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1 Corinthians

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Introduction to 1 Corinthians

Part 1: General Introduction

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Who wrote the Book of 1 Corinthians?

Paul wrote 1 Corinthians. Paul was from the city of Tarsus. He had been known as Saul in his early life. Before becoming a Christian, Paul was a Pharisee. He persecuted Christians. After he became a Christian, he traveled several times throughout the Roman Empire telling people about Jesus.

Paul started the church that met in Corinth. He was staying in the city of Ephesus when he wrote this letter.

What is the Book of 1 Corinthians about?

1 Corinthians is a letter that Paul wrote to the believers who were in the city of Corinth. Paul had heard that there were problems among the believers there. They were arguing with each other. Some of them did not understand some of the Christian teachings. And some of them were behaving badly. In this letter, Paul responded to them and encouraged them to live in a way that pleased God.

How should the title of this book be translated?

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

Part 2: Important Religious and Cultural Concepts

What was the city of Corinth like?

Corinth was a major city located in ancient Greece. Because it was near the Mediterranean Sea, many travelers and traders came to buy and sell goods there. This resulted in the city having people from many different cultures. The city was famous for having people who lived in immoral ways. The people worshipped Aphrodite, the Greek goddess of love. As part of the ceremonies honoring Aphrodite, her worshipers had sexual intercourse with temple prostitutes.

What was the problem with meat sacrificed to idols?

Many animals were slaughtered and sacrificed to the false gods in Corinth. Priests and worshipers kept some of the meat. Much of the meat was sold in markets. Many Christians disagreed with each other over whether it was right for them to eat this meat, because it had been dedicated to a false god. Paul writes about this problem in 1 Corinthians.

Part 3: Important Translation Issues

What do "knowledge" and "wisdom" mean in 1 Corinthians?

How are the ideas of "holy" and "sanctify" represented in 1 Corinthians in the ULT?

The scriptures use such words to indicate any one of various ideas. For this reason, it is often difficult for translators to represent them well in their versions. In translating into English, 1 Corinthians ULT uses the following principles:

- Sometimes the meaning in a passage implies moral holiness. Especially important for understanding the gospel is the fact that God considers Christians to be sinless because they are united to Jesus Christ. Another related fact is that God is perfect and faultless. A third fact is that Christians are to conduct themselves in a blameless, faultless manner in life. In these cases, the ULT uses "holy," "holy God," "holy ones," or "holy people." (See: 1:2; 3:17)
- Sometimes the meaning in a passage indicates a simple reference to Christians without implying any particular role filled by them. In these cases, the ULT uses "believer" or "believers." (See: 6:1, 2; 14:33; 16:1, 15)
- Sometimes the meaning in the passage implies the idea of someone or something set apart for God alone. In these cases, the ULT uses "set apart," "dedicated to," "reserved for," or "sanctified." (See: 1:2; 6:11; 7:14, 34)

The UST will often be helpful as translators think about how to represent these ideas in their own versions.

What is the meaning of "flesh?"

Paul frequently used the terms "flesh" or "fleshly" to refer to Christians who did sinful things. However, it is not the physical world that is evil. Paul also described Christians who lived in a righteous way as "spiritual." This is because they did what the Holy Spirit taught them to do. (See: flesh and righteous, righteousness, unrighteous, unrighteousness, upright, uprightness and spirit, wind, breath)

What did Paul mean by the expression "in Christ," "in the Lord," etc.?

This kind of expression occurs in 1:2, 30, 31; 3:1; 4:10, 15, 17; 6:11, 19; 7:22; 9:1, 2; 11:11, 25; 12:3, 9, 13, 18, 25; 14:16; 15:18, 19, 22, 31, 58; 16:19, 24. Paul meant to express the idea of a very close union with Christ and the believers. At the same time, he often intended other meanings as well. See, for example, "those who have been dedicated in Christ Jesus" (1:2), where Paul specifically meant that Christian believers have been dedicated to Christ.

Please see the introduction to the Book of Romans for more details about this kind of expression.

What are the major issues in the text of the Book of 1 Corinthians?

For the following verses, modern versions of the Bible differ from older versions. Translators are advised to follow the modern versions of the Bible. However, if in the translators' region there are Bibles that read according to older versions of the Bible, the translators can follow those. If so, these verses should be put inside square brackets ([]) to indicate that they were probably not original to 1 Corinthians.

- "Therefore glorify God with your body." Some older versions read "Therefore glorify God with your body and in your spirit, which are God's." (6:20)
- "I did this even though I myself was not under the law" (9:20). Some older versions leave this passage out.
- "for the sake of conscience--the conscience of the other man." Some older versions read "for the sake of conscience: for the earth and everything in it belong to the Lord: the conscience of the other man." (10:28)
- "and that I give my body to be burned" (13:3). Some older versions read, "and that I give my body so that I might boast."
- "But if anyone does not recognize this, let him not be recognized" (14:38). Some older versions read, "But if anyone is ignorant of this, let him be ignorant."

(See: Textual Variants)

1 Corinthians 1

1 Corinthians 1 General Notes

Structure and formatting

Opening (1:1–9)

> • Greetings and Blessing (1:1–3)
> • Praise and Prayer (1:4–9)

Against divisions (1:10–4:15)

> • Divisions, Leaders, and Baptism (1:10–17)
> • Wisdom, Foolishness, and Boasting (1:18–31)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the words of verse 19, which are from the Old Testament.

Special concepts in this chapter

Disunity

In this chapter, Paul urges the Corinthians to stop dividing up into smaller groups that identify themselves with one specific leader. He mentions some of the leaders, including himself, in 1:12. The Corinthians probably chose these leaders themselves, since there is no evidence that any of the people mentioned in 1:12 were trying to create their own groups. People in the Corinthian church were probably trying to sound wiser or more powerful than other people, so they would choose a group and a leader and say they were better than others. Paul argues against these kinds of divisions first, and then he argues against anyone who tries to sound wiser and more powerful than others.

Wisdom and foolishness

Throughout this chapter, Paul speaks of both wisdom and foolishness. These words do not refer primarily to how much or how little education someone has. Rather, they refer to how well or how poorly someone plans actions and knows how the world works. If someone creates plans and ideas that work out well, that person is wise. If someone creates plans and ideas that do not work out well, that person is foolish. The wise person makes good choices, and the foolish person makes bad choices. Use words in your language that indicate these ideas. (See: wise, wisdom and [[rc://en/tw/dict/bible/kt/fool]])

Power and weakness

Throughout this chapter, Paul speaks of both power and weakness. These words primarily refer to how much influence and authority a person has and to how much they can accomplish. Someone who has "power" has much influence and authority and can accomplish many things. Someone who has "weakness" does not have much influence and authority and is not able to accomplish many things. Use words in your language that indicate these ideas (See: power, powerful, powerfully)

Important figures of speech in this chapter

Metaphors about Christ

In this chapter, Paul says that "Christ is the power of God and the wisdom of God" (1:24) and that Christ "was made for us wisdom from God, righteousness, and also sanctification and redemption" (1:30). With these two verses, Paul is not saying that Christ is no longer a person and is instead these abstract ideas. Rather, Paul is speaking in this way because Christ and his work for believers include all of these abstract ideas. Christ's work is powerful and wise, and gives those who believe in him wisdom, righteousness, sanctification, and redemption. For ways to translate these two statements, see the notes on these two verses.

Rhetorical questions

Paul asks many questions in this chapter. He is not asking these questions because he wants the Corinthians to provide him with information. Rather, he is asking these questions because he wants the Corinthians to think about how they are acting and what they are thinking. The questions encourage them to think along with Paul. For ways to translate these questions, look for the notes on each verse that includes these kinds of questions. (See: Rhetorical Question)

Other possible translation difficulties in this chapter

Positive and negative uses of "wisdom"

Throughout this chapter, Paul speaks about wisdom in both positive and negative ways. He uses the same words throughout the chapter, and he distinguishes between positive and negative meanings by connecting the words to different people or ideas. For example, he speaks of wisdom negatively when it is the wisdom of the world, or the wisdom of humans. However, he speaks of wisdom positively when it is wisdom from God or wisdom given by God. If possible, translate the negative and positive meanings of wisdom with the same word, just as Paul uses one word for both negative and positive. If you must use different words, use positive words for God's wisdom and negative words for human wisdom.

Using different perspectives

Sometimes, Paul speaks of God as if God were "foolish" and "weak" (1:25) and as if he chose "foolish" and "weak" things (1:27). Paul does not actually think that God is foolish and weak and chooses foolish and weak things. Rather, he is speaking from the perspective of normal human thinking. What God does, from a human perspective, is "weak" and "foolish." He makes this clear in several verses. For example, in 1:26, Paul says that most of the Corinthians were not wise "according to the flesh." This is Paul's way of saying that they were not wise according to human thinking. If possible translate the times Paul speaks from a human perspective with the same words he uses for "weakness" and "foolishness" when he speaks from God's perspective. If it is necessary to distinguish these uses, use a word or phrase that explains which perspective Paul is using. He does this himself sometimes, and if it is necessary, you can do it in other places as well.

Information presented out of order

The ULT puts parentheses around 1:16 because Paul is speaking about whom he baptized, an idea that fits logically with 1:14 and not as well after 1:15. Paul has remembered someone else that he baptized, and instead of going back and putting that information in 1:14, he includes it in 1:16, interrupting the flow of the argument. If possible, keep 1:16 where it is, and use a form in your language that indicates that Paul is interrupting his argument. If there is no way to do this in your language, you could move it between 1:14 and 1:15.

1 Corinthians 1:1

General Information

Throughout this letter the words "we," "us," "our," and "ours" include the Corinthian believers unless otherwise noted. (See: Exclusive and Inclusive 'We')

General Information

The words "you," "your," and "yours" refer to the Corinthians believers and so are plural unless otherwise noted. (See: Forms of 'You' — Singular)

Paul (ULT)

In this culture, letter writers would give their own names first, referring to themselves in the third person. If this would be misunderstood in your language, you can use the first person here. Or if your language has a particular way of introducing the author of a letter, and if it would be helpful to your readers, you can use it here. Alternate translation: "From Paul. I have been" (See: First, Second or Third Person)

Paul (ULT)

Here and throughout the letter, this is the name of a man. (See: How to Translate Names)

called by Christ Jesus {to be} an apostle (ULT)

If this form would be misunderstood in your language, you could express **called by Christ Jesus {to be} an apostle** in active form. Alternate translation: "whom Christ Jesus called {to be} an apostle" (See: Active or Passive)

by the will of God (ULT)

Here, Paul uses the possessive form to describe **the will** that **God** has. If it would be misunderstood in your language that this phrase refers to what God wills, you could express the idea with a verbal phrase. Alternate translation: "because God desired this" (See: Possession)

and Sosthenes (ULT)

This phrase means that Sosthenes is with Paul, and Paul writes the letter for both of them. It does not mean that Sosthenes was the scribe who wrote the letter down. It also does not mean that Sosthenes dictated the letter with Paul, since Paul uses the first person singular more than the first person plural in the letter. If there is a way in your language to indicate that Paul writes in behalf of Sosthenes, you can use it here. Alternate translation: "and I write in behalf of Sosthenes" (See: Assumed Knowledge and Implicit Information)

Sosthenes (ULT)

This is the name of a man. (See: How to Translate Names)

1 Corinthians 1:2

to the church of God...that is in Corinth (ULT)

In this culture, after giving their own names, letter writers would name those to whom they sent the letter, referring to them in the third person. If that is confusing in your language, you can use the second person here. Or if your language has a particular way of introducing the recipient of a letter, and if it would be helpful to your readers, you can use it here. Alternate translation: "This letter is for you who are members of the church of God at Corinth" (See: First, Second or Third Person)

> **ULT**
>
> **2** to the church of God that is in Corinth, having been sanctified in Christ Jesus, called {to be} saints, with all those in every place who call on the name of our Lord Jesus Christ, theirs and ours.

having been sanctified (ULT)

If you cannot use this form in your language, you could express **having been sanctified** in active form with "God" as the subject. Alternate translation: "God having sanctified you" (See: Active or Passive)

in Christ Jesus (ULT)

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, explains: (1) the means by which God has sanctified the Corinthians. Alternate translation: "by means of your union with Christ Jesus" (2) the reason why God has sanctified the Corinthians. Alternate translation: "because of your union with Christ Jesus" (See: Metaphor)

called {to be} saints (ULT)

If you cannot use this form in your language, you could express **called {to be} saints** in active form with "God" as the subject. Alternate translation: "whom God has called {to be} saints" (See: Active or Passive)

in every place (ULT)

Here, Paul describes all believers as if they were **in every place**. He speaks this way to emphasize that believers can be found in many countries, towns, and villages. If this would be misunderstood in your language, you could indicate that believers are found in many places around the world. Alternate translation: "in many places" (See: Hyperbole)

who call on the name of our Lord (ULT)

"Calling on the name of" someone is an idiom that refers to worshiping and praying to that person. If this would be misunderstood in your language, you could use a comparable idiom or express the idea non-figuratively. Alternate translation: "who pray to and venerate our Lord" (See: Idiom)

theirs and ours (ULT)

In the phrase, Paul has left out words that may be needed in some languages to make a complete thought. If you cannot leave out these words in your language, you could supply words such as "who is" and "Lord" to make a complete thought. Alternate translation: "who is Lord over them and us" (See: Ellipsis)

1 Corinthians 1:3

Grace and peace to you from God our Father and the Lord Jesus Christ (ULT)

After stating his name and the name of the person to whom he is writing, Paul adds a blessing for the Corinthians. Use a form that people would recognize as a blessing in your language. Alternate translation: "May you experience kindness and peace within you from God our Father and the Lord Jesus the Messiah" or "I pray that grace and peace from God our Father and the Lord Jesus the Messiah will always be with you" (See: Blessings)

1 Corinthians 1:4

always (ULT)

Here, **always** is an exaggeration that Paul uses to express how often he prays for the Corinthians. If **always** would be misunderstood in your language, you could use a word that indicates frequency. Alternate translation: "consistently" or "frequently" (See: Hyperbole)

> **ULT**
> **4** I always give thanks to my God for you because of the grace of God that was given to you in Christ Jesus.

to my God (ULT)

When Paul speaks of **my God**, he does not mean that this is a different **God** than the one the Corinthians believe in. Rather, he simply wishes to state that this is **God** is his God. If **my God** in your translation sounds like it makes a distinction between Paul's God and the Corinthians' God, you could translate with a plural pronoun. Alternate translation: "to our God" (See: Distinguishing Versus Informing or Reminding)

because of the grace of God that was given to you in Christ Jesus

If you cannot use this form in your language, you could express **that was given** in active form with "God" or "he" as the subject. Alternate translation: "that he gave" (See: Active or Passive)

in Christ Jesus (ULT)

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, explains (1) the means by which God has given grace to the Corinthians. Alternate translation: "by means of your union with Christ Jesus" (2) the reason why God has given grace to the Corinthians. Alternate translation: "because of your union with Christ Jesus" (See: Metaphor)

1 Corinthians 1:5

For (ULT)

The word translated **For** introduces an explanation of "the grace of God that was given" in 1:4. Use a word or phrase that introduces a further explanation or elaboration in your language. Alternate translation: "That is," (See: Connecting Words and Phrases)

everything (ULT)

Alternate translation: "every way"

you were made rich (ULT)

Here, Paul speaks as if the Corinthians had received a lot of money **in him**. With this language of being **rich**, Paul means that the Corinthians have received more than they need, and 1:7 shows that what they have received are spiritual blessings and gifts. If being **made rich** would be misunderstood by your readers, you could: (1) express this idea with a phrase that refers to how much God has given them. Alternate translation: "you were given many gifts" (2) clarify that Paul speaks of spiritual riches. Alternate translation: "you were made spiritually rich" (See: Metaphor)

you were made rich (ULT)

If you cannot use this form in your language, you could express **you were made rich** in active form, with "God" as the subject. Alternate translation: "God has made you rich" (See: Active or Passive)

in him (ULT)

The word translated **him** refers to Jesus, since God the Father is the one who makes the Corinthians rich. If **him** would be misunderstood in your language, you could use the words "Christ" or "Christ Jesus" to make this clear. Alternate translation: "in Christ Jesus" (See: Pronouns — When to Use Them)

all word (ULT)

If you cannot use this form in your language, you can express the idea behind the abstract noun **word** with a verb. Alternate translation: "everything you speak" (See: Abstract Nouns)

all knowledge (ULT)

If you cannot use this form in your language, you can express the idea behind the abstract noun **knowledge** with a verb. Alternate translation: "everything you know" (See: Abstract Nouns)

1 Corinthians 1:6

just as (ULT)

The word translated **just as** could introduce: (1) the reason why the Corinthians were made rich. Alternate translation: "which is due to how" (2) a comparison that illustrates how the Corinthians were made rich. Alternate translation: "in the same way that" (See: Connecting Words and Phrases)

> **ULT**
>
> **6** just as the testimony of Christ has been confirmed among you,

the testimony of Christ has been confirmed (ULT)

In this verse, Paul speaks as if what he told the Corinthians about Christ was testimony he gave as a witness in a court of law. This testimony has been **confirmed**, just as if other evidence proved to the judge that his **testimony** was accurate. With this metaphor, he reminds the Corinthians that they have believed the message about Christ and that it is now an important part of their lives. If this metaphor would be misunderstood in your language, you could express this idea with a comparable metaphor or non-figuratively. Alternate translation: "our message about Christ has been firmly founded" (See: Biblical Imagery — Extended Metaphors)

the testimony of Christ (ULT)

Here, Paul uses the possessive form to speak about a **testimony** that concerns **Christ**. If this form would be misunderstood in your language, you could make it explicit that **Christ** is the content of the **testimony**. Alternate translation: "the testimony about Christ" (See: Possession)

the testimony of Christ has been confirmed (ULT)

If you cannot use this form in your language, you could express this idea in active form with "God" as the subject. Alternate translation: "God has confirmed the testimony of Christ" (See: Active or Passive)

1 Corinthians 1:7

so that (ULT)

The word translated **so that** could introduce: (1) a result from "being made rich" in 1:5 and from the confirmation of the "testimony" in 1:6. Alternate translation: "God has made you rich and confirmed our testimony so that" (2) a result from just the confirmation in 1:6. Alternate translation: "God confirmed our testimony among you so that" (See: Connecting Words and Phrases)

you do not lack in any gift (ULT)

Here, Paul uses two negative words, **not** and **lack**, to express a strong positive meaning. He means that the Corinthians have every spiritual gift that God gives. If this form would be misunderstood in your language, you could express this idea in positive form. Alternate translation: "you have every gift" (See: Litotes)

eagerly waiting for (ULT)

The word translated **eagerly waiting for** introduces something that happens at the same time as not lacking **in any gift**. If this connection would be misunderstood in your language, you could state this explicitly. Alternate translation: "while you eagerly wait for" (See: Connect — Simultaneous Time Relationship)

the revelation of our Lord Jesus Christ (ULT)

Here, Paul uses the possessive form to describe a **revelation** whose content is **our Lord Jesus Christ**. If this form would be misunderstood in your language, you could make this explicit by translating the phrase with a verb with "God" or **our Lord Jesus Christ** as the subject. Alternate translation: "God to reveal our Lord Jesus Christ" or "our Lord Jesus Christ to be revealed" (See: Possession)

the revelation of our Lord Jesus Christ (ULT)

In this context, it is clear that Paul does not simply mean that knowledge about **our Lord Jesus Christ** will be revealed. Rather, he means that **our Lord Jesus Christ** himself will return to earth. If this would be misunderstood in your language, you could use a word such as "return" to make this idea clear. Alternate translation: "the return of our Lord Jesus Christ" (See: Assumed Knowledge and Implicit Information)

1 Corinthians 1:8

who (ULT)

This pronoun could refer to: (1) God, who is the implied subject of all the verbs in this section. Alternate translation: "It is God who" (2) Jesus, which is the closest name. Alternate translation: "It is Jesus who" (See: Pronouns — When to Use Them)

will also confirm you (ULT)

The word translated **confirm** is the same word that Paul used in 1:6, also translated "confirmed." Paul uses the word **also** to remind the reader that he has already used **confirmed**. If possible, translate **confirmed** as you did in 1:6. Just as there, here it refers to something or someone that is proved to be true or accurate. In this case, it means that God will make the Corinthians' faith true **to the end**. Alternate translation: "will also firmly found your faith" (See: Translate Unknowns)

to the end (ULT)

The phrase translated **to the end** means that some activity or state will continue until a definable point in the future. Here, it means that God will **confirm** the Corinthians until their earthly lives end. If this phrase would be misunderstood in your language, you could use a comparable idiom or express the idea non-figuratively. Alternate translation: "until your race is run" (See: Idiom)

blameless (ULT)

The word translated **blameless** gives the result of God confirming them to the end. If this connection would be misunderstood in your language, you could make this connection explicit. Alternate translation: "so that you will be blameless" (See: Connect — Reason-and-Result Relationship)

1 Corinthians 1:9

by whom you were called (ULT)

If you cannot use this form in your language, you could express the idea in active form. Alternate translation: "who called you" (See: Active or Passive)

> **ULT**
>
> **9** God {is} faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

into the fellowship of his Son (ULT)

Here, Paul uses the possessive form to describe **fellowship** that is with **his Son**. If this form would be misunderstood in you language, you could (1) use a word such as "with" to make this clear. Alternate translation: "into fellowship with his Son" (2) translate **fellowship** with a verb such as "share in" or "commune with." Alternate translation: "to commune with his Son" (See: Possession)

of his Son (ULT)

Son is an important title for Jesus and describes his relationship with God the Father. (See: Translating Son and Father)

1 Corinthians 1:10

Now I urge (ULT)

The word translated **now** indicates the beginning of a new section. Paul transitions from giving thanks to appealing to the Corinthians to avoid divisions. You could: (1) leave this word untranslated, and show the shift in topic by starting a new paragraph. Alternate translation: "I urge" (2) use a word or phrase that indicates the beginning of a new section. Alternate translation: "Next, I urge" (See: Connecting Words and Phrases)

> ### ULT
>
> **10** Now I urge you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there might not be divisions among you, but that you might be joined together in the same mind and in the same purpose.

In this sentence, **I urge you** is far away from what Paul is urging. If it would be clearer in your language, you could move **I urge you** so that it comes right before **that you all speak**. Alternate translation: "Now brothers, through the name of our Lord Jesus Christ, I urge you" (See: Information Structure)

brothers (ULT)

Although the word translated **brothers** is masculine, Paul is using it to refer to anyone, whether man or woman. If this would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "brothers and sisters" (See: When Masculine Words Include Women)

through the name of our Lord Jesus Christ (ULT)

Here, Paul uses the **name** of Jesus to refer to the authority of Jesus. With this language, he reminds the Corinthians that he is an apostle with authority from Jesus. If the meaning of **name** would be misunderstood in your language, you could use a comparable figure of speech or express the idea non-figuratively. Alternate translation: "on behalf of our Lord Jesus Christ" (See: Metonymy)

you all speak the same thing (ULT)

In this language, to **speak the same thing** is an idiom that means that everyone is in agreement, not only in what they speak but also in what they believe and set as goals. If the meaning of this phrase would be misunderstood in your language, you could use a comparable idiom or express the idea non-figuratively. Alternate translation: "you all see eye to eye" (See: Idiom)

divisions (ULT)

The word translated **divisions** refers to when one group splits into multiple different groups because they have different leaders, beliefs, or opinions. If this word would be misunderstood in your language, you could express this idea with a comparable noun or a short phrase that makes this clear. Alternate translation: "opposing parties" (See: Translate Unknowns)

joined together (ULT)

The word translated **joined together** refers to putting something into its proper position or state, often returning it to that state. Here, then, it refers to restoring the community to the unity it had and is supposed to have. If the meaning of this word would be misunderstood in your language, you could express this idea with a short phrase. Alternate translation: "restored to your previous unity" (See: Translate Unknowns)

in the same mind and in the same purpose (ULT)

If you cannot this form in your language, you could express the ideas behind the abstract nouns **mind** and **purpose** with verbs such as "think" and "decide" or "choose." Alternate translation: "by thinking the same things and by choosing the same things" (See: Abstract Nouns)

1 Corinthians 1:11

For (ULT)

The word translated **for** introduces the reason why Paul is urging them to become united together. If this would be misunderstood in your language, you could use a short phrase to express the idea. Alternate translation: "I speak this way because" (See: Connect — Reason-and-Result Relationship)

it has been made clear...to me concerning you, my brothers, by those of Chloe (ULT)

If you cannot use this form in your language, you could write this sentence in active form. Alternate translation: "those of Chloe have made it clear to me concerning you, my brothers," (See: Active or Passive)

my brothers (ULT)

Although the word translated **brothers** is masculine, Paul is using it to refer to both men or women. If this would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "my brothers and sisters" (See: When Masculine Words Include Women)

those of Chloe (ULT)

those of Chloe refers to people who are connected to Chloe and probably live in her house or work for her. Paul does not tell us whether they are family members, slaves, or employees. If the meaning of this phrase would be misunderstood in your language, you could use a word or phrase that indicates that these people are related to or dependent on Chloe. Alternate translation: "people connected to Chloe" (See: Assumed Knowledge and Implicit Information)

of Chloe (ULT)

This is the name of a woman. (See: How to Translate Names)

there are factions among you (ULT)

The word translated **factions** refers to quarrels or strife within a community. These quarrels or fights are not physical but verbal. If possible, use a word that refers to verbal conflict or express the idea with a verbal phrase. Alternate translation: "you have verbal fights with each other" (See: Translate Unknowns)

1 Corinthians 1:12

Now (ULT)

Paul uses the word translated **Now** to introduce a further explanation of what he started talking about in 1:11. If the meaning of this word would be misunderstood in your language, you could leave the word untranslated or use a word that introduces an explanation. Alternate translation: "Indeed," (See: Connecting Words and Phrases)

> **ULT**
> **12** Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."

I say…this (ULT)

Here, Paul uses the phrase **I say this** to explain what he meant in the previous verse when he mentioned "factions" (1:11). If the meaning of this phrase would be misunderstood in your language, you could use a comparable idiom for explaining what has already been said or express the idea non-figuratively. Alternate translation: "what I mean is this" (See: Idiom)

this, that (ULT)

Having both **this** and **that** in this sentence may be redundant in your language. If this form would be misunderstood in your language, you could use a simpler way to introduce what Paul wants to "say." Alternate translation: "that" (See: Making Assumed Knowledge and Implicit Information Explicit)

each of you says (ULT)

Here, Paul uses **each of them** to emphasize that many individuals within the Corinthian congregation are saying these kinds of things. He does not mean that each person says all four of these things. He also does not mean that every single person in the church is making these kinds of claims. Finally, he does not mean that these are the only four claims that they are making. If the form that Paul uses would be misunderstood in your language, you could use an expression that singles out many individuals within a group, and you could add a phrase that indicates that these are examples of what they are saying. Alternate translation: "people in your group say are saying things like" (See: Hyperbole)

of Paul…of Apollos…of Cephas (ULT)

These are the names of three men. Cephas is another name for Peter. (See: How to Translate Names)

If you cannot use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: "that you are of Paul, or you are of Apollos, or you are of Cephas, or you are of Christ" (See: Direct and Indirect Quotations)

Each one of you says

Here, Paul uses the possessive form to indicate that these people claim to be part of a specific leader's group. If this form would be misunderstood in your language, you could express this idea with a word such as "belong" or "follow." Alternate translation: "'I follow Paul,' or 'I follow Apollos,' or 'I follow Cephas,' or 'I follow Christ.'" (See: Possession)

1 Corinthians 1:13

Paul was not crucified for you, was he? Or were you baptized in the name of Paul (ULT)

In this verse, Paul speaks of himself in the third person. This could sound like he is speaking about a different **Paul** than himself. If this use of **Paul** would be misunderstood in your language, you could clarify that Paul is naming himself. Alternate translation: "I, Paul, was not crucified for you, was I? Or were you baptized in my name, that of Paul?" (See: First, Second or Third Person)

Has Christ been divided (ULT)

Paul asks if **Christ** has **been divided**, but he is not really asking for information. Rather, the question assumes that the answer is "no," and Paul uses a question to invite the Corinthians to think about how absurd their behavior is. If the meaning of this question would be misunderstood in your language, you could express the idea with a strong negative statement. Alternate translation: "Christ has certainly not been divided!" (See: Rhetorical Question)

Has Christ been divided (ULT)

If you cannot use this form in your language, you could express the idea in active form, with an indefinite or vague subject. Alternate translation: "Have they divided Christ?" (See: Active or Passive)

Has Christ been divided (ULT)

Here, Paul speaks as if **Christ** could be **divided** into pieces and given to different groups. He speaks this way because he identifies the church with the body of Christ. If the church is divided into groups, then the body of Christ has been divided up as well. However, it is absurd to think that Christ's body has been cut up into pieces, so it is also absurd to divide the church into pieces. If the meaning of this phrase would be misunderstood in your language, you could make this connection more explicit. Alternate translation: "Has Christ's own body been divided, just as your church has been divided?" (See: Metaphor)

Paul was not crucified for you, was he (ULT)

Paul asks if **Paul was not crucified**, but he is not really asking for information. Rather, the question assumes that the answer is "no," and Paul uses a question to invite the Corinthians to think about how absurd their thinking is. If this question would be misunderstood in your language, you could express the idea with a strong negative statement. Alternate translation: "Paul was certainly not crucified for you!" (See: Rhetorical Question)

Paul was not crucified for you, was he (ULT)

If you cannot use this form in your language, you could express this idea in active form, with an indefinite or vague subject. Alternate translation: "They did not crucify Paul for you, did they?" (See: Active or Passive)

Or were you baptized in the name of Paul (ULT)

Paul asks if they **were baptized in the name of Paul**, but he is not really asking for information. Rather, the question assumes that the answer is "no," and Paul uses a question to invite the Corinthians to think about how absurd their thinking is. If this question would be misunderstood in your language, you could express the idea with

a strong negative statement. Alternate translation: "You were certainly not baptized in the name of Paul!" (See: Rhetorical Question)

Or were you baptized in the name of Paul (ULT)

If you cannot use this form in your language, you could express this idea in active form, with a vague or indefinite subject. Alternate translation: "Or did they baptize you in the name of Paul?" (See: Active or Passive)

in the name of Paul (ULT)

Here, Paul uses the word **name** to refer to authority. What he means is that, when they were baptized, no one used the **name of Paul**, and therefore they do not belong to his group. Instead, he implicitly asserts that they belong to God, whose name would have been used when they were baptized. If the meaning of this word would be misunderstood in your language, you could express this idea by using the word "authority" or by a phrase that includes the language of "belonging." Alternate translation: "under the authority of Paul" (See: Metonymy)

1 Corinthians 1:14

I baptized none of you except (ULT)

If it would appear in your language that Paul is making a statement here and then contradicting it, you could reword the sentence to avoid using an exception clause. Alternate translation: "I baptized only two of you: Crispus and Gaius" (See: Connect — Exception Clauses)

Crispus...Gaius (ULT)

These are the names of two men. (See: How to Translate Names)

> **ULT**
> **14** I thank {God} that I baptized none of you except Crispus and Gaius,

1 Corinthians 1:15

so that (ULT)

The word translated **so that** introduces a purpose or result. In this case, it introduces what results from Paul not baptizing many of the Corinthians. Because he did not baptize almost any of them, they cannot say that they were baptized into his name. If this connection would be misunderstood in your language, you could use a word that indicates result, and you could specify that it is the result of Paul not baptizing many of them. Alternate translation: "The result is that" or "Therefore," (See: Connect — Goal (Purpose) Relationship)

> **ULT**
> **15** so that no one might say that you were baptized into my name.

you were baptized into my name (ULT)

If you cannot use this form in your language, you could state this in active form with an indefinite subject or with Paul as the subject. Alternate translation: "someone baptized you into my name" (See: Active or Passive)

into my name (ULT)

Here, just as in 1:13, Paul uses the word **name** to refer to authority. What he means is that, when they were baptized, no one used Paul's **name**, and therefore they do not belong to his group. If the meaning of this word would be misunderstood in your language, you could express this idea by using the word "authority" or by a phrase that includes the language of "belonging." Alternate translation: "under the my authority" (See: Metonymy)

1 Corinthians 1:16

Now (ULT)

Here, the word translated **Now** interrupts the argument and reintroduces the theme of 1:14, which is about whom Paul baptized. If this transition would be misunderstood in your language, you could express this idea by using punctuation that indicates a brief aside or parenthesis, or you could use a phrase that introduces when someone remembers something. Alternate translation: "Speaking of baptizing, I remember that" (See: Connecting Words and Phrases)

of Stephanas (ULT)

This is the name of a man. (See: How to Translate Names)

I do not know if I baptized any others (ULT)

This statement could be more or less confident about how many people Paul baptized. It could be: (1) relatively confident that Paul has thought of everyone he baptized. Alternate translation: "I think that this is everyone that I baptized" (2) less confident that Paul has thought of everyone he baptized. Alternate translation: "I do not remember if I baptized any others" (See: Translate Unknowns)

if (ULT)

Paul here uses the condition introduced by **if** because he wishes to acknowledge that he thinks he has mentioned everyone that he baptized, but he is not sure. If the meaning of this word would be misunderstood in your language, you could use a word that expresses uncertainty. Alternate translation: "whether" (See: Hypothetical Situations)

1 Corinthians 1:17

For (ULT)

The word translated **For** introduces an explanation for why Paul has baptized so few people. If this connection would be misunderstood in your language, you could use a word that introduces an explanation, and you could clarify that it explains how little he baptizes. Alternate translation: "I only baptized a few people because" (See: Connect — Reason-and-Result Relationship)

> **ULT**
>
> **17** For Christ did not send me to baptize, but to proclaim the gospel—not with wise speech, so that the cross of Christ would not be emptied.

not...Christ did...send me to baptize, but to proclaim the gospel (ULT)

If putting the negative statement before the positive statement would be misunderstood in your language, you could reverse them and introduce **not with wise speech** by repeating **proclaim**. Alternate translation: "Christ sent me to proclaim the gospel, not to baptize. I proclaim the gospel" (See: Information Structure)

but to proclaim the gospel (ULT)

In this clause, Paul has omitted some words that might be necessary to make a complete thought in your language. If this sentence would be misunderstood in your language, you could repeat the "sending" language. Alternate translation: "but he sent me to proclaim the gospel" (See: Ellipsis)

not with wise speech (ULT)

In this clause, Paul has omitted some words that might be necessary to make a complete thought in your language. If this sentence would be misunderstood in your language, you could repeat the "proclaiming" language. Alternate translation: "I do not proclaim it with wise speech" (See: Ellipsis)

so that (ULT)

The word translated **so that** introduces the purpose for which Paul does not use "wise speech." Here, you could use a word or phrase that normally indicates purpose. Alternate translation: "in order that" (See: Connect — Goal (Purpose) Relationship)

the cross of Christ would not be emptied (ULT)

Here, Paul speaks as if the **cross of Christ** was a container that was full of power that he does not wish to empty of that power. By this, he means that he does not want to take away the power that the cross and the message about it have. If this phrase would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively, including the idea of power. Alternate translation: "the cross of Christ would not lose its power" (See: Metaphor)

the cross of Christ would not be emptied (ULT)

If you cannot use this form in your language, you could express this idea in active form, with Paul as the subject. Alternate translation: "I would not empty the cross of Christ" (See: Active or Passive)

1 Corinthians 1:18

For (ULT)

The word translated **For** introduces an explanation of the last part of 1:17. In this verse, then, Paul explains further why he does not use wise speech. If this connection would be misunderstood in your language, you could use a word that introduces an explanation, and you could briefly restate what Paul is explaining. Alternate translation: "I speak in this way because" (See: Connect — Reason-and-Result Relationship)

the word...of the cross (ULT)

Here, Paul uses the possessive form to speak about a **word** that is about **the cross**. If this form would be misunderstood in your language, you could clarify that the **cross** is the content of the **word**. Alternate translation: "the word about the cross" (See: Possession)

of...the...cross (ULT)

Here, the word **cross** stands for the event in which Jesus died on the cross. If the meaning of this word would be misunderstood in your language, you could include Jesus' death in your translation. Alternate translation: "of Jesus's death on the cross" (See: Metonymy)

is foolishness (ULT)

If you cannot use this form in your language, you could express the idea behind the abstract noun **foolishness** by translating it as an adjective such as "foolish." Alternate translation: "seems foolish" (See: Abstract Nouns)

to those...who are perishing (ULT)

If you cannot use this form in your language, you could express this in active form, with: (1) themselves as the subject. Alternate translation: "to those who will experience destruction" (2) God as the subject. Alternate translation: "to those whom God will destroy" (See: Active or Passive)

but to us who are being saved (ULT)

If you cannot use this form in your language, you could express this clause in active form, with God as the subject. Alternate translation: "but to us whom God is saving" (See: Active or Passive)

but to us who are being saved (ULT)

The description **who are being saved** distinguishes **us** from anyone else. It is not just adding information. Use a form in your language that shows that this is a distinguishing phrase. Alternate translation: "but to us, that is, the ones who are being saved" (See: Distinguishing Versus Informing or Reminding)

it is the power of God (ULT)

Here, Paul uses the possessive form to describe **power** that comes from **God**. If this form would be misunderstood in your language, you could clarify that **God** is the source of the **power**. Alternate translation: "power from God" or "God working in power" (See: Possession)

1 Corinthians 1:19

For (ULT)

Here, the word translated **For** introduces Paul's evidence that what he said in 1:18 is true. You could use a word that introduces evidence for a claim or leave the word untranslated. Alternate translation: "As" (See: Connecting Words and Phrases)

> **ULT**
>
> **19** For it is written, "I will destroy the wisdom of the wise, and I will frustrate the understanding of the intelligent."

it is written (ULT)

If you cannot use this form in your language, you could express this in active form, with: (1) the scripture or scripture author as the subject. Alternate translation: "Isaiah has written" (2) God as the subject. Alternate translation: "God has said" (See: Active or Passive)

I will destroy the wisdom of the wise, and I will frustrate the understanding of the intelligent (ULT)

If you cannot use this form in your language, you could translate this direct quote as an indirect quote, specifying that God is the subject and including an introductory word such as "that." Alternate translation: "that God will destroy the wisdom of the wise, and he will frustrate the understanding of the intelligent" (See: Direct and Indirect Quotations)

the wisdom of the wise…the understanding of the intelligent (ULT)

In both of these clauses, Paul uses the possessive form to describe **wisdom** or **understanding** that belongs to **the wise** or **the intelligent**. If this form would be misunderstood in your language, you could indicate that **wisdom** and **understanding** belong to **the wise** or **the intelligent**. Alternate translation: "the wisdom that the wise have … the understanding that the intelligent have" (See: Possession)

of the wise…of the intelligent (ULT)

Paul is using the adjectives **wise** and **intelligent** as nouns in order to describe groups of people. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: "of the people who are wise … of the people who are intelligent" (See: Nominal Adjectives)

of the intelligent (ULT)

The word translated **intelligent** describes someone who is good at figuring problems out, understanding new ideas, and making smart decisions. Use a word in your language that gets this general idea across. Alternate translation: "of the smart" or "of the clever" (See: Translate Unknowns)

1 Corinthians 1:20

Where is the wise person? Where is the scholar? Where is the debater of this world?

With these questions, Paul is not actually asking about the location of certain people. Rather, he is suggesting to the Corinthians that these kinds of people cannot be found. If these questions would be misunderstood in your language, you could express the idea with statements that: (1) assert that these people do not actually have real wisdom, knowledge, or skill. Alternate translation: "The wise person does not really have wisdom. The scholar does not really know much. The debater of this age is not really good at arguing" (2) assert that these people do not exist. Alternate translation: "There is no wise person. There is no scholar. There is no debater of this age" (See: Rhetorical Question)

the wise person…the scholar…the debater (ULT)

Paul uses these singular nouns to identify types of people, but he does not mean just one **wise person**, **scholar**, or **debater**. If this form would be misunderstood in your language, you could use a form that identifies a type of person, or you could translate these nouns in plural form. Alternate translation: "the kind of person who has wisdom … the kind of person who is a scholar … the kind of person who is a debater" (See: Generic Noun Phrases)

the debater of this age (ULT)

Here, Paul uses the possessive form to describe a **debater** who is part of **this age**. In fact, Paul may mean that the **wise person** and the **scholar** also belong to **this age**. If this form would be misunderstood in your language, you could express this idea with a relative clause. Alternate translation: "the debater, who belongs in this age" or "the debater? All these kinds of people belong to this age" (See: Possession)

the debater (ULT)

The word translated **debater** refers to someone who spends much of their time arguing about beliefs, values, or actions. If the meaning of this word would be misunderstood in your language, you could use a short phrase or a term that expresses this idea better. Alternate translation: "the disputant" (See: Translate Unknowns)

Has not God turned the wisdom of the world into foolishness (ULT)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes." If this question would be misunderstood in your language, you could express the idea with a statement. Alternate translation: " God has turned the wisdom of the world into foolishness" (See: Rhetorical Question)

the wisdom of the world (ULT)

Here, Paul uses the possessive form to describe **wisdom** that seems wise according to the standard of this **world**. If this form would be misunderstood in your language, you could express the idea using a relative clause. Alternate translation: "the wisdom that this world values" (See: Possession)

1 Corinthians 1:21

For (ULT)

The word translated **For** introduces an explanation of how God has turned the wisdom of the world into foolishness (1:20). You could use a word that introduces an explanation in your language or a short phrase that identifies that this verse explains the previous verse. Alternate translation: "That is," (See: Connect — Reason-and-Result Relationship)

> **ULT**
>
> **21** For since in the wisdom of God, the world did not know God through wisdom, God was pleased to save those who believe through the foolishness of the preaching.

since…the world did not know God through wisdom, God was pleased (ULT)

The word translated **since** introduces the reason for the second half of the verse, beginning with **God was pleased**. If this connection would be misunderstood in your language, you could make this more explicit or break the two pieces into two sentences and use a transition word that indicates result. Alternate translation: "because … the world did not know God through wisdom, therefore God was pleased" (See: Connect — Reason-and-Result Relationship)

in the wisdom of God (ULT)

Here, Paul uses the possessive form to speak of **wisdom** that **God** uses when he makes decisions or acts. If this form would be misunderstood in your language, you could express the idea by adding "plans" or "thinking" and translating **wisdom** with an adjective such as "wise." Alternate translation: "in God's wise plan" or "in God's wise thinking" (See: Possession)

the world (ULT)

Here, Paul uses the word translated **world** to refer to the humans that are part of the **world**. If the meaning of this word would be misunderstood in your language, you could translate **world** with a word or phrase that refers to people who do not believe in Christ, or you could use a phrase like "people of the world." Alternate translation: "the people of the world" (See: Synecdoche)

the foolishness of the preaching (ULT)

Here, Paul uses the possessive form to speak of **preaching** that is characterized by **foolishness**. If this form would be misunderstood in your language, you could express the idea by translating **foolishness** as an adjective describing **the preaching** or the content of **the preaching**. Alternate translation: "the foolish preaching" or "the foolish message that we preach" (See: Possession)

the foolishness (ULT)

Paul describes the **preaching** as **foolishness**. He does not actually think his message is foolish. Instead, he speaks from the perspective of **the world** and its **wisdom**, because the message is foolish to **the world**. If this way of speaking would be misunderstood in your language, you could use an expression that indicates that Paul is using irony or speaking from another person's perspective. Alternate translation: "the so-called foolishness" (See: Irony)

1 Corinthians 1:22

For indeed (ULT)

The word translated **For** sets up the contrast between this verse and what Paul preaches in the next verse. If your language has a way to begin a contrast, you could use it here. Otherwise, you could leave the word untranslated. Alternate translation: "It is indeed true that" (See: Connecting Words and Phrases)

Jews…Greeks (ULT)

By using the words translated **Jews** and **Greeks**, Paul is not saying that every single Jewish and Greek person does these things. Instead, he is generalizing, identifying common patterns among people who are Jewish and Greek. If this form would be misunderstood in your language, you could clarify that not all **Jews** and **Greeks** are meant. Alternate translation: "most Jews … most Greeks" (See: Hyperbole)

Greeks (ULT)

The word translated **Greeks** does not refer only to people who are ethnically Greek. However, it also does not refer to everyone who is not a Jew. Rather, it refers to people who speak the Greek language and who value the philosophy and education that are part of Greek culture. If the meaning of this word would be misunderstood in your language, you could use a word or phrase that identifies these people by their interests and values more than by their ethnicity. Alternate translation: "people who value Greek philosophy" or "people who had a Greek education" (See: Translate Unknowns)

1 Corinthians 1:23

But (ULT)

Here, Paul continues the contrast he set up in 1:22. Jews seek signs, and Greeks seek wisdom, but Paul and those like him proclaim that the Messiah was crucified. If this connection would be misunderstood in your language, you could use a word or phrase that indicates a strong contrast between behavior or beliefs. Alternate translation: "In contrast with them," (See: Connect — Contrast Relationship)

> **ULT**
>
> **23** But we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles.

we (ULT)

Here, the word **we** refers to Paul and others who proclaim the Gospel with him. It does not include the Corinthians. (See: Exclusive and Inclusive 'We')

Christ crucified (ULT)

If you cannot use this form in your language, you could state this in active form, with: (1) **Christ** as the subject. Alternate translation: "that Christ laid down his life on the cross" (2) an indefinite or vague subject. Alternate translation: "that they crucified Christ" (See: Active or Passive)

a stumbling block (ULT)

Paul uses the word translated **stumbling block** to indicate that the message about "Christ crucified" causes offense or repulses many Jews. If the meaning of this word would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "a repulsive concept" or "an unacceptable idea" (See: Metaphor)

to Jews...to Gentiles (ULT)

By using the words translated **Jews** and **Gentiles**, Paul is not saying that every single Jewish and Gentile person responds to the Gospel in these ways. Instead, he is generalizing, identifying common patterns among people who are Jewish and Gentile. If this form would be misunderstood in your language, you could clarify that not all **Jews** and **Gentiles** are meant. Alternate translation: "to most Jews ... to most Gentiles" (See: Hyperbole)

1 Corinthians 1:24

But (ULT)

Here, Paul uses the word translated **But** to contrast **those who are called** and the "Jews" and "Gentiles" in 1:23. If this connection would be misunderstood in your language, you could use a word or phrase that contrasts people and their thinking. Alternate translation: "In contrast with them," (See: Connect — Contrast Relationship)

> **ULT**
>
> **24** But to those who are called, both Jews and Greeks, Christ {is} the power of God and the wisdom of God.

to those...who are called, both Jews and Greeks, Christ {is} the power of God and the wisdom of God (ULT)

Paul here puts the people he is talking about first before he makes a statement about them. If this is unnatural in your language, you could: (1) phrase the sentence so that **those who are called** is the subject of the whole sentence. Alternate translation: "those who are called, both Jews and Greeks, know that Christ {is} the power of God and the wisdom of God" (2) move **to those who are called** to the end of the sentence. Alternate translation: "Christ {is} the power of God and the wisdom of God to those who are called, both Jews and Greeks" (See: Information Structure)

to those...who are called (ULT)

Paul uses the third person to speak about those whom God has called because he is speaking of the group as a category in comparison with Jews who find the Gospel a stumbling block and Gentiles who find the Gospel to be foolish. He does not use the third person because he excludes himself or the Corinthians from this category. If this form would be misunderstood in your language, you could express the idea with the first person. Alternate translation: "to those of us who are called" (See: First, Second or Third Person)

who are called (ULT)

If you cannot use this form in your language, you could write this in active form, with God as the subject. Alternate translation: "whom God has called" (See: Active or Passive)

Greeks (ULT)

The word translated **Greeks** does not refer only to people who are ethnically Greek. However, it also does not refer to everyone who is not a Jew. Rather, it refers to people who speak the Greek language and who value the philosophy and education that are part of Greek culture. If the meaning of this word would be misunderstood in your language, you could use a word or phrase that identifies these people by their interests and values more than by their ethnicity. Alternate translation: "people who value Greek philosophy" or "people who had a Greek education" (See: Translate Unknowns)

Christ (ULT)

Here, the word **Christ** could refer to: (1) the message about the work of Christ. Alternate translation: "the message about Christ" (2) the work of Christ, especially his death. Alternate translation: "Christ's work" or "Christ's death" (See: Metonymy)

is} the power of God (ULT)

Here, Paul uses the possessive form to speak of **power** that comes from **God**. If this form would be misunderstood in your language, you could clarify that **God** is the source of the **power**. Alternate translation: "power from God" or "God acting powerfully" (See: Possession)

the wisdom of God (ULT)

Here, Paul uses the possessive form to speak of **wisdom** that comes from **God**. If this form would be misunderstood in your language, you could clarify that **God** is the source of the **wisdom**. Alternate translation: "wisdom from God" or "God giving wisdom" (See: Possession)

1 Corinthians 1:25

For (ULT)

With the word translated **For**, Paul introduces the reason why the seemingly foolish message about Christ is power and wisdom (1:24). If this connection would be misunderstood in your language, you could use a word that introduces a reason or a short phrase that connects this verse to the previous verse or verses. Alternate translation: "God works through foolishness because" (See: Connect — Reason-and-Result Relationship)

> ### ULT
> **25** For the foolishness of God is wiser than men, and the weakness of God {is} stronger than men.

the foolishness of God...the weakness of God (ULT)

Paul describes God as having **foolishness** and **weakness**. He does not actually think that God is weak and foolish, but he is speaking from the perspective of the world and its wisdom. From the perspective of the world, Paul's God is indeed foolish and weak. What Paul means to say is that what the world sees as **foolishness** and **weakness** is still **wiser** and **stronger** than anything that humans have to offer. If this way of speaking would be misunderstood in your language, you could use an expression that indicates that Paul is using irony or speaking from another person's perspective. Alternate translation: "the apparent foolishness of God ... the apparent weakness of God" (See: Irony)

men (ULT)

The words translated **men** in both places in this verse do not refer just to male people. Rather, Paul means any human of any sex. If the meaning of this word would be misunderstood in your language, you could use both genders or a gender-neutral word. Alternate translation: "women and men ... women and men" (See: When Masculine Words Include Women)

the foolishness of God...is (ULT)

Here, Paul uses the possessive form to describe **foolishness** that comes from **God**. If this form would be misunderstood in your language, you could express the idea with a phrase that indicates that **God** does **foolishness**. Alternate translation: "the foolish things that God does are" (See: Possession)

is wiser than men (ULT)

Paul does not say everything that is needed in many languages to make a complete comparison. If the sentence would be misunderstood in your language, you could add whatever is needed to make the comparison complete, such "the wisdom." Alternate translation: "is wiser than the wisdom of men" (See: Ellipsis)

the weakness of God (ULT)

Here, Paul uses the possessive form to describe **weakness** that comes from **God**. If it this form would be misunderstood in your language, you could translate this idea with a phrase that indicates that **God** does **weakness**. Alternate translation: "the weak things that God does {are}" (See: Possession)

is} stronger than men (ULT)

Paul does not say everything that is needed in many languages to make a complete comparison. If this sentence would be misunderstood in your language, you could add whatever is needed to make the comparison complete, such "the strength." Alternate translation: "stronger than the strength of men" (See: Ellipsis)

1 Corinthians 1:26

For (ULT)

Here, the word translated **For** introduces proof for or examples of what Paul has claimed so far about God choosing to work through foolishness and weakness. If this connection would be misunderstood in your language, you could use a word or phrase that introduces examples or support. Alternate translation: "For instance," (See: Connecting Words and Phrases)

> ### ULT
> **26** For consider your calling, brothers, that not many {were} wise according to the flesh, not many {were} powerful, {and} not many {were} of noble birth.

your calling (ULT)

Here, the word translated **calling** primarily to who they were at the time of their **calling**. It does not primarily refer to God's act in **calling** them. If the meaning of this word would be misunderstood language, you can emphasize this aspect in your translation. Alternate translation: "who you were at your calling" (See: Synecdoche)

brothers (ULT)

Here, the word translated **brothers** does not just refer to men but to people of any sex. If this form would be misunderstood in your language, you could: (1) use a non-gendered word. Alternate translation: "siblings" (2) use words for both men and women. Alternate translation: "brothers and sisters" (See: When Masculine Words Include Women)

not many (ULT)

Here, Paul uses a form that can more easily be stated in inverse form in many languages. If: (1) your language would most naturally put **not** with the verb instead of **many**, you could do so here. Alternate translation: "many {were} not … many {were} not … and many {were} not" (2) your language would most naturally use a word that indicates a small number of people here, you could use it without **not**. Alternate translation: "few … few … and few" (See: Litotes)

not many (ULT)

While Paul does not explicitly state that **not many** refers to the Corinthians, he is referring to the Corinthians when he says **not many**. If this form would be misunderstood in your language, you could insert "you." Alternate translation: "not many of you … not many of you … and not many of you" (See: Pronouns — When to Use Them)

not many {were} wise according to the flesh, not many {were} powerful, {and} not many {were} of noble birth (ULT)

Paul here uses the phrase **according to the flesh** to clarify what he means by **wise**, **powerful**, and **of noble birth**, not just **wise**. If this would be misunderstood in your language, you could move **according to the flesh** so that it is clear that it modifies all three of these statements. Alternate translation: "according to the flesh, not many {were} wise, not many {were} powerful, and not many {were} of noble birth (See: Information Structure)

according to the flesh (ULT)

Here, Paul uses the phrase **according to the flesh** to refer to human ways of thinking. If the meaning of thsi phrase would be misunderstood in your language, you could express the idiom **according to the flesh** with a

phrase that refers to human values or perspectives. Alternate translation: "according to human definitions" or "according to what humans value" (See: Idiom)

1 Corinthians 1:27

But (ULT)

Here, Paul introduces a contrast. hH is contrasting **God chose the foolish things** with what a person might expect about how God would treat foolish and weak people like the Corinthians. He is not contrasting how **God chose the foolish things** with the statements in the previous verse about the foolishness and weakness of the Corinthians. If this contrast would be misunderstood in your language, you could clarify that Paul writes **But** to contrast with what a person might expect about God. Alternate translation: "Despite what might be expected," (See: Connect — Contrast Relationship)

God chose...of the world in order that he might shame...God chose...of the world in order that he might shame (ULT)

Here, Paul repeats the exact same words: **God chose ... in order that he might shame**. He does this because repeating the same idea with different examples was more convincing than just one example in his culture. If possible, translate these words the same way in both parts of the sentence to preserve the parallelism. If it is necessary, you could remove or change some of the words if it makes the sentence sound more convincing, which is what Paul intended. Alternate translation: "God chose ... of the world in order that he might shame ... he chose ... of the world to shame" (See: Parallelism)

the foolish things of the world...the weak things of the world (ULT)

Paul uses the possessive form twice to clarify that the **foolish things** and **weak things** are only **foolish** and **weak** from the perspective of the **world**. If this would be misunderstood in your language, you could express the idea with a phrase such as "according to the world." Alternate translation: "things that are foolish according to the world ... things that are weak according to the world" (See: Possession)

of the world (ULT)

When Paul uses **the world** in this context, he is not referring primarily to everything that God has made. Rather, he uses **the world** to refer to human beings. If this would be misunderstood in your language, you could use an expression that refers to human beings in general. Alternate translation: "of people ... of people" (See: Synecdoche)

in order that (ULT)

Here, the word translated **in order that** could introduce: (1) the purpose for which **God chose the foolish things of the world** and **the weak things of the world**. Alternate translation: "so that ... so that" (2) what happened when **God chose the foolish things of the world** and **the weak things of the world**. Alternate translation: "with the result that ... with the result that" (See: Connect — Goal (Purpose) Relationship)

the wise...the strong (ULT)

Paul uses the adjective **wise** to describe a group of people, and he uses the adjective **strong** to describe a group of people and things. Your language may use adjectives in the same way. If not, you could translate these two

adjectives with noun phrases. Alternate translation: "people who are wise ... people and things which are strong" (See: Nominal Adjectives)

1 Corinthians 1:28

of the world...God chose...in order that (ULT)

In this verse, Paul repeats many of the words from the parallel parts of previous verse. He does this because repeating the same idea with different examples was more convincing than just one example in his culture. If possible, translate these words the same way that you translated them in 1:27. If it is necessary, you could remove or change some of the words if it makes the sentence sound more convincing, which is what Paul intended. Alternate translation: "he chose ... of the world ... in order that" (See: Parallelism)

> **ULT**
>
> **28** and God chose the base things and the despised things of the world, {and} the things that are not, in order that he might bring to nothing the things that are,

the base things (ULT)

The word translated **base things** is the opposite of the word translated "of noble birth" in 1:26. Paul uses it to refer to things and people that were not considered important or powerful in his culture. If this would be misunderstood in your language, you could use a word or phrase that refers to people and things that have low status or low importance. Alternate translation: "the marginalized things" (See: Translate Unknowns)

the despised things (ULT)

While the word translated **base things** refers to a person's status or a thing's status, the word translated **despised things** refers to how people treat other people or things that have low status. Usually, people badly treat others whom they consider to be of lower status, ignoring them or mocking them. That is what Paul means when he says **despised**. If this might be misunderstood in your language, you could use a word or phrase that refers to how people treat others of lower status badly. Alternate translation: "the scorned things" or "the things people treat with contempt" (See: Translate Unknowns)

the base things and the despised things of the world (ULT)

Here, Paul uses **of the world** to describe both **the base things** and **the despised things**. As in 1:27, he uses the possessive form to clarify that **base things and the despised things** are only **base** and **despised** from the perspective of the world. If this would be misunderstood in your language, you could express the idea with a phrase such as "according to the world." Alternate translation: "the base things and the despised things according to the world" (See: Possession)

of the world (ULT)

When Paul uses **the world** in this context, he is not referring primarily to everything that God has made. Rather, he uses **the world** to refer to human beings. If this would be misunderstood in your language, you could use an expression that refers to human beings in general. Alternate translation: "of people" (See: Synecdoche)

and} the things that are not (ULT)

Here, Paul further describes the **base things** and **the despised things** as if they were **things that are not**. He does not mean that the **base** and **despised things** do not exist. Instead, he is identifying how people often ignore the **base** and **despised things**, just as if they did not exist at all. If this would be misunderstood in your language, you could use a comparable phrase or express the idea non-figuratively. Alternate translation: "the things that people ignore" or "the nobodies" (See: Hyperbole)

in order that (ULT)

Here, the word translated **in order that** could introduce: (1) the purpose for which **God chose the base things and the despised things of the world, the things that are not**. Alternate translation: "so that" (2) what happened when **God chose the base things and the despised things of the world, the things that are not**. Alternate translation: "with the result that" (See: Connect — Goal (Purpose) Relationship)

he might bring to nothing (ULT)

The word translated **he might bring to nothing** refers to making something ineffective, useless, or irrelevant. What Paul means is that God has made **the things that are** unimportant and without function because he instead worked through **the things that are not**. If this would be misunderstood in your language, you could use a word or phrase that indicates that a person has acted so that something else is no longer important, useful, or effective. Alternate translation: "he might sideline" or "render ineffective" (See: Translate Unknowns)

the things that are (ULT)

In this context, **the things that are** does not refer primarily to things that exist. Rather, it refers primarily to things that are important in society and culture. If this would be misunderstood in your language, you could use a comparable phrase that refers to important or significant things and people in your culture. Alternate translation: "the things that people care about" or "the somebodies" (See: Idiom)

1 Corinthians 1:29

so that (ULT)

The word translated **so that** introduces a final goal. In 1:28–29, Paul uses "in order that" to introduce immediate goals, but here, **so that** is the overall goal. If this would be misunderstood in your language, you could use a word or phrase that introduces a final or overall goal, making sure to distinguish it from the words you used in 1:28–29, if possible. Alternate translation: "so that, in the end," (See: Connect — Goal (Purpose) Relationship)

Paul uses the word **flesh** to refer to humans. Unlike in other places in his letters, **flesh** does not indicate sinful and weak humanity. Instead, it simply refers to humans compared to their creator, God. If this would be misunderstood in your language, you could use a word or phrase that commonly refers to people in general, especially if it includes the idea that people are created by God. Alternate translation: "no creature" (See: Idiom)

before God (ULT)

Here, Paul speaks of people not boasting **before God**, as if they were standing in front of **God**. With this way of talking, Paul means that people are acting as if they could see God and God could see them. This means that they recognize that God knows what they say and do. If this would be misunderstood in your language, you could use a comparable phrase that indicates that someone recognizes that God knows what they are doing and thinking. Alternate translation: "when they know that God sees them" or "while God looks on" (See: Metaphor)

1 Corinthians 1:30

But (ULT)

The word translated **But** introduces a slight contrast between people who might boast and the Corinthians, who are united to Christ. However, **But** primarily means that Paul is moving to the next step in his argument. If **But** would not express this idea in your language, you could use a word that indicates that the author is moving on to the next step, or you could leave it untranslated. Alternate translation: "Now" (See: Connecting Words and Phrases)

because of him...you are in Christ Jesus (ULT)

While **because of him, you are in Christ Jesus** is not written the way most passive sentences are, this construction is like a passive sentence and may be difficult to represent in your language. What **because of him** means is that God is the source of how the Corinthians **are in Christ Jesus**. If this would be misunderstood in your language, you could rephrase these words so that "God" is the subject who makes it so that **you are in Christ Jesus**. Alternate translation: "he puts you in Christ Jesus" (See: Active or Passive)

of him (ULT)

The word translated **of him** refers to God. If this would be misunderstood in your language, you could use the name "God" here. Alternate translation: "of God" (See: Pronouns — When to Use Them)

in Christ Jesus (ULT)

Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with Christ. In this case, being **in Christ Jesus**, or united to Christ Jesus, explains how **Christ Jesus** can be **wisdom**, **righteousness**, **sanctification**, and **redemption** for the Corinthians. Alternate translation: "in union with Christ Jesus" (See: Metaphor)

who was made for us wisdom from God, righteousness, and also sanctification and redemption (ULT)

Here, Paul uses language and structure that is very similar to what he used in 1:24. Refer back to that verse to help you translate this verse. When Paul says that Jesus **was made ... wisdom** and **righteousness, and also sanctification and redemption**, he does not mean that Jesus has become these abstract ideas. Instead, he means that Jesus is the source of **wisdom**, **righteousness**, **sanctification**, and **redemption** for **us** who are **in Christ Jesus**. If this would be misunderstood in your language, you could include some clarifying words such as "the source of." Alternate translation: "who was made for us the source of wisdom from God, the source of righteousness, and also the source of sanctification and redemption" (See: Metaphor)

who was made for us wisdom from God (ULT)

If you cannot write **who was made for us wisdom from God** in this form, you could state it in active form. Alternate translation: "whom God made for us wisdom from himself" or "whom God made for us wisdom" (See: Active or Passive)

who (ULT)

The word **who** refers to **Christ Jesus**. If this would be misunderstood in your language, you could write the name of **Christ Jesus** instead of using **who** or along with **who**. Alternate translation: "the Christ who" or (starting a new sentence) "Christ Jesus" (See: Pronouns — When to Use Them)

wisdom…from God, righteousness, and also sanctification and redemption (ULT)

If you cannot write the abstract nouns **wisdom**, **righteousness**, **sanctification**, and **redemption** in your language, you could express their meaning by using verbs with God as the subject. Alternate translation: "a person through whom God taught us, judged us not guilty, and also set us apart for himself and set us free" (See: Abstract Nouns)

1 Corinthians 1:31

so that (ULT)

Paul uses the word translated **so that** to introduce (1) the result of everything he has said about God being the one who chooses and acts. Alternate translation: (starting a new sentence) "Because of all this" or "Therefore" (2) the purpose for which God chose the weak and foolish. Alternate translation: "in order that" (See: Connect — Reason-and-Result Relationship)

> **ULT**
> **31** so that, just as it is written, "Let the one who boasts, boast in the Lord."

so that, just as it is written (ULT)

Here, Paul leaves out some words that might be required in your language to make a complete thought. If this form would be misunderstood in your language, you could supply the needed words, such as "we should do." Alternate translation: "so that we should behave just as it is written" (See: Ellipsis)

just as it is written, "Let the one who boasts, boast in the Lord (ULT)

If it would be unnatural in your language to put **just as it is written** before the quotation, you could put **just as it is written** at the end of the sentence. Alternate translation: "'Let the one who boasts, boast in the Lord,' just as it is written" (See: Information Structure)

just as it is written (ULT)

In Paul's culture, **just as it is written** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Jeremiah the prophet. If this would be misunderstood in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "as it can be read in the Old Testament" or "according to Jeremiah the prophet" (See: Quotations and Quote Margins)

Let the one who boasts, boast in the Lord (ULT)

Here, Paul uses a third person imperative. If you have third person imperatives in your language, you could use one here. If you do not have third person imperatives, you could (1) translate this one as a conditional sentence, adding "if." Alternate translation: "If people want to boast, they should boast in the Lord" (2) translate this one using a word such as "should." Alternate translation: "Anyone who boasts should boast in the Lord" (See: Imperatives — Other Uses)

Let…boast in the Lord (ULT)

When Paul says that someone can **boast in the Lord**, he does not mean that they are inside **the Lord**. Rather, he means that they are boasting about **the Lord** and what he has done. If this would be misunderstood in your language, you could use a comparable phrase that indicates that someone is boasting about someone else. Alternate translation: "Let … boast with reference to the Lord" (See: Idiom)

1 Corinthians 2

1 Corinthians 2 General Notes

Structure and formatting

Against divisions (1:10–4:15)

- Paul's attitude among the Corinthians (2:1–5)
- The wisdom of God, revealed by the Spirit (2:6–16)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the words of verses 9 and 16, which are from the Old Testament. Verse 9 quotes from Isaiah 64:4, and verse 16 quotes from Isaiah 40.

Special concepts in this chapter

Wisdom and foolishness

Throughout this chapter, Paul continues to speak of both wisdom and foolishness. Just as in chapter one, these words do not refer primarily to how much or how little education someone has. Rather, they refer to how well or how poorly someone plans actions and knows how the world works. Continue to use the words you chose in chapter one. (See: wise, wisdom and [[rc://en/tw/dict/bible/kt/fool]])

Power and weakness

Throughout this chapter, Paul continues to speak of both power and weakness. Just as in chapter one, these words primarily refer to how much influence and authority a person has and to how much they can accomplish. Someone who has "power" has much influence and authority and can accomplish many things. Someone who has "weakness" does not have much influence and authority and is not able to accomplish many things. Continue to use the words that you chose in chapter one. (See: power, powerful, powerfully)

The Spirit

Paul first mentions the "Spirit" in this chapter. In most places where this word appears, it refers to God's Spirit (the Holy Spirit), who is the third person of the Trinity. However, in two places in this chapter, the word "spirit" refers to something else. First, "spirit of the world" in 2:12 refers to a "spirit" that is not God's Spirit and that originates from within the world. Paul says that this kind of "spirit" is not the kind that believers in Jesus have received. Second, the "spirit of a man" in 2:11 refers to the non-physical part of a person. It does not refer to God's Spirit or to something that God's Spirit replaces. Sometimes Paul uses the adjective form "spiritual" (2:13; 2:15) and the adverb form "spiritually" (2:14). Both of these forms also refer to God's Spirit. If someone or something is "spiritual," that means that the person or thing has or is characterized by God's Spirit. If something is done "spiritually," that means that it is done by the power of God's Spirit. Once, Paul uses the word "natural" (2:14), which is the opposite of "spiritual." "Natural" means that the person or thing does not have and is not characterized by God's Spirit. (See: Holy Spirit, Spirit of God, Spirit of the Lord, Spirit)

The Mystery

Paul speaks of a "mystery" in 2:1; 2:7. This "mystery" is not some secret truth that is hard to understand and that only a few privileged individuals can learn about. Instead, it refers to God's plans that once were unknown but are

now known to all his people. As Paul has already stated in chapter one, these plans center around the cross, which seems to be foolishness. (See: reveal, revealed, revelation)

Important figures of speech in this chapter

The deep things of God

In 2:10, Paul says that the Spirit searches "the deep things of God." Paul talks about God as if he were a well or a lake with parts that are deep down in order to identify things about God that humans cannot understand or find it difficult to understand. He does not mean that God is a being or location with deep parts. See the note on this verse for translation options.

Other possible translation difficulties in this chapter

The rulers of this age

In 2:6; 2:8, Paul speaks about "the rulers of this age." This phrase refers to individuals who have power in the created world during the time between Christ's first and second comings. While Paul does not state whether these individuals with power are humans or spiritual beings, he does say that they were the ones who crucified Jesus (2:8). This suggests that they are humans, and they would be people like governors, emperors, and unfaithful religious leaders. (See: rule, reign, ruler, prefect, official, leader and age, aged)

Positive and negative uses of "wisdom"

Just as in chapter one, Paul continues to speak about wisdom in both positive and negative ways. He uses the same words throughout the chapter, and he distinguishes between positive and negative meanings by connecting the words to different people or ideas. For example, he speaks of wisdom negatively when it is the wisdom of the world, or the wisdom of humans. However, he speaks of wisdom positively when it is wisdom from God or wisdom given by God. If possible, translate the negative and positive meanings of wisdom with the same word, just as Paul uses one word for both negative and positive. If you must use different words, use positive words for God's wisdom and negative words for human wisdom.

First person singular and plural

Paul uses the first person singular in 2:1–5 because in these verses he speaks of his own time among the Corinthians. He switches to the first person plural in 2:6–16 because in these verses he is speaking more generally about everyone who proclaims the Gospel as he does. In 2:6–16, the first person plural sometimes includes the Corinthians and sometimes does not include the Corinthians. Throughout the chapter, the first person plural will include the Corinthians unless a note specifies that it does not include them. (See: Exclusive and Inclusive 'We')

1 Corinthians 2:1

And I (ULT)

Here, the word translated **And I** introduces how Paul himself fits into the pattern he introduced in the last chapter. Just as God chooses the weak and the foolish, Paul preaches the Gospel in weak and foolish ways. If this connection would be misunderstood in your language, you could express the idea with a word or phrase that introduces an example or a comparison. Alternate translation: "In the same way, I" (See: Connecting Words and Phrases)

> **ULT**
> **1** And I, brothers, having come to you, did not come with superiority of speech or of wisdom, proclaiming to you the mystery of God. [1]

brothers (ULT)

Although the word translated **brothers** is masculine, Paul is using it to refer to both men or women. If this would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "brothers and sisters"(See: When Masculine Words Include Women)

having come to you...did not come (ULT)

Here, Paul twice says that he has **come** to them. This is a structure that makes sense in Paul's language. However, if this repetition would be misunderstood in your language, you could: (1) translate the first **come** with a different word, such as "visit." Alternate translation: "having visited you, did not come" (2) combine these two phrases. Alternate translation: "did not come to you" (See: Making Assumed Knowledge and Implicit Information Explicit)

having come to you (ULT)

The phrase **having come to you** gives background information. It describes what happened before Paul **did not come with superiority of speech or of wisdom**. If this connection would be misunderstood in your language, you could clarify by using a word that introduces action that has already occurred. Alternate translation: "after I came to you" or "when I came to you" (See: Connect — Background Information)

superiority of speech or of wisdom (ULT)

Here, Paul uses the possessive form to describe **speech** and **wisdom** that have **superiority**. If the meaning of this form would be misunderstood in your language, you could express the idea by translating **superiority** as an adjective. Alternate translation: "superior speech or superior wisdom" (See: Possession)

superiority of speech or of wisdom (ULT)

The word translated **superiority** refers to how something or someone has more authority, skill, knowledge, or power than something or someone else. If the meaning of this word would be misunderstood in your language, you could express the idea with a comparable word or a short description. Alternate translation: "greatness of speech or of wisdom" or "speech or wisdom that was better than what others have" (See: Translate Unknowns)

proclaiming to you the mystery of God (ULT)

The phrase **proclaiming to you the mystery of God** gives the situation in which Paul **did not come with superiority of speech or of wisdom**. If this connection would be misunderstood in your language, you could

make it explicit by including a word that indicates that these things are happening at the same time. Alternate translation: "when I proclaimed to you the mystery of God" (See: Connect — Simultaneous Time Relationship)

the mystery of God (ULT)

Here, Paul uses the possessive form to describe a **mystery** that is: (1) revealed by God. Alternate translation: "the mystery given by God" or "the mystery from God" (2) about God. Alternate translation: "the mystery about God" or "the mystery concerning God" (See: Possession)

1 Corinthians 2:2

not...I decided...to know anything among you except Jesus Christ (ULT)

Here, Paul speaks as if he decides to forget all his knowledge and become ignorant of everything except for **Jesus Christ**. This is an exaggeration that Paul uses to emphasize his focus on **Jesus Christ** as the one thing he wished to tell the Corinthians about. If this exaggeration would be misunderstood in your language, you could use a phrase that indicates that it is an exaggeration or express the idea non-figuratively. Alternate translation: "I decided to speak among you only about Jesus Christ" (See: Hyperbole)

not...I decided...to know anything among you except Jesus Christ, and him crucified (ULT)

If it would appear in your language that Paul makes a strong statement about knowing nothing and then contradicts it, you could reword this sentence so that there is no **except**. Alternate translation: "I decided that I would only know among you Jesus Christ and him crucified" (See: Connect — Exception Clauses)

him crucified (ULT)

If you cannot use this form in your language, you could express the idea in active form, using a phrase such as "he died on the cross" or adding a vague subject. Alternate translation: "how they crucified him" (See: Active or Passive)

1 Corinthians 2:3

And I (ULT)

Here, the word translated **And I** is the same word Paul used to introduce 2:1. It again introduces how Paul himself fits into the pattern he introduced in the last chapter. Just as God chooses the weak and the foolish, Paul himself was weak and foolish. If this connection would be misunderstood in your language, you could express the idea with a word or phrase that introduces an example or a comparison. Alternate translation: "Just as I did not use superior words and wisdom, I myself" (See: Connecting Words and Phrases)

And I...was with you (ULT)

Alternate translation: "And I remained with you"

in weakness

If you cannot use this form in your language, you could express the abstract nouns **weakness**, **fear**, and **trembling** with adjectives or verbs. Alternate translation: "as a weak, afraid, and frequently trembling person" or "while I ailed, feared, and often trembled" (See: Abstract Nouns)

1 Corinthians 2:4

my word and my proclamation {were} not with persuasive words of wisdom (ULT)

Here, Paul does not use the verb **were** in his sentence. In English, this word is essential, so it has been included in the ULT. If you can translate this sentence without **were**, you could do so here. Otherwise, you could retain **were** as it appears in the ULT. (See: Ellipsis)

my word and my proclamation {were} not (ULT)

If you cannot use this form in your language, you could express the ideas behind the abstract nouns **word** and **proclamation** with verbs. Alternate translation: "I spoke and proclaimed a message not" (See: Abstract Nouns)

with persuasive words of wisdom (ULT)

If you cannot use this form in your language, you could express the idea behind the abstract noun **words** with a verb such as "speak" and the idea behind the abstract noun **wisdom** with an adverb such as "wisely." Alternate translation: "based on speaking persuasively and wisely" (See: Abstract Nouns)

words of wisdom (ULT)

Here, Paul uses the possessive form to identify the **words** as containing **wisdom**. If this would be misunderstood in your language, you could express the idea by translating **wisdom** with an adjective such as "wise." Alternate translation: "wise words" (See: Possession)

but with a demonstration of the Spirit and of power (ULT)

Here, Paul has omitted some words that may be necessary to make a complete thought in your language. If the sentence would be misunderstood without these words, you could add them here, supplying the idea from earlier in the verse. Alternate translation: "but my word and my proclamation were with a demonstration of the Spirit and of power" (See: Ellipsis)

with a demonstration of the Spirit and of power (ULT)

If you cannot use this form in your language, you could express the ideas behind the abstract nouns **demonstration** and **power** with verbs. Alternate translation: "based on demonstrating the Spirit and how he works powerfully" (See: Abstract Nouns)

a demonstration of the Spirit and of power (ULT)

Here, Paul uses the possessive form to describe a **demonstration** that: (1) comes from **the Spirit** and **power**. Alternate translation: "a demonstration by the Spirit and by power" (2) proves that the **Spirit** and **power** are present. Alternate translation: "a demonstration of the presence of the Spirit and of power" (See: Possession)

a demonstration (ULT)

The word translated **demonstration** refers to proving or showing that something is true. If the meaning of this word would be misunderstood in your language, you could use a comparable expression. Alternate translation: "a validation" or "a confirmation" (See: Translate Unknowns)

of the Spirit and of power (ULT)

This phrase expresses a single idea by using two words connected with **and**. The word **Spirit** tells who is acting in **power**. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "of the Spirit's power" (See: Hendiadys)

1 Corinthians 2:5

your faith might not be in the wisdom of men but in the power of God (ULT)

Here, the phrase translated **faith … in** refers to believing something (**faith**) based on (**in**) something else. It does not refer, as it does in many other places, to believing in or trusting in something. If the meaning of this phrase would be misunderstood in your language, you could use translate **in** with a word or phrase that indicates the basis of the **faith**. Alternate translation: "your faith might not be based on the wisdom of men but based on the power of God" (See: Idiom)

> **ULT**
>
> [5] so that your faith might not be in the wisdom of men but in the power of God.

your faith might not be (ULT)

If you cannot use this form in your language, you could express the idea in active form by translating **faith** with a verb such as "trust" or "believe." Alternate translation: "you might believe not" (See: Active or Passive)

the wisdom of men (ULT)

Here, Paul uses the possessive form to describe what **men** think is **wisdom**. If this would be misunderstood in your language, you could express the idea by translating **men** with an adjective such as "human." Alternate translation: "in human wisdom" (See: Possession)

of men (ULT)

Although the word translated **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If this would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "of people" (See: When Masculine Words Include Women)

the power of God (ULT)

Here, Paul uses the possessive form to speak of **power** that **God** has and shows. If the meaning of this phrase would be misunderstood in your language, you could express the idea by translating **power** as a verb or adverb with **God** as the subject. Alternate translation: "God working powerfully" (See: Possession)

1 Corinthians 2:6

Now (ULT)

Here, the word translated **Now** introduces a contrast with what Paul has said in 2:4–5. In those verses, he said that he did not speak with **wisdom**. In this verse, however, he clarifies that he does **speak** with a kind of **wisdom**. If **Now** would be misunderstood in your language, you could express the idea by using a word that introduces a contrast. Alternate translation: "In spite of this," (See: Connecting Words and Phrases)

> **ULT**
>
> **6** Now we speak wisdom among the mature, but not wisdom of this age nor of the rulers of this age, who are passing away.

we speak (ULT)

Here, **we** refers to Paul and others like him who preach the Gospel. It does not include the Corinthians. (See: Exclusive and Inclusive 'We')

wisdom (ULT)

If you cannot use this form in your language, you could express the idea behind the abstract noun **wisdom** by using an adverb such as "wisely" or an adjective such as "wise." Alternate translation: "wisely … the wise speech" (See: Abstract Nouns)

the mature (ULT)

Paul is using the adjective **mature** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate **mature** with a noun phrase or a relative clause. Alternate translation: "those who are mature" (See: Nominal Adjectives)

but not wisdom of this age nor of the rulers of this age (ULT)

Here, Paul uses the possessive form to describe **wisdom** that fits with the standards and values of **this age** and that **rulers of this age** value. If this form would be misunderstood in your language, you could express the idea by using verbal phrases. Alternate translation: "but not wisdom that fits with this age nor wisdom that the rulers of this age value" (See: Possession)

Now...wisdom...not (ULT)

Here, Paul omits some words that may be needed in your language to make this a complete thought. If so, you could supply words from early in the verse. Alternate translation: "but we do not speak wisdom" (See: Ellipsis)

of the rulers of this age (ULT)

Here, Paul uses the possessive form to describe **rulers** who are in power during **this age**. If this form would be misunderstood in your language, you could express the idea by using language about the time in which the rulers have power or the place in which they have power. Alternate translation: "of the rulers who have power now" or "of the rulers who control this world" (See: Possession)

of the rulers of this age (ULT)

The **rulers of this age** could refer to: (1) humans who have power. Alternate translation: "of the people who rule this age" (2) spiritual beings that have power. Alternate translation: "of the spiritual powers that rule this age" (See: Translate Unknowns)

who are passing away (ULT)

Paul has already used the word translated **passing away** in 1:28, where it is translated **bring to nothing**. Here, the word means that the **rulers** are becoming ineffective, useless, or irrelevant, which means that they will no longer have power. If possible, translate this word like you did in 1:28. Alternate translation: "who are becoming ineffective" or "who are losing their power" (See: Translate Unknowns)

1 Corinthians 2:7

we speak...our (ULT)

Here, the word **we** refers to Paul and anyone who preaches the Gospel. It does not include the Corinthians. However, the word **our** does include the Corinthians along with Paul. (See: Exclusive and Inclusive 'We')

the wisdom of God (ULT)

Here, Paul uses the possessive form to describe **wisdom** that **God** would consider to be true **wisdom**. This also means that the **wisdom** comes from **God**. If this form would be misunderstood in your language, you could clarify that the **wisdom** comes from **God**. Alternate translation: "the wisdom from God" (See: Possession)

the wisdom (ULT)

If you cannot use this form in your language, you could express the idea behind the abstract noun wisdom by using an adverb such as "wisely" or an adjective such as "wise." Alternate translation: "the wise message" (See: Abstract Nouns)

that has been hidden in a mystery (ULT)

Here, Paul uses both **has been hidden** and **in a mystery**. Both of these phrases refer to something that is secret. If using both of these phrases is redundant and would be misunderstood in your language, you could use only one. Alternate translation: "that has been hidden" or "that is a mystery" (See: Making Assumed Knowledge and Implicit Information Explicit)

that has been hidden (ULT)

If you cannot use this form in your language, you could express the idea in active form, with God as the subject. Alternate translation: "that God has hidden" (See: Active or Passive)

that (ULT)

The word translated **that** refers to **the wisdom**, not **a mystery**. If what **that** refers to would be misunderstood in your language, you could repeat **wisdom** here. Alternate translation: ", the wisdom that" (See: Pronouns — When to Use Them)

before the ages (ULT)

Paul uses the phrase translated **before the ages** to say that God **predestined** before he made anything. If the meaning of this phrase would be misunderstood in your language, you could use a comparable idiom or express the idea non-figuratively. Alternate translation: "before the beginning of time" (See: Idiom)

for our glory (ULT)

Here, the phrase translated **for our glory** introduces the purpose for which **God predestined** the **wisdom**. If this would be misunderstood in your language, you could use a word or phrase that introduces a purpose. Alternate translation: "so that we might have glory" (See: Connect — Goal (Purpose) Relationship)

1 Corinthians 2:8

which (ULT)

Just as in 2:7, the word translated **which** refers to "the wisdom," not to "a mystery." If what **which** refers to would be misunderstood in your language, you could repeat "wisdom" here. Alternate translation: "the wisdom that" (See: Pronouns — When to Use Them)

of the rulers of this age (ULT)

Just as in 2:6, Paul uses the possessive form to describe **rulers** who are in power during **this age**. If this form would be misunderstood in your language, you could express the idea by using language about the time in which **the rulers** have power or the place in which they have power. Alternate translation: "of the rulers who have power now" or "of the rulers who control this world" (See: Possession)

for (ULT)

The word translated **for** introduces Paul's proof that **the rulers** did not understand. If the meaning of this word would be misunderstood in your language, you could express the idea using a word that customarily introduces proof or evidence. Alternate translation: "which is true because" (See: Connecting Words and Phrases)

if…they had understood it, they would not have crucified the Lord of glory (ULT)

Here, Paul uses **if** to introduce a scenario that he knows is not true. He wants to point out that the **rulers** were the ones who **crucified** Jesus, and this proves that they did not understand God's wisdom. If this form would be misunderstood in your language, you could express the idea by reversing the two clauses and making **they understood it** negative and **they would not have crucified the Lord of glory** positive. Alternate translation: "they crucified the Lord glory, which means that they did not understand it" (See: Connect — Contrary to Fact Conditions)

the Lord of glory (ULT)

Here, Paul uses the possessive form to describe **the Lord** who has **glory**. If this form would be misunderstood in your language, you could express the idea by translating **glory** with an adjective or a relative clause. Alternate translation: "the Lord who has glory" (See: Possession)

1 Corinthians 2:9

But (ULT)

The word translated **But** introduces a contrast with the hypothetical statement in 2:8 about how the rulers would not have crucified the Lord if they had understood God's wisdom. The **But** reminds the reader that this hypothetical statement is not true, and Paul wishes to introduce further statements about how people do not understand God's wisdom. If this would be misunderstood in your language, you could leave **But** untranslated or use a word or phrase that would signal that Paul is now longer speaking hypothetically. Alternate translation: "But no," (See: Connect — Contrast Relationship)

> **ULT**
>
> **9** But just as it is written, "What eye has not seen, and ear has not heard, and has not arisen in the heart of man, these things God has prepared for those who love him."

But just as it is written (ULT)

Here, Paul has omitted some words that may be necessary in your language to form a complete thought. If necessary, you can supply a summary from 2:8 of what the rulers did not understand and how they acted. Alternate translation: "But the rulers did not understand, just as it is written" or "But the rulers did do these things, just as it is written" (See: Ellipsis)

just as it is written (ULT)

In Paul's culture,* just as it is written* is a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Isaiah the prophet. If this would be misunderstood in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "as it can be read in the Old Testament" or "according to Isaiah the prophet" (See: Quotations and Quote Margins)

What eye has not seen, and ear has not heard, and has not arisen in the heart of man, these things God has prepared for those who love him (ULT)

In this quotation, **What eye has not seen, and ear has not heard, and has not arisen in the heart of man** are the **things God has prepared**. If hearing **What eye has not seen, and ear has not heard, and has not arisen in the heart of man** before **God has prepared** would be misunderstood in your language, you could reverse the order. Alternate translation: "God has prepared for those who love him what eye has not seen, and ear has not heard, and has not arisen in the heart of man" (See: Information Structure)

What eye has not seen, and ear has not heard, and has not arisen in the heart of man (ULT)

Here, the words **eye**, **ear**, and **heart** refer to the parts of the person that see, hear, and think. In each case, the word means that the whole person sees, hears, and thinks. If this way of speaking would be misunderstood in your language, you could use a word that refers to a person as a whole instead of just a part of that person. Alternate translation: "What a person has not seen, and a person has not heard, and has not arisen when a person thinks" (See: Synecdoche)

has not arisen in the heart of man (ULT)

The phrase **heart of man** refers to the place where humans think. If something "arises" there, that means that a human has thought about that thing. If the meaning of **arisen in the heart of man** would be misunderstood in

your language, you could use a comparable phrase or express the idea non-figuratively. Alternate translation: "man has not thought about" or "man has not imagined" (See: Idiom)

the heart of man (ULT)

Here, Paul uses the possessive form to describe a **heart** that belongs to a **man**. If this form would be misunderstood in your language, you could translate **man** with an adjective such as "human." Alternate translation: "the human heart" (See: Possession)

of man (ULT)

Although the word translated **man** is masculine, Paul is using it to refer to anyone, whether man or woman. If this would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "of people" (See: When Masculine Words Include Women)

of man (ULT)

Here, even though **man** is written in singular form, it refers to anyone who would be considered a **man**, that is, any human. If this form would be misunderstood in your language, you can make **man** plural. Alternate translation: "of men" or "of humans" (See: Collective Nouns)

1 Corinthians 2:10

For (ULT)

The word translated **For** introduces an explanation of the last line of the quote from 2:9: "these things God has prepared for those who love him." Paul wants to explain that these are the things that **God has revealed** to those who believe. If the meaning of **For** would be misunderstood in your language, you could leave the word untranslated or use a word or phrase that introduces an explanation. Alternate translation: "In fact," (See: Connecting Words and Phrases)

> **ULT**
>
> **10** For God has revealed them to us through the Spirit. For the Spirit searches everything, even the deep things of God.

For (ULT)

Here, the word translated **For** introduces an explanation for why God's revelation is made **to us through the Spirit**. It is because the **Spirit searches everything** and knows everything that is **revealed**. If this connection would be misunderstood in your language, you could use a comparable word or phrase that introduces this kind of explanation. Alternate translation: "He works through the Spirit because" (See: Connecting Words and Phrases)

searches (ULT)

Here, the word translated **searches** refers to how someone can explore or know about something else. If the meaning of **searches** would be misunderstood in your language, you could use another word for "exploring" or "knowing." Alternate translation: "comprehends" or "knows about" (See: Translate Unknowns)

the deep things of God (ULT)

The phrase **deep things of God** refers to things about God that are hard to understand or things about God that no one can fully comprehend. If this form would be misunderstood in your language, you could use a comparable expression or state the idea non-figuratively. Alternate translation: "secrets about God" or "things about God that no one knows" (See: Translate Unknowns)

1 Corinthians 2:11

For who among men knows the things of a man except the spirit of the man that {is} within him (ULT)

Here, Paul uses question because he thinks that everyone will agree with him, for this information is common knowledge in his culture. He does not use a question because he is not sure about the answer. If using a question here would be misunderstood in your language, you could express the idea by using a form that presents information that everyone knows and agrees with. Alternate translation: "For it is a well-known fact that no one among men knows the things of a man except the spirit of the man that {is} within him." (See: Rhetorical Question)

For who among men knows the things of a man except the spirit of the man that {is} within him? So also, no one knows the things of God except the Spirit of God (ULT)

In both parts of this verse, Paul makes a negative claim and then gives an exception to that claim. If it would appear in your language that Paul is contradicting himself, you could use a different structure that also singles out one possibility and negates all other possibilities. Alternate translation: "For the spirit of the man that {is} within him is the only one among men that knows the things of a man, right? So also, the Spirit of God is the only one that knows the things of God" (See: Connect — Exception Clauses)

Although the words translated **men**, **man**, and **him** are masculine, Paul is using them to refer to anyone, whether man or woman. If this would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "among people … of a person … of the person that {is} within that person" (See: When Masculine Words Include Women)

of a man...of the man that {is} within him (ULT)

Paul uses the word **man** to speak of people in general, not one specific person. If the meaning of **man** would be misunderstood in your language, you could use a form that indicates people in general in your language. Alternate translation: "of a certain man … of that certain man that {is} within him" or "of men … of men that {is} within them" (See: Generic Noun Phrases)

who...among men (ULT)

The phrase **who among men** is a way of asking about people or things that belong to a specific category. Paul means to ask if there are any **men** who can know **the things of a man**. He uses this phrase because God also **knows the things of a man**, so he must limit his question to only **men**. If this form would be misunderstood in your language, you could express the idea by using a phrase that asks about people or things, but only those that belong in a specific category. Alternate translation: "which man" or "out of all men, who" (See: Idiom)

the things of a man...the things of God (ULT)

Here, Paul uses the phrases **the things of a man** and **the things of God** to refer to everything that makes up the person, including personality, thoughts, actions, desires, possessions, and many more similar categories. Paul is intentionally general and does not narrow down which of these categories he has in mind. If this form would be

misunderstood in your language, you could use an expression that refers to all the aspects of a person that makes that person unique. Alternate translation: "all the details about a man … all the details about God" (See: Idiom)

the spirit of the man that {is} within him (ULT)

The word translated **spirit** is the same word that Paul uses for the Holy **Spirit**. It refers to the interior life of a person, to the part of them that people cannot see, including their thoughts and desires. If possible, use the same word here that you will use later in the verse for the **Spirit**, since Paul is drawing an analogy between the human **spirit** and God's **Spirit**. If you cannot use the word for God's **Spirit** to describe a human being, you could: (1) refer simply to a human without specifying which part of the human **knows**. Alternate translation: "the man himself" (2) use an expression that refers to the interior life of a human. Alternate translation: "the consciousness of the man that {is} within him" (See: Translate Unknowns)

the spirit of the man that {is} within him (ULT)

In this culture, people would speak of the non-physical part of human beings as if it were inside the physical part of human beings. Here, Paul speaks in this way when he says that the **spirit of the man** is **within him**. By using **within him**, Paul is identifying the **spirit** as the one that belongs to **the man**. It is not some other man's **spirit**. If the meaning of **within him** would be misunderstood in your language, you could: (1) use a word or phrase that identifies that the **spirit** belongs to **the man** only. Alternate translation: "that man's own spirit" (2) express the idea by using a phrase that describes where a human being's non-physical part would be in your culture. Alternate translation: "the spirit of the man that permeates him" or "the spirit of the man that suffuses him" (See: Idiom)

1 Corinthians 2:12

But (ULT)

Here, the word translated **But** introduces the next part of Paul's argument. If the meaning of **But** would be misunderstood in your language, you could leave it untranslated or use a word or phrase that signifies that the argument is moving on. Alternate translation: "Now" (See: Connecting Words and Phrases)

we…did not receive the spirit of the world, but the Spirit who {is} from God (ULT)

If stating the negative before the positive would be misunderstood in your language, you could reverse the order of the **not** statement and the **but** statement. Alternate translation: "we received the Spirit who {is} from God, not the spirit of the world" (See: Information Structure)

the spirit of the world (ULT)

The phrase **spirit of the world** could refer to: (1) a **spirit** that does not actually exist. In other words, Paul is saying that the Spirit they received did not come from the **world** but rather came from **God**. Alternate translation: "a spirit that comes from the world" (2) human ways of thinking and understanding, which could be called a **spirit**. In other words, Paul is saying that they did not receive human ways of thinking but rather ways of thinking that God's Spirit brings. Alternate translation: "human ways of thinking" ((See: Translate Unknowns)

the spirit of the world (ULT)

Here, Paul uses the possessive form to describe a **spirit** that comes from or has its source in **the world**. If this form would be misunderstood in your language, you could use a word or phrase that indicates that **the world** is the source or origin of this **spirit**. Alternate translation: "the spirit from the world" or "the spirit that comes from the world" (See: Possession)

but the Spirit (ULT)

Here, Paul omits some words that may be needed in your language to make a complete thought. If this shortened form would be misunderstood in your language, you could supply some words from earlier in the sentence. Alternate translation: "but we received the Spirit" (See: Ellipsis)

the Spirit who {is} from God (ULT)

If you cannot use this form in your language, you could make God the subject of the **who** statement. Alternate translation: "the Spirit whom God sent" (See: Active or Passive)

the things freely given to us by God (ULT)

If you cannot use this form in your language, you could express the idea in active form. Alternate translation: "the things that God has freely given to us" (See: Active or Passive)

1 Corinthians 2:13

we speak (ULT)

Here, the word **we** refers to Paul and others who proclaim the Gospel with him. It does not include the Corinthians. (See: Exclusive and Inclusive 'We')

not in words taught by human wisdom but in those taught by the Spirit (ULT)

If putting the negative statement before the positive statement would be misunderstood in your language, you could reverse them, putting **words** with the positive statement. Alternate translation: "in words taught by the Spirit, not in those taught by human wisdom" (See: Information Structure)

words taught by human wisdom (ULT)

If you cannot use this form in your language, you could express the idea in active form. Alternate translation: "words that human wisdom teaches" or "words that humans teach as wisdom" (See: Active or Passive)

those taught by the Spirit (ULT)

If you cannot use this form in your language, you could express the idea in active form. Alternate translation: "those that the Spirit teaches" (See: Active or Passive)

combining spiritual things with spiritual words (ULT)

Here, the phrase **combining spiritual things with spiritual words** could mean: (1) that Paul and those with him interpret **spiritual things** and ideas with **spiritual words**. Alternate translation: "interpreting spiritual things with spiritual words" (2) that Paul and those with him explain **spiritual things** to **spiritual** people. Alternate translation: "explaining spiritual things to spiritual people" (See: Translate Unknowns)

combining (ULT)

Here, the word translated **combining** introduces an action that takes place at the same time as when **we speak**. The idea is that **combining spiritual things with spiritual words** is the way that **we speak these things**. If this connection would be misunderstood in your language, you could express the idea by including a word or phrase that indicates that **combining** is the way in which **we speak**. Alternate translation: "by means of combining" (See: Connect — Simultaneous Time Relationship)

combining (ULT)

The word translated **combining** could mean: (1) interpreting or explaining an idea. Alternate translation: "interpreting" (2) putting two things together, either to compare or blend them together. Alternate translation: "comparing" or "compounding" (See: Translate Unknowns)

1 Corinthians 2:14

But (ULT)

The word translated **But** introduces a new part of Paul's argument, and it also introduces a contrast with how Paul and those with him speak by the power of the Spirit in 2:13. Unlike Paul and those with him, the **natural person** does not have the Spirit and does not use spiritual words. If the meaning of **But** would be misunderstood in your language, you could leave it untranslated or use a word that introduces a contrast. Alternate translation: "However," (See: Connect — Contrast Relationship)

the natural...person (ULT)

The phrase **the natural person** describes a person who does not have God's Spirit. If the meaning of this phrase would be misunderstood in your language, you could express the idea by using a word or phrase that describes someone who has not received God's Spirit. Alternate translation: "the person without the Spirit" (See: Translate Unknowns)

the natural...person does not receive...to him...he is not able (ULT)

Paul uses the words **person**, **him**, and **he** to speak of people in general, not one specific man. If the meaning of these words would be misunderstood in your language, you could use a form that indicates people in general in your language. Alternate translation: "any natural person does not receive … to him or her … he or she is not able" or "natural people do not receive … to them … they are not able" (See: Generic Noun Phrases)

to him...he is not able (ULT)

Here, the words translated **him** and **he** are written in masculine form, but they refer to anyone, no matter what their gender might be. If the meaning of **he** and **him** would be misunderstood in your language, you could express the idea by using a word that does not have gender or you could use both genders. Alternate translation: "to that person … that person is not able" or "to him or her … he or she is not able" (See: When Masculine Words Include Women)

foolishness...they are...to him (ULT)

If you cannot use this form in your language, you could reverse the structure and make **him** the subject of a verb such as "think" or "consider." Alternate translation: "for he thinks that they are foolishness" (See: Active or Passive)

they are spiritually discerned (ULT)

If you cannot use this form in your language, you could express the idea in active form with vague or non-specific subject. Alternate translation: "people can only discern them spiritually" (See: Active or Passive)

they are spiritually discerned (ULT)

Alternate translation: "they are discerned by the power of the Spirit" or "they are discerned by people who are indwelt by the Spirit"

1 Corinthians 2:15

the...spiritual one (ULT)

Here, Paul uses **the spiritual one** as the opposite of "the natural person" in 2:14. The phrase **the spiritual one** describes a person who does have God's Spirit. If the meaning of this phrase would be misunderstood in your language, you could express the idea by using a word or phrase that describes someone who has received God's Spirit. Alternate translation: "the person with the Spirit" (See: Translate Unknowns)

the...spiritual one discerns...himself...he...is discerned (ULT)

Paul uses the words **spiritual one** and **he himself** to speak of people in general, not one specific man. If the meaning of these words would be misunderstood in your language, you could use a form that indicates people in general. Alternate translation: "any spiritual person discerns … he himself or she herself" or "spiritual people discern … they themselves are discerned" (See: Generic Noun Phrases)

all things (ULT)

Here, Paul uses phrase translated **all things** as an exaggeration to emphasize that the **spiritual one** can discern God's gifts and the message of the Gospel. He does not mean that every **spiritual** person is able to discern everything there is to know. If this exaggeration would be misunderstood in your language, you could express the idea by using a phrase such as "many things," and express the emphasis in another way. Alternate translation: "many things indeed" (See: Hyperbole)

himself...he...is discerned by no one (ULT)

If you cannot use this form in your language, you could express the idea in active form. Alternate translation: "no one discerns him himself" (See: Active or Passive)

himself...he...is discerned (ULT)

Here, the words translated **he himself** are written in masculine form, but they refer to anyone, no matter what their gender might be. If the meaning of **he himself** would be misunderstood in your language, you could express the idea by using a word that does not have gender or you could use both genders. Alternate translation: "that person is discerned" or "he himself or she herself is discerned" (See: When Masculine Words Include Women)

himself...he...is discerned by no one (ULT)

Here, Paul wishes to say that it is impossible for someone without the Spirit to properly understand or make judgments about the person who does have the Spirit. If this implication would be missed by your readers, you could make it more explicit that Paul speaking about the possibility of someone without the Spirit "discerning" someone with the Spirit. Alternate translation: "he himself cannot be discerned by anyone who is not spiritual" (See: Assumed Knowledge and Implicit Information)

1 Corinthians 2:16

For (ULT)

Here, the word translated **For** introduces proof from Scripture to support what Paul has said about the "natural person" and the "spiritual" person in 2:14–15. If this connection would be misunderstood in your language, you could use a word or phrase that indicates that Paul is introducing proof. Alternate translation: "You can tell that these things are true because" or "Indeed," (See: Connecting Words and Phrases)

For (ULT)

The word translated **For** is the only word that Paul has used to introduce this quotation from the Old Testament, in this case, from the book written by Isaiah the prophet. If introducing a quotation in this way would be misunderstood in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "For, as it can be read in the Old Testament," or "For, according to Isaiah the prophet," (See: Quotations and Quote Margins) (See: Quotations and Quote Margins)

who…has known the mind of the Lord—who will instruct him (ULT)

Here, the passage that Paul quotes from the book of Isaiah uses a question to indicate that no human **has known the mind of the Lord**, and no human **will instruct him**. The question is not asking for information. Instead, it assumes that the answer is "no one," and the author uses a question to make a negative claim that is stronger than a simple statement. If the question would be misunderstood in your language, you could express the idea with a strong negative statement. Alternate translation: "no one has known the mind of the Lord—no one will instruct him." (See: Rhetorical Question)

the mind of the Lord (ULT)

Here, Paul uses the possessive form to describe a **mind** that the **Lord** has or uses. If it would be misunderstood that the **Lord** is one who is thinking with **the mind**, you could express the idea by using a verbal phrase. Alternate translation: "the thoughts that the Lord thinks" (See: Possession)

have the mind of Christ (ULT)

Here, Paul speaks as if **we** are people who possess **the mind of Christ**. Paul means that **we** are able to understand what Christ thinks and share the same ways of thinking with him. He does not mean that we have taken Christ's **mind** from him or that we no longer have our own **mind**. If "having someone else's mind" would be misunderstood in your language, you could express the idea with a comparable metaphor or with a verb such as "share." Alternate translation: "think the same thoughts as Christ does" or "share in the mind of Christ" (See: Metaphor)

the mind of Christ (ULT)

Here, Paul uses the possessive form to describe a **mind** that **Christ** has or uses. If it would be misunderstood that **Christ** is one who is thinking with **the mind**, you could express the idea by using a verbal phrase. Alternate translation: "the thoughts that Christ thinks" (See: Possession)

1 Corinthians 3

1 Corinthians 3 General Notes

Structure and formatting

Against divisions (1:10–4:15)

- Paul identifies the divisions (3:1–5)
- Farming metaphor (3:6–9a)
- Building metaphor (3:9b–15
- Temple metaphor (3:16–17)
- Wisdom and folly (3:18–20)
- All things are yours (3:21–23)

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULT does this with the quoted words of verses 19 and 20. Verse 19 quotes from Job 5:13, and verse 20 quotes from Psalm 94:11.

Special concepts in this chapter

Fleshly people

In 3:1–4, Paul calls the Corinthian believers "fleshly." In 3:3, he defines "fleshly" as "walking according to men." The word "fleshly" thus refers to people who think and behave from a merely human point of view, without thinking and behaving from God's perspective. The opposite of "fleshly" is "spiritual," which refers to those who think and behave by the power of the Spirit (see 3:1). (See: flesh, spirit, wind, breath)

Fire and judgment

In Paul's culture, fire was commonly associated with the day when God would come to judge everyone. Paul uses this association when he makes use of the metaphor of a building. When a building catches on fire, it shows how well it was build. Similarly, when the fire of God's judgment comes, it will show who has taught the gospel correctly. Fire fits within the metaphor of a building, but it is not just a part of that metaphor. If it is possible, retain the language of fire for God's judgment. (See: judgment day and fire, firebrands, firepans, fireplace, firepot)

Wisdom and Foolishness

Throughout this chapter, Paul continues to speak of both wisdom and foolishness. Just as in chapters one and two, these words do not refer primarily to how much or how little education someone has. Rather, they refer to how well or how poorly someone plans actions and knows how the world works. Continue to use the words you chose in chapters one and two. (See: wise, wisdom and [[rc://en/tw/dict/bible/kt/fool]])

Important figures of speech in this chapter

Infants and food metaphor

In 3:1–2, Paul speaks as if the Corinthians are infants who were, and still are, unable to eat any solid food but can only drink milk. By speaking about them as if they were infants, Paul wishes to tell the Corinthians that they are

spiritually immature. They are immature enough that they can only drink milk. Paul uses "milk" to refer to the very basic teachings about Christ, while he uses "solid food" to refer to the more advanced teachings. In translating this metaphor, use words that identify what very small children can eat (milk) and what they cannot eat (solid food). (See: Biblical Imagery — Extended Metaphors)

Farming metaphor

In 3:6–9a, Paul speaks as if he and Apollos were farmers. Paul first proclaimed the gospel to the Corinthians, so he is like a farmer who plants seeds. Apollos taught the Corinthians more about the gospel, so he is like a farmer who waters the plants when they start to grow. However, God is the one who makes seeds grow into plants and the one who enables believers to accept and learn more about the gospel. With this metaphor, Paul wishes to emphasize that he and Apollos are equal in that they both teach about the gospel. However, neither one of them is significant in comparison to God, who is the one who actually enables people to accept and believe in the gospel. If possible, preserve the farming metaphor, even if you need to adjust some of the details. (See: Biblical Imagery — Extended Metaphors)

Building metaphor

In 3:9b–15, Paul speaks of the Corinthians as if they were a house. Paul is the one who laid the house's foundation, because he was the one who first proclaimed the gospel to them. Other people, whom Paul does not name, build on the foundation. They are the ones who are teaching the Corinthians more, whether what they teach is correct or not. Paul then says that the building will catch on fire, and what each of these builders used to construct the house will become clear. If they built with durable materials, they will be rewarded, but if they built with materials that burn, they will suffer loss, and the builders themselves will barely escape from the fire. In speaking this way, Paul is warning those who teach more about the gospel that God himself will judge whether what they teach is correct or not. If it is incorrect, those teachers will lose everything and barely be saved themselves. If it is correct, God will honor and reward those teachers. If possible, preserve the building metaphor, even if you need to adjust some of the details. (See: Biblical Imagery — Extended Metaphors)

Temple metaphor

In 3:16–17, Paul speaks as if the Corinthians were God's temple. By speaking this way, he identifies the Corinthian believers as a place where God is specially present. Paul then notes that anyone who does anything to harm God's temple will be punished by God. Since the Corinthians are like God's temple, God will punish anyone who does anything to harm them, including if anyone tries to divide them up into different groups. (See: Biblical Imagery — Extended Metaphors)

Rhetorical questions

Paul asks many questions in this chapter (3:3–5; 16). He is not asking these questions because he wants the Corinthians to provide him with information. Rather, he is asking these questions because he wants the Corinthians to think about how they are acting and what they are thinking. The questions encourage them to think along with Paul. For ways to translate these questions, look for the notes on each verse that includes these kinds of questions. (See: Rhetorical Question)

Other possible translation difficulties in this chapter

Christ is God's

In 3:23, Paul says that "Christ is God's." He does not mean that Christ is a person who belongs to God, but is not God. Rather, he means that Christ is part of who God is. Christ belongs to the being of God. In your translation, you

should to try to preserve this meaning. However, if possible, do not make your translation into a statement about the divinity of Christ, since that is not the main point that Paul is trying to make.

1 Corinthians 3:1

And I (ULT)

> **ULT**
>
> **1** And I, brothers, was not able to speak to you as to spiritual, but as to fleshly, as to infants in Christ.

The word translated **And I** is the same word that appears at the beginning of 2:1. Just as there, Paul uses **And I** here to introduce how his own experience visiting the Corinthians fits into the general pattern he has outlined at the end of chapter 2. Here, however, his experience with the Corinthians is the opposite of what he would have liked. Therefore, the words **And I** introduce a contrast with what he said in 2:16 about having the mind of Christ. If the meaning of **And I** would be misunderstood in your language, you could express the idea by using a word or phrase that introduces a specific example or a word or phrase that introduces a contrast. Alternate translation: "But I" or "As for me, I" (See: Connecting Words and Phrases)

brothers (ULT)

Although the word translated **brothers** is masculine, Paul is using it to refer to anyone, whether man or woman. If **brothers** would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "brothers and sisters" (See: When Masculine Words Include Women)

was not able to speak to you as to spiritual, but as to fleshly, as to infants in Christ (ULT)

If stating the negative before the positive would be misunderstood in your language, you could reverse the order of the **not** statement and the **but** statements. Alternate translation: "had to speak to you as to fleshly, as to infants in Christ, not as to spiritual" (See: Information Structure)

to spiritual…to fleshly (ULT)

Paul is using the adjectives **spiritual** and **fleshly** as nouns in order to describe groups of people. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: "to spiritual people … to fleshly people" (See: Nominal Adjectives)

but as to fleshly, as to infants (ULT)

Here, Paul leaves out some words that might be required in your language to make a complete thought. If this form would be misunderstood in your language, you could supply the needed words from earlier in the sentence. Alternate translation: "but I spoke to you as to fleshly, I spoke to you as to infants" (See: Ellipsis)

to infants in Christ (ULT)

Here, Paul speaks as if the Corinthians were **infants**. He wants the Corinthians to think about how **infants** are immature, do not have much knowledge, and are unable to understand most things. By calling the Corinthians **infants in Christ**, he means that in their relationship with Jesus, they were immature, had little knowledge, and were unable to understand very much. If calling the Corinthians **infants** would be misunderstood in your language, you could a comparable metaphor or express the idea non-figuratively. Alternate translation: "to beginners in Christ" or "to those who could understand very little about their faith in Christ" (See: Metaphor)

in Christ (ULT)

Paul uses the spatial metaphor **in Christ** to describe the union of believers with Christ. In this case, being **in Christ**, or being united to Christ, explains in what area of their lives they were like **infants**. They acted like **infants** in their relationship with Christ. If the meaning of **in Christ** would be misunderstood in your language, you could express the idea by referring to their "faith" in **Christ** or their "relationship" with **Christ**. Alternate translation: "in their faith in Christ" or "in their relationship with Christ" (See: Metaphor)

1 Corinthians 3:2

I gave you milk to drink, not solid food (ULT)

Paul refers to **milk** because it is the food of "infants," whom Paul already mentioned in 3:1. The **milk** is the only thing that the "infants" can eat, and Paul thus uses **milk** to refer to the very simplest things that the Corinthians were able to understand about the Gospel. "Infants" do not eat **solid food**, because they are not yet able to properly chew or digest it. So, Paul uses **solid food** to refer to the more complex things about the Gospel that he could not teach the Corinthians because they were "infants," that is, people who could not understand such complex teachings. If that metaphor about **milk** and **solid food** would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "I taught you the basics, not the full picture" or "I taught you things that are easy to understand, not things that are hard to understand" (See: Metaphor)

not solid food (ULT)

Here, Paul has omitted some words that may be necessary to make a complete thought in your language. If the sentence would be misunderstood without these words, you could add a phrase such as "to eat." Alternate translation: "not solid food to eat" (See: Ellipsis)

not yet…you were…able…even now, you are not able (ULT)

Here, Paul has omitted some words that may be necessary to make a complete thought in your language. If the sentence would be misunderstood without these words, you could add them here, supplying the idea from earlier in the verse. Alternate translation: "you were not yet able to eat solid food … even now, you are not able to eat solid food" (See: Ellipsis)

Indeed (ULT)

The word translated **Indeed** functions to contrast the time when Paul visited the Corinthians with the time when Paul is writing this letter. He speaks of these two different times to say that the Corinthians could not to eat the **solid food** at either time. If the meaning of **Indeed** would be misunderstood in your language, you could use a word or phrase that contrasts two times or a word that introduces additional information. Alternate translation: "But" or "In fact" (See: Connect — Contrast Relationship)

1 Corinthians 3:3

fleshly (ULT)

Paul is using the adjective **fleshly** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this adjective with a noun phrase. Alternate translation: "fleshly people ... fleshly people" (See: Nominal Adjectives)

where there is...jealousy and strife among you (ULT)

If you cannot use this form in your language, you could express the ideas behind the abstract nouns **jealousy** and **strife** by using verbs such as "being jealous" and "fighting." Alternate translation: "where you are jealous and fight with one another" (See: Abstract Nouns)

where there is (ULT)

The word translated **where** often refers to space. However, here Paul uses it to refer to time. Instead of identifying a specific location, it identifies a specific time. If the meaning of **where** would be misunderstood in your language, you could express the idea by using a word that refers to time. Alternate translation: "when there is" (See: Metonymy)

are you not fleshly and walking according to men (ULT)

Paul does not ask this question because he is looking for information or for agreement or disagreement. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes." If this question would be misunderstood in your language, you could express the idea with a statement that draws a conclusion from the **jealousy** and the **strife**. Alternate translation: "you are fleshly and walking according to men" (See: Rhetorical Question)

and (ULT)

Here, Paul uses the word translated **and** to introduce a definition of what **fleshly** means. It means **walking according to men**. If you cannot use **and** to introduce a definition or explanation, you could use another word or phrase that does introduce a definition or explanation. Alternate translation: ", that is, are you not" or ", which means" (See: Hendiadys)

walking according to men (ULT)

Paul speaks of behavior in life as if it were **walking**. If **walking** would not be understood as a description of a person's way of life in your language, you could express the idea with a comparable metaphor or non-figuratively. Alternate translation: "behaving as men do" (See: Metaphor)

according to men (ULT)

Here, Paul speaks of behavior that is **according to men**. By using this phrase, he wishes to identify behaviors that people who think and act in only human ways do. These people do not have God's Spirit, so they "walk" according to the values and goals of this world. If the phrase **according to men** would be misunderstood in your language, you could express the idea by using a word or phrase that refers to things and behaviors that people who do not

believe value. Alternate translation: "according to what mere humans value" or "according to this world" (See: Idiom)

men (ULT)

Although the word translated **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If this would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "humans" (See: When Masculine Words Include Women)

1 Corinthians 3:4

For (ULT)

Here, the word translated **For** introduces further evidence for Paul's argument that the Corinthians in acting in merely humans ways. If that meaning for **For** would be misunderstood in your language, you could leave **For** untranslated or express the idea using a word or phrase that introduces more evidence or examples. Alternate translation: "Indeed," (See: Connecting Words and Phrases)

> **ULT**
>
> **4** For when one says, "I am of Paul," and another, "I am of Apollos," are you not men?

one says…another (ULT)

Here, Paul uses the pronouns **one** and **another** to give two examples of some people in the Corinthian church who are sayings these kinds of things. He does not mean that only two people are saying these things. He also does not mean that these are the only things that people in the church are saying. If the form that Paul uses would be misunderstood in your language, you could use words that introduce examples of a larger pattern, and you could add a phrase that indicates that the words **I am of Paul** and **I am of of Apollos** are two examples of the kinds of things that they are saying. Alternate translation: "some people among you say things like … other people among you say things like" (See: Pronouns — When to Use Them)

I…am of Paul…I am of Apollos (ULT)

If you cannot use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: "that he or she is of Paul … that he or she is of Apollos" (See: Direct and Indirect Quotations)

I…am of Paul…I am of Apollos (ULT)

Just as in 1:12, Paul uses the possessive form to indicate that people are claiming to be part of a specific leader's group. If this form would be misunderstood in your language, you could express this idea with a word such as "belong" or "follow." Alternate translation: "'I follow Paul' … 'I follow Apollos'" (See: Possession)

of Paul…of Apollos (ULT)

These are the names of two men. (See: How to Translate Names)

are you not men (ULT)

Paul does not ask this question because he is looking for information or for agreement or disagreement. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes." If this question would be misunderstood in your language, you could express the idea with a statement that draws a conclusion from what Paul says the Corinthians are saying. Alternate translation: "you are men" or "this shows that you are men" (See: Rhetorical Question)

men (ULT)

When Paul says that the Corinthians are **men**, he means that they are "only" or "merely" **men**. He is not identifying them as humans. Rather, he means that they are acting and speaking from "merely human" perspective rather than from God's perspective, a perspective they can share if they have God's Spirit. If the meaning of **men** would

be misunderstood in your language, you could add a word or phrase that clarifies that **men** refers to a "merely human" view of the world. Alternate translation: "merely men" or "speaking from a human perspective" (See: Assumed Knowledge and Implicit Information)

men (ULT)

Although the word translated **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If **men** would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "humans" or "men and women" (See: When Masculine Words Include Women)

1 Corinthians 3:5

then (ULT)

The word translated **then** introduces a further stage in Paul's argument. He has argued in 3:3 that **Paul** and **Apollos** should not be treated as leaders of groups. In this verse, he goes on to explain how he thinks that **Paul** and **Apollos** should be treated, which is as servants of Christ. Thus, the word translated **then** introduces who

Paul and **Apollos** really are. If how **then** functions would be misunderstood in your language, you could leave it untranslated or use a word that introduces the next step in an argument. Alternate translation: ", therefore," (See: Connecting Words and Phrases)

Who then is Apollos? And who is Paul? Servants (ULT)

Here, Paul uses these questions to do two things. First, the questions imply that **Apollos** and **Paul** are not very important. Therefore, an implied answer to these questions would be that **Apollos** and **Paul** are "not very much." Second, Paul uses the questions to introduce his own answer to these questions. After using the questions to imply that he and **Apollos** are not much, he then states that they are **servants**. If using questions in these ways would be misunderstood in your language, you could express them as a statement about the status of **Apollos** and **Paul** as **servants**, and you could use a word such as "only" or "merely" to express the idea that they are not very important. Alternate translation: "Apollos and Paul are merely servants" (See: Rhetorical Question)

Apollos...Paul (ULT)

These are the names of two men. (See: How to Translate Names)

is Paul (ULT)

In this verse, **Paul** speaks of himself in the third person. This could sound like he is speaking about a different **Paul** than himself. If this use of **Paul** would be misunderstood in your language, you could clarify that **Paul** is naming himself. Alternate translation: "am I, Paul" (See: First, Second or Third Person)

Servants through whom you believed (ULT)

Here, Paul omits several words that may be required in your language to make a complete thought. If this phrase would be misunderstood in your language, you could include the words needed to make a complete thought, such as "we are" or "they are." Alternate translation: "We are servants through whom you believed" or "They are servants through whom you believed" (See: Ellipsis)

Servants through whom you believed (ULT)

When **Paul** says that he and **Apollos** are those **through whom** the Corinthians **believed**, he is implying that the Corinthians believed in someone other than **Paul** and **Apollos**. That is, they believed in Christ. If this implication about **whom** the Corinthians **believed** in would be misunderstood in your language, you could make it explicit by including what the Corinthians **believed** in, which is "Christ" and not **Apollos** or **Paul**. Alternate translation: "Servants through whom you believed in Christ" or "Servants through whom you believed in Christ, not in us" (See: Assumed Knowledge and Implicit Information)

even...as (ULT)

Here, the words translated **even as** introduce the way in which **Apollos** and **Paul** act as **servants**. If this connection would be misunderstood in your language, you could use a word or phrase that could introduce the ways in which **Apollos** and **Paul** asre servants. Alternate translation: "who do what" or "serving just as" (See: Connecting Words and Phrases)

even as the Lord gave to each one (ULT)

Here, Paul omits what **the Lord gave** because it would be clear that he means that **the Lord gave** a specific job or task **to each one** of them. If **the Lord gave to each one** would be misunderstood in your language, you could add a word or phrase that indicates that **the Lord gave** a specific job or task. Alternate translation: "even as the Lord gave a task to teach one" (See: Ellipsis)

to each one (ULT)

The word translated **to each one** directly refers back to **Apollos** and **Paul**. However, it also probably refers to everyone who serves the Lord. If you can refer to multiple individuals considered separately in your language, you could use that form here. Alternate translation: "to each and every one who serves him" or "per person" (See: Pronouns — When to Use Them)

1 Corinthians 3:6

I planted, Apollos watered, but God caused it to grow (ULT)

> **ULT**
>
> **6** I planted, Apollos watered, but God caused it to grow.

Paul speaks about the roles that God gave to him and to **Apollos** as if they were farmers who **planted** and **watered** their crops. The one who "plants" is the person who begins the farming process, just like Paul first introduced the Corinthians to the gospel. The one who "waters" is the person who continues the farming process by making sure the plants receive what they need to grow, just like **Apollos** continued to proclaim the gospel to the Corinthians. It is a well-known fact in Paul's culture that plants grow because God enables them to do so, just like God enabled to the Corinthians to receive the gospel and learn more about God. If the way Paul uses farming language to describe how the Corinthians received the Gospel would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "I invested the money, Apollos managed the portfolio, but God gave the return on investment" or "I introduced you to the gospel, Apollos taught you more about the gospel, but God enabled you to believe" (See: Biblical Imagery — Extended Metaphors)

I planted, Apollos watered, but God caused it to grow (ULT)

Paul never states what it is that he **planted**, that **Apollos watered**, and that **God caused to grow**. He does not state what it is because he wishes to use a general statement about farming practices. If you need to state what is **planted** and **watered**, you could include a general word or words such as "seed," "plant," or "crop." Alternate translation: "I planted the seeds, Apollos watered the plants, but God caused the them to grow" or "I planted the crop, Apollos watered it, but God caused it to grow" (See: Ellipsis)

Apollos (ULT)

This is the name of a man. (See: How to Translate Names)

planted, Apollos watered, but God (ULT)

Here, Paul uses **but** to contrast himself and **Apollos** with **God**. The point is that what he did and what **Apollos** did are at the same level of importance, but God's work is the most important. Another way to understand this contrast is to notice that Paul and **Apollos** assist in the process of plants growing, but **God** is the only one who actually makes them grow. Again, the main point is that Paul and **Apollos** are simply "servants" of God (3:5) in a process that God oversees. If **but** would be misunderstood in your language, you could use a word or phrase that puts Paul and **Apollos** together in contrast with **God**. Alternate translation: "planted, and Apollos watered. However, it was God who" (See: Connect — Contrast Relationship)

1 Corinthians 3:7

So then (ULT)

Paul uses the word translated **so then** to introduce a conclusion or inference from what he said about watering, planting, and growth in 3:6. Here, he wishes to explain that the difference between **God** who **causes the growth** and anyone who **plants** or **waters** is about their importance in the process. It is **God** who is important, because he is the only one who **causes the growth**, just as he stated in 3:6. If that meaning of **so then** would be misunderstood in your language, you could a comparable word or phrase that introduces a conclusion or an inference. Alternate translation: "Therefore" (See: Connect — Reason-and-Result Relationship)

neither the one who plants nor the one who waters is anything, but God {is} the one who causes the growth (ULT)

Paul now speaks in general about the tasks that God has given to those who proclaim the gospel. He continues to speak as if those who proclaim the gospel were farmers who planted and watered their crops. The **one who plants** is the person who begins the farming process, just like the person who first proclaims the gospel. The **one who waters** is the person who continues the farming process by making sure the plants receive what they need to grow, just like the person who continues to teach the gospel. It is a well-known fact in Paul's culture that plants grow because God enables them to do so, just like God enables those who believe to receive the gospel and learn more about God. If the way Paul uses farming language to describe how people proclaim the gospel and how God enables others to receive it would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "neither the one who invests the money nor the one who manages the portfolio is anything, but God {is} the one who gives the return on investment" or "neither the person who introduces believers to the gospel nor the person who teaches believers more about the gospel is anything, but God {is} the one who enables believers to have faith" (See: Biblical Imagery — Extended Metaphors)

the one who plants...the one who waters (ULT)

When Paul speaks of **the one who plants**, he has himself in mind. When he speaks of **the one who waters**, he has Apollos in mind. This is clear from what he says in the last verse (3:6). However, he is now speaking in more general terms. He does not mean just **one** person who does "planting" and one person who does "watering." Rather, he wishes to refer to anyone who does either of these tasks. If the phrase **the one who** would not be understood to mean that in your language, you could use a word or phrase that refers to any person who does the task. Alternate translation: "any person who plants ... any person who waters" (See: Generic Noun Phrases)

the one who plants...the one who waters (ULT)

Paul never states what it is that someone **plants** and that someone else **waters**. He does not state what it is because he wishes to use a general statement about farming practices. If you need to state what is planted and watered, you could include a general word or words such as "seed," "plant," or "crop." Alternate translation: "the one who plants the seeds ... the one who waters the plants" or "the one who plants the crop ... the one who waters it" (See: Ellipsis)

anything (ULT)

Here, the word translated **anything** is an exaggeration that emphasizes how unimportant the people who plant and water are. It is as if they are nothing, as if they do not exist. Paul does not mean that they do not exist. Instead,

he uses this exaggeration to show how unimportant the people who plant and water are compared to God. If the meaning of **anything** would be misunderstood in your language, you could use a word or phrase that indicates "importance." Alternate translation: "important" or "significant" (See: Hyperbole)

but God {is} the one who causes the growth (ULT)

Here, Paul does not directly finish the contrast between the people who plant and water and **God**. What he means is that **God** is the one who is important because he **causes the growth**. If the meaning of this contrast would be misunderstood in your language, you could supply the words that Paul omits, including a word or phrase about how God is "important." Alternate translation: "but God, who is the one who causes the growth, is the important one" or "but God is the significant one because he causes the growth" (See: Ellipsis)

who causes the growth (ULT)

If you cannot use this form in your language, you could express the idea behind the abstract noun **growth** with a verb such as "grow." Alternate translation: "who makes it grow" or "who causes things to grow" (See: Abstract Nouns)

1 Corinthians 3:8

Now (ULT)

Here, the word translated **Now** introduces the next step in Paul's argument. If the meaning of **Now** would be misunderstood in your language, you could leave it untranslated or use a word or phrase that introduces the next step in an argument. Alternate translation: "Indeed," (See: Connecting Words and Phrases)

> **ULT**
>
> **8** Now the one who plants and the one who waters are one, and each will receive his own wages according to his own labor.

the one who plants...and the one who waters are one, and each will receive his own wages according to his own labor (ULT)

Here, Paul continues to speak as if those who proclaim the gospel were farmers who planted and watered their crops. The **one who plants** is the person who begins the farming process, just like the person who first proclaims the gospel. The **one who waters** is the person who continues the farming process by making sure the plants receive what they need to grow, just like the person who continues to teach the gospel. The **one who plants** and the **one who waters** will receive **wages** that match the kind of **labor** they did. In the same way, those who first proclaim the gospel and those who teach more about the gospel will receive rewards from God that match the task they accomplished. If the way Paul uses farming language to describe how people proclaim the gospel and how God rewards those who do so, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "the one who invests the money and the one who manages the portfolio are one, and each will receive his own paycheck according to his own job" or "the person who introduces believers to the gospel and the person who teaches believers more about the gospel are one, and each will receive his own reward from God according to his own task" (See: Biblical Imagery — Extended Metaphors)

the one who plants...the one who waters (ULT)

Just as in 3:7, when Paul speaks of **the one who plants**, he has himself in mind. When he speaks of **the one who waters**, he has Apollos in mind. This is clear from what he says in 3:6. However, he is now speaking in more general terms. He does not mean just **one** person who does "planting" and one person who does "watering." Rather, he wishes to refer to anyone who does either of these tasks. If the phrase **the one who** would not be understood to mean that in your language, you could use a word or phrase that refers to any person who does the task. Alternate translation: "any person who plants ... any person who waters" (See: Generic Noun Phrases)

the one who plants...the one who waters (ULT)

Paul never states what it is that someone **plants** and that someone else **waters**. He does not state what it is because he wishes to use a general statement about farming practices. If you need to state what is planted and watered, you could include a general word or words such as "seed," "plant," or "crop." Alternate translation: "the one who plants the seeds ... the one who waters the plants" or "the one who plants the crop ... the one who waters it" (See: Ellipsis)

are one (ULT)

Paul here speaks as if the **one who plants** and the **one who waters** are the same person. He speaks in this way in order to: (1) show that the **one who plants** and the **one who waters** do the same kind of work with the same goal in mind. Alternate translation: "share a common goal" or "do the same kind of work" (2) state that the **one who plants** and the **one who waters** have equal status. Alternate translation: "are of equal importance" (See: Metaphor)

his own (ULT)

Here, the words translated **his** are written in masculine form, but they refer to anyone, no matter what their gender might be. If the meaning of **his** would be misunderstood in your language, you could express the idea by using a word that does not have gender or you could use both genders. Alternate translation: "his or her own … his or her own" or "that person's own … that person's own" (See: When Masculine Words Include Women)

1 Corinthians 3:9

For (ULT)

Here, the word translated **For** introduces a summary statement that concludes the whole section in which Paul compares those who proclaim the gospel to farmers (3:5–8). If this meaning of **For** would be misunderstood in your language, you could express the idea by using a word or phrase that introduces a summary statement. Alternate translation: "Thus," or "In the end," (See: Connecting Words and Phrases)

> **ULT**
>
> **9** For we are God's fellow workers; you are God's field, God's building.

we are (ULT)

Here, **we** refers to Paul, Apollos, and others who proclaim the gospel. It does not include the Corinthians. (See: Exclusive and Inclusive 'We')

God's...fellow workers (ULT)

Here, Paul uses the possessive form to describe: (1) **fellow workers** who work for **God**. Alternate translation: "coworkers under God's leadership" (2) **workers** who join **God** in God's work. Alternate translation: "people who work with God" (See: Possession)

you are God's field, God's building (ULT)

Here, Paul switches from a metaphor about farming to a metaphor about building. He makes this switch without using any connecting words, and he makes the switch within one sentence. Consider whether your language would include the introduction of a new topic at the end of the previous section or at the beginning of a new section, and put **God's building** where it would be understood as introducing a new section, including **you are** again if it would be necessary. Additionally, if beginning a new section without using a connecting word or phrase would be misunderstood in your language, you could use such a word or phrase here. Alternate translation: "you are God's field. In fact, you are also God's building" (See: Information Structure)

God's field (ULT)

Here, Paul concludes the farming metaphor he began in 3:6. He identifies the Corinthians as a **field** that is owned by **God**. It is in this field that those who proclaim the gospel "plant" and "water" the crop. By calling the Corinthians a **God's field**, Paul means to say that they belong to God and that they are the people among whom those who proclaim the gospel work. If the meaning of this metaphor would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "God's portfolio" or "people who belong to God and among whom we work" (See: Metaphor)

God's building (ULT)

Here, Paul introduces a new metaphor that compares the Corinthians to a building. This building belongs to God, and those who proclaim the gospel, including Paul, help to construct the building. He uses this metaphor and variations of it in 3:9–17. Here, he calls the Corinthians **God's building**, by which he means basically the same thing as when he calls them **God's field**. They belong to God, and he and others who proclaim the gospel work among them. If the meaning of this metaphor would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "God's movie" or "people who belong to God and among whom we work" (See: Biblical Imagery — Extended Metaphors)

1 Corinthians 3:10

of God that was given to me (ULT)

If you cannot use this form in your language, you could express the idea in active form. Alternate translation: "that God gave me" (See: Active or Passive)

> **ULT**
>
> **10** According to the grace of God that was given to me as a wise master builder, I laid a foundation, and another is building on it, but let each one be careful how he builds on it,

I laid a foundation

Paul began using the metaphor of a house in 3:9. Here he continues that metaphor by speaking about himself as a **wise master builder** who lays **a foundation**. By speaking in this way, he means that he is the one who first introduced them to the gospel, just like a **master builder** first lays **a foundation**. He then speaks of people who build **on** that foundation. By speaking in this way, he means that others who proclaim more about the gospel can only do this by using and continuing from the good news that Paul already proclaimed. If this extended metaphor would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "I proposed an idea for a movie as a skilled script writer, and another is filming that movie, but let each person be careful how they film that movie" or "as a wise church planter, I first proclaimed the gospel to you, and another is teaching you more about that gospel, but let each one be careful how he teaches you more" (See: Biblical Imagery — Extended Metaphors)

as a wise master builder, I laid a foundation (ULT)

The phrase **as a wise master builder** could describe: (1) the way in which Paul **laid a foundation**. Alternate translation: ", I laid a foundation as a wise master builder" (2) the specific **grace** that God gave to Paul. Alternate translation: "to be a wise master builder, I laid a foundation" (See: Information Structure)

a wise master builder (ULT)

Here, the word translated **master builder** refers to the person who is in charge of an entire construction project, including designing it and making sure that the building is constructing according to the design. If this would be misunderstood in your language, you could use a comparable word or phrase. Alternate translation: "a wise architect" or "a wise construction manager" (See: Translate Unknowns)

another...is building on it (ULT)

Here, the word translated **another** refers to anyone who **is building on** the foundation, including Apollos. However, Paul does not mean to identify one specific person who **is building**. If it would be misunderstood that **another** refers to any builder, you could use a word or phrase that identifies any person who does a specific task. Alternate translation: "other people are building on it" or "someone else is building on it" (See: Pronouns — When to Use Them)

each one...let...be careful (ULT)

Here, Paul uses a third person imperative. If you have third person imperatives in your language, you could use one here. If you do not have third person imperatives, you could express the idea using a word such as "should." Alternate translation: "each one should be careful" (See: Imperatives — Other Uses)

each one (ULT)

Here, the word translated **each one** refers to any person who **builds** on the **foundation**. If the meaning of **each one** would be misunderstood in your language, you could use a word or phrase that identifies any person who falls into a certain category. Alternate translation: "every person who builds on it" or "each builder" (See: Pronouns — When to Use Them)

he builds on it (ULT)

Here, the word translated **he** is written in masculine form, but it refers to anyone, no matter what their gender might be. If the meaning of **he** would be misunderstood in your language, you could express the idea by using a word that does not have gender or you could use both genders. Alternate translation: "he or she builds on it" or "each one builds on it" (See: When Masculine Words Include Women)

1 Corinthians 3:11

for (ULT)

Here, the word translated **for** introduces the reason why the people who build on the foundation should "be careful how" they build "on it" (3:10). They need to "be careful" because what they build must match the only **foundation** that exists, which is **Jesus Christ**. If **for** would not indicate this connection in your language, you could express the idea with a word that gives a reason or basis for a command. Alternate translation: "This is because" or "because" (See: Connect — Reason-and-Result Relationship)

> ### ULT
> **11** for no one is able to lay a foundation other than the one that has been laid, that is, Jesus Christ.

a foundation...no one is able to lay...other than the one that has been laid, that is, Jesus Christ (ULT)

In this verse, Paul continues the metaphor about houses by continuing to speak about a **foundation**. Here, he reminds the Corinthians that each house has only one **foundation**, and once that **foundation** has been **laid**, no one lays another **foundation** for the house. He speaks in this way to remind them that only one person can introduce them to the gospel, and anyone who tries to introduce them to another gospel is building a different house, not the same house. Paul then directly states that the **foundation** refers to the message about **Jesus Christ** that he preached to them. Paul speaks in this way to indicate that the message about **Jesus Christ** that he proclaimed to them should be the starting point and basis for everything else they learn about the gospel. If the meaning of this metaphor would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "no one can write a script other than the one that has already been written, that is, Jesus Christ" or "no one can first proclaim a gospel to you other than the one that I already proclaimed to you, which is Jesus Christ" (See: Biblical Imagery — Extended Metaphors)

the one that has been laid (ULT)

If you cannot use this form in your language, you could express the idea in active form, with Paul as the person who is doing the "laying." Alternate translation: "the one that I already laid" (See: Active or Passive)

that is, Jesus Christ (ULT)

Alternate translation: "which is Jesus Christ" or (starting a new sentence) "That foundation is Jesus Christ"

Jesus Christ (ULT)

Here, Paul uses the words translated **Jesus Christ** to refer to the message he proclaimed to them about **Jesus Christ**. If the meaning of **Jesus Christ** would be misunderstood in your language, you could include a word or phrase that refers to Paul's message about **Jesus Christ**. Alternate translation: "the good news about Jesus Christ" (See: Metonymy)

1 Corinthians 3:12

Now (ULT)

Here, the word translated **Now** introduces the next step in Paul's argument. If the meaning of **Now** would be misunderstood in your language, you could leave it untranslated or use a word or phrase that introduces the next step in an argument. Alternate translation: "Indeed," (See: Connecting Words and Phrases)

if...anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw (ULT)

Here, Paul continues the metaphor about building a house. He compares those who teach more about the gospel with builders who construct a house on its foundation. These builders can use a variety of different materials to construct the house, and Paul lists six. The first three, **gold, silver, precious stones**, are more durable, while the last three, **wood, hay, straw**, are less durable. It is clear that Paul is interested in durability because of the next verse, where he states that all of these materials will be tested with fire (3:13). By speaking this way, he indicates that those who proclaim more about the gospel can teach things that are more or less true and acceptable to God. If this metaphor would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "if anyone films the movie with expensive and sturdy cameras and film or with cheap and fragile cameras and film" or "if anyone teaches you more about the gospel with words that are acceptable to God or words that are not acceptable to God" (See: Biblical Imagery — Extended Metaphors)

if...anyone builds on the foundation (ULT)

Here, Paul uses a conditional **if**, but he does not think that this is a hypothetical situation or something that is likely not true. Instead, Paul thinks that people are "building" on the foundation, and he wants to talk about how they are doing so. Additionally, the "then" part of the **if** statement does not begin until the next verse. If this form and structure would be misunderstood in your language, you could rephrase the condition into a circumstance or an assumption. Alternate translation: "people build on the foundation, using" or "when anyone builds on the foundation" (See: Connect — Factual Conditions)

with gold, silver, precious stones, wood, hay, or straw (ULT)

These six things are all materials that could be used in constructing buildings. The first three will survive if the building catches on fire, but the last three will not (for the fire, see 3:13–15). In your culture, you may not use all of these materials for constructing buildings. In that case, you could include just some of these materials or include materials that you do use for constructing buildings in your culture, making sure to include some materials will not burn up and others that will burn up. Alternate translation: "steel, concrete, lumber, or cloth" (See: Translate Unknowns)

1 Corinthians 3:13

the work of each one will become evident, for the day will display it; for it is revealed in fire, and the fire itself will test of what sort is the work of each one (ULT)

Here, Paul continues the metaphor about building a house. He speaks as if **the day** of God's judgment is like a fire that **will test** the building and show what kind of building materials the builders used. Paul speaks in this way to illustrate how God's judgment will reveal whether what those who proclaim more about the gospel teach is pleasing to him or not. If this metaphor would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "the work of each one will become evident, for opening night will display it; for opening night always draws critics, and the critics will test of what value is the work of each one" or "the truth of what each one has taught you will become evident, for God will show how true it is when he comes to judge everyone; when he comes, he will judge everyone, and his judgment will reveal whether what each person has taught is true or not" (See: Biblical Imagery — Extended Metaphors)

the work of each one (ULT)

Here, Paul uses the word translated **work** to refer to the product or result of the **work**, not the action of "working." If that meaning for **work** would be misunderstood in your language, you could express the idea with a word or phrase that refers to the product of the **work**. Alternate translation: "what each one has made" (See: Synecdoche)

the work of each one will become evident (ULT)

If your language does not use this form, you could express the idea using words such as "God will reveal." Alternate translation: "God will reveal the work of each one" (See: Active or Passive)

the...day will display it (ULT)

Here, Paul uses the word translated **day** in the same way the Old Testament uses it: to refer to an event in which God saves his people and punishes his enemies. Paul specifically refers to the event in which Jesus returns to judge everyone. If that meaning of **day** would be misunderstood in your language, you could include more words that clarify what Paul means by **day**. Alternate translation: "the day of Christ's return will display" or "when Christ returns, he will display it" (See: Assumed Knowledge and Implicit Information)

it is revealed in fire (ULT)

If your language does not use this form, you could express the idea in active form, with God as the subject. Alternate translation: "God reveals it in fire" (See: Active or Passive)

it is revealed (ULT)

Here, **it** refers to **the day**. It does not refer to the **work**. If the meaning of **it** would be misunderstood in your language, you clarify that **it** refers to **the day**. Alternate translation: "that day is revealed" (See: Pronouns — When to Use Them)

it is revealed (ULT)

Here, Paul speaks as if the day **is revealed** right now. In his language, he can use the present tense to speak about the way in which something happens in general, even if it is not happening in the present moment. If this use of the present tense would be misunderstood in your language, you could express the idea by using the future tense. Alternate translation: "it will be revealed"

in fire (ULT)

Alternate translation: "with fire" or "in a fiery way"

1 Corinthians 3:14

If anyone's work that he built will remain, he will receive a reward (ULT)

Here and in 3:15, Paul uses **if** to introduce a true possibility. He means that a person's **work** might remain, or it might not. He then specifies the result for each possibility. If this form would be misunderstood in your language, you could express the **if** statement by using a relative clause. Alternate translation: "Anyone whose work that he built will remain will receive a reward" (See: Hypothetical Situations)

If anyone's work that he built will remain, he will receive a reward (ULT)

Here, Paul continues the metaphor about building a house. In this verse, he notes that builders whose structures survive a fire receive rewards. He speaks in this way to indicate that God will reward those who proclaim more about the gospel if God finds their teachings to be accurate and acceptable to him when he judges everyone. The **reward** includes public recognition and other blessings. If this metaphor would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "If anyone's film that he created receives good reviews on opening night, he will receive an award" or "If anyone teaches you more about the gospel with words that are acceptable to God, he will be honored by God" (See: Biblical Imagery — Extended Metaphors)

anyone's work...that he built (ULT)

Here, Paul speaks both of **work** and what **he built**. If using both of these terms would be misunderstood or redundant in your language, you could combine the ideas into one expression. Alternate translation: "anyone's building project" or "what anyone built" (See: Making Assumed Knowledge and Implicit Information Explicit)

work (ULT)

Here, Paul uses the word translated **work** to refer to the product or result of the **work**, not the action of "working." If that meaning for **work** would be misunderstood in your language, you could express the idea with a word or phrase that refers to the product of the **work**. Alternate translation: "project" or "house" (See: Synecdoche)

will remain (ULT)

Alternate translation: "does not burn up"

anyone's...he built...he will receive (ULT)

Here, the word translated **he** is written in masculine form, but it refers to anyone, no matter what their gender might be. If the meaning of **he** would be misunderstood in your language, you could express the idea by using a word that does not have gender or you could use both genders. Alternate translation: "anyone's ... he or she built ... he or she will receive" or "people's ... they built ... they will receive" (See: When Masculine Words Include Women)

1 Corinthians 3:15

if anyone's work will be burned up, he will suffer loss (ULT)

Here, just as in 3:14, Paul uses **if** to introduce a true possibility. He means that a person's work might remain, or it might not. He then specifies the result for each possibility. If this form would be misunderstood in your language, you could express the **if** statement by using a relative clause. Alternate translation: "Anyone whose work will be burned up will suffer loss" (See: Hypothetical Situations)

if anyone's work will be burned up, he will suffer loss, but he himself will be saved, but as though through fire (ULT)

Here, Paul continues the metaphor about building a house. In this verse, he notes that builders whose structures do not survive a fire **suffer loss**. The builders themselves do not die, but they are in trouble, almost as if they were in the building and barely escaped as it burned to the ground. Paul speaks in this way to indicate that God will not reward those who proclaim more about the gospel if God finds their teachings to be inaccurate and unacceptable to him when he judges everyone. The **loss** includes lack of honor and rewards from God. However, those who proclaim more about God in inaccurate and unacceptable ways are not condemned to punishment by God. Instead, just like someone escaping from a burning building, they are just barely accepted by God. If this metaphor would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "If anyone's film that he created receives bad reviews on opening night, he will lose money on the film, but he himself will not face financial ruin, but as though through bankruptcy" or "If anyone teaches you more about the gospel with words that are not acceptable to God, he will receive no honor or blessing when God judges everyone, but he himself will be accepted by God, although just barely" (See: Biblical Imagery — Extended Metaphors)

anyone's work will be burned up (ULT)

If your language does not use this form, you could express the idea in active form, with "fire" as the subject. Alternate translation: "fire burns up anyone's work" (See: Active or Passive)

work (ULT)

Here, Paul uses the word translated **work** to refer to the product or result of the **work**, not the action of "working." If that meaning for **work** would be misunderstood in your language, you could express the idea with a word or phrase that refers to the product of the **work**. Alternate translation: "project" or "house" (See: Synecdoche)

anyone's…he will suffer loss…himself…he…will be saved (ULT)

Here, the words translated **he** and **himself** are written in masculine form, but they refer to anyone, no matter what their gender might be. If the meaning of **he** and **himself** would be misunderstood in your language, you could express the idea by using a word that does not have gender or you could use both genders. Alternate translation: "anyone's … he or she will suffer loss … he himself or she herself will be saved" or "people's … they will suffer loss … they themselves will be saved" (See: When Masculine Words Include Women)

he will suffer loss (ULT)

The phrase **he will suffer loss** expresses the opposite of "receiving a reward." Instead of gaining honor and money, the person loses honor and money. If the phrase **he will suffer loss** would be misunderstood in your language, you could express the idea by using a phrase that refers to losing honor and money. Alternate translation: "he will lose honor and money" or "he will be deprived of any reward" (See: Translate Unknowns)

but he himself will be saved (ULT)

If your language does not use this form, you could express the idea in active form, with **he** saving **himself** or **he** not perishing. Alternate translation: "but he will save himself" or "but he will not perish" (See: Active or Passive)

1 Corinthians 3:16

Do you not know that you are a temple of God, and the Spirit of God lives in you (ULT)

Paul does not ask this question because he is looking for information or for agreement or disagreement. Rather, he asks it to involve the Corinthians in what he is arguing by reminding them of something that they should already know. The question assumes that the answer is "yes." If this question would be misunderstood in your language, you could express the idea with an emphatic statement. Alternate translation: "you know that you are a temple of God, and you know that the Spirit of God lives in you" (See: Rhetorical Question)

Do you not know that you are a temple of God, and the Spirit of God lives in you (ULT)

Here, Paul develops the metaphor about constructing a building in a new way. First, he says that the Corinthians together are **a temple of God**, which is a specific type of building. The **temple of God** was the place where God was present in a special way. Paul is thus identifying the Corinthians as people among whom God is present in the same kind of special way. Second, he says that the Corinthians together are the house or city in which the **Spirit of God lives**. The house or city in which someone lives is where they are always present. Paul is thus saying that the Holy Spirit is always present with the Corinthians. If the meaning of Paul's metaphors would be misunderstood in your language, you could use a comparable metaphor or express the idea in non-figurative language. Alternate translation: "Do you not know that you are the sacred shrine where God dwells, and you are the country in which the Spirit of God has residency?" or "Do you not know that God is present among you, and the Spirit of God is always with you?" (See: Biblical Imagery — Extended Metaphors)

1 Corinthians 3:17

If anyone destroys the temple of God, God will destroy that person. For the temple of God is holy, which you are (ULT)

Here, Paul finishes the metaphor about the temple that he began in 3:16. He notes that, because God's temple is **holy**, God will **destroy** anyone who **destroys** the temple. He then again repeats that the Corinthians **are** the temple. By speaking in this way, Paul wishes to remind everyone among the Corinthian believers that "destroying" the unity of the believers is like "destroying" the **temple**, and God will act in response to this like he would if someone "destroyed" his **temple**. If this metaphor would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "If anyone desecrates God's sacred shrine, God will punish that person. For the sacred shrine is holy, and you are God's sacred shrine" or "If anyone divides the place of God's presence, God will punish that person. For wherever God's presence can be found is holy, and you are the place where God's presence can be found" (See: Biblical Imagery — Extended Metaphors)

If anyone destroys the temple of God, God will destroy that person (ULT)

Here, Paul uses **if** to introduce a true possibility. He means that a person might destroy God's temple, or that person might not. He then specifies the result for if someone does destroy God's temple. If this form would be misunderstood in your language, you could express the **if** statement by using a relative clause. Alternate translation: "God will destroy anyone who destroys the temple of God" (See: Hypothetical Situations)

which you are (ULT)

Here, the word translated **which** could refer to: (1) **the temple of God**. Alternate translation: "which temple you are" (2) **holy**. Alternate translation: "and you too are holy" (See: Pronouns — When to Use Them)

1 Corinthians 3:18

Let no one deceive himself...let him become a "fool (ULT)

In this verse, Paul uses two third person imperative. If you have third person imperatives in your language, you could use them here. If you do not have third person imperatives, you could express the ideas using a word such as "should." Alternate translation: "No one should deceive himself … he should become a 'fool'" (See: Imperatives — Other Uses)

Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool," that he may become wise (ULT)

Here, the words translated **himself**, **he**, and **him** are written in masculine form, but they refer to anyone, no matter what their gender might be. If the meaning of **himself**, **he**, and **him** would be misunderstood in your language, you could express the idea by using words that do not have gender or you could use both genders. Alternate translation: "Let no one deceive himself or herself. If anyone among you thinks he or she is wise in this age, let him or her become a 'fool,' that he or she may become wise" or "Let no people deceive themselves. If any people among you think they are wise in this age, them become 'fools,' that they may become wise" (See: When Masculine Words Include Women)

If anyone among you thinks he is wise in this age, let him become a "fool (ULT)

Here, Paul uses **if** to introduce a true possibility. He means that a person might think that **he is wise**, or that person might not think this. He then specifies the result for if someone does think that **he is wise**. If this form would be misunderstood in your language, you could express the **if** statement by using a relative clause. Alternate translation: "Let whoever among you thinks he is wise in this age become a 'fool'" (See: Hypothetical Situations)

among...this age (ULT)

Alternate translation: "according to the standards of this age"

let him become a "fool," that he may become wise (ULT)

Here, Paul commands any **wise** person among the Corinthians to become a **fool**. He does not actually think that doing what he commands makes a person a **fool**, which is why **fool** appears in quotation marks. Rather, he knows that many will call doing what he commands becoming a **fool**. To make this clearer, he then says that becoming what many will call **a "fool"** will actually lead to becoming truly **wise**. If Paul's use of the word **fool** would be misunderstood by your readers, you could use a form in your language that indicates that Paul is speaking from the perspective of other people. Alternate translation: "let him become a so-called 'fool,' that he may become truly wise" (See: Irony)

that (ULT)

Here, the word translated **that** introduces the goal or purpose for which a person should **become a "fool"**. If the meaning of **that** would be misunderstood in your language, you could express the idea with a word or phrase that introduces a goal or purpose. Alternate translation: "in order that" (See: Connect — Goal (Purpose) Relationship)

1 Corinthians 3:19

the…wisdom of this world (ULT)

Here, Paul uses the possessive form to describe what **this world** considers to be **wisdom**. If **the wisdom of this world** would be not be understood in your language as **wisdom** from the perspective of **this world**, you could use a different form that makes this meaning clear. Alternate translation: "what this world considers to be wisdom" or "worldly wisdom" (See: Possession)

> **ULT**
> **19** For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their craftiness."

with God (ULT)

Here, Paul uses the phrase **with God** to identify God's perspective. If **with God** would be misunderstood in your language, you could express the idea with a word or phrase that identifies that this is **foolishness** according to how God views the world. Alternate translation: "from God's perspective" or "in God's eyes" (See: Idiom)

For it is written (ULT)

In Paul's culture, **For it is written** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled "Job." If this would be misunderstood in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "For it can be read in the Old Testament" or "For the book of Job says" (See: Quotations and Quote Margins)

it is written…He catches the wise in their craftiness (ULT)

If you cannot use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: "it is written that God catches the wise in their craftiness" (See: Direct and Indirect Quotations)

catches the wise in their craftiness (ULT)

Here, Paul speaks as if God reaches out and grabs **the wise** as they act in **craftiness**. By speaking in this way, he means that even "crafty" or clever people cannot avoid God when he wishes to "catch" them. God is not deceived, and he can disrupt their clever plans. If **catches** would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "interrupts the clever plans of the wise" (See: Metaphor)

the wise (ULT)

Paul is using the adjective **wise** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this adjective with a noun phrase. Alternate translation: "wise people" or "those who are wise" (See: Nominal Adjectives)

craftiness (ULT)

If you cannot use this form in your language, you could express the idea behind the abstract noun **craftiness** by using a phrase such as "crafty plans" or "clever planning." Alternate translation: "crafty plans" or "clever planning" (See: Abstract Nouns)

1 Corinthians 3:20

And again (ULT)

In Paul's culture, **And again** is a normal way to introduce another
quotation from an important text that supports the same point. In
this case, Paul quotes from the Old Testament book titled "Psalms."
If this would be misunderstood in your language, you could use a
comparable phrase that indicates that Paul is introducing another
quotation from an important text. Alternate translation: "It can be read in another place in the Old Testament" or
"And the book of Psalms also says" (See: Quotations and Quote Margins)

> **ULT**
>
> **20** And again, "The Lord knows the
> reasonings of the wise, that they are
> futile."

The Lord knows the reasonings of the wise, that they are futile (ULT)

If you cannot use this form in your language, you could translate these statements as indirect quotes instead of as
direct quotes. Alternate translation: "that the Lord knows the reasonings of the wise, that they are futile" (See:
Direct and Indirect Quotations)

knows the reasonings of the wise, that they are futile (ULT)

If the form **the reasonings of the wise, that they** would be redundant in your language, you could express the
idea without the redundant words. Alternate translation: "knows that the reasonings of the wise are futile" (See:
Making Assumed Knowledge and Implicit Information Explicit)

the reasonings of the wise (ULT)

If your language does not use this form, you could express the idea behind the abstract noun **reasonings** with a
verb such as "reason" or "plan." Alternate translation: "the things that the wise reason" or "the things that the
wise plan" (See: Abstract Nouns)

of the wise (ULT)

Paul is using the adjective **wise** as a noun in order to describe a group of people. Your language may use adjectives
in the same way. If not, you could translate this adjective with a noun phrase. Alternate translation: "of wise
people" or "of those who are wise" (See: Nominal Adjectives)

they are futile (ULT)

Alternate translation: "they will come to nothing" or "they are worthless"

1 Corinthians 3:21

let no one boast in men (ULT)

Here, Paul uses a third person imperative. If you have third person imperatives in your language, you could use one here. If you do not have third person imperatives, you could express the idea using a word such as "should." Alternate translation: "no one should boast in men" (See: Imperatives — Other Uses)

ULT

21 So then, let no one boast in men. For all things are yours,

let no one boast in men (ULT)

The phrase **boast in men** means that a person is boasting "about" humans. If **boast in** would be misunderstood in your language, you could use a word or phrase that clarifies that the "boasting" has **men** as its content. Alternate translation: "let no one boast about men" (See: Idiom)

in men (ULT)

The next verse makes it clear that here Paul specifically has leaders in mind. He wishes to tell the Corinthians that they should not boast about having a specific leader that they follow. If this meaning of **in men** would not be understood in your language, you could include some words that clarify that it refers to following leaders. Alternate translation: "in men that they follow" or "in men whose group they are part of" (See: Assumed Knowledge and Implicit Information)

men (ULT)

Although the word translated men is masculine, Paul is using it to refer to anyone, whether man or woman. If this would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "in people" or "in men or women" (See: When Masculine Words Include Women)

all things…are yours (ULT)

Here, **all things are yours** also implies that **boasting in men** is foolish. If the Corinthians have everything, then boasting about following a specific leader does not make sense. All the Corinthians have all the leaders, and much more beyond that (see 3:22). If it would be misunderstood in your language that **all things are yours** implies these conclusions, you could include a phrase that states these conclusions. Alternate translation: "all things are yours, including all leaders" (See: Assumed Knowledge and Implicit Information)

1 Corinthians 3:22

Paul...Apollos...Cephas (ULT)

These are the names of three men. They are the same men who were mentioned in 1:12 as leaders whom the Corinthians were claiming to follow. (See: How to Translate Names)

Paul does not want his readers to think that this list tells the Corinthians everything that they have. Rather, he uses the list to give examples. If the use of this list would be misunderstood in your language, you could include a word or phrase that shows that the list gives examples. Alternate translation: "including Paul and Apollos and Cephas and the world and life and death and things present and things to come"

or life or death (ULT)

When Paul says that **life** and **death** are theirs, he means that neither **life** nor **death** has control over the Corinthians. Rather, they have control over **life** and **death**. What this means is that they can live their lives without being afraid of what will happen while they are alive or afraid of losing their lives when they die. If the meaning of the **life** and **death** would be misunderstood in your language, you could add some words that clarify their meaning. Alternate translation: "or confidence in life or peace in death" (See: Assumed Knowledge and Implicit Information)

or things present or things to come (ULT)

Here, Paul refers to **things present** because it refers to what was happening at the time when Paul wrote this letter. On the other hand, **things to come** refers to what is going to happen in the future, specifically when Jesus comes back. The **things present** is the way the world works right now. The **things to come** is the way the world will work when Jesus returns. If the meaning of these phrases would be misunderstood in your language, you could add some words that clarify their meaning. Alternate translation: "or the current order or the order that Jesus will bring" or "or what happens now or what will happen soon" (See: Assumed Knowledge and Implicit Information)

All things are yours (ULT)

Here, Paul uses the same phrase he used at the end of 3:21: **all things are yours**. He repeats the phrase here to explain that the list provides examples of **all things** and also to introduce the point he is about to make in the next verse. Because **all things are yours** ends the list and also introduces the next idea, the ULT begins a new sentence with **all things are yours**. Use whatever form in your language most clearly identifies a conclusion that also introduces the next statement. Alternate translation: "Thus, all things are yours," (See: Information Structure)

1 Corinthians 3:23

you are...Christ's (ULT)

Here, Paul uses the possessive form to show the Corinthians that they belong to Christ. If the meaning of this form would be misunderstood in your language, you could express the idea by using a phrase such as "belong to" or a verb such as "has." Alternate translation: "you belong to Christ" (See: Possession)

> **ULT**
>
> **23** and you are Christ's, and Christ is God's.

Christ is...God's (ULT)

Here, Paul uses the possessive form to show the Corinthians that **Christ** belongs to who **God** is. If this form would be misunderstood in your language, you could express the idea by using a phrase such as "belongs to" or a verb such as "includes." Alternate translation: "Christ belongs to God" or "who God is includes Christ" (See: Possession)

1 Corinthians 4

1 Corinthians 4 General Notes

Special concepts in this chapter

Pride

Paul contrasts the Corinthians being proud with the apostles being humble. The Corinthian believers had no reason to be proud. All that they had, and all they were, was a gift from God. (See: apostle, apostleship)

Important figures of speech in this chapter

Metaphors

Paul uses many metaphors in this chapter. He describes the apostles as servants. Paul speaks of a victory parade where the apostles are the prisoners who will be killed. He uses a rod to stand for punishment. He calls himself their father because he is their "spiritual father." (See: Metaphor and spirit, wind, breath)

Irony

Paul uses irony to shame the Corinthians for being proud. The Corinthian believers are reigning but the apostles are suffering. (See: Irony)

Rhetorical questions

Paul uses several rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians. (See: Rhetorical Question)

1 Corinthians 4:1

In this manner let a man regard us: as (ULT)

If the form **In this manner let a man regard us: as** would be redundant in your language, you could express the idea without the redundant words. Alternate translation: "Let a man regard us as" (See: Making Assumed Knowledge and Implicit Information Explicit)

let a man regard us (ULT)

Here, Paul uses a third person imperative. If you have third person imperatives in your language, you could use one here. If you do not have third person imperatives, you could express the idea using a word such as "should." Alternate translation: "a man should regard us" (See: Imperatives — Other Uses)

a man (ULT)

Although the word translated **man** is masculine, Paul is using it to refer to anyone, whether man or woman. If this would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "man or woman" or "human" (See: When Masculine Words Include Women)

a man (ULT)

Paul uses the word **man** to speak of people in general, not one specific person. If the meaning of **man** would be misunderstood in your language, you could use a form that indicates people in general in your language. Alternate translation: "everybody" or "any person" (See: Generic Noun Phrases)

us (ULT)

Here, **us** refers to Paul, Apollos, and others who proclaim the gospel. It does not include the Corinthians. (See: Exclusive and Inclusive 'We')

stewards of the mysteries of God (ULT)

Here, Paul uses the possessive form to describe **stewards** who are in charge of **the mysteries of God**. If this form would be misunderstood in your language, you could express the idea by using a verb such as "manage" or "oversee." Alternate translation: "stewards who manage the mysteries of God" or "stewards who oversee the mysteries of God" (See: Possession)

of the mysteries of God (ULT)

Here, Paul uses the possessive form to describe **mysteries** that are: (1) revealed by **God**. Alternate translation: "of the mysteries given by God" or "of the mysteries from God" (2) about **God**. Alternate translation: "of the mysteries about God" or "of the mysteries concerning God" (See: Possession)

1 Corinthians 4:2

In this case (ULT)

Here, Paul uses the phrase **In this case** to introduce further information about what it means to be **stewards**. Since he is talking about himself and others who proclaim the gospel as **stewards**, it is important to understand what it is that **stewards** are **required** to do.

If this connection would be misunderstood in your language, you could use a word or phrase that introduces more information about a topic. Alternate translation: "Now" or "Speaking of stewards," (See: Connecting Words and Phrases)

it is required in stewards that one may be found faithful (ULT)

While Paul does not directly apply this sentence to himself and others who proclaim the gospel, it is clear that he intends the reader to apply it to him and these others. Paul then means that he and others who proclaim the gospel are required to do so faithfully by God. If this implication would not be understood by your readers, you could a word or phrase that makes it clear by identifying Paul as one of the stewards. Alternate translation: "it is required in stewards like us that we be found faithful" (See: Assumed Knowledge and Implicit Information)

it is required (ULT)

If your language does not use this form, you could express the idea in active form, with a vague subject or "masters" as the subject. Alternate translation: "people require" or "a master requires" (See: Active or Passive)

one may be found faithful (ULT)

If your language does not use this form, you could express the idea in active form, with a vague subject or "masters" as the subject. Alternate translation: "people find one faithful" or "a master finds one faithful" (See: Active or Passive)

one (ULT)

Here, Paul uses **one** to refer to any of the **stewards**. If **one** would be misunderstood in your language, you could express the idea by using a plural pronoun such as "they." Alternate translation: "they" (See: Pronouns — When to Use Them)

1 Corinthians 4:3

to me…it is (ULT)

Alternate translation: "I consider it" or "from my perspective"

it is a very small thing (ULT)

> **ULT**
>
> **3** But to me it is a very small thing that I would be examined by you or by a human court. For I do not examine myself.

When Paul says that **it is a very small thing** for him to **be examined**, what he means is that their "examination" of him is unimportant to him. Whether they think he has been faithful or not does not matter to him at all. If the meaning of this phrase would be misunderstood in your language, you could use a comparable idiom or express the idea non-figuratively. Alternate translation: "it is no big deal" or "it has no significance" (See: Idiom)

I would be examined by you or by a human court (ULT)

If your language does not use this form, you could express the idea in active form. Alternate translation: "you or a human court would examine me" (See: Active or Passive)

a human court (ULT)

Here, the words translated **a human court** refer to an official legal proceeding where whether Paul was faithful or not could be judged by those in charge. Here, he uses the words primarily to refer to any people who are in charge of this legal proceeding. If this language would be misunderstood in your language, you could use a word or phrase that refers to an official meeting to decide whether someone is innocent or guilty or a word or phrase that refers to who is in charge at such a meeting. Alternate translation: "a court of law" or "a human jury" (See: Translate Unknowns)

For (ULT)

Here, the word translated **For** introduces an even stronger statement about how little Paul cares about being **examined** by humans. He cares so little that he does not even **examine** himself. If this connection would be misunderstood in your language, you could use a word or phrase that normally introduces a further, stronger statement. Alternate translation: "Indeed," (See: Connecting Words and Phrases)

1 Corinthians 4:4

nothing…I am aware of…against myself (ULT)

Paul says that he is **aware of nothing against** himself. By this, he means that he does not know about anything that could be used to accuse him. He is not aware of anything he has done wrong. If the meaning of this phrase would be misunderstood in your language, you could use a comparable idiom or express the idea non-figuratively. Alternate translation: "I have a clear conscience" or "I cannot think of any wrong things I have done" (See: Idiom)

I am not justified by this (ULT)

If you cannot use this form in your language, you could express the idea in active form. Alternate translation: "this does not justify me" (See: Active or Passive)

this (ULT)

The word translated **this** refers back to the whole idea that Paul is **aware of nothing against** himself. If the meaning of **this** would be misunderstood in your language, you could clarify that it refers back to the whole previous statement. Alternate translation: "what I am aware of" (See: Pronouns — When to Use Them)

but (ULT)

Paul uses the word translated **but** to introduce a contrast with everyone else who might "examine" Paul (see 4:3–4). If this connection would be misunderstood in your language, you could use a word or phrase that introduces a contrast with several previous statements. Alternate translation: "Instead," (See: Connect — Contrast Relationship)

the one…who judges me is the Lord (ULT)

Alternate translation: "the Lord is the one who judges me"

1 Corinthians 4:5

before the time...until the Lord comes (ULT)

If the form **before the time, until the Lord comes** contains redundant information that would be unnatural to state in your language, you could express the idea without the redundant words. Alternate translation: "before the Lord comes" or "until the Lord comes" (See: Making Assumed Knowledge and Implicit Information Explicit)

who will both bring to light the hidden things of darkness (ULT)

Here, Paul speaks as if **the Lord** will bring a flashlight or torch when he comes, and he will use that torch or flashlight to shine **light** on things that are currently **hidden** in the **darkness**. By speaking in this way, Paul means that **the Lord** will reveal what no person knows right now. If the meaning of this phrase would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "who will both disclose what people do not know about" (See: Metaphor)

the hidden things of darkness (ULT)

Here, Paul uses the possessive form to describe **things** that are **hidden** in **darkness**. If the **hidden things** would not be understood to be in **darkness** in your language, you could express the idea by using a word such "in" or "within." Alternate translation: "the things hidden in darkness" (See: Possession)

the hidden things of darkness (ULT)

If your language does not use the abstract noun **darkness**, you could express the idea by using a word or phrase that describes something that cannot be seen because there is no light, such as "in shadow." Alternate translation: "the hidden things in shadow" or "the things hidden where no light shines" (See: Abstract Nouns)

the purposes of the hearts (ULT)

Here, Paul uses the possessive form to describe **purposes** that come from or are created in **the hearts**. If it would be misunderstood in your language that **the purposes** are located in **the hearts**, you could express the idea by using a word such as "from" or "in." Alternate translation: "the purposes in the hearts" or "the purposes from the hearts" (See: Possession)

the purposes (ULT)

Here, **purposes** refers to how humans have specific goals in mind and plan ways of attaining those goals. If the meaning of **purposes** would be misunderstood in your language, you could use a word such as "plans" or "intentions." Alternate translation: "the plans" or "the intentions" (See: Translate Unknowns)

of the hearts (ULT)

In Paul's culture, **hearts** are the places where humans think and plan. If that meaning of **hearts** would be misunderstood in your language, you could refer to the place where humans think in your culture or express the idea non-figuratively. Alternate translation: "of the minds" or "that humans plan" (See: Metonymy)

the praise from God will come to each one (ULT)

Here, Paul speaks as if **praise** were something that could **come** or travel from **God** to humans. Paul means that **God** is the source of the **praise** that **each one** will receive. If the meaning of this sentence would be misunderstood in your language, you could make **God** the person who gives the **praise**. Alternate translation: "God will give praise to each one" (See: Idiom)

the praise from God will come to each one (ULT)

Here, Paul seems to say that every person will receive some **praise** from **God**. However, Paul does not mean this. Instead, he only gives the example of the person who has been faithful to God, not the example of the person who has not been faithful to God. If using only one example would be misunderstood in your language, you could clarify that this example is only about those who are faithful, or you could include the opposite example about those who have been unfaithful. Alternate translation: "the praise from God will come to each faithful one" or "the praise and blame from God will come to teach one" (See: Assumed Knowledge and Implicit Information)

1 Corinthians 4:6

these things (ULT)

The word translated **these things** refers back to everything Paul has said about himself and Apollos in 3:4–23. If what **these things** refers to would be misunderstood in your language, you could clarify that it refers to what Paul has said about farming and building. Alternate translation: "what I have said about farming and building" (See: Pronouns — When to Use Them)

> **ULT**
>
> **6** Now, these things, brothers, I applied to myself and Apollos for your sakes, so that through us you might learn this: "Not beyond what is written," so that no one would be puffed up in favor of the one against the other.

brothers (ULT)

Although the word translated **brothers** is masculine, Paul is using it to refer to anyone, whether man or woman. If this would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "brothers and sisters" (See: When Masculine Words Include Women)

Apollos (ULT)

This is the name of a man. (See: How to Translate Names)

us (ULT)

Here, the word **us** refers to Paul and Apollos only. It does not include the Corinthians. (See: Exclusive and Inclusive 'We')

you might learn this: "Not beyond what is written (ULT)

If you your language does not use this form, you could translate this statement as an indirect quote instead of as a direct quote. Alternate translation: "you might learn not to go beyond what is written" (See: Direct and Indirect Quotations)

this: "Not beyond what is written (ULT)

Here, Paul quotes a short phrase that is not from the Old Testament but that would have been well-known to the Corinthians. The phrase **what is written** could refer to: (1) the Old Testament scriptures. Paul is telling the Corinthians that they should only act in ways that the Old Testament approves of. Alternate translation: "Not beyond what the scriptures say" (2) general principles of life that everyone knows about. Paul is telling the Corinthians that they should only act in ways that are generally approved and accepted. Alternate translation: "Not beyond proper standards" (See: Assumed Knowledge and Implicit Information)

so that (ULT)

The statement introduced by **so that** could be the purpose of (1) learning that they should not go **beyond what is written**. Alternate translation: "with the goal that" (2) Paul applying **these things** to himself and Apollos. Alternate translation: "so that, in the end," (See: Information Structure)

no one…would be puffed up (ULT)

If your language does not use this form, you could express the idea in active form, with **no one** as the subject and the object. Alternate translation: "no one would puff himself or herself up" (See: Active or Passive)

of the one…the other (ULT)

The words translated **the one** and **the other** refer to any specific leaders the Corinthians might praise or blame. Perhaps Paul specifically has himself and Apollos in mind, but he intentionally uses words that would include any leader whom the Corinthians could praise or blame. If the meaning of **the one** and **the other** would be misunderstood in your language, you could express the idea by using a word or phrase that indicates that Paul is speaking generally of any leaders here. Alternate translation: "of any leader … any other leader" (See: Pronouns — When to Use Them)

1 Corinthians 4:7

you…do you have…you did…receive…you received it…do you boast…you did…receive it (ULT)

In this verse, Paul uses the singular form for **you**. He does this in order to directly address each specific person among the Corinthian believers. In the next verse, he again uses the plural form of "you." (See: Forms of 'You' — Singular)

who…makes you superior (ULT)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no one." If this question would be misunderstood in your language, you could express the idea as an emphatic statement. Alternate translation: "there is no one who makes you superior." (See: Rhetorical Question)

what…do you have that you did not receive (ULT)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "nothing." If this question would be misunderstood in your language, you could express the idea as an emphatic statement. Alternate translation: "there is nothing that you have that you did not receive." or "you received everything that you have." (See: Rhetorical Question)

And if indeed you received it (ULT)

Paul is speaking as if "receiving it" 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 misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "And since you indeed received it" (See: Connect — Factual Conditions)

why do you boast as if you did not receive it (ULT)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. Here, there is no answer to the question, since that is exactly Paul's point. There is no reason for them to **boast**. If this question would be misunderstood in your language, you could express the idea as an imperative or a "should" statement. Alternate translation: "do not boast as if you did not receive it." or "you should not boast as if you did not receive it." (See: Rhetorical Question)

you received it…you did…receive it (ULT)

Here, both uses of **it** refer back to **what** the Corinthians **have**. If your language does not use **it** to refer to an unstated "thing," you could use a word or phrase that does refer clearly back to **what** the Corinthians **have**. Alternate translation: "you received everything … you did … receive everything" or "you received what you have … you did … receive what you have" (See: Pronouns — When to Use Them)

1 Corinthians 4:8

Already you are satisfied! Already you have become rich! You began to reign apart from us (ULT)

With these statements, Paul is stating what he thinks the Corinthians would say about themselves. He does not mean that he believes that these things are true. If this form would be misunderstood in your language, you could include some words that clarify that Paul is speaking from the Corinthians's perspective, such as "it is as if" or "you say." Alternate translation: "Already it is as if you are satisfied! Already it is as if you have become rich! It is as if you began to reign apart from us" or "Already you say that you are satisfied! Already you say that you have become rich! You say that you have begun to reign apart from us" (See: Irony)

you are satisfied (ULT)

Here, Paul speaks as if the Corinthians have had more than enough food to eat and beverages to drink. By this, he means that (they think that) they have so many spiritual blessings that there are no more that they can receive. If the meaning of **satisfied** would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "you are stuffed with blessings" or "you have every spiritual gift" (See: Metaphor)

you have become rich (ULT)

Here, Paul speaks as if the Corinthians have become wealthy people. He speaks in this way to again emphasize that (they think that) they have more spiritual blessings than they need. If the meaning of **become rich** would be misunderstood in your language, you could express the idea with a comparable metaphor or non-figuratively. Alternate translation: "you have become fat" or "you have an excess of spiritual gifts" (See: Metaphor)

us...we (ULT)

Here, **us** and **we** refer to Paul and others who proclaim the gospel. It does not include the Corinthians. (See: Exclusive and Inclusive 'We')

1 Corinthians 4:9

For (ULT)

Here, the word translated **For** introduces evidence that Paul and the other apostles are not "reigning" right now. If this connection would be misunderstood in your language, you could express the idea by using a contrast word such as "rather" or use a word or phrase that indicates that this sentence provides evidence that Paul is not "reigning." Alternate translation: "Rather," or "You can tell we are not reigning, since" (See: Connecting Words and Phrases)

I think (ULT)

Here, the word translated **I think** introduces Paul's own opinion of what he and other **apostles** are meant to do and experience. If the meaning of **I think** would be misunderstood in your language, you could express the idea by using a word or phrase that introduces a person's interpretation or opinion. Alternate translation: "in my opinion," or "it seems to me that" (See: Translate Unknowns)

us...we have become (ULT)

Here, **we** and **us** refer to Paul and his fellow apostles. It does not include the Corinthians. (See: Exclusive and Inclusive 'We')

has exhibited us apostles last of all, as sentenced to death (ULT)

Here, Paul uses a metaphor that identifies himself and other apostles as those who receive public humiliation and are put to death. The metaphor itself: (1) could refer to a Roman gladiatorial contest. The apostles, then, would be **exhibited** in the arena as part of the **last** event. As those who are **sentenced to death**, they would then die in this last event. Alternate translation: "has exhibited us apostles in the last event of the gladiatorial games, in which we are destined to die" (2) could refer to a victory parade. The apostles, then, would be **exhibited** at the end of the parade, or **last**. As the **last** prisoners, they are **sentenced to death**, and will be killed soon after the parade ends. Alternate translation: "has exhibited us apostles at the end of the victory parade, in the place where prisoners who are sentenced to death march" (3) could be misunderstood in your language. If this is the case, you could express the idea in non-figurative language. Alternate translation: "has chosen us apostles to be humiliated, and we are destined to die" (See: Metaphor)

last of all (ULT)

The word translated **last of all** could identify: (1) the time when the **apostles** are **exhibited**, which would be as the last event held in the arena. Alternate translation: "at the end" (2) the place where the **apostles** are **exhibited**, which would be at the end of the victory parade. Alternate translation: "last in line" (See: Translate Unknowns)

we have become a spectacle to the world—both to angels and to men (ULT)

Here, Paul speaks as if he and other apostles were part of a gladiatorial game or a theatrical show. He speaks in this way to show that the humiliation and death he and other apostles suffer happens in public, with everyone watching to see what happens. If this metaphor would be misunderstood in your language, you could use a comparable metaphor or express the idea non-figuratively. Alternate translation: "we live in full view of the world—both of angels and of men" or "we undergo these things publicly, before the world—both angels and men" (See: Metaphor)

to the world—both to angels and to men (ULT)

This structure could mean that: (1) Paul wants to define the **world** as **angels** and **men**. Alternate translation: "to the world, that is, both to angels and to men" (2) Paul is listing three different things. Alternate translation: "to the world, to angels, and to men." (See: Information Structure)

to men (ULT)

Although the word translated **men** is masculine, Paul is using it to refer to anyone, whether men or women. If this would be misunderstood in your language, you could use a non-gendered word or refer to both genders. Alternate translation: "to men and women" or "to people" (See: When Masculine Words Include Women)

1 Corinthians 4:10

We {are} fools for Christ's sake, but you {are} wise in Christ. We {are} weak, but you {are} strong. You {are} honored, but we {are} dishonored (ULT)

In Paul's language, he did not need to include the word translated **{are}**. However, many languages, including English, must add **{are}**, which is why the ULT includes it in brackets. If your language would not use **{are}** here, you could leave it unexpressed. (See: Ellipsis)

We (ULT)

Here, the word **we** refers to Paul and the other "apostles." It does not include the Corinthians. (See: Exclusive and Inclusive 'We')

We {are} fools…We {are} weak…we…are} dishonored (ULT)

With these statements, Paul identifies what he and the other apostles are like from the perspective of this world. They are **fools**, **weak**, and **dishonored**. Paul does know that from God's perspective they are actually "wise," "strong," and "honored." However, he speaks from the perspective of this world to help the Corinthians change their thinking. Instead of wanting to be **wise**, **strong**, and **honored**, the Corinthians need to realize that following God will instead make them appear to this world as **fools**, **weak**, and **dishonored**. If the meaning of these statements would be misunderstood in your language, you could use a word or phrase that clarifies that they are spoken from a different perspective. Alternate translation: "We {seem to be} fools … We {seem to be} weak … we {seem to be} dishonored" or "According to the world, we {are} fools … According to the word, we {are} weak … according to the world, we {are} dishonored' (See: Irony)

but you {are} wise…but you {are} strong…You {are} honored (ULT)

With these statements, Paul identifies what the Corinthians think about themselves. They think they are **wise**, **strong**, and **honored** from the perspective of this world. Paul contrasts what the Corinthians think about themselves and how he and other apostles look from the world's perspective in order to make the Corinthians reconsider what they think about themselves. If these statements would be misunderstood in your language, you could use a word or phrase that identifies that they are spoken from the perspective of the Corinthians. Alternate translation: "but you consider yourselves wise … but you consider yourselves strong … You consider yourselves honored" (See: Irony)

in Christ (ULT)

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, explains: (1) the means by which God has made the Corinthians **wise**. Alternate translation: "by means of your union with Christ" (2) the reason why God has made the Corinthians **wise**. Alternate translation: "because of your union with Christ Jesus" (See: Metaphor)

You {are} honored, but we {are} dishonored (ULT)

Paul changes the order of the last item in the list, putting **You** in front of **we**. In his culture, this is one way to identify the last item in a list. If the change in order would be misunderstood in your language, you could change

the order to match the order Paul uses for the first two items. Alternate translation: "We {are} dishonored, but you {are} honored" (See: Information Structure)

1 Corinthians 4:11

Up to this present hour (ULT)

In Paul's culture, the phrase **Up to this present hour** means that what Paul is about to say has been happening and continues to happen up to the time when he writes this letter. If this phrase would be misunderstood in your language, you could use a comparable idiom or express the idea non-figuratively. Alternate translation: "To this very day" "All the time we serve Christ," (See: Idiom)

we are...hungry (ULT)

Here, the word **we** refers to Paul and the other "apostles." It does not include the Corinthians. (See: Exclusive and Inclusive 'We')

are poorly clothed (ULT)

The word translated **are poorly clothed** means that the clothing is old and worn and barely covers a person's body. If the meaning of **are poorly clothed** would be misunderstood in your language, use a word or phrase that identifies clothing that barely covers a person. Alternate translation: "are clothed in rags" (See: Translate Unknowns)

and are brutally beaten and (ULT)

If your language does not use this form, you could express the idea in active form with a vague or indefinite subject. Alternate translation: ", and people brutally beat us, and we" (See: Active or Passive)

are homeless (ULT)

The word translated **are homeless** means that Paul and the other apostles do not have a permanent residence or a house that they own. It does not mean that they never had a place to stay. If the meaning of **are homeless** would be misunderstood in your language, you could use a word or phrase that indicates that Paul and the other apostles do not have a permanent residence. Alternate translation: "do not own homes" or "are always on the move" (See: Translate Unknowns)

1 Corinthians 4:12

our own...we bless...we endure (ULT)

Here, the words **our** and **we** refer to Paul and other "apostles." They do not include the Corinthians. (See: Exclusive and Inclusive 'We')

are working hard, working (ULT)

Here, the words **working hard** and **working** mean basically the same thing. Paul uses both words to emphasize how **hard** he is working. If your language does not use repetition in this way, you could combine these words and indicate the emphasis in another way. Alternate translation: "are working very hard" (See: Doublet)

working with our own hands (ULT)

In Paul's culture, the phrase **with our own hands** indicates that Paul and other apostles were doing manual labor. In fact, we know that Paul himself made tents (see Acts 18:3), so that is probably the manual labor which he refers to here. If **with our hands** would not refer to manual labor in your language, you could use a comparable idiom or an expression that refers to manual labor. Alternate translation: "doing physically demanding work" (See: Idiom)

Being reviled...being persecuted (ULT)

The phrases **Being reviled** and **being persecuted** identify the situations in which Paul and other apostles **bless** and **endure**. If this relationship would be misunderstood in your language, you could (1) include a word such as "when" to indicate that these actions happen at the same time. Alternate translation: "Any time we are reviled ... any time we are persecuted" (2) include a word such as "although" to indicate that these actions are in contrast with each other. Alternate translation: "Although we are reviled ... although we are persecuted" (See: Connect — Simultaneous Time Relationship)

Being reviled (ULT)

If your language does not use this form, you could express the idea in active form, with a vague or indefinite subject. Alternate translation: "Others reviling us" (See: Active or Passive)

Being reviled (ULT)

Here, the word translated **Being reviled** refers to someone abusing another person with words. If that meaning for **Being reviled** would not be obvious in your language, you could use a word or phrase that does refer to using abusive words about another person. Alternate translation: "Being slandered" or "Being attacked verbally" (See: Translate Unknowns)

we bless (ULT)

Here, Paul does not state whom or what they **bless**. He could mean that they **bless**: (1) the people who "revile" them. Alternate translation: "we bless in return" (2) God, even though they are suffering. Alternate translation: "we bless God anyway" (See: Assumed Knowledge and Implicit Information)

being persecuted (ULT)

If your language does not use this form, you could express the idea in active form, with a vague or indefinite subject. Alternate translation: "Others persecuting us" (See: Active or Passive)

1 Corinthians 4:13

we comfort…We have become (ULT)

Here, the word **we** refers to Paul and other "apostles." It does not include the Corinthians. (See: Exclusive and Inclusive 'We')

being slandered (ULT)

The phrase **being slandered** identifies the situation in which Paul and other apostles **comfort**. If this relationship would be misunderstood in your language, you could (1) include a word such as "when" to indicate that these actions happen at the same time. Alternate translation: "Any time we are slandered" (2) include a word such as "although" to indicate that these actions are in contrast with each other. Alternate translation: "Although we are slandered" (See: Connect — Simultaneous Time Relationship)

being slandered (ULT)

If your language does not use this form, you could express the idea in active form, with a vague or indefinite subject. Alternate translation: "others slandering us" (See: Active or Passive)

We have become as the scum of the world, the refuse of all things (ULT)

Here, Paul says that he and other apostles are like **scum** and **refuse**, both of which are words that describe garbage. Paul speaks in this way to show that **the world** considers him and other apostles to be worthless, just like garbage is worthless and should be thrown away. If the meaning of this simile would be misunderstood in your language, you could express the idea with a comparable image or non-figuratively. Alternate translation: "We have no value according to the world's perspective" or "We have become like a heap of garbage" (See: Simile)

the scum of the world…the refuse of all things (ULT)

Here, Paul uses two different words for garbage. The word **scum** refers to what people throw away after they clean something. The word **refuse** refers to dirt or filth that people wipe or scrub off an object. Paul uses two very similar words in order to emphasize that the world thinks that he and other apostles are like garbage. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "the filthy scum of all the world" (See: Doublet)

the scum of the world (ULT)

Here, Paul uses the possessive form to describe what **the world** identifies as **scum**. If this form would be misunderstood in your language, you could use a short phrase to clarify that **scum** is what **the world** thinks he and other apostles are. Alternate translation: "what the world considers scum" (See: Possession)

of the world (ULT)

When Paul uses **the world** in this context, he is not referring primarily to everything that God has made. Rather, he uses **the world** to refer to human beings who do not believe in Jesus. If this would be misunderstood in your language, you could use an expression that refers to human beings in general. Alternate translation: "of human beings" (See: Synecdoche)

the refuse of all things (ULT)

Here, Paul uses the possessive form to describe **refuse** that: (1) comes from **all things**. Alternate translation: "the refuse from all things" (2) **all** people consider to be garbage. Alternate translation: "what all people consider to be refuse" (See: Possession)

even until now (ULT)

Here, Paul ends this sentence in a similar way to how he began his sentence in 4:11. In Paul's culture, the phrase **even until now** means that what Paul speaks about has been happening and continues to happen up to the time when he writes this letter. If this phrase would be misunderstood in your language, you could use a comparable idiom or express the idea non-figuratively. Alternate translation: "to this very day" "all the time we serve Christ" (See: Idiom)

1 Corinthians 4:14

I do not write these things as shaming you, but as my beloved children, I correct {you (ULT)

If putting the negative statement before the positive statement would be misunderstood in your language, you could reverse them. Alternate translation: "I correct {you} as my beloved children. I do not write these things as shaming you" (See: Information Structure)

as shaming you (ULT)

Here, the phrase **as shaming you** introduces what Paul did **not write** to do. If **as shaming** would be understood as a purpose in your language, you could use a word or phrase that does clearly indicate purpose. Alternate translation: "in order to shame you" (See: Connect — Goal (Purpose) Relationship)

these things (ULT)

The word translated **these things** refers back to what Paul has already written, focusing on 4:6–13. If that meaning for **these things** would be misunderstood in your language, you could use a word or phrase that refers back to what Paul has just finished writing. Alternate translation: "what I have said about us apostles and you" (See: Pronouns — When to Use Them)

as my beloved children (ULT)

Here, the phrase **as my beloved children** introduces (1) the reason why Paul corrects the Corinthians. Alternate translation: "because you are my beloved children" (2) the way in which he corrects the Corinthians. Alternate translation: "as a father corrects his beloved children, so" (See: Connect — Reason-and-Result Relationship)

my beloved children (ULT)

Here, Paul speaks of the Corinthians as if they were his **beloved children**. He speaks in this way because he is their spiritual father, the one who first preached the good news to them. Also, he loves them in the same way a father loves his own children. If Paul calling the Corinthians his **beloved children** would be misunderstood in your language, you could express the idea with a comparable metaphor or non-figuratively. Alternate translation: "my beloved younger siblings" or "fellow believers whom I love" (See: Metaphor)

1 Corinthians 4:15

if…you would have myriads of guardians in Christ (ULT)

Here, Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that the Corinthians do not have **myriads of guardians**, but he speaks in this way to emphasize that they have only one spiritual father, no matter how many **guardians** they have. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "even if you somehow had myriads of guardians in Christ" (See: Connect — Contrary to Fact Conditions)

> ### ULT
>
> **15** For if you would have myriads of guardians in Christ, yet {you would} not {have} many fathers; for I fathered you in Christ Jesus through the gospel.

myriads of guardians (ULT)

Here, **myriads of guardians** is an exaggeration that the Corinthians would have understood to mean a large number of **guardians**. If that would be misunderstood in your language, you could use a word or phrase that refers to a large number. Alternate translation: "many guardians" or "a large number of guardians" (See: Hyperbole)

in Christ (ULT)

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, identifies: (1) that these **guardians** are helping the Corinthians in their union with Christ. Alternate translation: "who work to unite you more strongly to Christ" (2) the guardians as fellow believers in Jesus. Alternate translation: "who believe in Christ" (See: Metaphor)

you would} not {have} many fathers (ULT)

Here, Paul omits some words that may be essential in your language to create a complete thought. In English, these words are essential, so they have been included in the ULT in brackets. If you can translate this sentence without these words, you could do so here. Otherwise, you could retain these words as they appear in the ULT. (See: Ellipsis)

you would} not {have} many fathers (ULT)

Alternate translation: "{you would have} only one father"

you would} not {have} many fathers; for I fathered you in Christ Jesus through the gospel (ULT)

Here, Paul speaks of himself as a "father" to the Corinthian believers. He became their father **through the gospel**, which means that he is their spiritual father. He is the one who preached the **gospel** to them when they became united to **Christ Jesus**, and that makes him the one who **fathered** them. If how Paul speaks about **fathers** would be misunderstood in your language, you could clarify that Paul refers to "spiritual" **fathers**. Alternate translation: "{you would} not {have} many spiritual fathers; for I fathered you spiritually in Christ Jesus through the gospel" (See: Biblical Imagery — Extended Metaphors)

in…Christ Jesus (ULT)

Here, Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with Christ. In this case, being **in Christ**, or united to Christ, explains: (1) that the Corinthians became united to Christ when Paul preached the good news to them. Alternate translation: "when you were united to Christ Jesus" (2) Paul is their father in the Christian family, the family that is united to Christ. Alternate translation: "in the Christian family" (See: Metaphor)

1 Corinthians 4:16

(There are no notes for this verse.)

ULT

16 Therefore, I urge you, become imitators of me.

1 Corinthians 4:17

who is my beloved and faithful child in the Lord (ULT)

"whom I love and whom I teach about the Lord as if he were my own child"

1 Corinthians 4:18

Now (ULT)

Now indicates that Paul is shifting his topic to rebuking the arrogant behavior of the Corinthian believers.

> **ULT**
>
> **18** Now some have been puffed up, as though I were not coming to you.

1 Corinthians 4:19

I will come...to you (ULT)

"I will visit you"

1 Corinthians 4:20

(There are no notes for this verse.)

ULT

20 For the kingdom of God {is} not in word but in power.

1 Corinthians 4:21

What do you want (ULT)

Paul was making a last appeal to the Corinthians, as he has been rebuking them for the errors they had made. Alternate translation: "Tell me what you want to happen now." (See: Rhetorical Question)

Shall I come to you with a rod or with love and a spirit of gentleness (ULT)

Paul is offering the Corinthians two opposing attitudes he could use when approaching them. Alternate translation: "If you want, I can come to punish you, or I can come to show you how much I love you by being gentle with you." (See: Rhetorical Question)

of gentleness (ULT)

"of kindness" or "of tenderness"

1 Corinthians 5

1 Corinthians 5 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULT does this with the quoted words of verse 13.

Important figures of speech in this chapter

Euphemisms

Paul uses euphemisms to describe sensitive topics. This chapter deals with sexual immorality of one church member. (See: Euphemism and sexual immorality, immorality, immoral, fornication)

Metaphor

Paul uses an extended comparison using many metaphors. Yeast represents evil. The loaf probably represents the whole congregation. The unleavened bread represents living purely. So the whole passage means: Don't you know that a little evil will affect the whole congregation? So get rid of the evil so you can live purely. Christ has been sacrificed for us. So let us be sincere and truthful and not wicked and behaving badly. (See: Metaphor, evil, wicked, unpleasant, unleavened bread and pure, purify, purification and Passover)

Rhetorical questions

Paul uses rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians. (See: Rhetorical Question)

1 Corinthians 5:1

Connecting Statement:

Paul now specifically states about what sin of theirs he has heard, and how the Corinthian believers are proud of their acceptance of that man and his sin.

which {is} not even among the Gentiles (ULT)

You can state this in active form. Alternate translation: "that not even the Gentiles permit" (See: Active or Passive)

someone has his father's wife (ULT)

"a man among you is committing adultery with his father's wife"

wife...father's (ULT)

the wife of his father, but probably not his own mother

ULT

1 It is actually reported that {there is} sexual immorality among you, and such immorality which {is} not even among the Gentiles—that someone has his father's wife.

1 Corinthians 5:2

so that the one who did this deed might be removed from among you (ULT)

You can state this in active form. Alternate translation: "and remove the one who did this from among you" (See: Active or Passive)

1 Corinthians 5:3

being present…in body…in spirit (ULT)

Being with them **in spirit** represents caring about them or wanting to be with them. Alternate translation: "I care about you" or "I want to be with you"

have already passed judgment on…the one who did such a thing (ULT)

This could mean: (1) Paul has decided what they should do with the one who did this. (2) Paul has found the person who did this guilty.

1 Corinthians 5:4

You…having been assembled (ULT)

"When you are together" or "When you meet together"

in the name of our Lord Jesus (ULT)

This could mean: (1) the **name** of the Lord Jesus is a metonym that
represents his authority. Alternate translation: "with the authority of our Lord Jesus" (2) being assembled in the
Lord's **name** implies meeting together to worship him. Alternate translation: "to worship our Lord Jesus" (See:
Metonymy)

> **ULT**
>
> **4** You and my spirit, having been
> assembled in the name of our Lord
> Jesus Christ, with the power of our Lord
> Jesus,

1 Corinthians 5:5

hand this man over to Satan (ULT)

To **hand the man over to Satan** represents not allowing the man to be part of their group so that Satan would be allowed to harm him. Alternate translation: "make this man leave your group so that Satan can harm him" (See: Metaphor)

for the destruction of the flesh (ULT)

Here, **flesh** could be: (1) a reference to his physical body. Alternate translation: "so that Satan may harm his body" (2) a metaphor for the sinful nature. Alternate translation: "so that his sinful nature will be destroyed" or "so that he will not continue to live according to his sinful nature" (See: Metaphor)

so that his spirit may be saved in the day of the Lord (ULT)

You can state this in active form. Alternate translation: "so that God may save his spirit on the day of the Lord" (See: Active or Passive)

1 Corinthians 5:6

Your boasting is not good (ULT)

"Your boasting is bad"

Do you not know that a little yeast leavens the whole loaf (ULT)

You can translate this as a statement. Alternate translation: "You should know that a little yeast will affect the whole loaf!" (See: Rhetorical Question)

a little yeast leavens the whole loaf (ULT)

Just as a little yeast spreads throughout a whole loaf of bread, so can a little sin impact the entire fellowship of believers. (See: Metaphor)

1 Corinthians 5:7

also…Christ, our Passover lamb, has…been sacrificed (ULT)

As the Passover lamb covered the sins of Israel by faith each year, so did Christ's death cover the sins of all who trust in Christ by faith for eternity. (See: Metaphor)

ULT

7 Clean out the old yeast so that you may be new dough, just as you are unleavened bread. For Christ, our Passover lamb, has also been sacrificed.

also…Christ, our Passover lamb, has…been sacrificed (ULT)

You can state this in active form. Alternate translation: "the Lord has also sacrificed Christ, our Passover lamb" (See: Active or Passive)

1 Corinthians 5:8

(There are no notes for this verse.)

ULT

8 So then, we should celebrate the festival, not with old yeast, nor with yeast of evil and wickedness, but with unleavened bread of sincerity and truth.

1 Corinthians 5:9

(There are no notes for this verse.)

ULT

9 I wrote to you in my letter not to associate with sexually immoral people —

1 Corinthians 5:10

the...greedy (ULT)

"those who are greedy" or "those who are willing to be dishonest to get what others have"

swindlers (ULT)

people who cheat to get others' property

you would need...of...world...to go out from (ULT)

"you would need to avoid every person"

1 Corinthians 5:11

Connecting Statement:

Paul tells them how to treat believers in the church who refuse to be corrected for their involvement in sexual immorality and other obvious sins before others.

anyone...who is called (ULT)

You can state this in active form. Alternate translation: "anyone who calls himself" (See: Active or Passive)

a brother (ULT)

Here, **brother** means a fellow Christian, either a man or a woman.

1 Corinthians 5:12

what...to me to judge those outside (ULT)

Paul is emphasizing that he is not the one **to judge** people outside the church. You can state this in active form. Alternate translation: "I am not the one who should judge people who do not belong to the church" (See: Rhetorical Question)

Do you not judge those inside (ULT)

Paul is scolding the Corinthians. "You should know that you are the ones who should judge those who are inside the church." (See: Rhetorical Question)

ULT

12 For what to me to judge those outside? Do you not judge those inside?

1 Corinthians 5:13

(There are no notes for this verse.)

ULT

13 But God will judge those outside. "Remove the evil from among yourselves."

1 Corinthians 6

1 Corinthians 6 General Notes

Special concepts in this chapter

Lawsuits

Paul teaches that a Christian should not take another Christian to court before a non-Christian judge. It is better to be cheated. Christians will judge the angels. So they should be able to solve problems among themselves. It is especially bad to use a court to cheat another believer. (See: judge, judgment)

Important figures of speech in this chapter

Metaphor

The temple of the Holy Spirit is an important metaphor. It refers to the place where the Holy Spirit stays and is worshiped. (See: Metaphor)

Rhetorical questions

Paul uses several rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians. (See: Rhetorical Question)

1 Corinthians 6:1

Connecting Statement:

Paul then explains how believers are to settle disagreements with other believers.

a dispute (ULT)

a disagreement or argument

ULT

1 Do any of you dare, having a dispute with another, to go to court before the unrighteous, and not before the saints?

Do any of you dare, having a dispute with another, to go to court before the unrighteous, and not before the saints (ULT)

Paul is emphasizing that Christians must resolve disagreements among themselves. Alternate translation: "None of you should dare, having a dispute with another, to go to court before the unrighteous, and not before the saints!" (See: Rhetorical Question)

1 Corinthians 6:2

Or do you not know that the saints will judge the world (ULT)

Paul is shaming the Corinthians for acting like they do not know. Alternate translation: "You should know that the saints will judge the world!" (See: Rhetorical Question)

And if the world is judged by you, are you unworthy of the smallest cases (ULT)

Because they will be given greater responsibility later, they should be responsible for lesser things now. Alternate translation: "And you will judge the world in the future, so you should be able to settle this matter now." (See: Rhetorical Question)

1 Corinthians 6:3

the matters of this life (ULT)

"things that only have to do with this life"

Do you not know that we will judge angels? How much more, the matters of this life (ULT)

Paul is surprised that they do not seem to know. Alternate translation: "You should know that we will judge the angels. So of course you should be able to judge matters of this life!" (See: Rhetorical Question)

we will judge (ULT)

Here, **we** includes Paul and the Corinthians. (See: Exclusive and Inclusive 'We')

Do you not know that we will judge angels? How much more, the matters of this life (ULT)

Because they will be given greater responsibility later, they should be responsible for lesser things now. Alternate translation: "Because we know we will judge the angels, we can also be sure that God will enable us to judge matters in this life." (See: Rhetorical Question)

1 Corinthians 6:4

So then, if you have legal disputes about things of this life, why do you appoint as judges those who are of no account in the church (ULT)

This could be: (1) a rhetorical question. (2) a statement, "When in the past you have settled matters that are important in this life, you have not handed off disputes between Christians to be settled by unbelievers." (3) a command, "When you settle matters that are important in this life, it is even to those who have no standing in the church that you should hand off disputes to be settled!" (See: Rhetorical Question)

> **ULT**
>
> **4** So then, if you have legal disputes about things of this life, why do you appoint as judges those who are of no account in the church?

about things of this life...if you have legal disputes (ULT)

"if you are called upon to make decisions about daily life" or "if you must settle matters that are important in this life"

why do you appoint as judges those who are of no account in the church (ULT)

Paul is rebuking the Corinthians for how they are handling these cases. This could mean: (1) they should stop giving such cases to people who are outside the church. (2) they should give such cases even to members of the church who are not well regarded by other believers. (See: Rhetorical Question)

1 Corinthians 6:5

Is there no one among you wise enough to settle a dispute between brothers?

Paul is shaming the Corinthians. Alternate translation: "You should be ashamed that you cannot find a wise believer among you to settle arguments between believers" (See: Rhetorical Question)

to your shame (ULT)

"to your dishonor" or "to show how you have failed in this matter"

brothers (ULT)

Here, **brothers** refers to fellow Christians, including both men and women.

1 Corinthians 6:6

But brother goes to court against brother, and this before unbelievers (ULT)

You can translate this as a statement. Alternate translation: "But believers who have disputes with each other ask unbelieving judges to make decisions for them!" (See: Rhetorical Question)

1 Corinthians 6:7

Why not rather be wronged? Why not rather be cheated (ULT)

Paul continues to shame the Corinthians. Alternate translation: "It would be better to let others wrong you and cheat you than to take them to court." (See: Rhetorical Question)

ULT

7 This, therefore, is indeed already a complete defeat for you, since you have lawsuits among yourselves. Why not rather be wronged? Why not rather be cheated?

1 Corinthians 6:8

to your brothers (ULT)

Here, **brothers** refers to all believers, both men and women. Alternate translation: "your own fellow believers"

1 Corinthians 6:9

Or do you not know that the unrighteous will not inherit the kingdom of God (ULT)

Paul emphasizes that they should already know this truth. Alternate translation: "You already know that he unrighteous will not inherit the kingdom of God." (See: Rhetorical Question)

will...inherit (ULT)

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member. (See: Metaphor)

male prostitutes...those who practice homosexuality (ULT)

These phrases could be: (1) a merism for all homosexual activity. (2) two different activities. (See: Merism)

male prostitutes...those who practice homosexuality (ULT)

These phrases could refer to: (1) men who allow other men to sleep with them. (2) men who allow men who pay them to sleep with them. (3) men who allow other men to sleep with them as part of a religious activity.

1 Corinthians 6:10

the greedy (ULT)

people who are willing to use evil means to take others' property

1 Corinthians 6:11

you were cleansed (ULT)

You can state this in active form. Alternate translation: "God has cleansed you" (See: Active or Passive)

you were sanctified (ULT)

You can state this in active form. Alternate translation: "God set you apart for himself" (See: Active or Passive)

you were justified (ULT)

You can state this in active form. Alternate translation: "God made you right with him" (See: Active or Passive)

in the name of the Lord Jesus Christ (ULT)

Here, **name** is a metonym for the power and authority of Jesus Christ. Alternate translation: "by the power and authority of our Lord Jesus Christ" (See: Metonymy)

ULT
11 And that {is what} some of you were. But you were cleansed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

1 Corinthians 6:12

Connecting Statement:

Paul reminds the Corinthian believers that God wants them pure because Christ has bought them with his death. Their bodies are now God's temple. He does so by saying what the Corinthians might say and then correcting them.

> **ULT**
>
> **12** "Everything is lawful for me," but not everything is beneficial. "Everything is lawful for me," but I will not be mastered by anything.

Everything is lawful for me (ULT)

This could mean: (1) Paul is actually saying what he thinks is true, "God allows me to do anything." (2) Paul is answering what some Corinthians might be thinking, "Some say, 'I can do anything'."

I will not be mastered by anything (ULT)

You can state this in active form. Alternate translation: "I will not allow these things to rule over me like a master" (See: Active or Passive)

1 Corinthians 6:13

"Food is for the stomach, and the stomach is for food," but God will do away with both of them

This could mean: (1) Paul is correcting what some Corinthians might be thinking, "food is for the stomach, and the stomach is for food," by answering that God will do away with both the stomach and food. (2) Paul actually agrees that "food is for the stomach, and the stomach is for food," but he is adding that God will do away with both of them.

will do away with (ULT)

"destroy"

1 Corinthians 6:14

raised the Lord (ULT)

"caused the Lord to live again"

1 Corinthians 6:15

Do you not know that your bodies are members of Christ (ULT)

The word translated as **members** refers to parts of a body. Our belonging to Christ is spoken of as if we were parts of his body. We belong to him so much that even our bodies belong to him. (See: Metaphor)

Do you not know that your bodies are members of Christ (ULT)

Paul uses this question to remind the people of something they should already know. Alternate translation: "You should know that your bodies are part of the body of Christ." (See: Rhetorical Question)

Therefore, having taken away the members of Christ, should I make them members of a prostitute? May it never be (ULT)

Paul uses this question to emphasize how wrong it is for someone who belongs to Christ to go to a prostitute. Alternate translation: "I am part of Christ. I will not take my body and join myself to a prostitute!" or "We are parts of Christ's body. We must not take our bodies and join ourselves to prostitutes!" (See: Rhetorical Question)

May it never be (ULT)

"That should never happen!" or "We must never do that!"

1 Corinthians 6:16

Or do you not know that the one who is joined to the prostitute is one body (ULT)

Paul begins to teach the Corinthians by emphasizing a truth that they already know. "I want to remind you the one who is joined to the prostitute is one body with her." (See: Rhetorical Question)

the one who is joined to the prostitute is one body (ULT)

You can state this in active form. Alternate translation: "when a man joins his body to the body of a prostitute, it is as if their bodies become one body" (See: Active or Passive)

1 Corinthians 6:17

the one…who is joined to the Lord is one spirit (ULT)

You can state this in active form. Alternate translation: "when the Lord joins his spirit to the spirit of a person, it is as if their spirits become one spirit" (See: Active or Passive)

1 Corinthians 6:18

Flee from sexual immorality (ULT)

Paul speaks of a person rejecting sexual sin as if that person were running away from danger. Alternate translation: "Get away from sexual sins" (See: Metaphor)

Every sin that a man might commit is outside the body, but the one who is sexually immoral sins against his own body (ULT)

This could mean: (1) Paul is showing that sexual sin is especially bad because it is not only against others but against the sinner's own body. (2) Paul is quoting what some Corinthians were thinking. Alternate translation: "immorality! Some of you are saying, 'Every sin that a person commits is outside the body,' but I say that the one who is sexually immoral sins against his own body." (See: Assumed Knowledge and Implicit Information)

sin that a man might commit (ULT)

"evil deed that a person does"

1 Corinthians 6:19

Or do you not know that your body is a temple of the Holy Spirit in you, whom you have from God (ULT)

Paul is continuing to teach the Corinthians by emphasizing what they already know. Alternate translation: "I want to remind you that your body is a temple of the Holy Spirit in you, whom you have from God." (See: Rhetorical Question)

your body (ULT)

the **body** of each individual Christian

a temple...the...of...Holy Spirit (ULT)

A **temple** is dedicated to divine beings, and it is also where they dwell. In the same way, each Corinthian believer's body is like a temple because the Holy Spirit is present within them. (See: Metaphor)

ULT

19 Or do you not know that your body is a temple of the Holy Spirit in you, whom you have from God? And you are not your own,

1 Corinthians 6:20

for you were bought with a price (ULT)

God paid for the freedom of the Corinthians from the slavery of sin. You can state this as active. Alternate translation: "for God paid for your freedom" (See: Active or Passive)

Therefore (ULT)

"Because what I have just said is true"

1 Corinthians 7

1 Corinthians 7 General Notes

Structure and formatting

Paul begins to answer a series of questions that the Corinthians may have asked him. The first question is about marriage. The second question is about a slave trying to become free, a Gentile becoming a Jew, or a Jew becoming a Gentile.

Special concepts in this chapter

Divorce

Paul says married Christians should not divorce. A Christian married to an unbeliever should not leave their husband or wife. If the unbelieving husband or wife leaves, this is not a sin. Paul advises that, because of the difficult times and being near to time that Jesus will return, it is acceptable to remain unmarried. (See: believe, believer, belief, unbeliever, unbelief and sin, sinful, sinner, sinning)

Important figures of speech in this chapter

Euphemisms

Paul uses many euphemisms to discreetly refer to sexual relations. This is often a sensitive topic. Many cultures do not wish to speak openly about these matters. (See: Euphemism)

1 Corinthians 7:1

Connecting Statement:

Paul gives the believers some specific instructions on marriage.

Now (ULT)

Paul is introducing a new topic in his teaching.

what you wrote (ULT)

The Corinthians had written a letter to Paul to ask for answers to certain questions.

It is} good for a man not to touch a woman (ULT)

This could mean: (1) Paul is quoting what the Corinthians had written. Alternate translation: "you wrote, 'It is good for a man not to touch a woman.'" (2) Paul is saying what he really thinks. Alternate translation: "my answer is that yes, it is good for a man not to touch a woman."

It is} good (ULT)

"It is most helpful"

for a man (ULT)

Here, **a man** could refer to: (1) a married man. Alternate translation: "a husband" (2) any man.

not to touch a woman (ULT)

Here, **touch a woman** is a euphemism for having sexual relations, upon which Paul elaborates in verses 3-5. However, it is also clear from verse 2 that Paul is specifically talking about sexual relations between a husband and his wife. Alternate translation: "not to have sexual relations with his wife for a while" (See: Euphemism)

1 Corinthians 7:2

But because of (ULT)

This could mean: (1) Paul is responding to what the Corinthians had written. Alternate translation: "That is true, but because" (2) Paul is saying what he really thinks.

But because of immorality (ULT)

"But because Satan tempts people to commit sexual sin" or "But we desire to commit sexual sin because of our sinful nature"

1 Corinthians 7:3

duty (ULT)

Both husbands and wives are obligated to regularly have sexual relations with their spouses. (See: Euphemism)

likewise...the wife also to the husband (ULT)

The words "should give" and "sexual rights" are understood from the previous phrase. Alternate translation: "likewise the wife should give to her husband his sexual rights" (See: Ellipsis)

ULT

3 Let the husband give to the wife the duty and likewise the wife also to the husband.

1 Corinthians 7:4

(There are no notes for this verse.)

ULT

4 The wife does not have authority over her own body, but the husband {does}. And likewise, the husband also does not have authority over his own body, but the wife {does}.

1 Corinthians 7:5

Do not deprive each other (ULT)

The word **deprive** means to keep from someone something that the other person has the right to receive. "Do not refuse to have marital relations with your spouse" (See: Assumed Knowledge and Implicit Information)

so that you may devote yourselves to prayer (ULT)

in order to have a period of especially deep prayer

be together again (ULT)

"sleep together again"

because of your lack of self-control (ULT)

"because after some days, your sexual desires will be harder to keep under control"

1 Corinthians 7:6

But I say these things as a concession, not as a command (ULT)

This could mean: (1) Paul is telling the Corinthians that he is allowing them, but not commanding them, to marry and sleep together. (2) Paul is telling the Corinthians that he is allowing them, but not commanding them, to stop sleeping together for a time.

1 Corinthians 7:7

to be even as myself (ULT)

Either Paul had never married or his wife had died. It is unlikely that he had been through a divorce.

But each one has his own gift from God. One has this kind of gift, and another that kind

> **ULT**
>
> **7** But I wish for all men to be even as myself. But each one has his own gift from God, one indeed this way, and another that way.

"God enables people to do different things. He enables one person to do one thing and another person to do something different"

1 Corinthians 7:8

it is} good (ULT)

See how you translated **good** in 1 Corinthians 7:1.

1 Corinthians 7:9

to burn (ULT)

"to live with the constant desire to sleep with someone"

1 Corinthians 7:10

from...is not to be separated (ULT)

Paul's readers knew no difference between separating and
divorcing. To stop living with someone was to end the marriage.
Alternate translation: "should not divorce"

1 Corinthians 7:11

let her be reconciled to the husband (ULT)

You can state this in active form. Alternate translation: "she should make peace with her husband and return to him" (See: Active or Passive)

is not to divorce (ULT)

Paul's readers knew no difference between divorcing and simply separating. To do either was to end the marriage. Alternate translation: "should not separate from"

> **ULT**
>
> **11** (but even if she might be separated, let her remain unmarried, or let her be reconciled to the husband), and a husband is not to divorce a wife.

1 Corinthians 7:12

agrees (ULT)

"is willing" or "is satisfied"

1 Corinthians 7:13

an...husband (ULT)

The word translated as **husband** is the same Greek word as for "man."

1 Corinthians 7:14

For the unbelieving husband is sanctified through the wife (ULT)

This could mean: (1) God has set apart the unbelieving husband for himself because of his believing wife. (2) God treats the unbelieving husband as he would treat a son for the sake of his believing wife. (See: Active or Passive)

the unbelieving wife is sanctified through the brother (ULT)

This could mean: (1) God has set apart the unbelieving wife for himself because of her husband who believes. (2) God treats the unbelieving wife as he would treat a daughter for the sake of her husband who believes. (See: Active or Passive)

the brother (ULT)

the believing husband

they are holy (ULT)

This could mean: (1) God has set them apart for himself. (2) God treats them as he would treat his own children. (See: Active or Passive)

1 Corinthians 7:15

In such cases, the brother or the sister is not bound (ULT)

Here, **brother** and **sister** refers to a Christian husband or wife. Here, **not bound to their vows** is a metaphor that mean the person is not obligated to do what they vowed to do. Alternate translation: "In such cases, the believing spouse is not obligated to continue to obey the marriage vow" (See: Metaphor)

In such cases, the brother or the sister is not bound (ULT)

You can state this in active form. Alternate translation: "In such cases, God does not require the believing spouse to continue to obey the marriage vow" (See: Active or Passive)

1 Corinthians 7:16

do you know, woman...you will save the husband...do you know, man...you will save the wife (ULT)

Paul is speaking to the Corinthians as if they were one person, so all instances of **you** and **your** here are singular. (See: Forms of You)

For how do you know, woman, whether you will save the husband (ULT)

Paul uses a question to cause women to think deeply about what he is saying. Alternate translation: "For you cannot know if you will save your unbelieving husband." (See: Rhetorical Question)

Or how do you know, man, whether you will save the wife (ULT)

Paul uses a question to cause men to think deeply about what he is saying. Alternate translation: "And you cannot know if you will save your unbelieving wife." (See: Rhetorical Question)

1 Corinthians 7:17

to each one (ULT)

"to each believer"

thus…I direct in all the churches (ULT)

Paul was teaching believers **in all the churches** to act in this manner.

1 Corinthians 7:18

Was anyone called, having been circumcised (ULT)

Paul was addressing the circumcised ones (the Jews). Alternate translation: "I am now speaking to the circumcised ones who had already been circumcised when God called you to believe." (See: Rhetorical Question)

Was anyone called in uncircumcision (ULT)

Paul was now addressing the uncircumcised ones. Alternate translation: "I am now speaking to the uncircumcised ones who had not been circumcised when God called you to believe." (See: Rhetorical Question)

1 Corinthians 7:19

(There are no notes for this verse.)

19 Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments of God matters.

1 Corinthians 7:20

General Information:

Here the words **us** and **we** refer to all Christians and include Paul's audience. (See: Exclusive and Inclusive 'We')

in the calling ... he should remain

Here, **calling** refers to the work or social position in which you were involved. Alternate translation: "live and work in the same condition as when God called you to believe"

1 Corinthians 7:21

Were you called...to you...you are able (ULT)

Paul is speaking to the Corinthians as if they were one person, so all instances of **you** and the command **be** here are singular. (See: Forms of You)

Were you called as a slave? Let it not be a concern to you (ULT)

You can state this as a statement. Alternate translation: "To those who were slaves when God called you to believe, I say this: do not be concerned" (See: Rhetorical Question)

> **ULT**
>
> **21** Were you called as a slave? Let it not be a concern to you. But if indeed you are able to become free, then take advantage of it.

1 Corinthians 7:22

a freedman of the Lord (ULT)

This **freedman** is forgiven by God and therefore free from Satan and sin.

1 Corinthians 7:23

You were bought with a price (ULT)

You can state this in active form. Alternate translation: "Christ bought you by dying for you" (See: Active or Passive)

1 Corinthians 7:24

Brothers (ULT)

Here, **brothers** refers to fellow Christians, including both men and women.

he was called (ULT)

You can state this in active form. Alternate translation: "he was when God called him to believe in him" (See: Active or Passive)

1 Corinthians 7:25

Now concerning the virgins, I do not have a command of the Lord (ULT)

Paul knows no teaching of Jesus that speaks about this situation. Alternate translation: "The Lord has not commanded me to say anything to people who have never married"

an opinion...I give (ULT)

"I tell you what I think"

of the Lord...as having received mercy from...to be trustworthy (ULT)

"because, by the Lord's mercy, I am trustworthy"

1 Corinthians 7:26

(There are no notes for this verse.)

ULT

26 Therefore, I think this is good, because of the coming distress, that {it is} good for a man to remain as he is.

1 Corinthians 7:27

General Information:

Paul is speaking to the Corinthians as if he were speaking to each person, so all these instances of "you" and the command "do not seek" here are singular. (See: Forms of You)

Are you bound to a wife? Do not seek (ULT)

Paul uses this question to introduce a possible condition. You can translate the question as a phrase with "if." Alternate translation: "If you are married, do not seek" (See: Rhetorical Question)

Do not seek to be released (ULT)

"Do not try to divorce her" or "Do not separate from her"

do not seek a wife

"Do not try to get married"

1 Corinthians 7:28

I…want to spare you from this (ULT)

The word **this** refers to the kinds of worldly trouble that married people might have. Alternate translation: "I want to help you not to have worldly trouble" (See: Assumed Knowledge and Implicit Information)

1 Corinthians 7:29

The time is shortened (ULT)

"There is little time" or "Time is almost gone"

1 Corinthians 7:30

those who weep (ULT)

people who cry or grieve with tears

1 Corinthians 7:31

those using the world (ULT)

"those who deal every day with unbelievers"

as not using it (ULT)

"should show by their actions that they have their hope in God"

1 Corinthians 7:32

free from concern (ULT)

Here, **free** is an idiom which means the ability to live without constantly thinking about." Alternate translation: "without needing to worry" (See: Idiom)

is concerned about (ULT)

"is focused on"

1 Corinthians 7:33

(There are no notes for this verse.)

ULT

33 But the married man is concerned about the things of the world, how to please the wife, and he is divided. And the unmarried woman or the virgin

1 Corinthians 7:34

is concerned about the things…the…the…But the one who is married…of…world, how she might please…husband (ULT)

"But the married woman is trying to please God and please her husband at the same time"

1 Corinthians 7:35

any constraint (ULT)

any restriction

devoted to the Lord (ULT)

"can concentrate on the Lord"

1 Corinthians 7:36

he is acting improperly toward (ULT)

"his is not being kind to" or "his is not honoring"

his virgin (ULT)

Here, **his virgin** could refer to: (1) the woman whom he promised to marry. (2) his virgin daughter.

let them marry (ULT)

This could mean: (1) he should marry his fiancée. (2) he should let his daughter get married.

ULT

36 But if anyone thinks he is acting improperly toward his virgin—if she is beyond the age of marriage and it must be so—he should do what he wants. He is not sinning; let them marry.

1 Corinthians 7:37

But the one who stands firm in his heart (ULT)

Here, **standing firm** is a metaphor for deciding something with certainty. Alternate translation: "But if he has decided firmly in his own heart" (See: Metaphor)

in his heart (ULT)

> **ULT**
>
> **37** But the one who stands firm in his heart, not under compulsion, but having authority over his own will, and he has decided this in his own heart—to keep his own virgin—he will do well.

Here, **heart** is metonym for a person's mind or thoughts. Alternate translation: "in his own mind" (See: Metonymy)

1 Corinthians 7:38

(There are no notes for this verse.)

ULT

38 So then, the one who marries his own virgin does well, and the one who does not marry will do even better.

1 Corinthians 7:39

A wife is bound for as long as her husband lives (ULT)

Here, **bound** is a metaphor for a close relationship between people in which they support each other emotionally, spiritually, and physically. Here it means the union of marriage. Alternate translation: "A woman is married to her husband" or "A woman is united with her husband" (See: Metaphor)

for as long as her husband lives (ULT)

"until her husband dies"

whomever she wishes (ULT)

"anyone she wants"

in the Lord (ULT)

"if the new husband is a believer"

1 Corinthians 7:40

my judgment (ULT)

"my understanding of God's word"

happier (ULT)

more contented, more joyful

she would remain as she is (ULT)

"if she would remain unmarried"

1 Corinthians 8

1 Corinthians 8 General Notes

Structure and formatting

In Chapters 8-10, Paul answers the question: "Is it acceptable to eat meat that has been sacrificed to an idol?"

Special concepts in this chapter

Meat sacrificed to idols

Paul answers this question by saying that idols are gods that do not really exist. Therefore nothing is wrong with the meat. Christians are free to eat it. However, someone who does not understand this may see a Christian eating it. They may then be encouraged to eat the meat as an act of worship to the idol.

1 Corinthians 8:1

General Information:

We and **we** refer to Paul and, though specifically writing to the Corinthian believers, include all believers. (See: Exclusive and Inclusive 'We')

Connecting Statement:

Paul reminds the believers that though idols have no power, believers must be careful not to affect the weaker believers who might think they care about the idols. He tells believers to be careful with the liberty believers have in Christ.

Now about (ULT)

Paul uses the phrase **Now about** to move on to the next question the Corinthians had asked him.

the things sacrificed to idols (ULT)

Gentile worshipers would offer grain, fish, fowl, or meat, to their gods. The priest would burn a portion of it on the altar. Paul is speaking of the portion the priest would give back for the worshiper to eat or sell in the market.

Knowledge puffs up (ULT)

Here, **puffs up** is a metaphor for making someone proud. Alternate translation: "Knowledge makes people proud" (See: Metaphor)

Knowledge puffs up (ULT)

The abstract noun **knowledge** can be expressed with the verb "know." Alternate translation: "People who think that they know a lot become proud" (See: Abstract Nouns)

but love builds up (ULT)

The abstract noun **love** can be expressed as a verb. Alternate translation: "but when we love people, we build them up" (See: Abstract Nouns)

love...builds up (ULT)

Building people up represents helping them become mature and strong in their faith. Alternate translation: "love strengthens people" or "when we love people, we strengthen them" (See: Metaphor)

ULT

1 Now about the things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.

---

1 Corinthians 8:2

thinks he knows something (ULT)

"believes he knows everything about something"

1 Corinthians 8:3

that one is known by him (ULT)

You can state this in active form. Alternate translation: "God knows that person" (See: Active or Passive)

1 Corinthians 8:4

General Information:

"We" and "us" here refer to all believers and include Paul's audience. (See: Exclusive and Inclusive 'We')

We know that an idol in the world {is} nothing and that {there is} no God except one (ULT)

Paul is probably quoting phrases that some Corinthians used. (See: Assumed Knowledge and Implicit Information)

We know that an idol in the world {is} nothing and that {there is} no God except one (ULT)

Being **nothing** represents having no power. Alternate translation: "We all know, as you yourselves like to say, that an idol in this world has no power and that there is no God but one" (See: Metaphor)

1 Corinthians 8:5

so-called gods (ULT)

"things that people call gods"

even...gods...many...many "lords (ULT)

Paul does not believe that many **gods** and many **lords** exist, but he recognizes that the pagans believe they do.

1 Corinthians 8:6

yet for us {there is} one God (ULT)

"yet we know that there is only one God"

> **ULT**
>
> **6** yet for us {there is} one God the Father, from whom {are} all things and for whom we {are}, and one Lord Jesus Christ, through whom all things {are}, and through whom we {are}.

1 Corinthians 8:7

General Information:

Paul is speaking here of **weak** brothers, people who cannot separate food sacrificed to idols from the worship of those idols. If a Christian eats food that has been sacrificed to an idol, weak brothers might think that God will allow them to worship the idol by eating the food. Even if the eater has not worshiped the idol and is simply eating the food, he has still corrupted his weak brothers' conscience.

everyone...some, {being (ULT)

"all people … some people who are now Christians"

is defiled (ULT)

is ruined or harmed

ULT

7 However, this knowledge {is} not in everyone. Instead, some, {being} in the custom of the idols until now, eat things sacrificed to idols, and their conscience, being weak, is defiled.

1 Corinthians 8:8

food...will not bring us near to God (ULT)

Paul speaks of **food** as though it were a person who could make God welcome us. Alternate translation: "food does not give us favor with God" or "the food we eat does not make God pleased with us" (See: Personification)

neither are we made to lack if we do not eat, nor do we abound if we eat (ULT)

You can state this in positive form. Alternate translation: "Some people might think that if we do not eat some things, God will love us less. But they are wrong. Those who think that God will love us more if we do eat those things are also wrong" (See: Double Negatives)

1 Corinthians 8:9

for the weak (ULT)

for believers who are not strong in their faith

ULT

9 But take care lest this authority of yours might become a stumbling-block for the weak.

1 Corinthians 8:10

might see the one who has (ULT)

Paul is speaking to the Corinthians as if they were one person, so **the one** is singular. (See: Forms of You)

his conscience (ULT)

what he understands to be right and wrong

will...be built up so as to...eat (ULT)

"will ... be encouraged to eat"

ULT

10 For if someone might see the one who has knowledge reclining to eat in an idol's temple, will his conscience, being weak, not be built up so as to eat the things sacrificed to idols?

1 Corinthians 8:11

your knowledge (ULT)

Paul is speaking to the Corinthians as if they were one person, so the word **your** here is singular. (See: Forms of You)

is destroyed...the one who is weak (ULT)

The brother or sister who is not strong in his or her faith will sin or lose his or her faith.

> **ULT**
>
> **11** So the one who is weak, the brother for whom Christ died, is destroyed through your knowledge.

1 Corinthians 8:12

(There are no notes for this verse.)

ULT

12 And thus sinning against your brothers and wounding their weak consciences, you sin against Christ.

1 Corinthians 8:13

Therefore (ULT)

"Because what I have just said is true"

if food causes my brother to stumble (ULT)

Here, **food** is a metonym for the person eating the food. Alternate translation: "if I cause by eating" or "if I, because of what I eat, cause my brother to stumble" (See: Metonymy)

1 Corinthians 9

1 Corinthians 9 General Notes

Structure and formatting

Paul defends himself in this chapter. Some people claimed that he was trying to gain financially from the church.

Special concepts in this chapter

Earning money from the church

People accused Paul of just wanting money from the church. Paul answered that he rightfully could get money from the church. The Old Testament taught that those who worked should get their living from their work. He and Barnabas purposefully never used this right and earned their own living.

Important figures of speech in this chapter

Metaphor

Paul uses many metaphors in this chapter. These metaphors teach complex truths. (See: Metaphor)

Other possible translation difficulties in this chapter

Contextualization

This passage is important because Paul "contextualizes" ministering the gospel to different audiences. This means that Paul makes himself and the gospel understandable without his actions hindering the gospel being received. The translator should take extra care to preserve aspects of this "contextualization" if possible. (See: good news, gospel)

Rhetorical questions

Paul uses many rhetorical questions in this chapter. He uses them to emphasize various points as he teaches the Corinthians. (See: Rhetorical Question)

1 Corinthians 9:1

Connecting Statement:

Paul explains how he uses the liberty he has in Christ.

Am I not free (ULT)

Paul uses this rhetorical question to remind the Corinthians of the rights he has. Alternate translation: "I am a free person." (See: Rhetorical Question)

Am I not an apostle (ULT)

Paul uses this rhetorical question to remind the Corinthians of who he is and the rights he has. Alternate translation: "I am an apostle." (See: Rhetorical Question)

Have I not seen Jesus our Lord (ULT)

Paul uses this rhetorical question to remind the Corinthians of who he is. Alternate translation: "I have seen Jesus our Lord." (See: Rhetorical Question)

Are you not my work in the Lord (ULT)

Paul uses this rhetorical question to remind the Corinthians of their relationship to him. Alternate translation: "You believe in Christ because I have worked the way the Lord wants me to." (See: Rhetorical Question)

ULT

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

1 Corinthians 9:2

the…you are…proof of my apostleship in the Lord (ULT)

Here, **proof** is a metonym for the evidence needed to prove something. Alternate translation: "you are evidence I can use to prove that the Lord has chosen me to be an apostle" (See: Metonymy)

1 Corinthians 9:3

My defense to those who examine me is this (ULT)

This could mean: (1) the words that follow are Paul's defense. (2) the words in 1 Corinthians 9:1-2 are Paul's defense.

1 Corinthians 9:4

Do we certainly not have the right to eat and to drink (ULT)

Paul uses a question to emphasize that he knows the Corinthians agree with what he is saying. Alternate translation: "We have the absolute right to receive food and drink from the churches." (See: Rhetorical Question)

Do we...have (ULT)

Here, **we** refers to Paul and Barnabas. (See: Exclusive and Inclusive 'We')

1 Corinthians 9:5

Do we certainly not have the right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas (ULT)

Paul uses a question to emphasize that he knows the Corinthians agree with what he is saying. Alternate translation: "If we have believing wives, we have a right to take them with us just as the other apostles take them, and the brothers of the Lord, and Cephas." (See: Rhetorical Question)

1 Corinthians 9:6

Or do only Barnabas and I not have the right not to work (ULT)

Paul is shaming the Corinthians. Alternate translation: "You seem to think that the only people you think need to work to earn money are Barnabas and me." (See: Rhetorical Question)

ULT

6 Or do only Barnabas and I not have the right not to work?

1 Corinthians 9:7

Who serves as a soldier at any time at his own expense (ULT)

Paul uses a question to emphasize that he knows the Corinthians agree with what he is saying. Alternate translation: "We all know that no soldier has to buy his own supplies." or "We all know that every soldier receives his supplies from the government." (See: Rhetorical Question)

Who plants a vineyard and does not eat its fruit (ULT)

Paul uses a question to emphasize that he knows the Corinthians agree with what he is saying. Alternate translation: "We all know that the one who plants a vineyard will always eat its fruit." or "We all know that no one expects someone who plants a vineyard not to eat its fruits." (See: Rhetorical Question)

Or who shepherds a flock and does not drink from the milk of the flock (ULT)

Paul uses a question to emphasize that he knows the Corinthians agree with what he is saying. Alternate translation: "And we all know that those who tend flocks get their drink from the flocks." (See: Rhetorical Question)

1 Corinthians 9:8

Am I not saying these things according to men, or does not the law also say this (ULT)

Paul is shaming the Corinthians. Alternate translation: "You seem to think that I am saying these things based on merely human authority, but the law of Moses also says the same thing." (See: Rhetorical Question)

or does not the law also say this (ULT)

Paul is shaming the Corinthians. Alternate translation: "You act as if you do not know that this is what is written in the law." (See: Rhetorical Question)

1 Corinthians 9:9

Do not muzzle (ULT)

Moses was speaking to the Israelites as if they were one person, so this command is singular. (See: Forms of You)

God does not care about the oxen, does he (ULT)

Paul asks a question so that the Corinthians will think of what he is saying without him having to say it. Alternate translation: "You should know without me telling you that it is not the oxen that God cares most about." (See: Rhetorical Question)

1 Corinthians 9:10

Or is he speaking entirely for our sake (ULT)

Paul asks a question to emphasize the statement he is making. Alternate translation: "Instead, God was certainly speaking about us." (See: Rhetorical Question)

for our sake (ULT)

Here, both instances of **our** refer to Paul and Barnabas. (See: Exclusive and Inclusive 'We')

> **ULT**
>
> **10** Or is he speaking entirely for our sake? For it was written for our sake, the one who plows ought to plow in hope, and the one who threshes, in hope of sharing the harvest.

1 Corinthians 9:11

among you…is it} too much if we will reap material things from you (ULT)

Paul asks a question so that the Corinthians will think of what he is saying without him having to say it. Alternate translation: "among you, you should know without me telling you that it is not too much for us to receive material support from you." (See: Rhetorical Question)

ULT

11 If we sowed spiritual things among you, {is it} too much if we will reap material things from you?

1 Corinthians 9:12

If others shared the right over you, {do} we not even more (ULT)

Paul asks a question so that the Corinthians will think of what he is saying without him having to say it. Alternate translation: "Others exercised this right over you, so you know without me telling you that we have this right even more." (See: Rhetorical Question)

If others...the...shared...right over (ULT)

Paul and the Corinthians both know that others exercised the right. "Since others exercised this right"

do} we not even more (ULT)

Here, **we** refers to Paul and Barnabas. (See: Exclusive and Inclusive 'We')

others (ULT)

other workers of the gospel

the...right (ULT)

the **right** to have the believers at Corinth provide for the living expenses of those who told them the good news

we might not give any hindrance to the gospel (ULT)

"we might now be a burden to the gospel" or "we would not stop the spread of the gospel"

> **ULT**
>
> **12** If others shared the right over you, {do} we not even more? But we did not take advantage of this right. Instead we endured everything in order that we might not give any hindrance to the gospel of Christ.

1 Corinthians 9:13

Do you not know that those working in the temple eat from the things of the temple; those serving at the altar partake from the altar (ULT)

13 Do you not know that those working in the temple eat from the things of the temple; those serving at the altar partake from the altar?

Paul is reminding the Corinthians of what they know so he can add new information. Alternate translation: "I want to remind you that those who serve in the temple get their food from the temple, and those who serve at the altar eat from the things presented on the altar." (See: Rhetorical Question)

1 Corinthians 9:14

to live from the gospel (ULT)

The words **the gospel** here are a metonym that refers to: (1) the people to whom they tell the gospel. Alternate translation: "receive their food and other things they need from those to whom they teach the good news" (2) the result of working to tell the gospel. Alternate translation: "receive their food and other things they need because they work to tell the good news." (See: Metonymy)

ULT

14 In the same way also, the Lord commanded those proclaiming the gospel to live from the gospel.
---

1 Corinthians 9:15

of {any...these things (ULT)

"of any of these things that I deserve"

so that thus it might be done for me (ULT)

You can state this in active form. Alternate translation: "so you will do the same kind of things for me" (See: Active or Passive)

my boast...will make...empty (ULT)

"take away this opportunity I have to boast"

1 Corinthians 9:16

compulsion...for me...is placed (ULT)

"I must preach the gospel" or "God compels me to preach the gospel"

woe...be to me (ULT)

"may I suffer misfortune"

1 Corinthians 9:17

I do this willingly (ULT)

"I preach willingly" or "I preach because I want to"

But if unwillingly (ULT)

The words "I do this" are understood from the previous phrase. Alternate translation: "But if I do this unwillingly" or "But if I do this even though I do not want to" or "But if I do this because I was forced to do it" (See: Ellipsis)

I have been entrusted with a stewardship (ULT)

You can state this in active form. Alternate translation: "I must do this work that God trusted me to complete" (See: Active or Passive)

1 Corinthians 9:18

What then is my reward (ULT)

Paul is preparing them for the new information he is going to give them. Alternate translation: "This is my reward." (See: Rhetorical Question)

That proclaiming the gospel without charge, I might offer the gospel (ULT)

"My reward for preaching is that I can preach without receiving payment"

I might offer the gospel (ULT)

"I might preach the gospel"

the…so as not to take advantage of my right in the gospel (ULT)

"without asking people to support me as I travel and preach"

ULT

18 What then is my reward? That proclaiming the gospel without charge, I might offer the gospel so as not to take advantage of my right in the gospel.

1 Corinthians 9:19

free…being…from all (ULT)

Here, **being free from all** is an idiom for having the ability to live without thinking of what one must do for others. Alternate translation: "although I am able to live without serving others" (See: [Metaphor](#))

I might gain even more things (ULT)

"I might persuade others to believe" or "I might help others trust in Christ"

1 Corinthians 9:20

I became...as a Jew (ULT)

"I acted like a Jew" or "I practiced Jewish customs"

as...under the law (ULT)

"I became like one committed to following the law of Moses"

ULT

20 And to the Jews I became as a Jew, in order to win Jews. To those under the law, as under the law, not being under the law myself in order to win those under the law. [1]

1 Corinthians 9:21

without the law (ULT)

"who do not obey the laws of Moses"

1 Corinthians 9:22

(There are no notes for this verse.)

ULT

22 To the weak I became weak so that I might win the weak. I have become all things to everyone so that I might by all means save some.

1 Corinthians 9:23

(There are no notes for this verse.)

ULT

23 But I do all things for the sake of the gospel so that I might become a partaker of it.

1 Corinthians 9:24

Connecting Statement:

Paul explains that he uses the liberty he has in Christ to discipline himself.

Do you not know that in a race all those who are running run, but only one receives the prize (ULT)

Paul is reminding the Corinthians of what they know so he can add new information. Alternate translation: "Let me remind you that although all runners run the race, only one runner receives the prize." (See: Rhetorical Question)

run (ULT)

Paul compares living the Christian life and working for God to running a race and being an athlete. As in a race, the Christian life and work require strict discipline on the part of the runner, and, as in a race, the Christian has a specific goal. (See: Metaphor)

Run in such a way that you might obtain it (ULT)

Paul is speaking of the reward God will give his faithful people as if it were a prize given for an athletic contest. (See: Metaphor)

1 Corinthians 9:25

a perishable wreath...but we, an imperishable one (ULT)

The word translated as **wreath** can either refer to the wreath of leaves that was given as prizes to athletes who won games and races. The same word can be translated as "crown." Paul is using this double sense to compare the wreath which would dry up to a crown of eternal life that will never decay. (See: Metaphor)

ULT

25 But everyone competing in the games exercises self-control in all things. They therefore {do it} in order that they might receive a perishable wreath, but we, an imperishable one.

1 Corinthians 9:26

I...run thus, not as without purpose; I fight thus, not as boxing the air (ULT)

Here, **run** and **boxing** are both metaphors for living the Christian life and serving God. (See: Metaphor)

I...run thus, not as without purpose; I fight thus, not as boxing the air (ULT)

You can state this in positive form. Alternate translation: "I know very well why I am running, and I know what I am doing when I box" (See: Double Negatives)

not as without purpose (ULT)

You can state this in positive form. Alternate translation: "with purpose" (See: Double Negatives)

1 Corinthians 9:27

I myself might be disqualified (ULT)

The judge of a race or competition is a metaphor for God. Alternate translation: "I would be disqualified by the judge" or "God would say that I failed to obey the rules" (See: Metaphor)

I myself might be disqualified (ULT)

This passive sentence can be rephrased to an active form. Alternate translation: "the judge disqualify me" (See: Active or Passive)

> **ULT**
>
> **27** But I subdue my body and enslave it, lest having preached to others, I myself might be disqualified.

1 Corinthians 10

1 Corinthians 10 General Notes

Structure and formatting

Chapters 8-10 together answer the question: "Is it acceptable to eat meat that has been sacrificed to an idol?"

In this chapter, Paul uses the exodus to warn people not to sin. Then, he returns to discussing meat offered to idols. He uses the Lord's Supper as an example. (See: sin, sinful, sinner, sinning)

Special concepts in this chapter

Exodus

Paul uses the experiences of Israel leaving Egypt and roaming the desert as a warning to the believers. Although the Israelites all followed Moses, they all died on the way. None of them reached the Promised Land. Some worshiped an idol, some tested God, and some grumbled. Paul warns Christians not to sin. We can resist temptation because God provides a way of escape. (See: Promised Land)

Eating meat sacrificed to idol

Paul discusses meat offered to idols. Christians are allowed to eat, but it may hurt others. So when buying meat or eating with a friend, do not ask if it has been offered to idols. But if someone tells you it has been offered to idols, don't eat it for the sake of that person. Do not offend anyone. Seek to save them instead. (See: save, saved, safe, salvation)

Rhetorical questions

Paul uses many rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians. (See: Rhetorical Question)

1 Corinthians 10:1

Connecting Statement:

Paul reminds them of the example of their ancient Jewish fathers' experiences with immorality and idolatry.

our fathers were all under the cloud and all passed through the sea (ULT)

ULT
1 For I do not want you to be ignorant, brothers, that our fathers were all under the cloud and all passed through the sea,

Paul is referring to the time of Moses in the book of Exodus when Israel fled through the Red Sea as the Egyptian army pursued them. The word **our** refers to himself and the Corinthians and is inclusive. (See: Exclusive and Inclusive 'We')

the sea (ULT)

This **sea** is known by two names, the Red Sea and the Sea of Reeds.

through…passed (ULT)

"walked through" or "traveled through"

1 Corinthians 10:2

they all were baptized into Moses (ULT)

"they all followed and were committed to Moses"

in the cloud (ULT)

The **cloud** represented the presence of God and led the Israelites during the day.

1 Corinthians 10:3

(There are no notes for this verse.)

ULT

3 and they all ate the same spiritual food,

1 Corinthians 10:4

they all drank the same spiritual drink, for they drank from a spiritual rock following them (ULT)

"drank the same water that God supernaturally brought out of the rock that followed them"

that...rock was Christ (ULT)

The **rock** was a literal, physical rock, so it would be best to translate this literally. If your language cannot say that a rock was a person's name, treat the word **rock** as a metonym for the power of Christ that worked through the rock. Alternate translation: "it was Christ who worked through that rock" (See: Metonymy)

1 Corinthians 10:5

not…was…well pleased (ULT)

Alternate translation: "was displeased" or "was angry" (See: Litotes)

most of them (ULT)

"most of the Israelite fathers"

they were scattered about (ULT)

You can state this in active form. Alternate translation: "God scattered their dead bodies around" or "God killed them and scattered their bodies" (See: Active or Passive)

with…the wilderness (ULT)

The **wilderness** is the desert land between Egypt and Israel through which the Israelites wandered for 40 years.

1 Corinthians 10:6

(There are no notes for this verse.)

1 Corinthians 10:7

to play (ULT)

Paul is quoting the Jewish scriptures. His readers would have understood from the phrase **to play** that the people were worshiping an idol by singing and dancing and engaging in sexual activities, not simply enjoying innocent fun. (See: Euphemism)

1 Corinthians 10:8

23,000 people fell in one day (ULT)

"God killed 23,000 people in one day"

1 Corinthians 10:9

were destroyed by the snakes (ULT)

You can state this in active form. Alternate translation: "as a result, snakes destroyed them" (See: Active or Passive)

1 Corinthians 10:10

were destroyed by the destroyer (ULT)

You can state this in active form. Alternate translation: "as a result, an angel of death destroyed them" (See: Active or Passive)

1 Corinthians 10:11

these things...happened to them (ULT)

"God punished our ancestors"

our (ULT)

Here, **our** refers to all believers. (See: Exclusive and Inclusive 'We')

the end of the ages has come (ULT)

"the last days have come"

ULT

11 Now these things happened to them as examples, but they were written for our admonition, on whom the end of the ages has come.

1 Corinthians 10:12

he might not fall (ULT)

"he does not sin or reject God"

ULT

12 Therefore, the one who thinks he stands, let him be careful that he might not fall.

1 Corinthians 10:13

No temptation has seized you except what is common to humanity (ULT)

You can state this as a positive. Alternate translation: "The temptations that affect you are temptations that all people experience" (See: Double Negatives)

No...you...who will...allow...to be tempted beyond what you are able (ULT)

This can be stated as a positive. Alternate translation: "who will only allow you to be tempted in ways that you are strong enough to resist"

will not allow you to be tempted (ULT)

You can state this in active form. Alternate translation: "will not allow anyone to tempt you" (See: Active or Passive)

1 Corinthians 10:14

Connecting Statement:

Paul continues to remind them to be pure and to stay away from idolatry and immorality as he talks about communion, which represents the blood and body of Christ.

flee from idolatry (ULT)

Paul is speaking of the practice of worshiping idols as if it were a physical thing like a dangerous animal. Alternate translation: "do all you can to get away from worshiping idols" (See: Metaphor)

1 Corinthians 10:15

(There are no notes for this verse.)

1 Corinthians 10:16

The cup of blessing...The bread (ULT)

Paul is speaking of the cup of wine and the bread that were used in the ritual of the Lord's Supper.

that we bless (ULT)

"for which we thank God"

The cup of blessing that we bless, is it not a sharing of the blood of Christ (ULT)

Paul is reminding the Corinthians of what they already know, that the cup of wine that we share represents us sharing in the blood of Christ. Alternate translation: "When we bless the cup in the Lord's Supper, we share in the blood of Christ." (See: Rhetorical Question)

The bread that we break, is it not a sharing of the body of Christ (ULT)

Paul is reminding the Corinthians of what they already know. Alternate translation: "When we break the bread of the Lord's Supper, we share in the body of Christ." (See: Rhetorical Question)

1 Corinthians 10:17

bread (ULT)

a single unit of baked bread that is sliced or broken into pieces before it is eaten

1 Corinthians 10:18

are not those who are eating the sacrifices partakers of the altar (ULT)

Paul is reminding the Corinthians of what they already know so that he can give them new information. Alternate translation: "those who eat the sacrifices share in the activities and the blessings of the altar." (See: Rhetorical Question)

1 Corinthians 10:19

What am I saying then (ULT)

Paul is reminding the Corinthians of what they already know so that he can give them new information. Alternate translation: "Let me review what I am saying." or "This is what I mean." (See: Rhetorical Question)

that food sacrificed to idols is anything, or that an idol is anything (ULT)

The words "I am saying" are understood from the previous sentence. Alternate translation: "Am I saying that food sacrificed to idols or idols themselves are important?" (See: Ellipsis)

that food sacrificed to idols is anything, or that an idol is anything (ULT)

Paul wants the Corinthians to answer the question in their minds so he does not have to tell them. Alternate translation: "You know that I am not saying that an idol is something real or that food sacrificed to idols is important." (See: Rhetorical Question)

1 Corinthians 10:20

(There are no notes for this verse.)

ULT

20 Rather, that what the Gentiles sacrifice, they sacrifice to demons and not to God. But I do not want you to be sharers with the demons!

1 Corinthians 10:21

You are not able to drink the cup of the Lord and the cup of demons (ULT)

Paul speaks of a person drinking from the same cup as the demon as evidence that that person is a friend of the demon. Alternate translation: "It is impossible for you to be true friends with both the Lord and demons" (See: Metonymy)

You cannot partake of the table of the Lord and the table of demons

"It is impossible for you to be truly one with the Lord's people and also with demons"

1 Corinthians 10:22

Or do we provoke the Lord to jealousy (ULT)

Paul wants the Corinthians to answer this question in their minds. Alternate translation: "You should know without me telling you that it is not right to make the Lord jealous." (See: Rhetorical Question)

do we provoke the Lord to jealousy (ULT)

to anger or irritate the Lord

We are not stronger than him, are we (ULT)

Paul wants the Corinthians to answer this question in their minds. Alternate translation: "You should know without me telling you that we are not stronger than God." (See: Rhetorical Question)

1 Corinthians 10:23

Connecting Statement:

Paul again reminds them of the law of liberty and doing everything for the benefit of others.

All things {are} lawful (ULT)

This could mean: (1) Paul is answering what some Corinthians might be thinking, "Some say, 'I can do anything'." (2) Paul is actually saying what he thinks is true, "God allows me to do anything." This should be translated as in 1 Corinthians 6:12.

All things…not…are} beneficial (ULT)

"some things are not beneficial"

not all things build up (ULT)

To **build up** people represents helping them become mature and strong in their faith. See how you translated "builds up" in 1 Corinthians 8:1. Alternate translation: "not everything strengthens people" or "some things do not strengthen people" (See: Metaphor)

1 Corinthians 10:24

(There are no notes for this verse.)

ULT

24 Let no one seek his own good, but that of the other person.

1 Corinthians 10:25

(There are no notes for this verse.)

1 Corinthians 10:26

(There are no notes for this verse.)

ULT

26 For "the earth {is} the Lord's, and the fullness of it."

1 Corinthians 10:27

you...without asking questions for the sake of the conscience (ULT)

"you. God wants you to eat the food with a clear conscience"

1 Corinthians 10:28

But if someone says to you…do not eat it… who informed you (ULT)

Some translations put this verse, continuing to "and not yours" in the next verse, in parentheses because: (1) The forms of **you** and **eat** here are singular, but Paul uses the plural form immediately before and after this sentence. (2) The words "For why is my freedom judged by another's conscience?" in the next verse seem to build on "eat everything that is set before you without asking questions for the sake of your conscience" (1 Corinthians 10:27) rather than "the conscience of the other man." (See: Forms of You)

> **ULT**
>
> **28** But if someone says to you, "This is offered in sacrifice," do not eat it, for the sake of that one who informed you, and conscience— [1]

says to you…do not eat it…who informed you (ULT)

Paul is speaking to the Corinthians as if they were one person, so both instances of the word **you** and the command **do not eat it** here are singular. (See: Forms of You)

1 Corinthians 10:29

now I say the conscience, not that of your own (ULT)

Some translations put these words, along with the words in the verse before this one, in parentheses because (1) The forms of **you** and **eat** here are singular, but Paul uses the plural form immediately before and after this sentence. (2) The words "For why is my freedom judged by another's conscience?" in the next verse seem to build on "eat everything that is set before you without asking questions for the sake of your conscience" (1 Corinthians 10:27) rather than "the conscience of the other man." (See: Forms of You)

not that of your own (ULT)

Paul is speaking to the Corinthians as if they were one person, so the word **your** here is singular. (See: Forms of You)

For why {is} my freedom judged by another's conscience (ULT)

Possible meanings for this question, along with the question in the next verse, are (1) The word **For** refers back to 1 Corinthians 10:27. Alternate translation: "I am not to ask questions of conscience, so why … conscience?" (2) Paul is quoting what some Corinthians were thinking. Alternate translation: "As some of you might be thinking, 'For why is my freedom judged by another's conscience?'"

For why {is} my freedom judged by another's conscience (ULT)

The speaker wants the hearer to answer the question in his mind. Alternate translation: "For you should know without me telling you that no one should be able to say I am doing wrong just because that person has ideas about right and wrong that are different from mine." (See: Rhetorical Question)

1 Corinthians 10:30

If I partake with gratitude, why am I insulted for that which I give thanks (ULT)

The speaker wants the hearer to answer the question in his mind. Alternate translation: "I partake of the meal with gratitude, so no one should insult me for that for which I gave thanks." (See: Rhetorical Question)

If I…partake (ULT)

If Paul is not quoting what some Corinthians might be thinking, the **I** represents those who eat meat with thankfulness. "If a person partakes" or "When a person eats"

with gratitude (ULT)

"and thank God for it" or "and thank the person who gave it to me for it"

1 Corinthians 10:31

(There are no notes for this verse.)

ULT

31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

1 Corinthians 10:32

Give no offense to Jews or to Greeks

"Do not displease Jews or Greeks" or "Do not make Jews or Greeks angry"

1 Corinthians 10:33

benefit...of the many (ULT)

as many people as possible

ULT

33 just as I also please all people in all things, not seeking my own benefit but that of the many, so that they might be saved.

1 Corinthians 11

1 Corinthians 11 General Notes

Structure and formatting

This is the beginning of a new section of the letter (Chapters 11-14). Paul now talks about proper church services. In this chapter, he deals with two different problems: women in the church services (verses 1-16) and the Lord's Supper (verses 17-34).

Special concepts in this chapter

Proper conduct in a church service

Disorderly women

Paul's instructions here are debated among scholars. There may have been women who were abusing their Christian freedom and causing disorder in the church by going against established cultural customs. The disorder that their actions created would have caused him to be concerned.

The Lord's Supper

There were problems in how the Corinthians were handling the Lord's Supper. They did not act in a unified manner. During the feast celebrated along with the Lord's Supper, some of them ate their own food without sharing. Some of them got drunk while the poor people remained hungry. Paul taught that the believers dishonored Christ's death if they participated in the Lord's Supper while they were sinning or while they were in broken relationships with each other. (See: sin, sinful, sinner, sinning and reconcile, reconciled, reconciliation)

Important figures of speech in this chapter

Rhetorical questions

Paul uses rhetorical questions to scold the people for their unwillingness to follow the rules for worship he has suggested. (See: Rhetorical Question)

The head

Paul uses "head" as a metonym for authority in verse 3 and also to refer to a person's actual head in verse 4 and following. Since they are so close together, it is likely that Paul intentionally used "head" in this way. This would show that the ideas in these verses were connected. (See: Metonymy)

1 Corinthians 11:1

Connecting Statement:

After reminding them to follow him the way he follows Christ, Paul gives some specific instructs in how women and men are to live as believers.

1 Corinthians 11:2

you remember me in all things (ULT)

"you think of me at all times" or "you always try act as I would want you to act" The Corinthians had not forgotten who Paul was or what he had taught them.

1 Corinthians 11:3

Now I want (ULT)

This could mean: (1) Paul is saying, "Because of this, I want." (2) Paul is saying, "However, I want."

the head...is (ULT)

has authority over

a man is the head of a woman

This could mean: (1) men are to have authority over women. (2) the husband is to have authority over the wife.

1 Corinthians 11:4

prophesying, having something on his head (ULT)

"prophesying after placing a cloth or veil over his head"

dishonors his head (ULT)

This could mean: (1) this brings disgrace on the man. (2) this brings disgrace on Christ, who is the head of the man.

1 Corinthians 11:5

woman who is praying or prophesying with the head uncovered dishonors her head (ULT)

This could mean: (1) a woman who prays with her head uncovered brings disgrace on herself. (2) a woman who prays with her head uncovered brings disgrace on her husband.

with the head uncovered (ULT)

That is, without the cloth that was worn on the top of the **head** and that covered the hair.

the...as having been shaved (ULT)

as if she had removed all the hair on her head with a razor

1 Corinthians 11:6

If it is disgraceful for a woman

It was a mark of disgrace or humiliation for a woman to have her hair shaved off or cut short.

1 Corinthians 11:7

ought not to cover his head (ULT)

You can state this in active form. Alternate translation: This could mean: (1) a man must not cover his head. (2) a man does not need to cover his head. (See: Active or Passive)

glory...of man (ULT)

Just as man reflects God's greatness, the woman reflects the man's character.

1 Corinthians 11:8

For man is not from woman, but woman {is} from man (ULT)

God made the **woman** by taking a bone from the **man** and making the woman from that bone. You can state this in active form. Alternate translation: "God did not make the man from the woman. Instead, he made the woman from the man" (See: Active or Passive)

> **ULT**
>
> **8** For man is not from woman, but woman {is} from man.

For man is not from woman, but woman {is} from man (ULT)

All of 1 Corinthians 11:8-9 could be put in parentheses so that the reader can see that "This is why" in 1 Corinthians 11:10 refers back to the words "the woman is the glory of the man" in 1 Corinthians 11:7.

1 Corinthians 11:9

(There are no notes for this verse.)

ULT

9 For indeed man was not created for the woman, but woman for the man.

1 Corinthians 11:10

to have authority on the head (ULT)

This could symbolize that: (1) she has man as her head." (2) she has the authority to pray or prophesy.

1 Corinthians 11:11

Nevertheless...in the Lord (ULT)

"While what I have just said is all true, the most important thing is this: in the Lord"

in the Lord (ULT)

This could mean: (1) "among Christians, who belong to the Lord." (2) "in the world as created by God."

in the Lord, woman {is} not independent from man, nor {is} man independent from woman (ULT)

You can state this positively. Alternate translation: "the woman depends on the man, and the man depends on the woman" (See: Double Negatives)

1 Corinthians 11:12

things {are…is} from the…all…God (ULT)

"God created everything"

1 Corinthians 11:13

Judge for your own selves (ULT)

"Judge this issue according to the local customs and church practices you know"

Is it proper for a woman to pray to God uncovered (ULT)

Paul expects the Corinthians to agree with him. You can state this in active form. "To honor God, a woman should pray to God with a covering on her head." (See: Rhetorical Question)

> **ULT**
>
> **13** Judge for your own selves: Is it proper for a woman to pray to God uncovered?

1 Corinthians 11:14

Does not even nature itself teach you that if a man might have long hair, it is a disgrace for him (ULT)

This is the first part of a rhetorical question that continues into the next verse. Paul expects the Corinthians to agree with him. Alternate translation: "Even nature teaches you that if a man might have long hair, it is a disgrace for him;" (See: Rhetorical Question)

Does not even nature itself teach you that if a man might have long hair, it is a disgrace for him (ULT)

He is speaking of nature as if it were a person who teaches. (See: Personification)

1 Corinthians 11:15

For the long hair...has been given to her (ULT)

You can state this in active form. Alternate translation: "For God created woman with long hair" (See: Active or Passive)

1 Corinthians 11:16

(There are no notes for this verse.)

ULT

16 But if anyone thinks to be contentious about this, we do not have any other practice, nor the churches of God.

1 Corinthians 11:17

Connecting Statement:

As Paul talks about communion, the Lord's supper, he reminds them to have right attitudes as well as unity. He reminds them that if they fail in those things when taking communion, they will become sick and die, as has already happened to some of them.

But in commanding this (ULT)

"But as I give you these instructions"

it is not for the better but for the worse

"you do not help each other; instead, you harm each other"

1 Corinthians 11:18

in the church (ULT)

"as believers." Paul is not talking about being inside a building.

in...there are divisions...you (ULT)

"you divide yourselves into opposing groups"

1 Corinthians 11:19

For it is necessary indeed for there to be factions among you, so that also those who are approved may become evident among you (ULT)

> **ULT**
>
> **19** For it is necessary indeed for there to be factions among you, so that also those who are approved may become evident among you.

This could mean: (1) the phrase **it is necessary** indicates that this situation is likely to happen. Alternate translation: "For there will probably be factions among you" (2) Paul was using irony to shame them for having factions. Alternate translation: "For you seem to think that there must be factions among you" or "For you seem to think that you must divide yourselves" (See: Irony)

factions (ULT)

opposing groups of people

who are approved (ULT)

This could refer to: (1) the ones whom God approves" (2) the ones whom the church approves.

1 Corinthians 11:20

when…come together…you (ULT)

"when you gather together"

it is not to eat the Lord's Supper (ULT)

"you may believe you are eating the Lord's Supper, but you do not treat it with respect"

1 Corinthians 11:21

(There are no notes for this verse.)

ULT

21 For when eating, each one takes his own supper first; and one is indeed hungry, but one is drunk.

1 Corinthians 11:22

For do you certainly not have houses in which to eat and to drink (ULT)

Paul is rebuking the Corinthians. Alternate translation: "For if you just want to eat and to drink, you certainly have houses where you can do that!" (See: Rhetorical Question)

in which to eat and to drink (ULT)

"in which to gather for a meal"

Or do you despise the church of God and humiliate those who have nothing (ULT)

Paul is rebuking the Corinthians. Alternate translation: "You are acting in such a way that despises the church of God and humiliates those who have nothing!" (See: Rhetorical Question)

do you despise (ULT)

hate or treat with dishonor and disrespect

What should I say to you? Should...praise you for this? I (ULT)

Paul is rebuking the Corinthians. Alternate translation: "I can say nothing good about this. I cannot praise you." (See: Rhetorical Question)

ULT

22 For do you certainly not have houses in which to eat and to drink? Or do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you for this? I do not praise you!

1 Corinthians 11:23

For I received from the Lord what I also passed on to you, that the Lord (ULT)

"For it was from the Lord that I heard what I told you, and it was this: the Lord"

on the night in which he was betrayed (ULT)

You can state this in active form. Alternate translation: "on the night that Judas Iscariot betrayed him" (See: Active or Passive)

1 Corinthians 11:24

he broke it (ULT)

"he pulled pieces from it"

This is my body (ULT)

"The bread I am holding is my body"

1 Corinthians 11:25

the cup (ULT)

It is best to translate this literally. The Corinthians knew which cup he took, so it is not simply "a cup" or "some cup" or "any cup." This could refer to: (1) the cup of wine that one would expect him to use. (2) the third or fourth of the four cups of wine that the Jews drank at the Passover meal.

This...Do...as often as you drink it (ULT)

"Drink from this cup, and as often as you drink from it"

1 Corinthians 11:26

until he would come (ULT)

Where Jesus comes to can be made explicit. Alternate translation: "until Jesus comes back to the earth" (See: Assumed Knowledge and Implicit Information)

1 Corinthians 11:27

might eat the bread or might drink the cup of the Lord (ULT)

"the bread of the Lord or drinks the cup of the Lord"

1 Corinthians 11:28

let…examine…a man (ULT)

Paul speaks of a person looking at his relationship to God and how he has been living his life as if that person is looking over something he wants to buy. See how "test the quality" is translated in 1 Corinthians 3:13. (See: Metaphor)

1 Corinthians 11:29

without discerning the body (ULT)

This could mean: (1) that person does not recognize that the church is the body of the Lord. (2) that person does not consider that he is handling the Lord's body.

1 Corinthians 11:30

are} weak and sick (ULT)

These words mean almost the same thing and can be combined, as in UST.

many of you are fallen asleep (ULT)

Here, **fallen asleep** is a euphemism for death. Alternate translation: "and some of you have died" (See: Euphemism).

many of you (ULT)

If this would sound like Paul is talking to those who have died, you may need to make explicit that he is not. Alternate translation: "many of the members of your group" (See: Assumed Knowledge and Implicit Information)

ULT

30 For this reason many among you {are} weak and sick, and many of you are fallen asleep.

---

1 Corinthians 11:31

we were examining (ULT)

Paul speaks of a person looking at his relationship to God and how he has been living his life as if that person is looking over something he wants to buy. See how this is translated in 1 Corinthians 11:28. (See: Metaphor)

we would not be judged (ULT)

You can state this in active form. Alternate translation: "God would not judge us" (See: Active or Passive)

1 Corinthians 11:32

being judged…by the Lord, we are disciplined so that…not…we might…be condemned (ULT)

You can state this in active form. Alternate translation: "when the Lord judges us, he disciplines us, so that he will not condemn us" (See: Active or Passive)

1 Corinthians 11:33

coming together to eat (ULT)

gather to eat a meal together before celebrating the Lord's Supper

wait for one another (ULT)

"allow the others to arrive before beginning the meal"

> **ULT**
>
> **33** Therefore, my brothers, coming together to eat, wait for one another.

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1 Corinthians 11:34

let him eat at home (ULT)

"let him eat before attending this gathering"

you might not come together for judgment (ULT)

"it will not be an occasion for God to discipline you" (See: Metonymy)

1 Corinthians 12

1 Corinthians 12 General Notes

Structure and formatting

Gifts of the Holy Spirit

This chapter begins a new section. Chapters 12-14 discuss spiritual gifts within the church.

Special concepts in this chapter

The Church, the body of Christ

This is an important metaphor in Scripture. The Church has many different parts. Each part has different functions. They combine to make one church. All of the different parts are necessary. Each part is to be concerned for all the other parts, even those that seem less important. (See: Metaphor)

Other possible translation difficulties in this chapter

"No one can say, 'Jesus is Lord,' except by the Holy Spirit."

In reading the Old Testament, the Jews would have substituted the word "Lord" for the word "Yahweh." This sentence probably means that no one can say that Jesus is Yahweh, God in the flesh, without the Holy Spirit's influence drawing them to accept this truth. If this statement is translated poorly, it can have unintended theological consequences.

1 Corinthians 12:1

Connecting Statement:

Paul lets them know that God has given special gifts to believers. These gifts are to help the body of believers.

I do not want you to be ignorant (ULT)

You can state this as a positive. Alternate translation: "I want you to know" (See: Double Negatives)

1 Corinthians 12:2

you were pagans, you were led astray to mute idols, in whatever ways you were led (ULT)

Here, **led astray** is a metaphor for being persuaded to do something wrong. Being led astray to idols represents being wrongly persuaded to worship idols. Alternate translation: "you were persuaded in some way to worship idols who cannot speak" (See: Metaphor)

you were pagans, you were led astray to mute idols, in whatever ways you were led (ULT)

You can state the phrases "were led astray" and "you were led by them" in active form. Alternate translation: "you believed lies somehow and so you worshiped idols who cannot speak" (See: Active or Passive)

1 Corinthians 12:3

no one speaking by the Spirit of God says (ULT)

This could mean: (1) "no Christian who has the Spirit of God in him can say." (2) "no one who is prophesying by the power of the Spirit of God can say."

Jesus {is} accursed (ULT)

"God will punish Jesus" or "God will make Jesus suffer"

1 Corinthians 12:4

(There are no notes for this verse.)

ULT

⁴ Now there are varieties of gifts, but the same Spirit.

1 Corinthians 12:5

(There are no notes for this verse.)

ULT

5 And there are varieties of ministries, but the same Lord.

1 Corinthians 12:6

the...who works...all things in everyone (ULT)

"who causes everyone to have them"

1 Corinthians 12:7

to each one...is given (ULT)

You can state this in active form. God is the one who does the giving (1 Corinthians 12:6). Alternate translation: "God gives to each one" (See: Active or Passive)

1 Corinthians 12:8

to one...is given by the Spirit a word (ULT)

You can state this in active form. Alternate translation: "by means of the Spirit God gives to one person a word" (See: Active or Passive)

a word (ULT)

"a message"

is given (ULT)

You can state this in active form. See how this is translated in 1 Corinthians 12:8. Alternate translation: "God gives" (See: Active or Passive)

1 Corinthians 12:9

to another...gifts of healing by that one Spirit (ULT)

The words **are given** are understood from the previous phrase. Alternate translation: "to another gifts of healing by the one Spirit are given" (See: Ellipsis)

ULT

[9] to another, faith by the same Spirit; and to another, gifts of healing by that one Spirit;

1 Corinthians 12:10

to another, prophecy (ULT)

The phrase "is given by the same Spirit" is understood from the previous phrases. Alternate translation: "to another prophecy is given by the same Spirit" (See: Ellipsis)

to another, kinds of tongues (ULT)

The phrase "are given by the same Spirit" is understood from the previous phrases. Alternate translation: "to another various kinds of tongues are given by the same Spirit" (See: Ellipsis)

kinds of tongues (ULT)

Here, **tongues** represents languages. Alternate translation: "the ability to speak different languages" (See: Metonymy)

to another…the interpretation of tongues (ULT)

The phrase "is given by the same Spirit" is understood from the previous phrases. Alternate translation: "to another the interpretation of tongues is given by the same Spirit" (See: Ellipsis)

of tongues…the interpretation (ULT)

This refers to the ability to listen to what someone says in one language and use another language to tell people what that person is saying. Alternate translation: "the ability to interpret what is said in other languages"

1 Corinthians 12:11

one and the same Spirit

God gives the gifts through the work of the one and only Holy **Spirit**. See how this is translated in 1 Corinthians 12:8.

1 Corinthians 12:12

Connecting Statement:

Paul continues to talk of the variety of gifts God gives believers, God gives different gifts to different believers, but Paul wants them to know that all believers are made into one body, which is called the body of Christ. For this reason believers should have unity.

ULT

12 For even as the body is one and has many members, but all the members of the body, being many, are one body; so also {is} Christ.

1 Corinthians 12:13

by one Spirit we…all…were…baptized (ULT)

This could mean: (1) the Holy Spirit is the one who baptizes us. Alternate translation: "one Spirit baptized us" (2) the Spirit, like the water of baptism, is the medium through which we are baptized into the body. Alternate translation: "God baptized is all with the Holy Spirit" (See: Active or Passive)

or…bound or free (ULT)

Here, **bound** is a metonym for "enslaved." Alternate translation: "whether slave-people or free-people" (See: Metonymy)

all were made to drink one Spirit (ULT)

Here the **Spirit** is spoken of as something that a person can drink. Alternate translation: "we were made to drink the Spirit as people might share a drink" (See: Metaphor)

all were made to drink one Spirit (ULT)

You can state this in active form. Alternate translation: "God gave all of us the same Spirit to drink" (See: Active or Passive)

1 Corinthians 12:14

(There are no notes for this verse.)

ULT

14 For indeed the body is not one member, but many.

1 Corinthians 12:15

(There are no notes for this verse.)

ULT

15 If the foot would say, "Since I am not a hand, I am not of the body," not for this it is not of the body.

1 Corinthians 12:16

(There are no notes for this verse.)

16 And if the ear would say, "Because I am not an eye, I am not of the body," not for this it is not of the body.

1 Corinthians 12:17

If the whole body {were} an eye, where {would} the hearing {be}? If the whole {were} an ear, where {would} the sense of smell {be (ULT)

Paul asks these two questions to help the Corinthians to realize the importance of each part of the body. You can translate these as statements. Alternate translation: "If your whole body were an eye, you would not be able to hear anything! If your whole were an ear, you would not be able to smell anything!" (See: Rhetorical Question)

1 Corinthians 12:18

(There are no notes for this verse.)

ULT

18 But now God appointed the members, each one of them, in the body just as he desired.

1 Corinthians 12:19

But if they were all one member, where {would} the body {be (ULT)

Paul asks this question to help the Corinthians to understand that the body must have many different kinds of members. You can translate this as a statement. Alternate translation: "But if all the parts of the body were the same, there would be no body!" (See: Rhetorical Question)

member…one…member (ULT)

The word **member** is a general word for the parts of the body, like the head, arm, or knee. Alternate translation: "the same part of the body"

1 Corinthians 12:20

(There are no notes for this verse.)

20 But now there are many members, but one body.

1 Corinthians 12:21

(There are no notes for this verse.)

ULT

21 Now the eye is not able to say to the hand, "I do not have need of you," or again, the head to the feet, "I do not have need of you."

1 Corinthians 12:22

(There are no notes for this verse.)

ULT

22 On the contrary, the members of the body appearing to be weaker are much more essential;

1 Corinthians 12:23

our unpresentable members (ULT)

Here, **unpresentable members** probably refers to the private parts of the body, which people keep covered. (See: Euphemism)

ULT

23 and those of the body which we think to be less honorable, we bestow them greater honor; and our unpresentable members have more dignity;

1 Corinthians 12:24

(There are no notes for this verse.)

ULT

24 but our presentable members do not have need. But God has combined the body together, giving more honor to what is lacking it

1 Corinthians 12:25

there may be no division within the body, but that (ULT)

"the body may be unified, and"

1 Corinthians 12:26

a member is honored (ULT)

You can state this in active form. Alternate translation: "someone gives honor to one member" (See: Active or Passive)

1 Corinthians 12:27

Now you are (ULT)

Here the word **Now** is used to draw attention to the important point that follows.

ULT

27 Now you are the body of Christ and individually members of it.

1 Corinthians 12:28

first apostles (ULT)

This could mean: (1) the first gift Paul will mention is apostles. (2) the most important gift Paul will mention is apostles.

helps (ULT)

"those who provide help to other believers"

administration (ULT)

"those who govern the church"

and} various kinds of tongues (ULT)

people who can speak in one or more foreign languages without having studied that language

---

ULT

28 And God has indeed appointed some in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healing, helps, administration, {and} various kinds of tongues.

1 Corinthians 12:29

Not all {are} apostles, {are they}? Not all {are} prophets, {are they}? Not all {are} teachers, {are they}? Not all {do} miracles, {do they} (ULT)

Paul uses these questions to remind his readers of what they already know. Alternate translation: "Only some of them are apostles. Only some of them are prophets. Only some of them are teachers. Only some of them do powerful deeds." (See: Rhetorical Question)

1 Corinthians 12:30

Not all have gifts of healing, do they? Not all speak in tongues, do they? Not all interpret, do they (ULT)

Paul continues to use questions to remind his readers of what they already know. Alternate translation: "Only some have gifts of healing. Only some speak with tongues. Only some interpret tongues." (See: Rhetorical Question)

interpret, do they (ULT)

To **interpret** means to tell what someone has said in a language to others who do not understand that language. See how this is translated in 1 Corinthians 2:13.

1 Corinthians 12:31

earnestly desire the greater gifts.

This could mean: (1) they must eagerly seek from God the gifts that best help the church. (2) they are eagerly looking for gifts that they think are greater because they think those are more exciting to have.

1 Corinthians 13

1 Corinthians 13 General Notes

Structure and formatting

Paul seems to interrupt his teaching about spiritual gifts. However, this chapter probably serves a larger function in his teaching.

Special concepts in this chapter

Love

Love is the most important characteristic of the believer. This chapter fully describes love. Paul tells why love is more important than the gifts of the Spirit. (See: love, beloved)

Important figures of speech in this chapter

Metaphor

Paul uses many different metaphors in this chapter. He uses these metaphors to instruct the Corinthians, especially on difficult topics. Readers often need spiritual discernment to understand these teachings. (See: Metaphor)

1 Corinthians 13:1

Connecting Statement:

Having just talked about the gifts that God gave to believers, Paul emphasizes what is more important.

with the tongues...of angels (ULT)

This could mean: (1) Paul is exaggerating for the sake of effect and does not believe that people speak the language that angels use. (2) Paul thinks that some who speak in tongues actually speak the language that angels use. (See: Hyperbole)

I have become a noisy gong or a clanging cymbal (ULT)

A person speaking without love is compared to musical instruments that make loud, annoying sounds. (See: Metaphor)

a...gong (ULT)

A **gong** is a large, thin, round metal plate that is hit with a padded stick to make a loud sound. (See: Translate Unknowns)

a clanging cymbal (ULT)

A **cymbal** is a thin, round metal plate that is hit with something—or two cymbals are struck together—to make a loud sound. (See: Translate Unknowns)

> **ULT**
>
> **1** If I speak with the tongues of men and of angels, but I do not have love, I have become a noisy gong or a clanging cymbal.

1 Corinthians 13:2

(There are no notes for this verse.)

ULT

2 And if I have prophecy and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, but I do not have love, I am nothing.

1 Corinthians 13:3

I hand over my body (ULT)

The phrase **had over my body** refers to giving up one's own body to be abused or killed. Alternate translation: "I allow people to persecute or kill me" (See: Assumed Knowledge and Implicit Information)

1 Corinthians 13:4

Love is patient {and} is kind; love does not envy; love does not boast; it is not arrogant (ULT)

Here Paul speaks about **Love** as if it were a person who could do these actions. (See: Personification)

1 Corinthians 13:5

Connecting Statement:

Paul continues speaking about love as if it were a person. (See: Personification)

it is not easily angered (ULT)

You can state this in active form. Alternate translation: "no one will be able to make it angry quickly" (See: Active or Passive)

ULT

5 It is not rude; it does not seek its own; it is not easily angered; it does not keep a count of wrongs.

---

1 Corinthians 13:6

Connecting Statement:

Paul continues speaking about love as if it were a person. (See: Personification)

It does not rejoice in unrighteousness, but rejoices in the truth (ULT)

You can state this in positive form. Alternate translation: "It rejoices only in righteousness and truth" (See: Double Negatives)

ULT

6 It does not rejoice in unrighteousness, but rejoices in the truth.

1 Corinthians 13:7

Connecting Statement:

Paul continues speaking about love as if it were a person. (See: [Personification](#))

ULT

7 It bears all things, believes all things, hopes all things, endures all things.

1 Corinthians 13:8

(There are no notes for this verse.)

1 Corinthians 13:9

(There are no notes for this verse.)

ULT

9 For we know in part, and we prophesy in part.

1 Corinthians 13:10

(There are no notes for this verse.)

ULT

10 But when the perfect comes, that which {is} partial will pass away.

1 Corinthians 13:11

(There are no notes for this verse.)

ULT

11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I put away childish things.

1 Corinthians 13:12

For now we see unclearly in a mirror (ULT)

In Paul's day, a **mirror** was made of polished metal rather than glass and provided a dim, vague reflection.

we see...now (ULT)

This could mean: (1) they now see Christ. (2) they now see God.

but then, face to face (ULT)

The words "we will see" are implied here. (See: Ellipsis)

but then, face to face (ULT)

Here, **face to face** means that we will be physically present with Christ. Alternate translation: "but then we will see Christ face to face" (See: Synecdoche)

I will know fully (ULT)

The word "Christ" is understood. Alternate translation: "I will know Christ fully" (See: Ellipsis)

just as I also have been fully known (ULT)

You can state this as active. Alternate translation: "just as Christ has known me fully" (See: Active or Passive)

ULT

12 For now we see unclearly in a mirror, but then, face to face. Now I know in part, but then I will know fully, just as I also have been fully known.

1 Corinthians 13:13

faith, hope, {and} love (ULT)

The abstract nouns **faith**, **hope**, and **love** can be expressed in phrases with verbs. Alternate translation: "we must trust the Lord, be confident that he will do what he has promised, and love him and others" (See: Abstract Nouns)

1 Corinthians 14

1 Corinthians 14 General Notes

Structure and formatting

In this chapter, Paul returns to discussing spiritual gifts.

Some translations set what is quoted from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the words of verse 21.

Special concepts in this chapter

Tongues

Scholars disagree on the exact meaning of the gift of tongues. Paul describes the gift of tongues as a sign for unbelievers. It does not serve the whole church, unless someone interprets what is spoken. It is very important that the church uses this gift properly.

Prophecy

Scholars disagree on the exact meaning of prophecy as a spiritual gift. Paul says prophets can build up the entire church. He describes prophecy as a gift for believers. (See: prophet, prophecy, prophesy, seer, prophetess)

1 Corinthians 14:1

Connecting Statement:

Paul wants them to know that though teaching is more important because it instructs people, it must be done with love.

Pursue love (ULT)

Paul speaks of **love** as if it were a person. Alternate translation: "Follow after love" or "Work hard to love people" (See: Personification)

especially...that you might prophesy (ULT)

"work especially hard to be able to prophesy"

ULT

1 Pursue love, but be zealous for spiritual gifts, but especially that you might prophesy.

1 Corinthians 14:2

(There are no notes for this verse.)

ULT

² For the one who speaks in a tongue does not speak to men but to God; for no one understands, but he speaks mysteries in spirit.

1 Corinthians 14:3

for building up (ULT)

Here, **building up** represents helping people become mature and strong in their faith. See how you translated "builds up" in 1 Corinthians 8:1. Alternate translation: "for strengthening" (See: Metaphor)

1 Corinthians 14:4

builds up himself (ULT)

Here, **builds up** represents helping himself become mature and strong in their faith. See how you translated "builds up" in 1 Corinthians 8:1. Alternate translation: "strengthens himself in the faith" (See: Metaphor)

1 Corinthians 14:5

Now the one who prophesies is greater (ULT)

Paul is emphasizing that the gift of prophecy is greater than the gift of speaking in tongues. Alternate translation: "The one who prophesies has a greater gift" (See: Synecdoche)

he would interpret (ULT)

This means to tell what someone has said in a language to others who do not understand that language. See how this is translated in 1 Corinthians 2:13.

> **ULT**
>
> **5** Now I desire you all to speak in tongues, but even more, that you might prophesy. Now the one who prophesies is greater than the one who speaks in tongues (unless he would interpret, so that the church might receive edification).

1 Corinthians 14:6

if I come to you speaking in tongues, what will I benefit you unless I speak to you either in revelation or in knowledge or in prophecy or teaching (ULT)

This can be a statement. Alternate translation: "if I come to you speaking in tongues, I will not benefit you, unless I speak to you either in revelation or in knowledge or in prophecy or teaching." or
"if I come to you speaking in tongues, I will not have done anything that helps you, unless I speak to you either in revelation or in knowledge or in prophecy or teaching." (See: Rhetorical Question)

ULT

[6] But now, brothers, if I come to you speaking in tongues, what will I benefit you unless I speak to you either in revelation or in knowledge or in prophecy or teaching?

1 Corinthians 14:7

they would not give different sounds (ULT)

Here, **sounds** refers to different pitches that make up the melody, not to the difference between a flute sound and a harp sound.

if they would not give different sounds, how will the thing being played on the flute or the thing being played on the harp be known (ULT)

Paul wants the Corinthians to answer this themselves. Alternate translation: "if they would not give different sounds, no one will know what tune the flute or harp is playing." (See: Rhetorical Question)

1 Corinthians 14:8

if a trumpet gives an uncertain sound, who will prepare for battle (ULT)

Paul wants the Corinthians to answer this themselves. Alternate translation: "if a trumpet gives an uncertain sound, no one would know when it is time to prepare for battle." (See: Rhetorical Question)

1 Corinthians 14:9

(There are no notes for this verse.)

ULT

9 In the same way also you, unless you give intelligible speech with your tongue, how will the thing being spoken be understood? For you will be speaking into the air.

1 Corinthians 14:10

none {is} without meaning (ULT)

You can state this as a positive. Alternate translation: "they all have meaning" (See: Double Negatives)

ULT

10 There are doubtless so many kinds of languages in the world, and none {is} without meaning.

1 Corinthians 14:11

(There are no notes for this verse.)

ULT

11 If then I would not know the meaning of the language, I will be a foreigner to the one speaking, and the one speaking {will be} a foreigner to me.

1 Corinthians 14:12

for the building up of the church, seek that you would abound in them (ULT)

Paul speaks of the **church** as if it were a house that one could build and of the work of building the church as if it were something one could harvest. Alternate translation: "to succeed greatly in making God's people more able to serve God" (See: Metaphor)

1 Corinthians 14:13

he might interpret (ULT)

To **interpret** means to tell what someone has said in a language to others who do not understand that language. See how this is translated in 1 Corinthians 2:13.

ULT

13 So let the one speaking in a tongue pray that he might interpret.

1 Corinthians 14:14

mind…my…mind…is unfruitful (ULT)

The mind not understanding what is being prayed and, therefore, receiving no benefit from the prayer is spoken of as if the **mind is unfruitful**. Alternate translation: "I do not understand it in my mind" or "my mind does not benefit from the prayer, because I do not understand the words I am saying" (See: Metaphor)

ULT

14 If I would pray in a tongue, my spirit prays, but my mind is unfruitful.

1 Corinthians 14:15

What then is it (ULT)

Paul is introducing his conclusion. Alternate translation: "This is what I will do." (See: Rhetorical Question)

pray with my spirit … pray with my mind … sing with my spirit … sing with my mind

Prayers and songs must be in a language that the people present can understand.

my…with…mind (ULT)

"with words that I understand"

> **ULT**
>
> **15** What then is it? I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, and I will also sing with my mind.

1 Corinthians 14:16

you bless…your thanksgiving…you are saying (ULT)

Though **you** and **your** are singular here, Paul is addressing everyone who prays only in the spirit, but not with the mind. (See: Forms of You)

if you bless with the spirit, how will the one who fills the place of the ungifted say the "Amen" at your thanksgiving, since he does not know what you are saying (ULT)

This can be a statement. Alternate translation: "if you bless with the spirit, the outsider will never be able to say 'Amen' at your thanksgiving, since he does not know what you are saying." (See: Rhetorical Question)

of the ungifted (ULT)

This could refer to: (1) another person. (2) people who are new to their group.

will…say the "Amen (ULT)

"will … be able to agree" (See: Synecdoche)

1 Corinthians 14:17

you certainly...give thanks (ULT)

Paul is speaking to the Corinthians as if they were one person, so the word **you** here is singular. (See: Forms of You)

the other person is not built up (ULT)

Building people up represents helping them become mature and strong in their faith. See how you translated "builds up" in 1 Corinthians 8:1. Alternate translation: "the other person is not strengthened" (See: Metaphor)

but the other person is not built up (ULT)

You can state this in active form. Alternate translation: "what you say does not strengthen any outsider who might hear you" (See: Active or Passive)

1 Corinthians 14:18

(There are no notes for this verse.)

ULT

18 I thank God that I speak in tongues more than all of you;

1 Corinthians 14:19

than myriads words (ULT)

Paul was not counting **words**, but used exaggeration to emphasize that a few understandable words are far more valuable than even a great number of words in a language that people cannot understand. Alternate translation: "10,000 words" or "a great many words" (See: Hyperbole)

ULT

19 but in the church I prefer to speak five words with my mind so that I might also instruct others, than myriads words in a tongue.

1 Corinthians 14:20

General Information:

Paul tells them that speaking in different languages was told ahead of time by the prophet Isaiah many years before this speaking in other languages happened at the start of Christ's church.

do not become children in {your} thinking (ULT)

Here, **children** is a metaphor for being spiritually immature. Alternate translation: "do not think like children" (See: Metaphor)

ULT

20 Brothers, do not become children in {your} thinking. Rather, be childlike in evil, but become mature in the thoughts.

1 Corinthians 14:21

In the law it is written (ULT)

You can state this in active form: Alternate translation: "The prophet wrote these words in the law:" (See: Active or Passive)

By people of other tongues and by the lips of strangers (ULT)

These two phrases mean basically the same thing and are used together for emphasis. (See: Parallelism)

1 Corinthians 14:22

Connecting Statement:

Paul gives specific instructions on an orderly way to use gifts in the church.

not to those who believe, but to the unbelievers (ULT)

This can be expressed positively and combined with the other positive statement. Alternate translation: "only for believers" (See: Double Negatives)

1 Corinthians 14:23

will they not say that you are insane (ULT)

This can be a statement. Alternate translation: "they would say that you are insane." (See: Rhetorical Question)

1 Corinthians 14:24

he is convicted by all, he is examined by all (ULT)

Paul says basically the same thing twice for emphasis. Alternate translation: "he would realize that he is guilty of sin because he hears what you are saying" (See: Parallelism)

ULT

24 But if you all would prophesy, but some unbeliever or ungifted person might come in, he is convicted by all, he is examined by all,

1 Corinthians 14:25

the secrets of his heart become visible (ULT)

Here, **heart** is a metonym for a person's thoughts. Alternate translation: "his own private inner thoughts will be revealed" (See: Metonymy)

> **ULT**
>
> **25** the secrets of his heart become visible, and so, having fallen on {his} face, he will worship God, declaring, "God is really among you."

the secrets of his heart become visible (ULT)

You can state this in active form. Alternate translation: "God would reveal to him the secrets of his heart" or "He would recognize his own private inner thoughts" (See: Active or Passive)

having fallen on {his} face, he will worship God (ULT)

Here, **having fallen on his face** is an idiom, meaning he has bowed down. Alternate translation: "he would bow down and worship God" (See: Idiom)

1 Corinthians 14:26

What then is to be, brothers (ULT)

Paul uses a question to introduce the next part of his message. Alternate translation: "Because everything I have just told you is true, this is what you need to do, my fellow believers." (See: Rhetorical Question)

an interpretation (ULT)

Here, an **interpretation** means a telling of what someone has said in a language to others who do not understand that language. See how "interpret" is translated in 1 Corinthians 2:13.

> **ULT**
>
> **26** What then is to be, brothers? When you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, or has an interpretation. Let all things happen for edification.

1 Corinthians 14:27

and in turn (ULT)

"and they should speak one after another" or "and they should speak one at a time"

must interpret (ULT)

To **interpret** means to tell what someone has said in a language to others who do not understand that language. See how "interpret" is translated in 1 Corinthians 2:13.

1 Corinthians 14:28

(There are no notes for this verse.)

1 Corinthians 14:29

prophets...let two or three...speak (ULT)

This could mean: (1) only two or three prophets should speak at any one meeting. (2) only two or three prophets should take turns speaking at any one time.

1 Corinthians 14:30

if…something is revealed to another (ULT)

You can state this in active form. Alternate translation: "if God gives insight to another person" (See: Active or Passive)

1 Corinthians 14:31

one by one...to prophesy (ULT)

Only one person should prophesy at a time.

all...may be encouraged (ULT)

You can state this in active form. Alternate translation: "you may encourage all" (See: Active or Passive)

ULT

31 For all are able to prophesy one by one so that all may learn, and all may be encouraged.

1 Corinthians 14:32

(There are no notes for this verse.)

ULT

32 Indeed, the spirits of prophets are subject to prophets.

1 Corinthians 14:33

not...God is...of confusion (ULT)

God does not create confusing situations by making people all speak at the same time.

ULT

33 For God is not of confusion, but of peace. As in all the churches of the saints,

1 Corinthians 14:34

the women...let...be silent (ULT)

This could mean: (1) they should stop speaking. (2) they should stop speaking when someone is prophesying. (3) they should be absolutely silent during the church service.

ULT

34 let the women be silent in the churches. For it is not permitted for them to speak, but to be in submission, just as also the law says.

1 Corinthians 14:35

(There are no notes for this verse.)

ULT

35 But if they desire to learn anything, let them ask their own husbands at home, for it is disgraceful for a woman to speak in church.

1 Corinthians 14:36

Or did the word of God go out from you? Or did it come only to you (ULT)

Paul uses these questions to emphasize that the Corinthians are not the only ones who understand what God wants Christians to do.
Alternate translation: "The word of God did not come from you in Corinth; you are not the only people who understand God's will." (See: Rhetorical Question)

the word of God (ULT)

Here, the **word of God** is a metonym for the message from God. Alternate translation: "God's message" (See: Metonymy)

1 Corinthians 14:37

let him acknowledge (ULT)

A true prophet or truly spiritual person will accept Paul's writings as coming from the Lord.

1 Corinthians 14:38

(There are no notes for this verse.)

ULT

38 But if anyone is ignorant, let him be ignorant. [1]

1 Corinthians 14:39

to prophesy...do not forbid...to speak...in tongues (ULT)

Paul makes it clear that speaking in tongues at a church gathering is permissible and acceptable.

1 Corinthians 14:40

But let all things be done properly and in order (ULT)

Paul is stressing that church gatherings should be held in an orderly manner. You can state this in active form. Alternate translation: "But do all things properly and in order" or "But do everything in an orderly, appropriate way" (See: Active or Passive)

1 Corinthians 15

1 Corinthians 15 General Notes

Structure and formatting

Resurrection

This chapter includes a very important teaching about the resurrection of Jesus. The Greek people did not believe that a person could live after they died. Paul defends the resurrection of Jesus. He teaches why it is important to all believers. (See: resurrection and believe, believer, belief, unbeliever, unbelief)

Special concepts in this chapter

Resurrection

Paul presents the resurrection as the ultimate proof that Jesus is God. Christ is the first of many who God will raise to life. The resurrection is central to the gospel. Few doctrines are as important as this one. (See: good news, gospel and raise, rise, lift, get up, stir up,)

Important figures of speech in this chapter

Paul uses many different figures of speech in this chapter. He uses them to express difficult theological teachings in a way that people can understand.

1 Corinthians 15:1

Connecting Statement:

Paul reminds them that it is the gospel that saves them and he tells them again what the gospel is. Then he gives them a short history lesson, which ends with what will yet happen.

I make known...to you (ULT)

"I am helping you remember"

on which also you stand (ULT)

Paul is speaking of the Corinthians as if they were a house and the gospel as if it were the foundation on which the house was standing. (See: Metaphor)

1 Corinthians 15:2

you are being saved (ULT)

You can state this in active form. "God is saving you" (See: Active or Passive)

to the word I proclaimed to you (ULT)

"to the message I preached to you"

1 Corinthians 15:3

among the first (ULT)

This could mean: (1) this is the most important of many things. (2) this is the first in time (3) this was done previously.

for our sins (ULT)

"to pay for our sins" or "so that God could forgive our sins"

according to the Scriptures (ULT)

Here, **the Scriptures** refers to the writings of the Old Testament.

1 Corinthians 15:4

he was buried (ULT)

You can state this in active form. Alternate translation: "they buried him" (See: Active or Passive)

he was raised (ULT)

You can state this in active form. Alternate translation: "God raised him" (See: Active or Passive)

he was raised (ULT)

"was caused to live again"

1 Corinthians 15:5

Connecting Statement:

If you need for verse 5 to be a complete sentence, end 1 Corinthians 15:4 with a comma so that verse 5 completes the sentence begun in 1 Corinthians 15:3.

he was seen by Cephas (ULT)

"showed himself to Cephas"

ULT

5 and that he was seen by Cephas, then by the Twelve.

1 Corinthians 15:6

some...have fallen asleep (ULT)

Here, **have fallen asleep** is a euphemism for death. Alternate translation: "some have died" (See: Euphemism)

ULT

6 Then he was seen by more than 500 brothers at once, most of whom remain until now, but some have fallen asleep.

1 Corinthians 15:7

(There are no notes for this verse.)

ULT

7 Then he was seen by James, then by all the apostles.

1 Corinthians 15:8

last...of all (ULT)

"finally, after he had appeared to the others"

to a child born at the wrong time (ULT)

This is an idiom by which Paul may mean that he became a Christian much later than the other apostles. Or perhaps he means that, unlike the other apostles, he did not witness Jesus' three-year-long ministry. Alternate translation: "someone who missed the experiences of the others" (See: Idiom)

1 Corinthians 15:9

(There are no notes for this verse.)

ULT

9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

1 Corinthians 15:10

by the grace of God I am what I am

God's grace or kindness has made Paul as he is now.

his grace that {was} in me was not in vain (ULT)

Paul is emphasizing through litotes that God worked through Paul.
Alternate translation: "because he was kind to me, I was able to do much good work" (See: Litotes)

the grace of God with me (ULT)

Paul speaks of the work he was able to do because **God** was kind to him as if that **grace** were actually doing the work. Alternate translation: This could mean: (1) this is literally true, and God actually did the work and kindly used Paul as a tool. (2) Paul is using a metaphor and saying that God was kind to let Paul do the work and to make Paul's work have good results. (See: Metaphor)

> **ULT**
>
> **10** But by the grace of God I am what I am, and his grace that {was} in me was not in vain. Instead, I labored harder than all of them, yet not I, but the grace of God with me.

1 Corinthians 15:11

(There are no notes for this verse.)

ULT

11 Therefore, whether I or they, in this way we preach, and in this way you believed.

1 Corinthians 15:12

how do some among you say that there is no resurrection of the dead (ULT)

Paul is using this question to begin a new topic. Alternate translation: "you should not be saying that there is no resurrection of the dead!" (See: Rhetorical Question)

he was raised (ULT)

he was made alive again

1 Corinthians 15:13

if...there is no resurrection of the dead, not even Christ has been raised (ULT)

Paul is using a hypothetical case to argue that there is a **resurrection of the dead**. He knows that **Christ has been raised** and so infers that there is a resurrection. To say that there is no resurrection is to say that Christ has not been raised, but this is false because Paul has seen the resurrected Christ (1 Corinthians 15:8). (See: Hypothetical Situations)

> **ULT**
>
> **13** But if there is no resurrection of the dead, not even Christ has been raised;

not even Christ has been raised (ULT)

You can translate this in active form. Alternate translation: "God has not even raised Christ" (See: Active or Passive)

1 Corinthians 15:14

(There are no notes for this verse.)

1 Corinthians 15:15

Connecting Statement:

Paul wants them assured that Christ rose from the dead.

we are found to be...false witnesses of God (ULT)

Paul is arguing that if Christ did not rise from the dead, then they are bearing false witness or lying about Christ's coming alive again.

we are found to be (ULT)

You can state this in active form. Alternate translation: "everyone will realize that we are" (See: Active or Passive)

1 Corinthians 15:16

(There are no notes for this verse.)

1 Corinthians 15:17

your faith is in vain and you are still in your sins

Their faith is based on Christ having risen from the dead, so if that did not happen, their faith will do them no good.

1 Corinthians 15:18

(There are no notes for this verse.)

1 Corinthians 15:19

of all people (ULT)

"of everyone, including believers and non-believers"

of all people we are most pitiful (ULT)

"people should feel sorry for us more than they do for anyone else"

1 Corinthians 15:20

now...Christ (ULT)

"as it is, Christ" or "this is the truth: Christ"

the firstfruits (ULT)

Here, **firstfruit** is a metaphor, comparing Christ to the first of the harvest, which would be followed by the rest of the harvest. Christ was the first to be raised from the dead. Alternate translation: "who is like the first part of the harvest" (See: Metaphor)

Christ has been raised from the dead (ULT)

Here, **has been raised** is an idiom for "caused to live again." Alternate translation: "Christ has been caused to live again" (See: Idiom)

Christ has been raised from the dead (ULT)

You can state this in active form. Alternate translation: "God has raised Christ from the dead" (See: Active or Passive)

1 Corinthians 15:21

death {is} by a man (ULT)

The abstract noun **death** can be expressed with the verb "die." Alternate translation. "people die because of what one man did" (See: Abstract Nouns)

by a man also the resurrection of the dead (ULT)

The abstract noun **resurrection** can be expressed with the verb "raise." Alternate translation: "people are raised from the dead because of another man" or "people will become alive again because of what one man did" (See: Abstract Nouns)

1 Corinthians 15:22

(There are no notes for this verse.)

ULT

22 For even as in Adam all die, so also in Christ all will be made alive.

1 Corinthians 15:23

the firstfruits (ULT)

Here, **firstfruit** is a metaphor, comparing Christ to the first of the harvest, which would be followed by the rest of the harvest. Christ was the first to be raised from the dead. Alternate translation: "who is like the first part of the harvest" (See: Metaphor)

1 Corinthians 15:24

General Information:

Here the words **he** and **his** refer to Christ.

he will abolish all rule and all authority and power

"he will stop those people who rule, who have authority, and who have power from doing what they are doing"

1 Corinthians 15:25

until he has put all the enemies under his feet (ULT)

Kings who won wars would put their **feet** on the necks of those whom they had defeated. Alternate translation: "until God has completely destroyed all of Christ's enemies" (See: Idiom)

> **ULT**
>
> **25** For he must reign until he has put all the enemies under his feet.

1 Corinthians 15:26

The last enemy to be abolished: death (ULT)

Paul speaks of **death** here as if it were a person whom God will kill. (See: Personification)

You can state this in active form. Alternate translation: "The final enemy that God will destroy is death itself" (See: Active or Passive)

ULT

26 The last enemy to be abolished: death.

1 Corinthians 15:27

everything…he has put…under his feet (ULT)

Kings who won wars would put their **feet** on the necks of those whom they had defeated. See how "put … under his feet" is translated in 1 Corinthians 15:25. Alternate translation: "God has completely destroyed all of Christ's enemies" (See: Idiom)

ULT

27 For "he has put everything under his feet." But when it says, "he has put everything," {it is} clear that the one who put everything in subjection to him {is} excepted.

1 Corinthians 15:28

all things have been subjected to him (ULT)

This can stated as active. Alternate translation: "God has made all things subject to Christ" (See: Active or Passive)

the Son himself will...be subjected (ULT)

This can stated as active. Alternate translation: "the Son himself will become subject" (See: Active or Passive)

the Son himself (ULT)

In the previous verses he was referred to as "Christ." Alternate translation: "Christ, that is, the Son himself"

the Son (ULT)

This is an important title that describes the relationship between Jesus and God. (See: Translating Son and Father)

ULT

28 Now when all things have been subjected to him, then the Son himself will also be subjected to the one who subjected all things to him, so that God might be all in all.

1 Corinthians 15:29

Otherwise, what will those do who are baptized for the dead (ULT)

Paul uses this question to teach the Corinthians. You can state this in active form. Alternate translation: "Otherwise it would be useless for Christians to receive baptism for the dead." (See: Rhetorical Question)

If the dead are not raised at all, why then are they baptized for them (ULT)

Paul uses a hypothetical situation to argue that the dead are raised. To say that **the dead are not raised** is to say that people should not be baptized for the dead. But some people, probably some members of the church in Corinth, are baptized for the dead, so he infers those people are baptized for the dead because they believe that the dead are raised. (See: Hypothetical Situations)

the dead are not raised (ULT)

You can translate this in active form. Alternate translation: "God does not raise the dead" (See: Active or Passive)

are not raised (ULT)

"are not caused to live again"

why then are they baptized for them (ULT)

Paul uses this question to teach the Corinthians. You can state this in active form. Alternate translation: "there would be no reason for them to have people baptize them on behalf of dead people." (See: Rhetorical Question)

1 Corinthians 15:30

Why also are we in danger every hour (ULT)

Paul uses this question to teach the Corinthians. Alternate translation: "We gain nothing by being in danger every hour." (See: Rhetorical Question)

Why also are we in danger every hour (ULT)

The reason he and others were in danger is that some people were angry that they taught that Jesus will raise people from death. Alternate translation: "If people will not rise from the dead, we gain nothing by being in danger every hour for teaching that people will rise." (See: Assumed Knowledge and Implicit Information)

1 Corinthians 15:31

I die every day (ULT)

This exaggeration means he was in danger of dying. He knew that some people wanted to kill him because they did not like what he was teaching. Alternate translation: "Every day I am in danger of dying" or "Every day I risk my life!" (See: Hyperbole)

> **ULT**
>
> **31** I die every day, by the boasting in you, brothers, which I have in Christ Jesus our Lord.

I die every day, by the boasting in you (ULT)

Paul uses this statement as evidence that he faces death every day. Alternate translation: "You can know I die every day, because you know about my boasting in you"

the boasting in you, brothers, which I have in Christ Jesus our Lord (ULT)

Paul boasted in them because of what Christ Jesus had done for him. Alternate translation: "my boasting in you, which I do because of my relationship with Christ Jesus our Lord" (See: Assumed Knowledge and Implicit Information)

the boasting in you (ULT)

"telling other people how good you are"

1 Corinthians 15:32

What {is} the profit to me, according to men, if I fought wild beasts at Ephesus (ULT)

Paul wants the Corinthians to understand without him having to tell them. This can be a statement. Alternate translation: "If Christ was not raised, I gained nothing, according to the opinion of most people, by fighting with beasts at Ephesus." (See: Rhetorical Question)

I fought wild beasts at Ephesus (ULT)

This could mean: (1) Paul was speaking figuratively about his arguments with learned pagans or other conflicts with people who wanted to kill him. (2) Paul was actually put into the arena to fight against dangerous animals. (See: Metaphor)

Let us eat and drink, for tomorrow we die (ULT)

Paul concludes that if there is no further life after death, it is better for us to enjoy this life as we can, for tomorrow our life will end without any further hope.

1 Corinthians 15:33

Bad company corrupts good morals (ULT)

If you live with bad people, you will act like them. Paul is quoting a common saying.

1 Corinthians 15:34

Be sober (ULT)

"You must think seriously about this"

1 Corinthians 15:35

Connecting Statement:

Paul gives some specifics about how the resurrection of the believers' bodies will take place. He gives a picture of natural and spiritual bodies and compares the first man Adam with the last Adam, Christ.

But someone will say, "How are the dead raised, and with what kind of body do they come (ULT)

This could mean: (1) the person is asking sincerely. (2) the person is using the question to mock the idea of a resurrection. Alternate translation: "But some will say that they cannot imagine how God will raise the dead, and what kind of body God would give them in the resurrection." (See: Rhetorical Question)

someone will say (ULT)

"perhaps someone will ask"

with what kind…of body do they come (ULT)

That is, will it be a physical body or a spiritual body? What shape will the body have? What will the body be made of? Translate using the most general question that someone who wants to know the answers to these questions would ask.

1 Corinthians 15:36

You foolish one! What you sow (ULT)

Paul is speaking to the Corinthians as if they were one person, so both instances of **you** here are singular. (See: Forms of You)

You foolish one (ULT)

"You do not know about this at all!"

What you sow is not caused to live unless it dies (ULT)

A seed will not grow unless it is first buried underground. In the same way, a person has to die before God can resurrect him. (See: Metaphor)

1 Corinthians 15:37

what you sow...not...the body that will be (ULT)

Paul uses the metaphor of the seed again to say that God will resurrect the dead body of the believer, but that body will not appear as it was. (See: Metaphor)

what you sow (ULT)

Paul is speaking to the Corinthians as if they were one person, so the word **you** here is singular. (See: Forms of You)

1 Corinthians 15:38

God…God…gives it a body just as he desires (ULT)

"God will decide what kind of body it will have"

1 Corinthians 15:39

flesh (ULT)

In the context of animals, **flesh** may be translated as "body," "skin," or "meat."

ULT

39 Not all flesh {is} the same. Instead, {there is} one flesh of men, and another flesh of animals, and another flesh of birds, and another of fish.

1 Corinthians 15:40

heavenly bodies (ULT)

This could refer to: (1) the sun, moon, stars, and other visible lights in the sky. (2) heavenly beings, such as angels and other supernatural beings.

bodies...earthly (ULT)

This refers to humans.

the glory of the heavenly body is one kind and the glory of the earthly is another

"the glory that heavenly bodies have is different from the glory of human bodies"

glory (ULT)

Here, **glory** refers to the relative brightness to the human eye of objects in the sky.

1 Corinthians 15:41

(There are no notes for this verse.)

ULT

41 {There is} one glory of the sun, and another glory of the moon, and another glory of the stars. For star differs from star in glory.

1 Corinthians 15:42

What is sown...is raised (ULT)

The writer speaks of a person's body being buried as if it were a seed that is scattered on the ground. And he speaks of a person's body being raised from the dead as if it were a plant growing from the seed. (See: Metaphor)

What is sown...is raised (ULT)

You can state the passive verbs in active form. Alternate translation: "What goes into the ground … what comes out of the ground" or "What people bury … what God raises" (See: Active or Passive)

is raised (ULT)

"is caused to live again"

in decay … in immortality

"that can rot, cannot rot when it is raised"

1 Corinthians 15:43

It is sown...it is raised (ULT)

The writer speaks of a person's body being buried as if it were a seed that is scattered on the ground. And he speaks of a person's body being raised from the dead as if it were a plant growing from the seed. (See: Metaphor)

It is sown...it is raised (ULT)

You can state the passive verbs in active form. Alternate translation: "It goes into the ground ... it comes out of the ground" or "People bury it ... God raises it" (See: Active or Passive)

1 Corinthians 15:44

It is sown...it is raised (ULT)

The writer speaks of a person's body being buried as if it were a seed that is planted in the ground. And he speaks of a person's body being raised from the dead as if it were a plant growing from the seed. (See: Metaphor)

It is sown...it is raised (ULT)

You can state the passive verbs in active form. Alternate translation: "It goes into the ground ... it comes out of the ground" or "People bury it ... God raises it" (See: Active or Passive)

1 Corinthians 15:45

(There are no notes for this verse.)

ULT

45 So also it is written, "The first man Adam became a living soul." The last Adam {is} a life-giving spirit.

1 Corinthians 15:46

But the spiritual did not come first but the natural, and then the spiritual

"The natural being came first. The spiritual being is from God and came later."

natural (ULT)

created by earthly processes, not yet connected to God

ULT

46 But the spiritual {is} not first, but the natural, then the spiritual.

1 Corinthians 15:47

The first man {is} of the earth, made of dust (ULT)

God made the **first man**, Adam, from the **dust** of the **earth**. (See: [Assumed Knowledge and Implicit Information](#))

1 Corinthians 15:48

the heavenly (ULT)

This refers to Jesus Christ, who is from heaven. (See: Assumed Knowledge and Implicit Information)

those...of heaven (ULT)

"those who belong to God"

1 Corinthians 15:49

have borne the image … will also bear the image

"have been just like Adam, we will also be just like Jesus"

1 Corinthians 15:50

Connecting Statement:

Paul wants them to realize that some believers will not die physically but will still get a resurrected body through Christ's victory.

flesh and blood are not able to inherit the kingdom of God. Neither does the perishable inherit the imperishable (ULT)

This could mean: (1) the two sentences mean the same thing. Alternate translation: "human beings who will surely die cannot inherit the permanent kingdom of God" (2) the second sentence finishes the thought begun by the first. Alternate translation: "weak human beings cannot inherit the kingdom of God. Neither do those who will certainly die inherit a kingdom that will last forever" (See: Parallelism)

flesh and blood (ULT)

Here, **flesh and blood** refers to people, who inhabit a physical body. (See: Metonymy)

to inherit (ULT)

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member. (See: Metaphor)

the perishable...the imperishable (ULT)

"what can rot ... what cannot rot." See how these words are translated in 1 Corinthians 15:42.

1 Corinthians 15:51

all...we will...be changed (ULT)

You can state this as active. Alternate translation: "God will change us all" (See: Active or Passive)

1 Corinthians 15:52

will be changed (ULT)

You can state this in active form. Alternate translation: "God will change us" (See: Active or Passive)

in...the twinkling of an eye (ULT)

It will happen as fast as it takes for a person to blink his or her eye.

at the last trumpet (ULT)

Here, the **last trumpet** refers to the sounding of trumpets before the return of Christ and the final judgment of those who have not believed in Jesus. Alternate translation: "when the last trumpet sounds" (See: Metaphor)

the dead will be raised (ULT)

You can translate this in active form. Alternate translation: "God will raise the dead" (See: Active or Passive)

will be raised (ULT)

"will be caused to live again"

imperishable (ULT)

"in a form that cannot rot." See how a similar phrase is translated in 1 Corinthians 15:42.

ULT

52 in an instant, in the twinkling of an eye, at the last trumpet. For a trumpet will sound, and the dead will be raised imperishable, and we will be changed.

---

1 Corinthians 15:53

this perishable...incorruptibility (ULT)

"this body that can rot ... the inability to rot." See how similar phrases are translated in 1 Corinthians 15:42.

to put on incorruptibility (ULT)

Paul is speaking of God making our bodies so they will never die again as if God were putting new clothes on us. (See: Metaphor)

ULT

53 For it is necessary for this perishable to put on incorruptibility, and this mortal to put on immortality.

1 Corinthians 15:54

this perishable has put on incorruptibility, and this mortal has put on immortality (ULT)

Here the body is spoken of as if it were a person. (See: [Personification](#))

this perishable has put on incorruptibility (ULT)

Here becoming **imperishable** is spoken of as if being imperishable was clothing that a body would wear. Alternate translation: "when this perishable body has become imperishable" or "when this body that can rot can no longer rot" (See: [Metaphor](#))

this mortal has put on immortality (ULT)

Here becoming immortal is spoken of as if being immortal was clothing that a body would wear. Alternate translation: "when this mortal body has become immortal" or "when this body that can die can no longer die" (See: [Metaphor](#))

> **ULT**
>
> **54** But when this perishable has put on incorruptibility, and this mortal has put on immortality, then will come about the word that is written, "Death is swallowed up in victory."

1 Corinthians 15:55

O death (ULT)

Paul speaks as if death were a person. (See: Apostrophe)

O death, where {is} your victory? O death, where {is} your sting (ULT)

Paul uses this question to mock the power of death, which Christ has defeated. Alternate translation: "Death has no victory. Death has no sting." (See: Rhetorical Question)

your...your (ULT)

Both possessive pronouns **your** are singular. (See: Forms of You)

ULT
55 "O death, where {is} your victory? O death, where {is} your sting?"

1 Corinthians 15:56

the...sting of death {is} sin (ULT)

It is through **sin** that we are destined to face **death**, that is, to die.

the power of sin is the law

God's law that was passed down by Moses defines sin and shows us how we sin before God.

1 Corinthians 15:57

be} to God...who gives...us the victory (ULT)

"who has defeated death for us"

1 Corinthians 15:58

Connecting Statement:

Paul wants believers, while they work for the Lord, to remember the changed, resurrected bodies that God is going to give them.

become steadfast, immovable (ULT)

Paul speaks of someone who lets nothing stop him from carrying out his decisions as if he could not be physically moved. Alternate translation: "be determined" (See: Metaphor)

always abounding in the work of the Lord (ULT)

Paul speaks of efforts made in working for the Lord as if they were objects that a person could acquire more of. Alternate translation: "Always work for the Lord faithfully" (See: Metaphor)

ULT

58 Therefore, my beloved brothers, become steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

1 Corinthians 16

1 Corinthians 16 General Notes

Structure and formatting

Paul briefly covers many topics in this chapter. It was common in the ancient Near East for the last part of letters to have personal greetings.

Special concepts in this chapter

Preparation for his coming

Paul gave practical instructions to help prepare the Corinthian church for his visit. He told them to start collecting money every Sunday for the believers in Jerusalem. He hoped to come and spend the winter with them. He told them to help Timothy when he came. He had hoped Apollos would go to them, but Apollos did not think it was the right time. Paul also told them to obey Stephanus. Finally, he sent his greetings to everyone.

1 Corinthians 16:1

Connecting Statement:

In his closing notes, Paul reminds the Corinthian believers to collect money for the needy believers in Jerusalem. He reminds them that Timothy will come to them before he goes to Paul.

for the saints (ULT)

Paul was collecting money from his churches for the poor Jewish Christians in Jerusalem and Judea.

even as I directed (ULT)

"as I gave specific instructions to"

> **ULT**
>
> **1** Now concerning the collection that {is} for the saints, even as I directed the churches of Galatia, so also you must do.

1 Corinthians 16:2

storing up (ULT)

This could mean: (1) "keep it at home." (2) "leave it with the church."

so that when I come, there will not be collections then (ULT)

"so that you will not have to collect more money while I am with you"

1 Corinthians 16:3

whomever you might approve (ULT)

Paul is telling the church to choose some of their own people to take their offering to Jerusalem. "whomever you choose" or "the people you appoint"

with letters…I will send (ULT)

This could mean: (1) Paul will send with letters that he will write. (2) Paul will send with letters that they will write.

1 Corinthians 16:4

(There are no notes for this verse.)

ULT

[4] But if it is appropriate for me to go also, they will go with me.

1 Corinthians 16:5

(There are no notes for this verse.)

1 Corinthians 16:6

you may help me on my way wherever might I go (ULT)

This means the Corinthians might give Paul money or other things he needs so that he and his ministry team could continue to travel.

1 Corinthians 16:7

I do not desire…to see you now only in passing (ULT)

Paul is stating that he wants to visit for a long time later, not just for a short time soon. You can state this as a positive. Alternate translation: "I want to spend a longer time with you" (See: Litotes)

1 Corinthians 16:8

Pentecost (ULT)

Paul would stay in Ephesus until the festival of **Pentecost**, which came in May or June, 50 days after Passover. He would then travel through Macedonia, and later try to arrive in Corinth before winter started in November.

ULT

8 But I will stay in Ephesus until Pentecost,

1 Corinthians 16:9

a…door…wide and effective…has opened (ULT)

Paul speaks of the opportunity God has given him to win people to the gospel as if it were a **door** that God had opened so he could walk through it. (See: Metaphor)

1 Corinthians 16:10

see that he would be unafraid with you (ULT)

"see that he has no cause to fear being with you"

ULT

10 Now if Timothy would come, see that he would be unafraid with you, for he is doing the work of the Lord, as I {am.}

1 Corinthians 16:11

no one...let...despise him (ULT)

Because Timothy was much younger than Paul, sometimes he was not shown the respect he deserved as a minister of the gospel.

1 Corinthians 16:12

the brother Apollos (ULT)

Some languages such as English require the word **our** for clarity. If added, **you** would refer to Paul and his readers, so it is inclusive. (See: Exclusive and Inclusive 'We')

1 Corinthians 16:13

Stay alert; stand firm in the faith; act like men; be strong (ULT)

Paul is describing what he wants the Corinthians to do as if he was giving four commands to soldiers in war. These four commands mean almost the same thing and are used for emphasis. (See: Parallelism)

Stay alert (ULT)

Paul speaks of people being aware of what is happening as if they were guards keeping watch over a city or vineyard. You can state this more clearly. Alternate translation: "Be careful whom you trust" or "Watch out for danger" (See: Metaphor)

stand firm in the faith (ULT)

Paul speaks of people continuing to believe in Christ according to his teaching as if they were soldiers refusing to retreat when the enemy attacks. This could mean: (1) they should keep strongly believing what Paul and his companions have taught them. (2) they should keep strongly trusting in Christ. (See: Metaphor)

act like men (ULT)

In the society in which Paul and his audience lived, men usually provided for families by doing the heavy work and fighting against invaders. You can state this more clearly. Alternate translation: "be responsible" (See: Metaphor)

1 Corinthians 16:14

Let all your things happen in love (ULT)

"Everything you do, you should do because you love people" or
"Everything you do, you should do because you love God"

1 Corinthians 16:15

Connecting Statement:

Paul begins to close his letter and sends greetings from other churches, as well as from Prisca, Aquila, and Paul himself.

the household of Stephanas (ULT)

Stephanas was one of the first believers in the church at Corinth. (See: How to Translate Names)

of Achaia (ULT)

Achaia is the name of a province in Greece. (See: How to Translate Names)

1 Corinthians 16:16

(There are no notes for this verse.)

ULT

16 that you also would be subject to those such as these and to everyone who is joining together in the work and laboring.

1 Corinthians 16:17

of Stephanas and Fortunatus and Achaicus (ULT)

Stephanas and Fortunatus were either some of the first Corinthian believers or church elders who were co-workers with Paul.

of Stephanas and Fortunatus and Achaicus (ULT)

Stephanas and Fortunatus are men's names. (See: How to Translate Names)

they have supplied what was lacking from you (ULT)

"they made up for the fact that you were not here"

1 Corinthians 16:18

for they refreshed my spirit (ULT)

Paul is saying he was encouraged by their visit.

1 Corinthians 16:19

(There are no notes for this verse.)

ULT

19 The churches of Asia send greetings to you. Aquila and Priscilla enthusiastically greet you in the Lord, with the church in their home.

1 Corinthians 16:20

(There are no notes for this verse.)

ULT

20 All the brothers greet you. Greet one another with a holy kiss.

1 Corinthians 16:21

This greeting {is} in my own hand—Paul (ULT)

Paul was making it clear that the instructions in this letter are from him, even though one of his co-laborers wrote what Paul was saying in the rest of the letter. Paul wrote this last part with his **own hand**.

1 Corinthians 16:22

let him be accursed (ULT)

"may God curse him." See how **accursed** was translated in 1 Corinthians 12:3.

1 Corinthians 16:23

(There are no notes for this verse.)

ULT

23 The grace of the Lord Jesus {be} with you.

1 Corinthians 16:24

(There are no notes for this verse.)

ULT

24 My love {be} with you all in Christ Jesus. Amen. [1]

unfoldingWord® Translation Academy

Version 25

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.

> This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]
> [[rc://en/ta/man/translate/figs-sentences]]

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**.

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.

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentences]]
[[rc://en/ta/man/translate/figs-verbs]]

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.

Next we recommend you learn about:

Abstract Nouns
[[rc://en/ta/man/translate/figs-order]]

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

> This page answers the question: *What is the figure of speech called an apostrophe?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)
>
> > He said this about the altar: "This is what Yahweh says **about this altar. **'See, … they will burn people's bones on **it**.'"

Mountains of Gilboa, let there not be dew or rain on **you.** (2 Samuel 1:21a ULT)

> **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

(**Go back to:** 1 Corinthians 15:55)

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.

> This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

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.

Next we recommend you learn about:

Making Assumed Knowledge and Implicit Information Explicit

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a simple metaphor, which uses only a single Image and a single Idea. The difference between an extended metaphor and a complex metaphor is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

This page answers the question: *What is an extended metaphor?*

In order to understand this topic, it would be good to read:

Metaphor
Simile

Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

> 1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it, removed the stones**, and **planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress**. **He waited for it to produce grapes, but it produced wild grapes**. 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes**? 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briers and thorns will spring up. I will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel**, and the man of Judah his pleasant planting; **he waited for justice, but instead, there was killing**; **for righteousness, but, instead, a shout for help**. (Isa 5:1b-7 ULT)

Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness, comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

> 1 Yahweh is my shepherd; I will lack nothing.
> 2 He **makes me** to lie down in green pastures;
> he **leads me** beside tranquil water.
> 3 He **brings back** my life;
> he **guides me** along right paths for his name's sake.
> 4 Even though I walk through a valley of darkest shadow,

> I will not fear harm since you are with me;
> your rod and your staff comfort me. (Psalm 23:1-4 ULT)

Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as "like" or "as." It may be enough to to do this in just the first sentence or two.
(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.
(3) If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as "like" or "as." It may be enough to to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

> Yahweh is **my shepherd**; I will lack nothing.
> He makes **me** to lie down in green pastures;
> **he leads me** beside tranquil water. (ULT)

Can be translated as:

> "Yahweh is **like** a shepherd to me, so I will lack nothing.
> **Like** a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully."

(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

> My well beloved had a **vineyard** on a very fertile hill.
> He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**.
> He built **a tower** in the middle of it, and also built a **winepress**.
> He waited for it to produce grapes, but it only produced **wild grapes.** (Isaiah 5:1b-2 ULT)

May be translated as:

> My well beloved had a **grapevine garden** on a very fertile hill.
> He **dug up the ground** and removed the stones, and planted it with **the best grapevines**.
> He built a **watchtower** in the middle of it, and also built **a tank where he could crush the juice out of the grapes**.
> He waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

> Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)

> > "Yahweh **cares for me** like a shepherd that cares for his sheep, so I will lack nothing."

> For the vineyard of Yahweh of hosts **is** the house of Israel,
> and the men of Judah his pleasant planting;
> he waited for justice, but instead, there was killing;
> for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

> > For the vineyard of Yahweh of hosts **represents** the house of Israel,
> > and the men of Judah **are like** his pleasant planting;
> > he waited for justice, but instead, there was killing;
> > for righteousness, but, instead, a cry for help.

or as:

> > **So as a farmer stops caring for a grapevine garden that produces bad fruit**,
> > **Yahweh will stop protecting** Israel and Judah,
> > **because they do not do what is right.**
> > He waited for justice, but instead, there was killing;
> > for righteousness, but, instead, a cry for help.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/bita-part1]]*

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.

> This page answers the question: *What are blessings, and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/writing-intro]]
> [[rc://en/ta/man/translate/writing-poetry]]

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:

Add a verb if that is natural in your language.
Mention God as the subject of a blessing if that is natural in your language.
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."

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:

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.
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.

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.
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.

(**Go back to:** 1 Corinthians 2:9)

Connect — Background Information

Time Relationship

> This page answers the question: *How can I translate clauses that give background information?*

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 Jerualem 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.

(**Go back to:** 1 Corinthians 2:1)

Connect — Contrary to Fact 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.

Contrary-to-Fact Conditions

Description

A Contrary-to-Fact Condition is a condition that sounds hypothetical, but the speaker is already certain that it is NOT true.

Reason This Is a Translation Issue

Usually there are no special words that indicate a Contrary-to-Fact Condition. The writer assumes that the reader knows that it is NOT a true condition. For this reason it often requires knowledge of implied information to know that it is not true. If this kind of condition is difficult for translators to communicate, they may want to consider using the same strategies that they used for Rhetorical Questions or Implied Information.

Examples From OBS and the Bible

> But **if Baal 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)

Baal is not God. Elijah is not suggesting that Baal might be God, and he does not want the people to follow Baal. But Elijah used a conditional statement to show them that what they were doing was wrong. In the example above, we see two conditions that have the same construction. The first one, "If Yahweh is God," is a Factual Condition because Elijah is certain that it is true. The second one, "if Baal is God," is a Contrary-to-Fact Condition because Elijah is certain that it is not true. You will need to consider if people would say both of these in the same way in your language or if they would say them in different ways.

> But his wife replied to him, "**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this." (Judges 13:23 ULT)

Manoah's wife thinks that the second part of her conditional statement is not true, therefore the first part is also not true. God received their burnt offering; therefore, He does not want to kill them.
>

> "**If only we had died** by Yahweh's hand in the land of Egypt, sitting by a pot of meat and eating bread to the full." (Exodus 16b:3 ULT)

Of course the people speaking here did not die in Egypt, and so this is a Contrary-to-Fact condition that is used to express a wish.

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

The English reader knows that these last two examples are Contrary-to-Fact conditions because of the past-tense verbs used in the first part (they are not things that might happen). The last example also has a second part that uses "would have." These words also signal something that did not happen.

Translation Strategies

If Contrary-to-Fact conditions are clear in your language, then use them as they are.

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

(5) Often Factual and Contrary-to-Fact conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

Examples of Translation Strategies Applied

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

>> If you believe that Baal is God, then worship him!

(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

>> If Baal is not God, then you should not worship him!

But his wife replied to him, "**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this." (Judges 13:23 ULT)

>> "**Yahweh does not want to kill us**, or he would not have received the burnt offering and the offering we gave him."

(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

> "**If only we had died** by Yahweh's hand in the land of Egypt, sitting by a pot of meat and eating bread to the full." (Exodus 16b:3 ULT)

> > "**I wish we had died** by Yahweh's hand in the land of Egypt…"

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

> > "Woe to you, Chorazin! Woe to you, Bethsaida! The mighty deeds which were done in you **were not done** in Tyre and Sidon. But **if they had been done there, those people would have repented** long ago in sackcloth and ashes."

(5) Often Factual and Contrary-to-Fact Conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

> > Is Baal the one who is truly God? Should you worship him?

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

> > "Woe to you, Chorazin! Woe to you, Bethsaida! You think that you are better than Tyre and Sidon, but you are not! **They would have repented** long ago in sackcloth and ashes at seeing the mighty deeds that you have seen! **You should be like them**!"

(**Go back to:** 1 Corinthians 2:8; 4:15)

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.

(**Go back to:** 1 Corinthians 1:23; 1:24; 1:27; 2:9; 2:14; 3:2; 3:6; 4:4)

Connect — Exception Clauses

Exceptional Relationship

> This page answers the question: *How can I translate exception clauses?*

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like "except," "but not," "other than," "besides," "unless," "however … not," and "only" (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, "Let me go, for the dawn is breaking." Jacob said, "I will **not** let you go **unless** you bless me." (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

• Part 1: (**Not** a man escaped)
• Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> > But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it [only you can redeem it]**, and I am after you.

> The man said, "Let me go, for the dawn is breaking." Jacob said, "I will **not** let you go **unless** you bless me." (Genesis 32:26 ULT)

> > The man said, "Let me go, for the dawn is breaking." Jacob said, "I will let you go **only if** you bless me."

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)

> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

(**Go back to:**)

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?"

(**Go back to:** 1 Corinthians 3:12; 4:7)

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two
phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate a
goal (purpose) relationship?*

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**.

(**Go back to:** 1 Corinthians 1:15; 1:17; 1:27; 1:28; 1:29; 2:7; 3:18; 4:14)

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, of 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.

(**Go back to:** 1 Corinthians 1:8; 1:11; 1:17; 1:18; 1:21; 1:25; 1:31; 3:7; 3:11; 4:14)

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.

(**Go back to:** 1 Corinthians 1:7; 2:1; 2:13; 4:12; 4:13)

Connecting Words and Phrases

Description

This page answers the question: *How do connecting words work to join parts of the text in different ways?*

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.

(**Go back to:** 1 Corinthians 1:5; 1:6; 1:7; 1:10; 1:12; 1:16; 1:19; 1:22; 1:26; 1:30; 2:1; 2:3; 2:6; 2:8; 2:10; 2:12; 2:16; 3:1; 3:4; 3:5; 3:8; 3:9; 3:12; 4:2; 4:3; 4:9)

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: "".

> This page answers the question: *What are direct and indirect quotations?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-pronouns]]
> [[rc://en/ta/man/translate/figs-verbs]]
> *Quotations and Quote Margins*

- 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.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-quotesinquotes]]*

(**Go back to:** 1 Corinthians 1:12; 1:19; 3:4; 3:19; 3:20; 4:6)

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.

> This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]
> [[rc://en/ta/man/translate/figs-sentences]]

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 it 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 sentence 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.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase "who is 90 years old" is the reason that Abraham did not think that Sarah could bear a son. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age, and he was not telling anyone something new about her age. He simply did not think that a woman who was that old could bear a child.

> 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.

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)

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.
>

> > **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)

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.
>

> > Can Sarah bear a son **even when she is 90 years old**?

> I will call on Yahweh, **who is worthy to be praised**. (2 Samuel 22:4a ULT) There is only one Yahweh. The phrase "who is worthy to be praised" gives a reason for calling on Yahweh.

> > I will call on Yahweh, because **he is worthy to be praised**

(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.

Next we recommend you learn about:

Double Negatives

(**Go back to:** 1 Corinthians 1:4; 1:18)

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)

> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)

> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. 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 second negative cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages the 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, such as the languages of the Bible, the double negative can create a positive sentence, and often strengthens the statement. So, "He is not unintelligent" can mean "He is intelligent" or "He is very intelligent."

To translate sentences with double negatives accurately and clearly in your language, you need to know what a double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

> ... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "so that they will be fruitful."

> All things were made through him and **without** him there was **not** one thing made that has been made. (John 1:3 ULT)

By using a double negative, John emphasized that the Son of God created absolutely everything. The double negative makes a stronger statement than the simple positive.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is simply 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 strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as "very" or "surely" or "absolutely."

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is simply 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 can**not** 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 strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as "very" or "surely" or "absolutely."

> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)
>
> > "Be sure of this—wicked people will **certainly** be punished."

> All things were made through him and **without** him there was **not** one thing made that has been made. (John 1:3 ULT)
>
> > "All things were made through him. He made **absolutely** everything that has been made."

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-verbs]]*

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.

This page answers the question: *What are doublets and how can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

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!"

(**Go back to:** 1 Corinthians 4:12; 4:13)

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:

> This page answers the question: *What is ellipsis ? ([^1])*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*
> *[[rc://en/ta/man/translate/figs-sentences]]*

> 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

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.
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.

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.

> This page answers the question: *What is a euphemism?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

> … 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."

(**Go back to:** 1 Corinthians 5 General Notes; Notes; 7:1; 7:3; 10:7; 11:30; 12:23; 15:6)

Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us,"

This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-pronouns]]

"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.

we/us (inclusive)
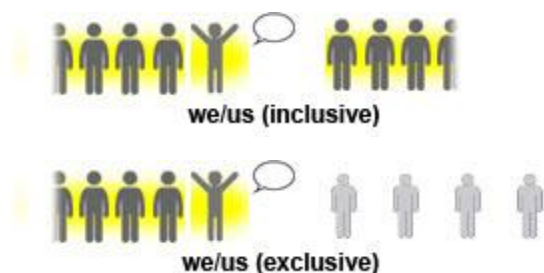
we/us (exclusive)

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.

Next we recommend you learn about:

When Masculine Words Include Women

First, Second or Third Person

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than "I" or "you."

Description

> This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*
>
> In order to understand this topic, it would be good to read:
>
> *Making Assumed Knowledge and Implicit Information Explicit*
> *[[rc://en/ta/man/translate/figs-pronouns]]*

• First person — This is how a speaker normally refers to himself. English uses the pronouns "I" and "we." (Also: me, my, mine; us, our, ours)
• Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun "you." (Also: your, yours)
• Third person — This is how a speaker refers to someone else. English uses the pronouns "he," "she," "it," and "they." (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like "the man" or "the woman" are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant "I" or "you."

Examples From the Bible

Sometimes people used the third person instead of "I" or "me" to refer to themselves.

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34 ULT)

David referred to himself in the third person as "your servant" and used "his." He was calling himself Saul's servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)

God referred to himself in the third person with the words "God's" and "his." He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of "you" or "your" to refer to the person or people they are speaking to.

> Abraham answered and said, "Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!" (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as "My Lord" rather than as "you." He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying "each of you," Jesus used the third person "his" instead of "your."

Translation Strategies

If using the third person to mean "I" or "you" would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun "I" or "you."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun "I" or "you."

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34)

>> But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)

>> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"

> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

>> So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

> Next we recommend you learn about:
>
> *Forms of You*

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

> This page answers the question: *What are the different forms of you?*
>
> In order to understand this topic, it would be good to read:
>
> *Forms of 'You' — Singular*
> *[[rc://en/ta/man/translate/figs-youdual]]*

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd.

- Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of "you" based on the relationship between the speaker and the person he is talking to. People use the **formal** form of "you" when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of "You" — Formal or Informal

(**Go back to:** 1 Corinthians 7:16; 7:21; 7:27; 8:10; 8:11; 9:9; 10:28; 10:29; 14:16; 14:17; 15:36; 15:37; 15:55)

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.

> This page answers the question: *How do I know if the word 'you' is singular?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]
> *Forms of You*
> [[rc://en/ta/man/translate/figs-pronouns]]

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. So languages that have singular and plural forms of "you" need the singular form here.

> 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 context makes it clear that the angel 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" and "put on" need the form that indicates a singular subject.

> To Titus, a true son in our common faith. For this purpose I left **you** in Crete, that **you** might set in order things not yet complete and ordain elders in every city as I directed **you**. But **you**, say what fits with sound teaching. (Titus 1:4a, 5; 2:1 ULT)

Paul wrote this letter to one person, Titus. Most of the time the word "you" in this letter refers only to Titus.

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.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-youdual]]*

(**Go back to:** 1 Corinthians 1:1; 4:7)

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> This page answers the question: *What are generic noun phrases and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]

> Can **a man** walk on hot coals without scorching his feet?
> So is **the man who goes in to his neighbor's wife**;
> **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word "the" in the noun phrase.

(2) Use the word "a" in the noun phrase.

(3) Use the word "any," as in "any person" or "anyone."

(4) Use the plural form, as in "people."

(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word "the" in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
>> "Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**." (Proverbs 12:2)

(2) Use the word "a" in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
>> "People curse **a man** who refuses to sell grain."

(3) Use the word "any," as in "any person" or "anyone."

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
>> "People curse **any man** who refuses to sell grain."

(4) Use the plural form, as in "people" (or in this sentence, "men").

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
>> "People curse **men** who refuse to sell grain"

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
>> "People curse **whoever** refuses to sell grain."

Next we recommend you learn about:

When Masculine Words Include Women

(**Go back to:** 1 Corinthians 1:20; 2:11; 2:14; 2:15; 3:7; 3:8; 4:1)

Hendiadys

Description

When a speaker expresses a single idea by using two words that are connected with "and," it is called a hendiadys. In a hendiadys, the two words work together. Usually one of the words is the primary idea and the other word further describes the primary one.

> This page answers the question: *What is hendiadys and how can I translate phrases that have it?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]
> [[rc://en/ta/man/translate/figs-partsofspeech]]

> ... 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**.

Next we recommend you learn about:

Doublet

(**Go back to:** 1 Corinthians 2:4; 3:3)

(**Go back to:** 1 Corinthians 2:4; 3:3)

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.

> This page answers the question: *How can I translate names that are new to my culture?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns*

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.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/translate-transliterate]]*

(**Go back to:**)

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.

> This page answers the question: *What are hyperboles? What are generalizations? How can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

It rains here every night.

The speaker means this as literally true if he means that it really does rain here every night.
The speaker means this as a **generalization** if he means that it rains here most nights.
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

Readers need to be able to understand whether or not a statement is literally true.
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.

(**Go back to:** 1 Corinthians 1:2; 1:4; 1:12; 1:22; 1:23; 1:28; 2:2; 2:15; 3:7; 4:15; 13:1; 14:19; 15:31)

Hypothetical Situations

Consider these phrases: "If the sun stopped shining ..." "What if the sun stopped shining ..." "Suppose the sun stopped shining ..." and "If only the sun had not stopped shining." We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

> This page answers the question: *What is a hypothetical situation?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/writing-intro]]*

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with "if.")

> • If he had lived to be 100 years old, he would have seen his grandson's grandson. (But he did not.)
> • If he lived to be 100 years old, he would still be alive today. (But he is not.)
> • If he lives to be 100 years old, he will see his grandson's grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

> • I wish he had come.
> • I wish he were here.
> • I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

> • If only he had come.
> • If only he were here.
> • If only he would come.

Reason This Is a Translation Issue

> • Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
> • Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, "Lord, **if you had been here, my brother would not have died**." (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, "What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out**?" (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

> **Unless those days are shortened, no flesh would be saved**. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> The Israelites said to them, "**If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger." (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

> I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

(**Go back to:** 1 Corinthians 1:16; 3:14; 3:15; 3:17; 3:18; 15:13; 15:29)

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:

> This page answers the question: *What are idioms and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

- 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**

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

> This page answers the question: *What other uses are there for imperative sentences in the Bible?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-sentencetypes]]

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you;
> **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go,
> and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)
>
> > "You are now clean."
> > "I now cleanse you."

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, "**There is now light**" and there was light.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)
>
> > God blessed them and said to them, "**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, 'Let there be light,' **so** there was light.
> > God said, "Light must be;" **as a result**, there was light.

(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

> Teach a child the way he should go, and when he is old he will not turn away from that
> instruction. (Proverbs 22:6 ULT)

Translated as:

> "**If** you teach a child the way he should go,
> **then** when he is old he will not turn away from that instruction."

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.

This page answers the question: *How do languages arrange the parts of a sentence?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentences]]

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!

Next we recommend you learn about:

[[rc://en/ta/man/translate/figs-order]]
Distinguishing Versus Informing or Reminding

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how

different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **Undoubtedly you know, for you were born then;** "**the number of your days is so large!**" (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They

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emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

(2) The irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

>> **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
>> **You act like it is good to reject God's commandment** so you may keep your tradition!

> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

>> I did not come to call **people who think that they are righteous** to repentance, but to call sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

>> **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

>> 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. Your idols **cannot bring us their own arguments or come forward to declare to us what will happen** so we may know these things well. We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **Undoubtedly you know, for you were born then;**
> **the number of your days is so large!** (Job 38:20-21 ULT)

>> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

> Next we recommend you learn about:
>
> *Litotes*

(**Go back to:** 1 Corinthians 1:21; 1:25; 3:18; Notes; 4:8; 4:10; 11:19)

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by using two negative words or a negative word with a word that means the opposite of the meaning he intends. A few examples of negative words are "no,"

> This page answers the question: *What is litotes?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

"not," "none," and "never." The opposite of "good" is "bad." Someone could say that something is "not bad" to mean that it is 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."

(**Go back to:** 1 Corinthians 1:7; 1:26; 10:5; 15:10; 16:7)

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.

> This page answers the question: *What can I do if some of the explicit information seems confusing, unnatural, or unnecessary in our language?*
>
> In order to understand this topic, it would be good to read:
>
> *Assumed Knowledge and 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.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-extrainfo]]*

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> ... I praise you, Father, Lord of **heaven and earth** ..., (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.

(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything**.
>
> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)
>
> > **In all places**, people should praise Yahweh's name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.
>
> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

(**Go back to:**)

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.

> This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*
> *Simile*

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.

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.

(**Go back to:** 1 Corinthians 1:10; 1:13; 1:15; 1:18; 1:24; 3:3; 3:11; 4:5; 5:4; 6:11; 7:37; 8:13; 9:2; 9:14; 10:4; 10:21; Notes; 11:34; 12:10; 12:13; 14:25; 14:36; 15:50)

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.

> This page answers the question: *How do I translate adjectives that act like nouns?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]

> **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**.

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.

Next we recommend you learn about:

Personification

(**Go back to:** 1 Corinthians 1:27; 1:28; 14:21; 14:24; 15:50; 16:13)

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.

> Next we recommend you learn about:
>
> *Apostrophe*
> *[[rc://en/ta/man/translate/bita-part1]]*

(**Go back to:**)

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.

> This page answers the question: *What is possession and how can I translate phrases that show it?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]
> [[rc://en/ta/man/translate/figs-sentences]]

- 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.

    ◦ My clothes — The clothes that I own

- Social Relationship — Someone has some kind of social relationship with another.

    ◦ my mother — the woman who gave birth to me, or the woman who cared for me

    ◦ my teacher — the person who teaches me

- Association — A particular thing is associated with a particular person, place, or thing.

    ◦ 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.

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**.

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.

> This page answers the question: *How do I decide whether or not to use a pronoun?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-pronouns]]
> [[rc://en/ta/man/translate/figs-sentences]]

> 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.

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who

spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

> • **She said**, "The food is ready. Come and eat."
> • "The food is ready. Come and eat," **she said**.
> • "The food is ready," **she said.** "Come and eat."

Also in some languages, the quote margin may have more than one verb meaning "said."

> But his mother **answered** and **said**, "No. Rather, he will be called John." (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (" "). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

> • Translators need to put the quote margin where it is most clear and natural in their language.
> • Translators need to decide whether they want the quote margin to have one or two verbs meaning "said."
> • Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, "How will I know this? For I am an old man and my wife is advanced in her days." (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, "Teacher, what should we do?" (Luke 3:12 ULT)

> So **he said to them**, "Collect nothing more than what you have been ordered." (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. "It will not happen," **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> "I will hide my face from them," **he said,** "and I will see what their end will be; for they are a perverse generation, children who are unfaithful." (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh's declaration**—when I will restore the fortunes of
> my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.

(2) Decide whether to use one or two words meaning "said."

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, "Therefore, those among you who are leaders should go down with us. If there is
> something wrong with the man, let them accuse him." (Acts 25:5 ULT)

>> "Therefore, those who can should go there with us," **he said**. "If there is
>> something wrong with the man, you should accuse him."

>> "Therefore, those who can should go there with us. If there is something
>> wrong with the man, you should accuse him," **he said**.

>> "Therefore, those who can," **he said**, "should go there with us. If there is
>> something wrong with the man, you should accuse him."

(2) Decide whether to use one or two words meaning "said."

> But his mother **answered and said**, "No. Rather, he will be called John." (Luke 1:60 ULT)

>> But his mother **replied**, "No. Rather, he will be called John."

>> But his mother **said**, "No. Rather, he will be called John."

>> But his mother **answered** like this. "No. Rather, he will be called John," she
>> **said**.

> Next we recommend you learn about:
>
> *Direct and Indirect Quotations*

(**Go back to:** 1 Corinthians 1:31; 2:9; 2:16; 3:19; 3:20)

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.

This page answers the question: *What are rhetorical questions and how can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]
[[rc://en/ta/man/translate/figs-sentencetypes]]

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.

> 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 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

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!

Next we recommend you learn about:

Metaphor
[[rc://en/ta/man/translate/bita-part1]]

(**Go back to:** 1 Corinthians 4:13)

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him ... (Mark 2:24a ULT)
>
> > **A representative of the Pharisees** said to him ...
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

> I looked on all the deeds that **I** had accomplished

Next we recommend you learn about:

Metonymy
[[rc://en/ta/man/translate/bita-part2]]

(**Go back to:** 1 Corinthians 1:21; 1:26; 1:27; 1:28; 2:9; 3:13; 3:14; 3:15; 4:13; 13:12; 14:5; 14:16)

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.

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/translate-source-text]]
[[rc://en/ta/man/translate/translate-manuscripts]]

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 on wordings that scholars say are most likely correct. 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 manuscripts. 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

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 the footnote that the ULT provides.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15] There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." [16] [1]

> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15] There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." [16] [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> [14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15]There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. [16] If any man has ears to hear, let him hear." [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-chapverse]]
[[rc://en/ta/man/translate/translate-manuscripts]]
[[rc://en/ta/man/translate/translate-terms]]
[[rc://en/ta/man/translate/translate-original]]

(**Go back to:** Introduction to 1 Corinthians)

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?"

> This page answers the question: *How can I translate ideas that my readers are not familiar with?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-sentences]]

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**

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-transliterate]]
How to Translate Names

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, he [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.")

(**Go back to:** 1 Corinthians 1:9; 15:28)

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.

> This page answers the question: *How do I translate "brother" or "he" when it could refer to anyone, male or female?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-pronouns]]
> *Generic Noun Phrases*

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."

unfoldingWord® Translation Words

Version 28

age, aged

Definition:

The term "age" refers to the number of years a person has lived. It also used to refer generally 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 fill the earth.
- There will be a future age when righteousness will reign over a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term "age" could also be translated as "era" or "number of years old" or "time period" or "time."
- The phrase "at a very old age" could be translated as "at many years old" or "when he was very old" or "when he had lived a very long time."
- The phrase "this present evil age" means "during this time right now when people are very evil."

Bible References:

- 1 Chronicles 29:28
- 1 Corinthians 2:7
- Hebrews 6:5
- Job 5:26

Word Data:

- Strong's: G01650, G10740

(**Go back to:** 1 Corinthians 2 General Notes)

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

(**Go back to:** 1 Corinthians 4 General Notes)

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believe, believer, belief, unbeliever, unbelief

Definition:

The terms "believe" and "believe in" are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase "have faith in" usually has the same meaning as "believe in."
- To "believe in Jesus" means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term "believer" refers to someone who believes in and relies on Jesus Christ as Savior.

- The term "believer" literally means "person who believes."
- The term "Christian" eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term "unbelief" refers to not believing something or someone.

- In the Bible, "unbelief" refers to not believing in or not trusting in Jesus as one's Savior.
- A person who does not believe in Jesus is called an "unbeliever."

Translation Suggestions:

- To "believe" could be translated as to "know to be true" or "know to be right."
- To "believe in" could be translated as "trust completely" or "trust and obey" or "completely rely on and follow."
- Some translations may prefer to say "believer in Jesus" or "believer in Christ."
- This term could also be translated by a word or phrase that means "person who trusts in Jesus" or "someone who knows Jesus and lives for him."
- Other ways to translate "believer" could be "follower of Jesus" or "person who knows and obeys Jesus."
- The term "believer" is a general term for any believer in Christ, while "disciple" and "apostle" were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate "unbelief" could include "lack of faith" or "not believing."

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- 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

(**Go back to:** 1 Corinthians 7 General Notes; Notes)

evil, wicked, 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

(**Go back to:**)

fire, firebrands, firepans, fireplace, firepot

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- Fire could also refer to lightning in the context of a storm or it being from heaven.
- The term "fire" is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase "baptize with fire" could also be translated as "cause to experience suffering in order to be purified."

(See also: pure)

Bible References:

- 1 Kings 16:18-20
- 2 Kings 1:10
- 2 Thessalonians 1:8
- Acts 7:29-30
- John 15:6
- Luke 3:16
- Matthew 3:12
- Nehemiah 1:3

Word Data:

- Strong's: H0215, H0217, H0398, H0784, H0800, H0801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G04390, G04400, G10670, G27410, G44420, G44430, G44470, G44480, G44510, G53940, G54570

(**Go back to:** 1 Corinthians 3 General Notes)

flesh

Definition:

In the Bible, the term "flesh" literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term "flesh" in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term "flesh" is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression "own flesh and blood" refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression "flesh and blood" can also refer to a person's ancestors or descendants.
- The expression "one flesh" refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal's body, "flesh" could be translated as "body" or "skin" or "meat."
- When it is used to refer generally to all living creatures, this term could be translated as "living beings" or "everything that is alive."
- When referring in general to all people, this term could be translated as "people" or "human beings" or "everyone who lives."
- The expression "flesh and blood" could also be translated as "relatives" or "family" or "kinfolk" or "family clan." There may be contexts where it could be translated as "ancestors" or "descendants."
- Some languages may have an expression that is similar in meaning to "flesh and blood."
- The expression "become one flesh" could be translated as "unite sexually" or "become as one body" or "become like one person in body and spirit." The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: euphemism). It should also be understood that this is figurative, and does not mean that a man and a woman who "become one flesh" literally become one person.

Bible References:

- 1 John 2:16
- 2 John 1:7
- Ephesians 6:12
- Galatians 1:16
- Genesis 2:24
- John 1:14
- Matthew 16:17
- Romans 8:8

Word Data:

- Strong's: H0829, H1320, H1321, H2878, H3894, H4207, H7607, H7683, G29070, G45590, G45600, G45610

(**Go back to:** Introduction to 1 Corinthians; 1 Corinthians 3 General Notes)

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

(**Go back to:**)

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Facts:

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

(**Go back to:** 1 Corinthians 2 General Notes)

judge, judgment

Definition:

The terms "judge" and "judgment" often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms "judge" and "judgment" can also mean "to cause harm to" (usually because God has decided a person or nation's actions are wicked).
- The "judgment of God" often refers to his decision to condemn something or someone as sinful.
- God's judgment usually includes punishing people for their sin.
- The term "judge" can also mean "condemn." God instructs his people not to judge each other in this way.
- Another meaning is "arbitrate between" or "judge between," as in deciding which person is right in a dispute between them.
- In some contexts, God's "judgments" are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- "Judgment" can refer to wise decision-making ability. A person who lacks "judgment" does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to "judge" could include to "decide" or to "condemn" or to "punish" or to "decree."
- The term "judgment" could be translated as "punishment" or "decision" or "verdict" or "decree" or "condemnation."
- In some contexts, the phrase "in the judgment" could also be translated as "on judgment day" or "during the time when God judges people."

(See also: decree, judge, judgment day, just, law, law)

Bible References:

- 1 John 4:17
- 1 Kings 3:9
- Acts 10:42-43
- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- **19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **21:8** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- **39:4** The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"

- **50:14** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

(**Go back to:**)

judgment day

Definition:

The term "judgment day" refers to a future time when God will judge every person.

- God has made his Son, Jesus Christ, the judge of all people.
- On judgment day, Christ will judge people on the basis of his righteous character.

Translation Suggestions:

- This term could also be translated as "judgment time" since it could refer to more than one day.
- Other ways to translate this term could include "the end time when God will judge all people."
- Some translations capitalize this term to show that it is the name of a special day or time: "Judgment Day" or "Judgment Time."

(See also: judge, Jesus, heaven, hell)

Bible References:

- Luke 10:12
- Luke 11:31
- Luke 11:32
- Matthew 10:14-15
- Matthew 12:36-37

Word Data:

- Strong's: H2962, H3117, H4941, G22500, G29200, G29620

(**Go back to:** 1 Corinthians 3 General Notes)

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:

The kind of love that comes from God is focused on the good of others even when it doesn't 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.

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.

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

(**Go back to:** 1 Corinthians 13 General Notes)

Passover

Facts:

The "Passover" is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God "passed over" the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God "passed over" their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term "Passover" could be translated by combining the words "pass" and "over" or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 5:7
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:2
- Exodus 12:26-28
- Ezra 6:21-22
- John 13:1
- Joshua 5:10-11
- Leviticus 23:4-6
- Numbers 9:3

Examples from the Bible stories:

- **12:14** God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- **38:1** Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- **38:4** Jesus celebrated the **Passover** with his disciples.
- **48:9** When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- **48:10** Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G39570

(**Go back to:** 1 Corinthians 5 General Notes)

power, powerful, powerfully

Definition:

The term "power" refers to the ability to do things or make things happen, often using great strength. "Powers" refers to people or spirits who have great ability to cause things to happen.

- The "power of God" refers to God's ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term "power" could also be translated as "ability" or "strength" or "energy" or "ability to do miracles" or "control."
- Possible ways to translate the term "powers" could include "powerful beings" or "controlling spirits" or "those who control others."

(See also: strength, Holy Spirit, Jesus, miracle)

Bible References:

- 1 Thessalonians 1:5
- Colossians 1:11-12
- Genesis 31:29
- Jeremiah 18:21
- Jude 1:25
- Judges 2:18
- Luke 1:17
- Luke 4:14
- Matthew 26:64
- Philippians 3:21
- Psalm 80:2

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."
- **26:1** After overcoming Satan's temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- **32:15** Immediately Jesus realized that **power** had gone out from him.
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, "Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you."
- **43:6** "Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know."
- **44:8** Peter answered them, "This man stands before you healed by the **power** of Jesus the Messiah."

Word Data:

- Strong's: H0410, H1369, H1370, H2220, H2393, H2428, H2429, H2632, H3027, H3028, H3581, H4475, H4910, H5794, H5797, H5808, H6184, H7786, H7980, H7981, H7983, H7989, H8280, H8592, H8633, G14110, G14150, G17540, G17560, G18490, G18500, G21590, G24780, G24790, G29040, G31680

(**Go back to:** 1 Corinthians 1 General Notes; Notes)

Promised Land

Facts:

The term "Promised Land" only occurs in the Bible stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

- When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
- When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
- Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

Translation Suggestions:

- The term "Promised Land" can be translated as the "land that God said he would give to Abraham" or "land that God promised to Abraham" or "land God promised to his people" or "land of Canaan."
- In the Bible text, this term occurs as some form of "the land God promised."

(See also: Canaan, promise)

Bible References:

- Deuteronomy 8:1-2
- Ezekiel 7:26-27

Examples from the Bible stories:

- **12:1** They (Israelites) were no longer slaves, and they were going to the **Promised Land**!
- **14:1** After God had told the Israelites the laws he wanted them to obey as part of his covenant with them, God began leading them from Mount Sinai toward the **Promised Land**, which was also called Canaan.
- **14:2** God had promised Abraham, Isaac, and Jacob that he would give the **Promised Land** to their descendants, but now there were many people groups living there.
- **14:14** Then God led the people to the edge of the **Promised Land** again.
- **15:2** The Israelites had to cross the Jordan River to enter into the **Promised Land**.
- **15:12** After this battle, God gave each tribe of Israel its own section of the **Promised Land**.
- **20:9** This period of time when God's people were forced to leave the **Promised Land** is called the Exile.

Word Data:

- Strong's: H0776, H3068, H3423, H5159, H5414, H7650

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

(**Go back to:**)

pure, purify, purification

Definition:

To be "pure" means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, "purify" and "purification" refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God's forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term "purify" could be translated as "make pure" or "cleanse" or "cleanse from all contamination" or "get rid of all sin."
- A phrase such as "when the time for their purification was over" could be translated as "when they had purified themselves by waiting the required number of days."
- The phrase "provided purification for sins" could be translated as "provided a way for people to be completely cleansed from their sin."
- Other ways to translate "purification" could include "cleansing" or "spiritual washing" or "becoming ritually clean."

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

(**Go back to:** 1 Corinthians 5 General Notes)

raise, rise, lift, get up, stir up,

Definition:

raise, raise up

In general, the word "raise" means to "lift up" or "make higher."

- The phrase "raise up" sometimes means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes "raise up" means to "restore" or "rebuild."
- "Raise" has a specialized meaning in the phrase "raise from the dead." It means to cause a dead person to become alive again.
- Sometimes "raise up" means to "exalt" someone or something.

rise, arise

To "rise" or "arise" means to "go up" or "get up." The terms "risen," "rose," and "arose" express past action.

- When a person gets up to go somewhere, this is sometimes expressed as "he arose and went" or "he rose up and went."
- If something "arises" it means it "happens" or "begins to happen."
- Jesus predicted that he would "rise from the dead." Three days after Jesus died, the angel said, "He has risen!"

Translation Suggestions:

- The term "raise" or "raise up" could be translated as "lift up" or "make higher."
- To "raise up" could also be translated as to "cause to appear" or to "appoint" or to "bring into existence."
- To "raise up the strength of your enemies" could be translated as "cause your enemies to be very strong."
- The phrase "raise someone from the dead" could be translated as "cause someone to return from death to life" or "cause someone to come back to life."
- Depending on the context, "raise up" could also be translated as "provide" or to "appoint" or to "cause to have" or "build up" or "rebuild" or "repair."
- The phrase "arose and went" could be translated as "got up and went" or "went."
- Depending on the context, the term "arose" could also be translated as "began" or "started up" or "got up" or "stood up."

(See also: resurrection, appoint, exalt)

Bible References:

- 2 Chronicles 6:41
- 2 Samuel 7:12
- Acts 10:40
- Colossians 3:1
- Deuteronomy 13:1-3
- Jeremiah 6:1
- Judges 2:18
- Luke 7:22
- Matthew 20:19

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Examples from the Bible stories:

- **21:14** The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- **41:5** "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- **43:7** "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- **44:5** "You killed the author of life, but God **raised** him from the dead."
- **44:8** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- **48:4** 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.
- **49:2** He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- **49:12** You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

Word Data:

- Strong's: H2210, H2224, H5549, H5782, H5927, H5975, H6965, H6966, H6974, H7613, G03050, G03860, G03930, G04500, G10960, G13260, G14530, G15250, G18170, G18250, G18920, G19990, G48910

(**Go back to:** 1 Corinthians 15 General Notes)

reconcile, reconciled, reconciliation

Definition:

To "reconcile" and "reconciliation" refer to "make peace" between people who were formerly enemies of each other. "Reconciliation" is that act of making peace

- In the Bible, this term usually refer to Gods reconciling people to himself through the sacrifice of his Son, Jesus Christ.
- Because of sin, all human beings are God's enemies. But because of his compassionate love, God provided a way for people to be reconciled to him through Jesus.
- Through trusting in Jesus' sacrifice as payment for their sin, people can be forgiven and have peace with God.

Translation Suggestions:

- The term "reconcile" could be translated as "make peace" or "restore good relations" or "cause to be friends."
- The term "reconciliation" could be translated as "restoring good relations" or "making peace" or "causing peaceful relating."

(See also: peace, sacrifice)

Bible References:

- 2 Corinthians 5:19
- Colossians 1:18-20
- Matthew 5:24
- Proverbs 13:17-18
- Romans 5:10

Word Data:

- Strong's: H2398, H3722, G06040, G12590, G24330, G26430, G26440

(**Go back to:** 1 Corinthians 11 General Notes)

resurrection

Definition:

The term "resurrection" refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word "resurrection" often refers to Jesus' coming back to life after he died.
- When Jesus said, "I am the Resurrection and the Life" he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person's "resurrection" could be translated as his "coming back to life" or his "becoming alive again after being dead."
- The literal meaning of this word is "a rising up" or "the act of being raised (from the dead)." These would be other possible ways to translate this term.

(See also: life, death, raise)

Bible References:

- 1 Corinthians 15:13
- 1 Peter 3:21
- Hebrews 11:35
- John 5:28-29
- Luke 20:27
- Luke 20:36
- Matthew 22:23
- Matthew 22:30
- Philippians 3:11

Examples from the Bible stories:

- **21:14** Through the Messiah's death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- **37:5** Jesus replied, "I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies."

Word Data:

- Strong's: G03860, G14540, G18150

(**Go back to:** 1 Corinthians 15 General Notes)

reveal, revealed, revelation

Definition:

The term "reveal" means to cause something to be known. A "revelation" is something that has been made known.

- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul said that he received the gospel by "revelation from Jesus Christ," he means that Jesus himself explained the gospel to him.
- In the New Testament book "Revelation" is about God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

Translation Suggestions:

- Other ways to translate "reveal" could include "make known" or "disclose" or "show clearly."
- Depending on the context, possible ways to translate "revelation" could be "communication from God" or "things that God has revealed" or "teachings about God." It is best to keep the meaning of "reveal" in the translation.
- The phrase "where there is no revelation" could be translated as "when God is not revealing himself to people" or "when God is not speaking to people" or "among people whom God has not communicating."

(See also: good news, good news, dream, vision)

Bible References:

- Daniel 11:1-2
- Ephesians 3:5
- Galatians 1:12
- Lamentations 2:13-14
- Matthew 10:26
- Philippians 3:15
- Revelation 1:1

Word Data:

- Strong's: H0241, H1540, H1541, G06010, G06020, G55370

(**Go back to:** 1 Corinthians 2 General Notes)

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

(**Go back to:** Introduction to 1 Corinthians)

rule, reign, ruler, prefect, official, leader

Definition:

The term "ruler" is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who "rules," and his authority is his "rule."

- In the Old Testament, a king was sometimes referred to generally as a "ruler," as in the phrase "appointed him ruler over Israel."
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a "ruler."
- Another type of ruler in the New Testament was a "governor."
- Depending on the context, "ruler" could be translated as "leader" or "person who has authority over."
- The action to "rule" means to "lead" to "have authority over." It means the same thing as "reign" when it refers to the ruling of a king.

(See also: authority, governor, king, synagogue)

Bible References:

- Acts 3:17-18
- Acts 7:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 9:32-34
- Matthew 20:25
- Titus 3:1

Word Data:

- Strong's: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360, G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

(**Go back to:** 1 Corinthians 2 General Notes)

save, saved, safe, salvation

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

(**Go back to:**)

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

(**Go back to:** 1 Corinthians 5 General Notes)

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 don't 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 didn't 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 don't 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

(**Go back to:** 1 Corinthians 7 General Notes; Notes; Notes)

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

(**Go back to:** Introduction to 1 Corinthians; 1 Corinthians 3 General Notes; Notes)

unleavened bread

Definition:

The term "unleavened bread" refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, "unleavened bread" represents the removal of sin from a person's life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include "bread with no yeast" or "flat bread that did not rise."
- Make sure the translation of this term is consistent with how you translate the term "yeast, leaven."
- In some contexts, the term "unleavened bread" refers to the "Feast of Unleavened Bread" and can be translated that way.

(See also: bread, Egypt, feast, Passover, servant, sin, yeast)

Bible References:

- 1 Corinthians 5:6-8
- 2 Chronicles 30:13-15
- Acts 12:3
- Exodus 23:14-15
- Ezra 6:21-22
- Genesis 19:1-3
- Judges 6:21
- Leviticus 8:1-3
- Luke 22:1

Word Data:

- Strong's: H4682, G01060

(**Go back to:** 1 Corinthians 5 General Notes)

wise, wisdom

Definition:

The term "wise" describes someone who understands what is the right and moral thing to do and then does that. "Wisdom" is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate "wise" could include "obedient to God" or "sensible and obedient" or "God-fearing."
- "Wisdom" could be translated by a word or phrase that means "wise living" or "sensible and obedient living" or "good judgment."
- It is best to translate "wise" and "wisdom" in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- **2:5** She also wanted to be **wise**, so she picked some of the fruit and ate it.
- **18:1** When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- **23:9** Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- **45:1** He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

(**Go back to:** 1 Corinthians 1 General Notes; Notes; Notes)

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