "The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the **Son of God**."
- **24:9** God had told John, "The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God**."
- **31:8** The disciples were amazed. They worshiped Jesus, saying to him, "Truly, you are **the Son of God**."
- **37:5** Martha answered, "Yes, Master! I believe you are the Messiah, the **Son of God**."
- **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."
- **46:6** Right away, Saul began preaching to the Jews in Damascus, saying, "Jesus is the **Son of 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.

Word Data:

- Strong's: H0426, H0430, H1121, H1247, G23160, G52070

1 Thessalonians References:

1 Thessalonians 1:10

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 Thessalonians References:

1 Thessalonians 2:8 1 Thessalonians 5:23

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 Thessalonians References:

1 Thessalonians 5:23

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: disobey, Satan, sin, test)

Bible References:

- 1 Thessalonians 3:4-5
- Hebrews 4:15
- James 1:13
- Luke 4:2
- Luke 11:4
- Matthew 26:41

Examples from the Bible stories:

- **25:1** Then Satan came to Jesus and **tempted** him to sin.
- **25:8** Jesus did not give in to Satan's **temptations**, so Satan left him.
- **38:11** Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H0974, H4531, H5254, G05510, G15980, G39850, G39860, G39870

1 Thessalonians References:

1 Thessalonians 3:5 1 Thessalonians 3:5

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 Thessalonians References:

1 Thessalonians 2:4 1 Thessalonians 2:4 1 Thessalonians 5:21

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 Thessalonians References:

1 Thessalonians 2:5 1 Thessalonians 2:10 1 Thessalonians 2:12

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- **14:15** Joshua was a good leader because he **trusted** and obeyed God.
- **17:2** David was a humble and righteous man who **trusted** and obeyed God.
- **34:6** Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong’s: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

1 Thessalonians References:

1 Thessalonians 2:4

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 Thessalonians References:

1 Thessalonians 4:3 1 Thessalonians 5:18

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 Thessalonians References:

1 Thessalonians 1:8 1 Thessalonians 2:13 1 Thessalonians 2:13 1 Thessalonians 4:15

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

1 Thessalonians References:

1 Thessalonians 1:10 1 Thessalonians 2:16 1 Thessalonians 5:9

Judea, Judah

Definition:

The term "Judea" refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes "Judea" is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province "Judah."
- Other times "Judea" has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as "Judea Country" and the narrow sense could be translated as "Judea Province," or "Judah Province" since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 19:1

Word Data:

- Strong's: G24530

1 Thessalonians References:

1 Thessalonians 2:14

Macedonia

Definition:

In New Testament times, Macedonia was a Roman province located just north of ancient Greece.

- Some important Macedonian cities mentioned in the Bible were Berea, Philippi and Thessalonica.
- Through a vision, God told Paul to preach the gospel to the people in Macedonia.
- Paul and his coworkers went to Macedonia and taught the people there about Jesus and helped the new believers to grow in their faith.
- In the Bible there are letters that Paul wrote to the believers in the Macedonian cities of Philippi and Thessalonica.

(Translation suggestions: How to Translate Names)

(See also: believe, Berea, faith, good news, Greece, Philippi, Thessalonica)

Bible References:

- 1 Thessalonians 1:6-7
- 1 Thessalonians 4:10
- 1 Timothy 1:3-4
- Acts 16:10
- Acts 20:1-3
- Philippians 4:14-17

Word Data:

- Strong's: G31090, G31100

1 Thessalonians References:

1 Thessalonians 1:7 1 Thessalonians 1:8 1 Thessalonians 4:10

Paul, Saul

Definition:

Paul was a leader of the early church who was sent by Jesus to take the good news to many other people groups.

- Paul was a Jew who was born in the Roman city of Tarsus, and was therefore also a Roman citizen.
- Paul was originally called by his Jewish name, Saul.
- Saul became a Jewish religious leader and arrested Jews who became Christians because he thought they were dishonoring God by believing in Jesus.
- Jesus revealed himself to Saul in a blinding light and told him to stop hurting Christians.
- Saul believed in Jesus and began teaching his fellow Jews about him.
- Later, God sent Saul to teach non-Jewish people about Jesus and started churches in different cities and provinces of the Roman empire. At this time he started being called by the Roman name "Paul."
- Paul also wrote letters to encourage and teach Christians in the churches in these cities. Several of these letters are in the New Testament.

(Translation suggestions: How to Translate Names)

(See also: christian, jewish leaders, rome)

Bible References:

- 1 Corinthians 1:3
- Acts 8:3
- Acts 9:26
- Acts 13:10
- Galatians 1:1
- Philemon 1:8

Examples from the Bible stories:

- **45:6** A young man named **Saul** agreed with the people who killed Stephen and guarded their robes while they threw stones at him.
- **46:1** **Saul** was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the believers.

- **46:2** While **Saul** was on his way to Damascus, a bright light from heaven shone all around him, and he fell to the ground. **Saul** heard someone say, "**Saul**! **Saul**! Why do you persecute me?"
- **46:5** So Ananias went to **Saul**, placed his hands on him, and said, "Jesus who appeared to you on your way here, sent me to you so that you can regain your sight and be filled with the Holy Spirit." **Saul** immediately was able to see again, and Ananias baptized him.
- **46:6** Right away, **Saul** began preaching to the Jews in Damascus, saying, "Jesus is the Son of God!"
- **46:9** Barnabas and **Saul** went there (Antioch) to teach these new believers more about Jesus and to strengthen the church.
- **47:1** As **Saul** traveled throughout the Roman Empire, he began to use his Roman name, "**Paul**."
- **47:14** **Paul** and other Christian leaders traveled to many cities, preaching and teaching people the good news about Jesus.

Word Data:

- Strong's: G39720, G45690

1 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 2:18

Philippi, Philippians

Definition:

Philippi was a major city and Roman colony located in Macedonia in the northern part of ancient Greece. People in Philippi were called Philippians.

- Paul and Silas traveled to Philippi to preach about Jesus to the people there.
- While in Philippi, Paul and Silas were arrested, but God miraculously freed them.
- The New Testament book of Philippians is a letter that the apostle Paul wrote to the Christians in the church at Philippi.
- Note that this is a different city from Caesarea Philippi which was located in northeastern Israel near Mount Hermon.

(See also: Caesarea, Christian, church, Macedonia, Paul, Silas)

Bible References:

- 1 Thessalonians 2:1-2
- Acts 16:11
- Matthew 16:13-16
- Philippians 1:1

Examples from the Bible stories:

- **47:1** One day, Paul and his friend Silas went to the town of **Philippi** to proclaim the good news about Jesus.
- **47:13** The next day the leaders of the city released Paul and Silas from prison and asked them to leave **Philippi**.

Word Data:

- Strong's: G53740, G53750

1 Thessalonians References:

1 Thessalonians 2:2

Silas, Silvanus

Definition:

Silas was a leader among the believers in Jerusalem.

- The elders of the church in Jerusalem appointed Silas to go with Paul and Barnabas to take a letter to the city of Antioch.
- Silas later traveled with Paul to other cities to teach people about Jesus.
- Paul and Silas were put in jail in the city of Philippi. They sang praises to God while they were there and God released them from the jail. The jailer became a Christian as a result of their testimony.

(Translation suggestions: How to Translate Names)

(See also: Antioch, Barnabas, Jerusalem, Paul, Philippi, prison, testimony)

Bible References:

- 1 Peter 5:12
- 1 Thessalonians 1:1
- 2 Thessalonians 1:1
- Acts 15:22

Examples from the Bible stories:

- **47:1** One day, Paul and his friend **Silas** went to the town of Philippi to proclaim the good news about Jesus.
- **47:2** She (Lydia) invited Paul and **Silas** to stay at her house, so they stayed with her and her family.
- **47:3** Paul and **Silas** often met with people at the place of prayer.
- **47:7** So the owners of the slave girl took Paul and **Silas** to the Roman authorities, who beat them and threw them into jail.
- **47:8** They put Paul and **Silas** in the most secure part of the prison and even locked up their feet.
- **47:11** The jailer trembled as he came to Paul and **Silas** and asked, “What must I do to be saved?”
- **47:13** The next day the leaders of the city released Paul and **Silas** from prison and asked them to leave Philippi. Paul and **Silas** visited Lydia and some other friends and then left the city.

Word Data:

- Strong’s: G46090, G46100

1 Thessalonians References:

1 Thessalonians 1:1

Thessalonica, Thessalonian

Definition:

In New Testament times, Thessalonica was the capital city of Macedonia in the ancient Roman empire. The people living in that city were called the “Thessalonians.”

- The city of Thessalonica was an important seaport and was also located along a major road that connected Rome to the eastern part of the Roman empire.
- Paul, along with Silas and Timothy, visited Thessalonica on his second missionary journey and as a result, a church was established there. Later, Paul also visited this city on his third missionary journey.
- Paul wrote two letters to the Christians in Thessalonica. These letters (1 Thessalonians and 2 Thessalonians) are included in the New Testament.

(Translation suggestions: How to Translate Names)

(See also: Macedonia, Paul, Rome)

Bible References:

- 1 Thessalonians 1:1
- 2 Thessalonians 1:1
- 2 Timothy 4:9-10
- Acts 17:1
- Philippians 4:14-17

Word Data:

- Strong’s: G23310, G23320

1 Thessalonians References:

1 Thessalonians 1:1

Timothy

Definition:

Timothy was a young man from Lystra. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

- Timothy’s father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
- The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
- Two books in the New Testament (I Timothy and 2 Timothy) are letters written by Paul that provide guidance to Timothy as a young leader of local churches.

(Translation suggestions: How to Translate Names)

(See also: appoint, believe, church, Greek, minister)

Bible References:

- 1 Thessalonians 3:2
- 1 Timothy 1:2
- Acts 16:3
- Colossians 1:1
- Philemon 1:1
- Philippians 1:1
- Philippians 2:19

Word Data:

- Strong’s: G50950

1 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 3:2 1 Thessalonians 3:6

acknowledge, admit, admitted

Definition:

The term “acknowledge” means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, “acknowledge” could be translated as “admit” or “declare” or “confess to be true” or “believe.”
- When referring to acknowledging a person, this term could be translated as “accept” or “recognize the value of” or “tell others that (the person) is faithful.”
- In the context of acknowledging God, this could be translated as “believe and obey God” or “declare who God is” or “tell other people about how great God is” or “confess that what God says and does is true.”

(See also: obey, glory, save)

Bible References:

- Daniel 11:38-39
- Jeremiah 9:4-6
- Job 34:26-28
- Leviticus 22:32
- Psalm 29:1-2

Word Data:

- Strong’s: H3045, H3046, H5046, H5234, H6942, G14920, G19210, G36700

1 Thessalonians References:

1 Thessalonians 5:12

admonish, warned, aware

Definition:

The term “admonish” means to firmly warn or advise someone.

- Usually “admonish” means to advise someone not to do something.
- In the body of Christ, believers are taught to admonish each other to avoid sin and to live holy lives.
- The word “admonish” could be translated as “encourage not to sin” or “urge someone to not sin.”

Bible References:

- Nehemiah 9:32-34

Word Data:

- Strong’s: H2094, H5749, G35600, G38670, G55370

1 Thessalonians References:

1 Thessalonians 5:12 1 Thessalonians 5:14

afflict, affliction, distress

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of “afflicting oneself” or “afflicting one’s soul” means to abstain from eating food.

Translation Suggestions:

- To “afflict” someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: leprosy, plague, suffer)

Bible References:

- 2 Thessalonians 1:6
- Amos 5:12
- Colossians 1:24
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13
- Genesis 29:32

Word Data:

- Strong’s: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

1 Thessalonians References:

1 Thessalonians 3:3 1 Thessalonians 3:7

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 Thessalonians References:

1 Thessalonians 2:17 1 Thessalonians 5:1 1 Thessalonians 5:1

avenge, avenger, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to “avenge” could also be translated as to “right a wrong” or to “get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

Word Data:

- Strong's: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

1 Thessalonians References:

1 Thessalonians 4:6

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 Thessalonians References:

1 Thessalonians 3:1 1 Thessalonians 3:5

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 Thessalonians References:

1 Thessalonians 2:9 1 Thessalonians 3:10 1 Thessalonians 5:2 1 Thessalonians 5:4 1 Thessalonians 5:5 1 Thessalonians 5:8

hour, moment

Definition:

The term “hour” is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean “time” or “moment.”

- The Jews counted daylight hours starting at sunrise (around 6 AM). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 PM). For example, “the third hour of the night” meant “around nine in the evening” in our present-day system.
- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as “around nine” or “about six o’clock” could be used.
- Some translations might add phrases like “in the evening” or “in the morning” or “in the afternoon” to make it clear what time of day is being talked about.
- The phrase, “in that hour” could be translated as “at that time” or “in that moment.”
- Referring to Jesus, the expression “his hour had come” could be translated as “the time had come for him to” or “the appointed time for him had come.”

Bible References:

- Acts 2:15
- John 4:51-52
- Luke 23:44
- Matthew 20:3

Word Data:

- Strong’s: H8160, G56100

1 Thessalonians References:

1 Thessalonians 2:17

breastplate, breastpiece

Definition:

The term “breastplate” refers to a piece of armor covering the front of the chest to protect a soldier during battle. The term “breastpiece” refers to a special piece of clothing that the Israelite high priest wore over the front part of his chest.

- A “breastplate” used by a soldier could be made of wood, metal, or animal skin. It was made to prevent arrows, spears, or swords from piercing the chest of the soldier.
- The “breastpiece” worn by the Israelite high priest was made of cloth and had valuable gems attached to it. The priest wore this when he was performing his duties of service to God in the temple.
- Other ways to translate the term “breastplate” could include “metal protective chest covering” or “armor piece protecting the chest.”
- The term “breastpiece” could be translated with a word that means “priestly clothing covering the chest” or “priestly garment piece” or “front piece of priest’s clothing.”

(See also: armor, high priest, pierce, priest, temple, warrior)

Bible References:

- 1 Thessalonians 5:8
- Exodus 39:14-16
- Isaiah 59:17
- Revelation 9:7-9

Word Data:

- Strong’s: H2833, H8302, G23820

1 Thessalonians References:

1 Thessalonians 5:8

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to “crown” means to put a crown on someone’s head; figuratively it means, to “honor.”

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king’s power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus’ head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to “crown” means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his “joy and crown.” In this expression, “crown” is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, “crown” could be translated as “prize” or “honor” or “reward.”
- The figurative use of to “crown” could be translated as to “honor” or to “decorate.”
- If a person is “crowned” this could be translated as “a crown was put on his head.”
- The expression, “he was crowned with glory and honor” could be translated as “glory and honor were bestowed on him” or “he was given glory and honor” or “he was endowed with glory and honor.”

(See also: glory, king, olive)

Bible References:

- John 19:3
- Lamentations 5:16

- Matthew 27:29
- Philippians 4:1
- Psalms 21:3
- Revelation 3:11

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

1 Thessalonians References:

1 Thessalonians 2:19

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 Thessalonians References:

1 Thessalonians 2:3 1 Thessalonians 2:3

deliver, deliverer, deliverance, delivered

Definition:

To "deliver" someone means to rescue that person. The term "deliverer" refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term "deliverance" refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called "judges" and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a "deliverer." Throughout the history of Israel, he delivered or rescued his people from their enemies.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term "deliver" can be translated as "rescue" or "liberate" or "save."
- When the term "deliverer" refers to the judges who led Israel, it could also be translated as "judge" or "leader."

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- Acts 7:35
- Galatians 1:4
- Judges 10:12

Examples from the Bible stories:

- **16:3** Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- **16:16** They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- **16:17** Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

1 Thessalonians References:

1 Thessalonians 1:10

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 Thessalonians References:

1 Thessalonians 5:7 1 Thessalonians 5:7

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 Thessalonians References:

1 Thessalonians 2:5

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, false god, prostitute, faithful)

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 3:5-8
- Ephesians 5:3
- Genesis 38:24-26
- Hosea 4:13-14

- Matthew 5:31-32
- Matthew 19:7-9

Word Data:

- Strong's: H2181, H8457, G16080, G42020, G42030

1 Thessalonians References:

1 Thessalonians 4:3

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 Thessalonians References:

1 Thessalonians 1:6 1 Thessalonians 2:19 1 Thessalonians 2:20 1 Thessalonians 3:9 1 Thessalonians 3:9

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 Thessalonians References:

1 Thessalonians 5:26

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 Thessalonians References:

1 Thessalonians 1:4 1 Thessalonians 1:5 1 Thessalonians 2:1 1 Thessalonians 2:2 1 Thessalonians 2:5 1 Thessalonians 2:11 1 Thessalonians 3:3 1 Thessalonians 3:4 1 Thessalonians 3:5 1 Thessalonians 4:2 1 Thessalonians 4:4 1 Thessalonians 4:5 1 Thessalonians 5:2

labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

1 Thessalonians References:

1 Thessalonians 1:3 1 Thessalonians 1:3 1 Thessalonians 2:9 1 Thessalonians 2:9 1 Thessalonians 3:5 1 Thessalonians 4:11 1 Thessalonians 5:12

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 Thessalonians References:

1 Thessalonians 4:5

overtake

Definition:

The term “overtake” and “overtook” refer to gaining control over someone or something. It usually includes the idea of catching up to something after pursuing it.

- When military troops “overtake” an enemy, it means they defeat that enemy in battle.
- When a predator overtakes its prey, it means that it pursues and catches its prey.
- If a curse “overtakes” someone, it means that whatever was said in that curse happens to the person
- If blessings “overtake” people, it means that those people experience those blessings.
- Depending on the context, “overtake” could be translated as “conquer” or “capture” or “defeat” or “catch up to” or “completely affect.”
- The past action “overtook” can be translated as “caught up to” or “came alongside of” or “conquered” or “defeated” or “caused harm to.”
- When used in a warning that darkness or punishment or terrors will overtake people because of their sin, it means that those people will experience these negative things if they do not repent.
- The phrase “My words have overtaken your fathers” means that the teachings that Yahweh gave to their ancestors will now cause the ancestors to receive punishment because they failed to obey those teachings.

(See also: bless, curse, prey, punish)

Bible References:

- 2 Kings 25:4-5
- John 12:35

Word Data:

- Strong’s: H0579, H0935, H1692, H4672, H5066, H5381, G26380, G29830

1 Thessalonians References:

1 Thessalonians 5:4

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 Thessalonians References:

1 Thessalonians 5:14

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 Thessalonians References:

1 Thessalonians 1:1 1 Thessalonians 5:3 1 Thessalonians 5:13 1 Thessalonians 5:23

plea, plead, please, beg, implore

Definition:

The terms "plead" and "pleading" refer to urgently asking someone to do something. A "plea" is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Other ways to translate this could include "beg" or "implore" or "urgently ask."
- The term "plea" could also be translated as "urgent request" or "strong urging."
- Make sure it is clear in the context that this term does not refer to begging for money.

Bible References:

- 2 Corinthians 8:3-5
- Judges 6:31
- Luke 4:39
- Proverbs 18:17

Word Data:

- Strong's: H1777, H2603, H3198, H4941, H4994, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G11890, G17930, G20650, G38700

1 Thessalonians References:

1 Thessalonians 3:10

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 Thessalonians References:

1 Thessalonians 4:4

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 Thessalonians References:

1 Thessalonians 2:9

quench, quenched, unquenchable

Definition:

The term "quench" means to put out or stop something that is demanding to be satisfied.

- This term is usually used in the context of quenching thirst and means to stop being thirsty by drinking something.
- It can also be used to refer to putting out a fire.
- Both thirst and fire are quenched with water.
- Paul uses the term "quench" in a figurative way when he instructs believers to not "quench the Holy Spirit." This means to not discourage people from allowing the Holy Spirit from produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people..

(See also: fruit, gift, Holy Spirit)

Bible References:

- 1 Thessalonians 5:19
- Ezekiel 20:47
- Isaiah 1:31
- Jeremiah 21:12

Word Data:

- Strong's: H1846, H3518, H7665, G07620, G45700

1 Thessalonians References:

1 Thessalonians 5:19

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 Thessalonians References:

1 Thessalonians 1:6 1 Thessalonians 2:13 1 Thessalonians 2:13 1 Thessalonians 4:1

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 Thessalonians References:

1 Thessalonians 4:8 1 Thessalonians 4:8

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Do not talk about this with anyone” or “Do not tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- Acts 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

1 Thessalonians References:

1 Thessalonians 1:9

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 Thessalonians References:

1 Thessalonians 2:6

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 Thessalonians References:

1 Thessalonians 1:9 1 Thessalonians 3:2

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 Thessalonians References:

1 Thessalonians 2:2 1 Thessalonians 2:14 1 Thessalonians 3:4

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 Thessalonians References:

1 Thessalonians 5:2 1 Thessalonians 5:4

tribulation, distress, distresses, trouble

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: earth, teach, wrath)

Bible References:

- Mark 4:17
- Mark 13:19
- Matthew 13:20-21
- Matthew 24:9
- Matthew 24:29
- Romans 2:9

Word Data:

- Strong’s: H6869, G23470, G44230

1 Thessalonians References:

1 Thessalonians 1:6

trumpet, trumpeter

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 9:13
- Exodus 19:12-13
- Hebrews 12:19
- Matthew 6:2
- Matthew 24:31

Word Data:

- Strong’s: H2689, H2690, H3104, H7782, H8619, H8643, G45360, G45370, G45380

1 Thessalonians References:

1 Thessalonians 4:16

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 Thessalonians References:

1 Thessalonians 2:1 1 Thessalonians 3:5

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 Thessalonians References:

1 Thessalonians 5:6

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: euphemism)
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 2:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

1 Thessalonians References:

1 Thessalonians 5:3

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong’s: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

1 Thessalonians References:

1 Thessalonians 4:6