unfoldingWord® Translation Notes

2 Corinthians

Version 80

[en]

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unfoldingWord® Translation Notes
Date: 2024-04-24
Version: 80
Published by: unfoldingWord

unfoldingWord® Literal Text
Date: 2024-04-24
Version: 80
Published by: unfoldingWord

unfoldingWord® Simplified Text
Date: 2024-04-24
Version: 80
Published by: unfoldingWord

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Date: 2022-10-11
Version: 2.1.30
Published by: unfoldingWord

unfoldingWord® Greek New Testament
Date: 2023-09-26
Version: 0.34
Published by: unfoldingWord

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Version: 80
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Part 1: General Introduction

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Who wrote the book of 2 Corinthians?

The author identifies himself as Paul the apostle. Paul was originally from the city of Tarsus but lived in Jerusalem. He had been known as Saul in his early life. Before becoming a Christian, Paul was a Pharisee, and he persecuted Christians. After he became a Christian, he traveled several times throughout the Roman Empire, telling people about Jesus. Paul first visited the Corinthians during his third time traveling around the Roman Empire (see Acts 18:1–18). After he visited them, he stayed in the city of Ephesus for more than two years (see Acts 19:1–10).

From Ephesus, he wrote them a letter that we call First Corinthians. After he wrote that letter, and during the two years that he lived in Ephesus, he visited the Corinthians very briefly, but it was a painful visit (see 2:1). After this

visit, he wrote two letters to the Corinthians. We do not have the first letter that Paul wrote, but it was a severe letter that may have grieved the Corinthians (see 2:4). The second letter that Paul wrote is this letter, Second Corinthians. He wrote it from the region of Macedonia after his friend Titus returned from visiting the Corinthians and told him how the Corinthians were doing.

What is the book of 2 Corinthians about?

Paul wrote 2 Corinthians to continue to help the Corinthians believe the true gospel and trust him as an apostle of Christ. He wrote this letter after Titus returned to Paul from visiting the Corinthians and delivering to them a letter of strong rebuke from Paul. In 2 Corinthians, Paul tells the Corinthians that he is happy that they have responded well to his letter. However, he still has instructions and corrections to write to them, and he continues to defend himself as an apostle who taught them the true gospel. Most generally, Paul wrote 2 Corinthians to strengthen his relationship with the Corinthians, to strengthen relationships between all Christians, and to help the Christians trust in and obey Christ more and more.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "Second Corinthians" or "2 Corinthians." Or they may choose a different title, such as "Paul's Second Letter to the Church in Corinth" or "A Second Letter to the Christians in Corinth." (See: **How to Translate Names (p.441)**)

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 and in an important location, many travelers and traders came to buy and sell goods there. Therefore, many different kinds of people lived in the city, and there were many wealthy people. Also, people in Corinth worshiped many different gods, and their worship could include food and sexual activity. In this culture, Christians who did not participate in worshiping at least some of the many gods were often considered to be strange, and people did not want to associate with them.

What were the issues that Paul was addressing in this letter?

There are four major issues about which Paul wrote in 2 Corinthians. First, he decided not to visit the Corinthians again right away, even though that was his original plan. He wanted to tell the Corinthians that he had changed his plans and to show them that he was not making promises and then breaking them. Second, Paul and the Corinthians had a conflict or fight when Paul visited them. Paul wished to rebuild their relationship so that they could trust and care for each other. Third, Paul wanted to encourage the Corinthians to give money to help the believers in Jerusalem. Paul was collecting this money from many churches he knew, and he wanted the Corinthians to contribute generously. Fourth, some people were saying that Paul was not really a true apostle, and the message he preached was not the true gospel. These people were either visitors or lived in Corinth. Paul defended himself and the gospel that he preached against these people who opposed him. All four of these issues relate to one specific problem: the Corinthians were doubting Paul's authority over and care for them. He wrote 2 Corinthians to address this primary issue, and he focused on these four specific themes.

Who were the false teachers that Paul speaks about?

Everything we know about the false teachers who opposed Paul in Corinth comes from this letter. So, we do not know for sure who they were. Paul refers to them with two especially important names: "super-apostles" and "false apostles." Some scholars think that the super-apostles were some of the twelve apostles that Jesus appointed, while the false apostles were people who were not actually apostles but claimed to be. On the other hand, many

scholars think that these two names refer to the same group of people: false teachers who claimed to be apostles but were not actually apostles. Paul does not carefully distinguish the names; this second view is probably correct. Paul implies that these false teachers were Jewish people who claimed to serve Christ (see 11:22–23). They claimed to have authority and power. However, we do not know what exactly they were teaching about Jesus. We do know that they claimed that their gospel was better than what Paul preached, but Paul tells us that what they were teaching was wrong.

Part 3: Important Translation Issues

What letters did Paul write to the Corinthians?

Paul wrote at least four letters to the believers in Corinth. First, he wrote a letter related to avoiding sexual immorality (see 1 Corinthians 5:9). We do not have this letter. Second, he wrote a letter to the Corinthians that answered some of their questions and that addressed disputes within the Corinthian church. This letter is now known as First Corinthians. Third, Paul wrote a stern or "severe" letter to the Corinthians (see 2:3–4 and 7:8–12). We again do not have this letter. Fourth, Paul wrote a letter after his friend Titus came from Corinth and told him that the Corinthians had responded well to the "severe letter." This letter is now known as Second Corinthians.

About what visits to the Corinthians does Paul speak?

While Paul does not directly mention it in 2 Corinthians, he first visited the Corinthians to proclaim the gospel to them. You can read about that in Acts 18:1–18. In 2 Corinthians, Paul briefly refers to his second visit to the Corinthians, which was "sorrowful" or "painful" (see 2:1). Sometime after this "painful" visit, Titus visited the Corinthians and then returned to Paul in Macedonia (see 2:12–13 and 7:6–7). He probably took Paul's "severe letter" with him. This may be the same visit of Titus that Paul refers to in 8:6 and 12:18, although either or both of these verses could refer instead to Titus taking this letter, 2 Corinthians, to the Corinthians.

Paul also refers to two visits that had not yet happened when he wrote 2 Corinthians. First, Paul has asked Titus and two unnamed fellow believers to visit the Corinthians, taking the 2 Corinthians letter with them (8:16–24 and 9:3). Second, Paul plans to visit the Corinthians for a third time (12:14 and 13:1). You will need to make sure that your translation uses appropriate verb tenses and forms for referring to these visits. See the notes on specific verses for details and translation options.

How does Paul use irony and sarcasm?

In many places in this letter, Paul uses irony and sarcasm. In these places, he says things that he does not actually believe to be true. Usually, he is speaking from the perspective of other people and saying what they believe to be true. He does this to respond to what other people are saying or to show that what other people are saying is foolish or silly. The ULT often indicates that Paul is using irony or sarcasm by including quotation marks around the words that Paul does not actually believe to be true. The UST often indicates that Paul is using irony or sarcasm by indicating that someone is speaking the words. Consider how you might present sarcasm and irony in your language, and see the notes for places where Paul is using irony. (See: **Irony (p.457)**)

What does Paul mean when he speaks about boasting?

In Paul's culture, not all boasting was considered bad. Instead, there were good and bad kinds of boasting. In this letter, Paul explains what counts as good boasting, and he explains that he boasts in a good way. He also implies that his opponents boast in a bad way. Paul thinks the best way to boast is to say great things about God and what God has done. However, in this letter Paul also boasts about himself, because his opponents, the false teachers, boast about themselves. He does not think that this boasting is the best way for him to be speaking to the Corinthians, but he does it to respond to his opponents and to show the Corinthians that he is a true apostle of Christ. He calls this boasting foolish. Consider how you might express both good, bad, and foolish kinds of boasting. (See: [[rc://*/tw/dict/bible/kt/boast]])

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

Paul frequently uses the spatial metaphor "in Christ" (often with another name for Christ, such as Lord or Jesus) in this letter. This metaphor emphasizes that believers are as closely united to Christ as if they were inside him. Paul believes that this is true for all believers, and sometimes he uses "in Christ" simply to identify that what he is speaking about is true for those who believe in Jesus. Other times, he emphasizes union with Christ as the means or the basis for some statement or exhortation. See the notes on specific verses for help in understanding the contextual meaning of "in Christ" and related phrases. (See: **Metaphor (p.468)**)

How should "brothers" be translated?

Many times in this letter, Paul directly addresses or refers to people he calls "brothers." The plural form, "brothers," refers in general to fellow believers, both men and women. The singular form, "brother," refers to a specific fellow believer, almost certainly one who is a man. Paul uses this word because he considers believers to be as closely united together as siblings in a family. Consider what word or phrase would best express both the reference to fellow believers and the idea that these fellow believers are as close as family members. (See: [[rc://*/tw/dict/bible/kt/brother]])

How should "you" and "we" be translated?

Throughout the letter, you should assume that "you," "your," and "yours" are plural and refer to the Corinthian believers unless a note specifies that the form of "you" is singular. Also, throughout the letter, you should assume that "we," "us," "our," and "ours" include Paul and those who work with Paul but do not include the Corinthian believers unless a notes specifies that the form of "we" includes the Corinthian believers. Some scholars think that Paul sometimes uses the first person plural to refer to only himself. Other scholars think that Paul uses the first person plural to refer to both himself and those who serve with him. There is often not enough evidence be certain of which meaning Paul intended. It is recommended that you preserve how Paul sometimes uses the first person singular and sometimes uses the first person plural. (See: [[rc:///ta/man/translate/figs-yousingular]] and [[rc:///ta/man/translate/figs-exclusive]])

What are the major issues in the text of the book of 2 Corinthians?

In the following verses, ancient manuscripts do not all have the same words. The ULT uses the words that are found in most of the earliest manuscripts. When you translate these verses, you should compare the ULT with any translations with which your readers may be familiar to see what your readers may expect. Unless there is a good reason to use the alternate words, you should follow the ULT. See the footnotes and notes at each of these verses for more information. (See: **Textual Variants (p.513)**)

- "in holiness" (1:12). Some ancient manuscripts have this: "in sincerity."
- "a second grace" (1:15). Some ancient manuscripts have this: "a second joy."
- "new things have come" (5:17). Some ancient manuscripts have this: "all {things} have become new."
- "I see" (7:8). Some ancient manuscripts have this: "for I see." Other ancient manuscripts have this: "seeing."
- "and in the love from us in you" (8:7). Some ancient manuscripts have this: "and in your love for us."
- "by this situation" (9:4). Some ancient manuscripts have this: "by this situation of boasting."
- "so that he might buffet me, so that I would not become super arrogant" (12:7). Some ancient manuscripts have this: "so that he might buffet me."
- "If loving you" (12:15). Some ancient manuscripts have this: "If I love you."
- "[12] Greet each other with a holy kiss. All the saints greet you. [13] The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit {be} with all of you." (13:12–13). Some translations divide these sentences up into 3 verses instead of 2: "[12] Greet each other with a holy kiss. [13] All the saints greet you. [14] The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit {be} with all of you."

2 Corinthians 1

2 Corinthians 1 General Notes

Structure and Formatting

Opening and blessing (1:1–2)
Paul praises God for his comfort in affliction (1:3–11)
Interrupted travel plans (1:12–2:13)

  • The interruption and the reason for it (1:15–2:4)

The first paragraph reflects a common way to begin a letter in the ancient Near East.

Special Concepts in this Chapter

Comfort

Comfort is a major theme of this chapter. Paul explains that believers experience affliction because they belong to Jesus. When this happens, the Holy Spirit comforts them. Then they are able to comfort others. Paul wants the Corinthian believers to know that he is not exempt from terrible persecution but that God always rescues and comforts him as well. He also wants them to know that God will do the same for them.

Paul's integrity

Apparently, people in Corinth had been criticizing Paul, saying that he was not sincere and did not truly care about the Corinthian believers. Therefore, Paul refutes them by explaining his motives for what he was doing.

Important Figures of Speech in this Chapter

Rhetorical question

Paul uses two rhetorical questions in 1:17 to defend himself against a charge of not being sincere. (See: **Rhetorical Question (p.502)**)

Metaphorical "Yes and No"

In 1:17-20 Paul uses the words "yes" and "no" together to represent the attitudes and speech of a person who is unstable and easily changes his mind about what he wants to do. It seems that some people had been accusing Paul of being such a person, but he makes it clear that he is not. Instead, he imitates God, who is always faithful, and Jesus, who faithfully fulfills all of the promises of God.

Other Possible Translation Difficulties in this Chapter

Holy Spirit as guarantee

In 1:22 Paul says that the Holy Spirit is the guarantee of all of God's promises, including eternal life with him. The term "guarantee" comes from business deals in which a person gives some valuable item to another person as a guarantee that the first person will pay the full amount of money that he owes. Other words for this idea include

"pledge" or "down-payment." Paul uses this idea to explain that, because believers experience the blessings of the Holy Spirit now, they can be sure that they will experience all of God's given promises after they die. (See: [[rc:///*tw/ dict/bible/kt/eternity]] and [[rc:///*tw/dict/bible/kt/save]])

God as witness

In 1:23 Paul calls God to be a witness to his character, that he is being honest and faithful to the Corinthian believers. It is probable that Paul means this as an oath, in which it is expected that God would bear witness to what Paul is saying by dramatically punishing him or striking him dead if he is lying. Alternatively, he may intend that God will bear witness by affirming Paul's honesty to the Corinthian believers through the Holy Spirit.

2 Corinthians 1:1

Paul, & to the church of God that is in Corinth

Your language may have a particular way of introducing the author of a letter and its intended audience. For example, you may want to indicate that this is a letter. Alternate translation: "I, Paul ... wrote this letter to you, the church of God that is in Corinth" (See: **Assumed Knowledge and Implicit Information (p.376)**)

Timothy our brother

The word **our** here includes the Corinthian believers. The original has only "the brother," but the word "our" was considered necessary for English. Use the wording that is most natural in your language. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

of Achaia

The word **Achaia** is the name of a Roman province in the southern part of modern-day Greece. (See: **How to Translate Names (p.441)**) (See: **How to Translate Names (p.441)**)

2 Corinthians 1:2

Grace to you and peace from

After stating his name and the people to whom he is writing, Paul adds a blessing. Use a form that people would recognize as a blessing in your language. Alternate translation: "May you experience kindness and peace within you from" or "I pray that you will have grace and peace from" (See: **Blessings (p.383)**) (See: **Blessings (p.383)**)

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

If your language does not use an abstract noun for the ideas of **Grace** and **peace**, you could express the same ideas in another way. Alternate translation: "I pray that God our Father and the Lord Jesus Christ will be favorable to you and give you a peaceful spirit" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 1:3

Blessed {be} the God and Father of our Lord Jesus Christ

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "May we always praise the God and Father of our Lord Jesus Christ" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

Blessed {be} the God and Father of our Lord Jesus Christ

After blessing the recipients of his letter, Paul adds a blessing to God. If your people would consider it strange for people to bless God, then translate it as praise, since that is what we do when we bless God. Alternate translation: "May we always praise the God and Father of our Lord Jesus Christ" (See: **Blessings (p.383)**) (See: **Blessings (p.383)**)

the God and Father

Father is an important title for God. Both **God** and **Father** refer to God. This phrase could mean (1) God is both God and Father to our Lord Jesus, or (2) God is Father to our Lord Jesus. Alternate translation: "God, who is the Father" (See: **Translating Son and Father (p.519)**)

the Father of mercies and the God of all comfort

Here, the possessive form describes **mercies** and **all comfort** as coming from God, who is their source. Both **Father** and **God** are the same person. Alternate translation: "the Father who is the source of mercies and the God who is the source of all comfort" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the Father of mercies and the God of all comfort

If your language does not use abstract nouns for the ideas of **mercies** and **comfort**, you could express the same ideas in another way. Alternate translation: "the Father who is merciful and the God who always comforts his people" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

of all comfort

Here, **all** could refer to: (1) time. Alternate translation: "who always comforts his people" (2) quantity. Alternate translation: "from whom every instance of comforting comes"

2 Corinthians 1:4

comforting us in all our affliction

Here and continuing through verse 5, the pronouns **us**, **our**, and **we** probably include the Corinthian believers. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

so that

This phrase introduces a purpose clause. Paul is stating the purpose for which God gives us afflictions and then comfort. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that" (See: **Connect — Goal (Purpose) Relationship (p.397)**) (See: **Connect — Goal (Purpose) Relationship (p.397)**)

the one comforting us in all our affliction so that we are able to comfort the ones in every affliction

If your language does not use abstract nouns for the ideas of **affliction** and **tribulation**, you could express the same ideas in another way. Alternate translation: "the one comforting us whenever people afflict us so that we are able to comfort others whenever people afflict them" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

with the comfort with which we ourselves are comforted

If your language does not use an abstract noun for the idea of **comfort** or would not use both the noun **comfort** and the verb **comforted** together, you could express the same idea by using only the verb. Alternate translation: "in the same way in which we ourselves are comforted" or "just as we ourselves are comforted" (See: **Making Assumed Knowledge and Implicit Information Explicit (p.464)**) (See: **Making Assumed Knowledge and Implicit Information Explicit (p.464)**)

we ourselves are comforted

Paul uses the word **ourselves** to emphasize that we, even though we are weak human beings, can comfort others as God comforted us. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "even we are comforted" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

we ourselves are comforted by God

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God comforts even us" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 1:5

For just as the sufferings of Christ abound toward us

Here Paul speaks of the **sufferings of Christ** as if they were objects that could increase and move toward him. If it would be helpful in your language, you could express this with a different metaphor or state the meaning plainly. Alternate translation: "For just as people made Christ suffer, and they are now making us suffer" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

περισσεύει & ἡ παράκλησις ἡμῶν

Here Paul speaks of **comfort** as if it were an object that could increase in size. If it would be helpful in your language, you could express this with a different metaphor or you could state the meaning plainly. Alternate translation: "God comforts us abundantly" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 1:6

But if we are afflicted

Here and through the first half of verse 21, the word **we** and other first-person pronouns refer to Paul and Timothy, but not to the Corinthians. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

But if we are afflicted

There is no strong contrast here. Rather, Paul continues to talk about suffering and comfort. If it is helpful in your language, you do not need to use a word here that indicates a contrast with what came before. Alternate translation: "If we are afflicted"

But if we are afflicted

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "But if people afflict us" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

But if we are afflicted

Paul speaks as if this were a hypothetical situation, but he means that it does happen. 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 uncertain, then you could translate his words as an affirmative statement. Alternate translation: "But when we are afflicted" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p. 395)**)

it is} for your comfort and salvation

If your language does not use abstract nouns for the ideas of **comfort** and **salvation**, you could express the same ideas in another way. Alternate translation: "it is so that you can be comforted and saved" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

if we are comforted

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "if God comforts us" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

if we are comforted

Paul speaks as if this were a hypothetical situation, but he means that it does happen. 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 uncertain, then you could translate his words as an affirmative statement. Alternate translation: "when we are comforted" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p. 395)**)

it is} for your comfort

See how you translated this same phrase earlier in the verse. Alternate translation: "it is so that you can be comforted" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in endurance of the same sufferings

If your language does not use an abstract noun for the idea of **endurance**, you could express the same idea in another way. Alternate translation: "as you endure the same sufferings" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 1:7

And our hope concerning you {is} firm, knowing that as you are partakers of the sufferings, in the same way, also of the comfort

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "Because we know that you share in God's comfort just as much as in the suffering, our hope concerning you is firm" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

And our hope concerning you {is} firm

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: "And we firmly believe that you will endure" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

And our hope concerning you {is} firm

If your language requires you to specify the content of Paul's **hope**, you could include this information. Alternate translation: "And our hope that you will remain faithful to Jesus is firm" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in the same way, also of the comfort

If your language does not use an abstract noun for the idea of **comfort**, you could express the same idea in another way. See how you translated this word in verses 5 and 6. Alternate translation: "God will also comfort you" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in the same way, also of the comfort

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "in the same way, you are partakers also of the comfort" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

2 Corinthians 1:8

we do not want you to be ignorant

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **ignorant**. Alternate translation: "we want you to know" (See: **Double Negatives (p.416)**) (See: **Double Negatives (p.416)**)

concerning the tribulation having happened to us

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: "concerning the time when people caused us to suffer" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

we were burdened excessively, beyond our ability

Here, Paul is speaking of **tribulation** as if it were a heavy weight that they had to carry. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "we were suffering so much that we thought that we could not endure it" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

we were burdened excessively

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "it was excessively difficult for us" (See: **Active or Passive (p. 373)**) (See: **Active or Passive (p.373)**)

so that

Here, **so that** introduces the result of what came before. Use a natural way to introduce a result in your language. Alternate translation: "with the result that" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

2 Corinthians 1:9

we ourselves have had within ourselves the sentence of death

Paul is comparing the certainty of death that they experienced to that of someone who receives a **sentence of death**, that is, an order from a judge that he must be executed. Alternate translation: "we were as sure of our own deaths as someone is who is condemned to die" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

so that

Here the connecting words **so that** introduce a goal or purpose relationship. The purpose that God had for Paul and his companions to feel that they would die is for them to trust in God. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.397)**) (See: **Connect — Goal (Purpose) Relationship (p.397)**)

but in God

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but instead, we would be trusting in God" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

the one raising the dead

Here, **raising the dead** is an idiom for causing someone who has died to become alive again. Alternate translation: "who causes the dead to live again" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

2 Corinthians 1:10

so great a death

Here, **so great a death** represents the terrible persecution that Paul and his companions were experiencing and that they were convinced would end in death. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the jaws of death" or "such a deadly danger" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

and he will rescue {us

The implication is that God will rescue Paul and his companions from similar dangerous situations in the future. You could include this information if that would be helpful to your readers. Alternate translation: "and whenever we are in danger, God will rescue us" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

on whom we have set our hope

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: "we trust God" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 1:11

in supplication on our behalf

If your language does not use an abstract noun for the idea of **supplication**, you could express the same idea in another way. Alternate translation: "by praying to God for us" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

so that

The connecting words **so that** introduce a goal or purpose relationship. Paul presents the purpose of the Corinthians praying for him to be that many people will be thanking God. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.397)**) (See: **Connect — Goal (Purpose) Relationship (p.397)**)

so that thanks may be given on our behalf from many faces

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that many faces may give thanks on our behalf to God" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

from many faces

Paul is using **faces** to represent people. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "from the lips of many" or "from many people" (See: **Synecdoche (p.511)**) (See: **Synecdoche (p.511)**)

for the gracious gift to us

This **gracious gift** is something that God will do for Paul and his companions in the future in answer to many people's prayers. If your language does not use an abstract noun for the idea of **gift**, you could express the same idea in another way. Alternate translation: "because God will have graciously given us what we needed" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

through many

Here Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the ideas earlier in the sentence if it would be clearer in your language. Alternate translation: "through the prayers of many people" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

2 Corinthians 1:12

our & our & we conducted ourselves

In these verses Paul uses the words **our**, **we**, and **ourselves** to refer to himself and Timothy and possibly others who serve with them. These words do not include the people to whom he is writing. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

For our boasting is this

The word **boasting** here is used in the positive sense of wanting to tell others your feelings of great satisfaction and joy in doing something well. Alternate translation: "This is something that we feel very good about"

the testimony of our conscience

Here, Paul speaks of his **conscience** as if it were a person who could testify. If it would be helpful in your language, you could state the meaning plainly. Please note that this alternate translation does not need the comma after **conscience**. Alternate translation: "we know by our conscience" (See: **Personification (p.483)**) (See: **Personification (p.483)**)

the testimony of our conscience

If your language does not use abstract nouns for the ideas of **testimony** and **conscience**, you could express the same ideas in another way. Please note that these alternate translations do not need the comma after **conscience**. Alternate translation: "our hearts tell us it is true" or "we are sure of it within ourselves" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

we conducted ourselves

The phrase **we conducted ourselves** means that Paul and his companions controlled their own actions. Use a way that is natural in your language to indicate this idea. Alternate translation: "we acted" or "we comported ourselves" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

in the world

Paul is using **the world** to represent people who live in the world, that is, people in general. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "among everyone" (See: **Synecdoche (p.511)**) (See: **Synecdoche (p.511)**)

in holiness and sincerity of God

If your language does not use abstract nouns for the ideas of **holiness** and **sincerity**, you could express the same ideas in another way. Alternate translation: "as people whom God empowers to obey him and to be honest" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

not in fleshly wisdom

Here, **fleshly** represents what is natural and human as opposed to what is spiritual and godly. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "not according to natural human wisdom" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

not in fleshly wisdom

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: "not according to what people naturally think is wise" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

in the grace of God

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "according to what God tells us to do because he loves us" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 1:13

For

The word translated as **For** here connects this verse to the previous one as evidence that supports the claim that Paul made in the previous verse. Use a natural form in your language for connecting this evidence to the previous statement. Alternate translation: "You see," or "As you know," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

we write

Here Paul may be referring to himself with the plural pronoun **we** to show that he is only part of a group. If it would be clearer for your readers, you could use the singular "I" here instead, as Paul did later in the verse. Alternate translation: "I write" (See: **Politeness (p.485)**) (See: **Politeness (p.485)**)

For we write no other {things} to you but than what you read or also understand

Paul is expressing a positive meaning here by using the two negative phrases, **no other … but**. If it would be helpful, you could use an equivalent expression in your language or you could express the plain positive meaning. Alternate translation: "For everything we write to you is straight talk" or "For what we write to you is just what you read and understand" (See: **Double Negatives (p.416)**) (See: **Double Negatives (p.416)**)

to the end

This could mean: (1) Paul hopes that the Corinthians will understand everything that he is trying to say to them. Alternate translation: "all of it" or "fully" (2) Paul hopes that the Corinthians will continue to understand what he is saying to them until Jesus returns. Alternate translation: "until the end"

2 Corinthians 1:14

your boasting

The word **boasting** here is used in the positive sense of wanting to tell others your feeling of great satisfaction and joy in something good. See how you translated this in verse 12. Alternate translation: "your source of joy" or "your source of pride"

just as you also {are} ours

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "just as you also are our boasting" or "just as you also are our reason to boast" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

our

This occurrence of **ours** includes the Corinthian believers, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

2 Corinthians 1:15

with this confidence

The word **this** refers to what Paul has just said in verses 13 and 14. Paul was confident that the Corinthians would understand him and that they would be proud of him (very pleased with him). If it would be helpful in your language, you could make the reference clear. Alternate translation: "being confident that you were proud of me" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

with this confidence

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: "being confident of this" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

before

Here, **before** could mean: (1) Paul intended to visit the Corinthians before going to Macedonia. Alternate translation: "before going to Macedonia" or (2) Paul intended to visit the Corinthians before he changed his plans. Alternate translation: "originally" or "at first" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

so that

The connecting words **so that** introduce a goal or purpose relationship. The purpose for Paul's plan of two visits was to give the Corinthians two times of grace or blessings. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.397)**) (See: **Connect — Goal (Purpose) Relationship (p.397)**)

you might have a second grace

The word translated as **grace** here can mean more specifically "gift" or "benefit" or "blessing." Alternate translation: "you might benefit from me visiting you twice"

2 Corinthians 1:16

to pass through you

Here, **you** represents the place where the Corinthians live. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "to pass through your city" or "to visit you and then go" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

to be sent ahead to Judea by you

Paul is referring in a polite way to the Corinthians giving him money and food by using the phrase **be sent ahead ... by you**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: "to allow you to assist me so that I could continue on to Judea" (See: **Euphemism (p.424)**) (See: **Euphemism (p.424)**)

to be sent ahead to Judea by you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "to have you send me ahead to Judea" (See: **Active or Passive (p. 373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 1:17

this

The pronoun **this** refers to Paul's plan to visit the Corinthians two times. If that is not clear for your readers, you could include this information. Alternate translation: "to visit you twice" (See: **Pronouns — When to Use Them (p. 494)**) (See: **Pronouns — When to Use Them (p.494)**)

I did not then act in fickleness, did I

Paul is using the question form here to emphasize that he did not change his plan to visit the Corinthians lightly. The expected answer to the question is "no." If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I did not then act capriciously!" or "I did not become unstable." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p. 502)**)

Or what I intend, do I intend according to the flesh, so that there would be with me "Yes, yes" and "No, no

Paul is using the question form here to emphasize that he does not make or change his plans according to his own desires. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I do not plan things according to the flesh, so that I would say "Yes, yes" and "No, no" at the same time." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

according to the flesh

Here, **according to the flesh** is an idiom that means "based on changeable human desires." If this phrase does not have that meaning in your language, use an idiom from your language that does have that meaning or state the meaning plainly. Alternate translation: "according to what I happen to be feeling" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

so that there would be with me "Yes, yes" and "No, no

This could mean: (1) Paul would say both that he would visit and that he would not visit at nearly the same time. Alternate translation: "so that I say 'Yes, I will certainly visit' and 'No, I will definitely not visit' at the same time" (2) Paul would say that he would visit while intending that he would not visit. Alternate translation: "so that I say 'Yes, I will certainly visit' even though I was intending that I would not visit" In either case, he is denying the accusation against him, that he is unreliable. (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

so that there would be with me "Yes, yes" and "No, no

The words **Yes, yes** and **No, no** are both repeated for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "so that I would say both 'yes' and 'no'" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

2 Corinthians 1:18

so that

The connecting words here could indicate: (1) a comparison. Paul may be comparing the faithfulness of God to his own commitment to speak truthfully to the Corinthian believers. Alternate translation: "and in the same way," (2) a result. Paul may be saying that he is faithful in his speaking because he is following God's example to be faithful. Alternate translation: "so, because of that," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

our word

Paul is using the term **our word** to refer to any message that he gave to the Corinthians by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "our message" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

Yes" and "No

Here, **"Yes" and "No"** represents the speech of a person who says contradictory things. If this phrase does not have that meaning in your language, use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "out of both sides of our mouth" or "one thing and then its opposite" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

2 Corinthians 1:19

For

Here, the word translated **For** connects this verse to the one before it as an explanation. If the connection between this statement and the previous one is not clear, you may want to use a similar connecting word here. Alternate translation: "You see," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p. 407)**)

the Son of God

Son of God is an important title for Jesus that describes his relationship to God. (See: **Translating Son and Father (p.519)**) (See: **Translating Son and Father (p.519)**)

the one having been proclaimed among you by us—by me and Silvanus and Timothy

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you use this alternate translation, you should delete the dash that follows it. Alternate translation: "the one whom I and Silvanus and Timothy proclaimed among you," (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

Silvanus

The word **Silvanus** is the name of the man who is called "Silas" in the book of Acts and who was a leader in the early church. You may want to use one spelling here and put the other spelling in a footnote. (See: **How to Translate Names (p.441)**) (See: **How to Translate Names (p.441)**)

Yes" and "No," but it has been "Yes" in him

Here, the phrase combining **"Yes" and "No"** represents a person who is unreliable. If this phrase does not have that meaning in your language, use an idiom from your language that does have this meaning or state the meaning plainly. See how you translated this in verse 18. Alternate translation: "wishy-washy, but, as we said, a rock" or "unreliable, but we consistently showed you that he is trustworthy" (See: **Idiom (p.449)**) (See: **Idiom (p. 449)**)

but it has been "Yes" in him

Here, the subject of the verb **has been**, represented by **it**, could refer to: (1) the proclamation of Paul, Silvanus, and Timothy. Alternate translation: "but our proclamation has been 'Yes' in him" (2) Jesus. In this case, **in him** would be translated as "in it," referring to the proclamation. Alternate translation: "but he has been 'Yes' in it" or "but Jesus has been 'Yes' in our proclamation" (3) reality in general. Alternate translation: "but it has always been the case that there has been 'Yes' in him" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

2 Corinthians 1:20

as many as {are} the promises of God, {they are} "Yes" in him

This means that Jesus makes all of the **promises of God** come to pass. He guarantees them. Alternate translation: "Jesus fulfills all of the promises of God" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

in him. & through him

Both occurrences of the word **him** in this verse refer to Jesus Christ. If this is not clear for your readers, you could use his name here. Alternate translation: "in Jesus … through Jesus" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

the "Amen" {is} through us

Paul is leaving out a verb of speaking that in many languages this sentence would need in order to be complete. You could supply this word if it would be clearer in your language. Alternate translation: "the 'Amen' is spoken by us" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

the "Amen" {is} through us

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "we say the 'Amen'" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

us

Here, **us** includes the Corinthian believers, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

to God for his glory

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "so that we glorify God" or "so that we honor God" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 1:21

in Christ

Here, Paul is speaking of the relationship of believers to Christ as if they were located **in Christ**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "in close relationship with Christ" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

having anointed us

The implication is that God has anointed believers with the Holy Spirit so that they can live for him. You could include this information if that would be helpful to your readers. Alternate translation: "having anointed us with the Holy Spirit to live for him" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

us

Here, **us** probably includes the Corinthian believers, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

2 Corinthians 1:22

having sealed us

Paul speaks of God showing that we belong to him as if God had put a visible mark of ownership on us. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "having claimed us as his own" or "having shown that we belong to him" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

us & our

Here, **us** and **our** include Paul and all believers, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

the down payment of the Spirit

Here, Paul is speaking of **the Spirit** as if the Spirit were a **down payment**, that is, a partial payment for a purchase with a promise to pay the rest of the amount on a future date. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "a guarantee that he will also give us every blessing that he has promised to us, which is the Spirit" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

in our hearts

Here the word **hearts** refers to the innermost part of a person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "in our innermost beings" or "to live within each of us" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

2 Corinthians 1:23

Now I invoke God as a witness upon my soul

The phrase **I invoke God as a witness upon my soul** could be: (1) an oath formula. Use a natural way in your language to express an oath. Alternate translation: "Now I swear to God upon my soul" (2) simply a statement that God knows Paul's motives. Alternate translation: "Now I call upon God as a witness to my intentions" (See: **Oath Formulas (p.478)**) (See: **Oath Formulas (p.478)**)

Now I invoke God as a witness upon my soul

Here, **soul** represents the life of the person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "So may God take my life if I am lying, but he knows" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

that sparing you

Here, **that** introduces a goal or purpose relationship. The purpose for which Paul canceled his visit to Corinth was to spare causing pain to the Corinthian believers (see 2:1). Use a connector or phrase in your language that makes it clear that this is the purpose. Alternate translation: "that it was in order to spare you" (See: **Connect — Goal (Purpose) Relationship (p.397)**) (See: **Connect — Goal (Purpose) Relationship (p.397)**)

that sparing you, I have not yet come to Corinth

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "that it was in order to spare you sorrow that I have not yet come to Corinth" or "that it was to keep from grieving you that I have not yet traveled to Corinth again" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

2 Corinthians 1:24

Not that

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words if it would be clearer in your language. Alternate translation: "I do not mean that" or "I do not say that because" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

we lord it over

Here, **lord it over** is an idiom that means "act like the masters of." If this phrase does not have that meaning in your language, use an idiom from your language that does have that meaning or state the meaning plainly. Alternate translation: "we want to be in charge of" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

we lord it over your faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Here, **faith** could mean: (1) what the Corinthians believe. Alternate translation: "we dictate to you what you must believe" (2) how the Corinthians relate to God. Alternate translation: "we are in charge of your relationship to God" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

we are fellow workers

Here the pronoun **we** could refer to: (1) Paul and his companions, but not the Corinthian believers. (2) Paul, his companions, and the Corinthian believers. We recommend using the exclusive form here if your language marks that distinction, to be the same as the previous "we" in this verse. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

for your joy

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: "so that you will be joyful" or "to make you happy" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

for

Here, **for** connects the following statement as a reason for the previous two statements. Use a natural form in your language for connecting this statement to the previous ones as the reason. Alternate translation: "since" or "because" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

you stand firm

Here, **stand firm** means to be steady, resolute, or established. Alternate translation: "you are well established" or "you are strong and steady" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

in the faith

Here, **in the faith** could mean: (1) "in regard to your faith." In other words, the Corinthian believers are independent of Paul in regard to their faith. They are responsible only to God for what they believe and do. Alternate translation: "concerning your commitment to God" (2) "because of your faith." In other words, the

Corinthian believers continue to belong to God because of their faith, not because of Paul's authority. Alternate translation: "because you trust in God" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 2

2 Corinthians 2 General Notes

Structure and Formatting

Interrupted travel plans (1:15–2:13)

- The interruption and the reason for it (1:15–2:4)
- The person who caused grief (2:5–11)
- Travel to Troas and Macedonia (2:12–13)

Paul's ministry (2:14–7:4)

- The fragrance of Christ (2:14–17)

Special Concepts in this Chapter

The previous letter

In 2:3–4, 9, Paul refers to a letter that he had already written and sent to the Corinthians. While a few scholars think this letter is 1 Corinthians, most likely we do not have this previous letter. Paul acknowledges that this previous letter might have "grieved" them, but he wants them to know that he wrote the letter because of his love for them. In your translation, make sure that these verses refer to a letter that Paul previously wrote, not to 2 Corinthians.

"Grieving" others

Paul refers to "sorrow," "grief," and "grieving" others multiple times in 2:1–8. These words refer to how people who are close friends can "grieve" or hurt each other by what they say and do. These words do not refer to physically hurting someone. Rather, they refer to hurting someone emotionally. Paul acknowledges that his letter might have "grieved" them, and he also indicates that one of the Corinthians has "grieved" fellow believers. Consider a natural way to refer to one person hurting or injuring another person inside.

The person who caused grief

In 2:5–11, Paul refers to a person who has caused grief. Almost certainly, he has one specific person in mind. Paul is not clear about what this person did to cause the grief. He or she may have committed a sexual sin or stolen money from the church or opposed Paul's authority. Whatever the person did, Paul chooses not to be specific about the person or what he or she did. Perhaps this is because he wants the Corinthians to forgive and show love to this person now that he or she has been properly disciplined by the church. In your translation, use general words for both the person and what the person did.

Important Figures of Speech in this Chapter

Aroma and fragrance

In 2:14–16, Paul identifies himself and those who serve with him as an "aroma" or "fragrance." Paul could be thinking in general of smells and odors, or he could be referring to the smell from incense and sacrifices offered during a "triumphal procession" (see 2:14), or he could be referring to the smell from sacrifices offered at the temple. Whatever exact smells Paul has in mind, he is clear that he and his fellow workers are a smell that comes

from Christ, and people react to it very differently: some think it is the smell of death, while others think it is the smell of life. Paul speaks in this way because smells spread throughout a whole area, and people have to react to them. Just as smells spread, he and his fellow workers spread the gospel throughout the world, and people have to respond to it. Further, just as some people like a smell and others hate it, so some people believe the gospel and receive life from God, while others reject the gospel and perish. If possible, preserve the "aroma" and "fragrance" language. If necessary, you could use a simile to express the idea. (See: **Metaphor (p.468)**)

Other Possible Translation Difficulties in this Chapter

Paul's use of pronouns

In 2:1–13, Paul consistently uses the first person singular to refer to himself and the second person plural to refer to the Corinthians. The only exception is in 2:11, where Paul uses "we" to refer to himself and the Corinthians. However, in 2:14–17, Paul uses "we" to refer to himself and those preaching the gospel with him. In these verses, "we" does not include the Corinthians. It is unclear exactly whom Paul includes in "we": it could be just he and Titus, or he and the group that works with him, or he and everyone else who preaches the gospel. Consider natural ways to represent these changes in reference throughout the chapter. (See: **Exclusive and Inclusive 'We' (p.428)**)

Paul's travel

In 2:12–13, Paul describes some of his travels. Troas is a city on the west coast of what is now Turkey. Since Troas was a port city, most likely Paul sailed from there to Macedonia, which is the northern part of what is now Greece. Since Corinth is in southern Greece, Paul was not too far away from the Corinthians. Paul continues the description of what happened in Macedonia in 7:5–7. Consider what information your readers need to know to understand Paul's travels, and include what is necessary in your translation or in a footnote. (See: [[rc:///*tw/dict/bible/names/ troas]] and [[rc:///*tw/dict/bible/names/macedonia]])

2 Corinthians 2:1

For

Here, the word **For** introduces an explanation of what Paul said in 1:23 about the reason why he did not visit Corinth, which was to spare them. If it would be helpful in your language, you could use a different word or phrase that introduces an explanation. Alternate translation: "Here is why I have not come to Corinth:" or "So" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

this for myself, not

Here, the word **this** refers ahead to what Paul is about to say: **not to come to you again in sorrow**. If it would be helpful in your language, you could make what **this** refers to explicit, or you could rephrase the sentence so that you do not use **this**. Alternate translation: "for myself what follows: not" or "for myself not" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

for myself

Here the phrase **for myself** indicates that Paul made this choice because of reasons he thought about. In other words, he was not forced to make this choice. If it would be helpful in your language, you could use a form that indicates that someone made their own choice or decision. Alternate translation: "on my own" or "in my own mind" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

not to come

In a context such as this, it may be more natural in your language to say "go" instead of **come**. Alternate translation: "not to go" (See: **Go and Come (p.436)**) (See: **Go and Come (p.436)**)

again

Here, the word **again** implies that Paul has already visited the Corinthians **in sorrow**. He does not give many details about this visit. It cannot be the first time that he visited the Corinthians, so he must have visited them again **in sorrow** sometime between when he first met them and when he wrote this letter. If it would be helpful in your language, you could make the implication more explicit. Alternate translation: "a second time" or "yet again" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in sorrow

Here the ones who experience the **sorrow** could be: (1) Paul and the Corinthians. Alternate translation: "in sorrow for all of us" (2) just the Corinthians. Alternate translation: "in sorrow for you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in sorrow

If your language does not use an abstract noun for the idea of **sorrow**, you could express the idea by using an adjective such as "sorrowful" or "sad." Alternate translation: "in a sorrowful way" or "in a way that makes us sad" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 2:2

For

Here, the word **For** introduces a reason why Paul is avoiding the "sorrow" he mentioned in 2:1. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "I decided that because" or "Indeed," (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

if I myself grieve you

Here Paul refers to a situation that has not happened and which he intends to keep from happening. He refers to the situation using the conditional form to indicate what would result from the situation if it did happen. If it would be helpful in your language, you could use a form that refers to something that may not happen but that the author wishes to speak about. Alternate translation: "supposing that I myself grieved you" or "were I myself to grieve you" (See: **Connect — Hypothetical Conditions (p.400)**) (See: **Connect — Hypothetical Conditions (p.400)**)

I myself grieve

Here, the word **myself** emphasizes **I**. Consider using a natural way to emphasize **I** in your language. Alternate translation: "it is I myself who grieve" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

then who {is} the one cheering me up except the one being grieved by me

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 implies that the answer is "there is no one else." If it would be helpful in your language, you could express the idea by using a strong negation. Alternate translation: "then there is no one cheering me up, except the one being grieved by me." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

who {is} the one cheering me up except the one being grieved

Here the author uses the singular form **the one** to refer in general to people, particularly to the Corinthians. If it would be helpful in your language, you could use a form that refers in general to people. Alternate translation: "who are those cheering me up, except those being grieved" or "who are those cheering me up, except you who are being grieved" (See: **Generic Noun Phrases (p.434)**) (See: **Generic Noun Phrases (p.434)**)

who {is} the one cheering me up except the one being grieved by me

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this question to avoid using an exception clause. Alternate translation: "is it not the one being grieved by me who is the only one cheering me up" or "is there any one cheering me up besides the one being grieved by me" (See: **Connect — Exception Clauses (p.393)**) (See: **Connect — Exception Clauses (p.393)**)

the one being grieved by me

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the one whom I have grieved" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 2:3

I wrote

Here Paul refers to a letter he had already written to the Corinthians. Most likely, he wrote this letter sometime between when he wrote 1 Corinthians and 2 Corinthians, but we do not have the letter, so we do not know for sure. If it would be helpful in your language, you could make it clearer that Paul is referring to a letter that he already sent to the Corinthians. Alternate translation: "I wrote in my last letter" or "I sent you the previous letter, which that said" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

this same thing

Here, the phrase **this same thing** refers to what Paul wrote in the previous letter. He could be referring to: (1) what he just wrote in 2:1–2. Alternate translation: "the same thing I am now writing" (2) the contents of the previous letter in general. Alternate translation: "those things" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

having come

Here, the phrase **having come** refers to an event that is still in the future for Paul but that would happen at the same time as **I might not have sorrow**. If it would be helpful in your language, you could use a word or phrase that introduces something that happens at the same time as another event in the future. Alternate translation: "whenever I came" (See: **Connect — Simultaneous Time Relationship (p.405)**) (See: **Connect — Simultaneous Time Relationship (p.405)**)

I might not have sorrow from

If your language does not use an abstract noun for the idea of **sorrow**, you could express the idea by using an adjective such as "sorrowful" or "sad." Alternate translation: "I might not become sorrowful because of" or "I might not be sad because of" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

from {those in} whom it is necessary for me to rejoice

Here, this clause could indicate that **it is necessary** for: (1) Paul to **rejoice** in the Corinthians. Alternate translation: "from those in which it is necessary for me to rejoice" (2) the Corinthians to give "joy" to Paul. Alternate translation: "from those for whom it is necessary to give me joy"

having become confident

Here, the phrase **having confidence** introduces a reason why Paul **wrote** the previous letter. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "because I had confidence" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

having become confident

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adjective such as "confident." Alternate translation: "being confident" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

my joy is {the joy} of all of you

Here Paul could be stating that his **joy**: (1) leads to the Corinthians' joy. Alternate translation: "my joy leads to your joy" (2) has the same source as the Corinthians' joy. Alternate translation: "what gives me joy is what gives you joy" (3) comes from the Corinthians' joy. Alternate translation: "my joy comes from your joy"

my joy is {the joy} of all of you

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using a verb such as "rejoice" or an adjective such as "joyful." Alternate translation: "I am joyful, and so you are joyful" or "I rejoice, and so you rejoice" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 2:4

For

Here, the word **For** introduces a further explanation about the letter that Paul **wrote** to them. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," or "As it is," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

I wrote

Here, the phrase **I wrote** again refers to the previous letter. See how you translated "I wrote" in 2:3. Alternate translation: "I wrote that letter" or "I sent that previous letter" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

out of much tribulation and anguish of heart

If your language does not use abstract nouns for the ideas of **tribulation** and **anguish**, you could express the ideas by using verbs such as "suffer" and "distress." Alternate translation: "as I suffered much and was distressed in my heart" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

anguish of heart

In Paul's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "anguish of mind" or "emotional anguish" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

through many tears

Here, the phrase **through many tears** indicates what Paul was doing while he **wrote** the letter. The word **tears** refers to the act of crying or weeping. If it would be helpful in your language, you could use a form that indicates that a person is crying or weeping while they are doing something. Alternate translation: "with much crying" or "as I shed many tears" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

not so that you would be grieved, but so that you might know the love that I have more abundantly for you

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "so that you might know the love that I have more abundantly for you, not so that you would be grieved" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

you would be grieved

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who would do the action, the Paul implies that "he himself" would do it. Alternate translation: "I would grieve you" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p. 373)**)

the love that I have more abundantly for you

If your language does not use an abstract noun for the idea of **love**, you could express the idea by using a verb such as "love." Alternate translation: "how abundantly I love you" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

more abundantly for you

Here, the phrase **more abundantly** could indicate that: (1) Paul has "abundant" love for the Corinthians. Alternate translation: "most abundantly for you" or "very abundantly for you" (2) Paul loves the Corinthians more than he loves other people. Alternate translation: "more abundantly for you than I have for others"

2 Corinthians 2:5

But

Here, the word **But** introduces a contrast with how Paul did not want to "grieve" them. Here he addresses how someone has **caused grief**. If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: "However," (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

if anyone has caused grief, he has not grieved {only

Here Paul is speaking as if someone causing **grief** 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 could express the idea by indicating that someone has indeed **caused grief**. Alternate translation: "the person who caused grief has not grieved only" or "if anyone has caused grief, and it has happened, he has not grieved only" (See: **Connect — Factual Conditions (p. 395)**) (See: **Connect — Factual Conditions (p.395)**)

has caused grief

If your language does not use an abstract noun for the idea of **grief**, you could express the idea by using a verb such as "grieve." Alternate translation: "has grieved people" or "has caused others to grieve" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

he has not grieved {only

Here, Paul may be referring specifically to a man, especially if the way that he has **grieved** others is by sinning sexually. However, it is not certain that Paul is referring to a man here. Consider using a form that does not specify the gender of this person. Alternate translation: "that individual has not grieved only" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

he has not grieved {only} me

Here Paul could be indicating that the person has: (1) **grieved** Paul some, but mostly the person has **grieved** the Corinthians. Alternate translation: "he has not grieved me much" (2) not **grieved** Paul at all but only the Corinthians. Alternate translation: "he has not grieved me" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in part

Here, the phrase **in part** indicates that only some of an action or group is involved. In this case, Paul could be using **in part** to refer to: (1) how many of the Corinthians have been **grieved**. Alternate translation: "some of you" or "part of your group" (2) how much the Corinthians have been **grieved**. Alternate translation: "he has partially grieved you" or "you also in part" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in part—in order that I might not burden all of you

There are several ways to understand how the pieces of the sentence go together. You could translate the sentence so that: (1) **in order that I might not burden all of you** indicates the reason why Paul uses the phrase **in part**,

which would refer to the Corinthians. Alternate translation: "you in part, which I say so that I might not burden all of you" (2) **in part** and **all of you** go together, and **in order that I might not burden** is a parenthetical statement explaining why Paul says **in part**. Alternate translation: "in part—which I say so that I might not burden—all of you" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

I might not burden

Here, to **burden** someone refers to placing a heavy object on someone's back. Paul could be using the phrase **I might not burden** to refer to: (1) how he is trying to avoid saying too much about the situation. In other words, Paul uses the phrase **in part** because he does not want to make his words too strong, which would make the words like a person carrying a heavy load. Alternate translation: "I might not say too much about" or "I might not exaggerate about" (2) how he wants to avoid troubling or distressing all of them, which would be like "burdening" them with a heavy object. Alternate translation: "I might not distress" or "I might not trouble" (See: **Metaphor (p. 468)**) (See: **Metaphor (p.468)**)

2 Corinthians 2:6

This punishment

Here, the word **This** indicates that both Paul and the Corinthians knew what the **punishment** was. However, Paul never states exactly what the punishment was. You should use a word or phrase that is as general as what Paul used. Alternate translation: "That punishment" or "The punishment" (See: **When to Keep Information Implicit (p. 523)**) (See: **When to Keep Information Implicit (p.523)**)

on such a {person

Here Paul speaks in general terms about **such a {person}**. However, he is referring more specifically to the person that he mentioned in the previous verse, the one who "grieved" the Corinthians (see 2:5). If it would be helpful in your language, you could make this reference more explicit. Alternate translation: "on the person we are talking about" or "on that individual" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

the majority

Here the phrase **the majority** implies a "minority." These are some of the Corinthians who either did not agree with the **punishment** or who thought that the person had done nothing wrong. However, Paul does not give any information about this "minority," so you should use a word or phrase that refers to most of the people in a group. Alternate translation: "all but a few of you" (See: **When to Keep Information Implicit (p.523)**) (See: **When to Keep Information Implicit (p.523)**)

is} sufficient

Here, the word **sufficient** could indicate that the **punishment**: (1) has been severe enough. Alternate translation: "is severe enough" or "is sufficiently strong" (2) has lasted long enough. Alternate translation: "has lasted long enough" or "can end now" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 2:7

on the contrary, you should rather forgive

Here, the words **on the contrary** and **rather** indicate that Paul wishes the Corinthians to do now the opposite of what they were doing. Instead of "punishing" the person, Paul wants them now to **forgive and comfort** the person. If it would be helpful in your language, you could use words that naturally indicate such a change in behavior. Alternate translation: "in contrast, you should instead forgive" or "instead of doing that, you should change your behavior and forgive" (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

comfort {him} {& his

Here, just as in 2:5, Paul may be referring specifically to a man, especially if the way that he has "grieved" others is by sinning sexually. However, it is not certain that Paul is referring to a man here. Consider using a form that does not specify the gender of this person. Alternate translation: "comfort the individual … any" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

so that} such a {person} might not be overwhelmed in his excessive sorrow

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that excessive sorrow might not overwhelm such a person" or "so that such a person might not experience overwhelming and excessive sorrow" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

so that} such a {person} might not be overwhelmed in his excessive sorrow

Here Paul speaks as if a person could be **overwhelmed** or swallowed up by **sorrow**. He speaks in this way to indicate that a person can experience so much **sorrow** that it controls and destroys them. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "so that such a person might not be overcome by excessive sorrow" or "so that such a person might not despair because of his excessive sorrow" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

such a {person

Here Paul speaks in general terms about **such a {person}**. However, he is referring more specifically to the person that he has already mentioned, the one who "grieved" the Corinthians (see 2:5). If it would be helpful in your language, you could make this reference more explicit. See how you translated this phrase in 2:6. Alternate translation: "the person we are talking about" or "that individual" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

in his excessive sorrow

If your language does not use an abstract noun for the idea of **sorrow**, you could express the idea by using an adjective such as "sorrowful" or "sad." Alternate translation: "as he is excessively sorrowful" or "because he is excessively sad" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 2:8

So

Here, the word **So** introduces an exhortation that is based on what Paul said in the previous verse about "forgiving" and "comforting" the person. If it would be helpful in your language, you could use a word or phrase that introduces an exhortation or inference. Alternate translation: "Because of that," or "So then," (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

to reaffirm your love for him

Here, the phrase **for him** could go with: (1) **love**. Alternate translation: "to reaffirm the love that you have for him" (2) **reaffirm**. Alternate translation: "to reaffirm to him your love" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

your love for

If your language does not use an abstract noun for the idea of **love**, you could express the idea by using a verb such as "love." Alternate translation: "that you love" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

him

Here, just as in 2:5, 7, Paul may be referring specifically to a man, especially if the way that he has "grieved" others is by sinning sexually. However, it is not certain that Paul is referring to a man here. Consider using a form that does not specify the gender of this person. Alternate translation: "that individual" or "the person" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

2 Corinthians 2:9

Indeed

Here, the word **Indeed** introduces more information about the letter that Paul wrote to them (see 2:3–4). It does not identify a close link with the previous verse. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **Indeed** untranslated. Alternate translation: "In fact" or "As a matter of fact" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

I also wrote

Here, the phrase **I also wrote** again refers to the letter that Paul sent to them before he wrote 2 Corinthians. See how you translated "I wrote" in 2:3–4. Alternate translation: "I also wrote that letter" or "I also sent that previous letter" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

for this reason: so that

Here, the phrases **for this reason** and **so that** both introduce the purpose for which Paul **wrote** the previous letter. Paul uses this repetition to emphasize his purpose. If the repetition would be confusing in your language, and if it would not emphasize the purpose, you could combine the two phrases and provide emphasis in another way. Alternate translation: "so that" or "in order that" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

your proof

Here, the word **proof** refers primarily to the results of a test or trial. In this case, Paul is saying that he wants to **know** how they did on the test, which were the commands he included in the previous letter. If it would be helpful in your language, you could use a word or phrase that refers to the results of a test. Alternate translation: "how you responded to my commands" or "your character" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

your proof

Here Paul uses the possessive form to describe a **proof** that the Corinthians give or provide. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the prove you provide" or "the proof from you" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

your proof

If your language does not use an abstract noun for the idea of **proof**, you could express the idea by using a verb such as "prove." Alternate translation: "what you would prove to me" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

obedient

Here, Paul does not state to whom they are **obedient**. He could be implying that they are **obedient** to: (1) him as an apostle. Alternate translation: "obedient to me" (2) God and God's commands. Alternate translation: "obedient to God" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 2:10

Now

Here, the word **Now** introduces a development in Paul's argument. In this case, Paul is concluding his discussion about the previous letter. If it would be helpful in your language, you could use a word or phrase that introduces a development or a conclusion, or you could leave **Now** untranslated. Alternate translation: "Finally," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

to whomever you forgive anything, I also {forgive

Here Paul could be making: (1) a specific statement about forgiving the person who "grieved" the Corinthians. Alternate translation: "to that person to whom you forgive anything, I also forgive" (2) a general concluding statement about forgiveness. Alternate translation: "to any person to whom you forgive anything, I also forgive" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I also {forgive

This clause leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: "I also forgive it" or "I also forgive them for it" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

for indeed

Here, the phrase **for indeed** indicates that Paul is adding more information (**indeed**) that supports what he said in the previous clause (**for**). If it would be helpful in your language, you could use words that introduce added information that supports a previous statement. Alternate translation: "furthermore," or "and in fact," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

for indeed, the one I have forgiven (if I have forgiven anything) {is} for your sake

Here Paul includes the comment **if I have forgiven anything** in the middle of his sentence. Consider what may be a natural place to include extra information like this. Alternate translation: "for indeed, if I have forgiven anything, what I have forgiven is for your sake" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

if I have forgiven anything

This clarification fits with what Paul said in 2:5 about how the person did not "grieve" him but rather the Corinthians. Paul could be saying that: (1) he does not have very much to forgive, since the person only hurt him a little. Alternate translation: "what little I had to forgive" (2) he really has nothing to forgive, since the person hurt the Corinthians, not him. Alternate translation: "although I have nothing to forgive" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

is} for your sake

Here, the phrase **for your sake** could mean that: (1) Paul forgives the person in order to benefit or help the Corinthians. Alternate translation: "is for your benefit" (2) Paul forgives the person because the Corinthians forgave him. Alternate translation: "is because of you" or "is because you forgave"

in the presence of Christ

Here, the phrase **in the presence of Christ** could indicate that: (1) Paul forgives because he knows that **Christ** sees or knows what he does. So, he acts in a way that pleases **Christ**. Alternate translation: "as Christ desires" or "with Christ watching" (2) Paul forgives with **Christ** as witness. Alternate translation: "with Christ as witness" or "with Christ guaranteeing it" (3) Paul forgives as someone who represents **Christ**. Alternate translation: "as one who represents Christ" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 2:11

so that

Here, the phrase **so that** introduces the purpose for which Paul and Corinthians should "forgive" others (see 2:10). If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: "in order that" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p. 407)**)

we would not be taken advantage of by Satan

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Satan would not take advantage of us" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

for

Here, the word **For** introduces a further explanation of what Paul said in the first half of this verse about **Satan**. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "because" or "inasmuch as" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

we are not ignorant of his schemes

Here the author uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be helpful in your language, you could express the meaning positively. Alternate translation: "we are fully aware of his schemes" or "we are very knowledgeable about his schemes" (See: **Litotes (p.462)**) (See: **Litotes (p.462)**)

2 Corinthians 2:12

Now

Here, the word **Now** introduces a new section. Paul has finished speaking about the person that he and the Corinthians should forgive. He now returns to the topic of his travel plans and why he has not visited the Corinthians (see 1:8–23). If it would be helpful in your language, you could use a word or phrase that introduces a new topic or section, or you could leave **Now** untranslated. Alternate translation: "Moving on," or "I wish to speak again about my journeys:" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p. 407)**)

having come to

In a context such as this, it may be more natural in your language to say "go" instead of **come**. Alternate translation: "having gone to" (See: **Go and Come (p.436)**) (See: **Go and Come (p.436)**)

and a door for the gospel of Christ having been opened

This clause gives information that contrasts with what Paul will say in the previous verse about how he left **Troas**. If it would be helpful in your language, you could indicate this contrast with a natural form. Alternate translation: "and although a door for the gospel of Christ had been opened" (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

and a door for the gospel of Christ having been opened to me

Here Paul speaks of God providing opportunities for him to preach the **gospel** as if God were "opening" a **door** for the **gospel**. The image is of God opening a door so that Paul can go in and preach the message about Christ. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and an opportunity to preach the gospel of Christ having been given to me" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

and a door for the gospel of Christ having been opened to me in the Lord

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. In this case, Paul could be stating that the **Lord** did it, or he could be implying that "God" did it **in the Lord**. See the note about **in the Lord**. Alternate translation: "and the Lord having opened a door for the gospel of Christ for me" or "and God having opened a door for the gospel of Christ for me in the Lord" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

the gospel of Christ

Here Paul uses the possessive form to describe **the gospel** that could: (1) be about **Christ**. Alternate translation: "the gospel concerning Christ" (2) belong to **Christ**. Alternate translation: "Christ's gospel" or "the gospel from Christ" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

in the Lord

Here Paul uses the spatial metaphor **in the Lord** to describe his union with Christ. In this case, being **in the Lord**, or united to the Lord, shows that the **door** was **opened** to Paul: (1) by the **Lord**. Alternate translation: "by the Lord" (2) so that he could continue to serve in his union with the **Lord**. Alternate translation: "in my union with the Lord" or "so that I can do what the Lord wants" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the Lord

Here, the word **Lord** could refer to: (1) Jesus the Messiah. Alternate translation: "the Lord, the Messiah" (2) God generally. Alternate translation: "the Lord God" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 2:13

I had no relief in my spirit

Here, the clause **I had no relief in my spirit** indicates that Paul was anxious or concerned. If it would be helpful in your language, you could use a comparable form or plain language. Alternate translation: "My mind could not rest" or "I was concerned" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

I had no relief in my spirit

Here Paul does not clarify what he was concerned or anxious about. He clarifies later in 7:5–16 that he was anxious to know how Titus' visit to the Corinthians went. The Corinthians would have made this inference, since Titus had already visited them. If it would be helpful in your language, you could make this information more explicit. Alternate translation: "I had no relief in my spirit about Titus' visit to you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I had no relief in my spirit

If your language does not use an abstract noun for the idea of **relief**, you could express the idea by using an adjective such as "restful" or "relieved." Alternate translation: "My spirit was not restful" or "My spirit was not relieved" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

as I did not find my brother Titus there

Here Paul is stating that **Titus** was not in Troas, not that he simply could not find him. If it would be helpful in your language, you could use a word or phrase that shows that **Titus** was not in the city of Troas when Paul visited there. Alternate translation: "as I found out that my brother Titus was not there" or "as my brother Titus was not in the city" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

my brother Titus

Here Paul speaks of **Titus** as if he were his **brother** (probably a younger **brother**). He speaks in this way to indicate that **Titus** is a fellow believer and that he and Paul are as close as if they were brothers. If it would be helpful in your language, you could use a simile or plain language to express this idea. Alternate translation: "Titus, who is like my own brother," or "my very dear friend and fellow believer Titus" (See: **Metaphor (p.468)**) (See: **Metaphor (p. 468)**)

having said farewell to them

Here Paul refers to how he **said farewell** to the people from Troas, but he also means that he left their city. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "having said farewell to them and departed" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

to them

Here, the word **them** refers to the friends that Paul made in the city of "Troas" (see 2:12). Most likely, these people were fellow believers. If it would be helpful in your language, you could make to whom **them** refers more explicit.

Alternate translation: "to the people from Troas" or "to my friends in Troas" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

2 Corinthians 2:14

But

Here, the word **But** introduces a new section. Paul will not speak again about Titus and his travel plans until 7:5. If it would be helpful in your language, you could use a word or phrase that introduces a new section or topic, or you could leave **But** untranslated. Alternate translation: "But now," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

thanks {be} to God

Here, the phrase **thanks {be} to God** is an exclamatory phrase that communicates Paul's thankfulness. Use an exclamation form that is natural in your language for communicating thanks. Alternate translation: "we thank God" or "we give glory to God" (See: **Exclamations (p.426)**) (See: **Exclamations (p.426)**)

us & us

Here, the word **us** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: "us who preach … us" (2) just Paul. Alternate translation: "me … me" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

always leading us in triumphal procession

Here Paul speaks as if **God** were a leader who had won a victory and set up a parade or **triumphal procession** to celebrate. In this parade, Paul and his fellow workers could be either or both of the following: (1) prisoners who have been conquered and who are put in the parade to illustrate the victory. This is the normal meaning of the word in other places. Alternate translation: "always parading us as his captives" or "always showing that he leads us" (2) soldiers who helped win the victory and who are celebrating. This is not the normal meaning of the word, but it is possible and fits the context well. Alternate translation: "always having us participate in his triumphal parade" or "always helping us to conquer" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

in Christ

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 why or how they are involved in the **triumphal procession**. If it would be helpful in your language, you could use a phrase that indicates that union with Christ is the reason or the means for participating in the **procession**. Alternate translation: "because of our union with Christ" or "by means of our union with Christ" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

making known through us the aroma of the knowledge of him in every place

Here Paul speaks as if **the knowledge of him** were an **aroma**, a smell or odor. In this case, the context implies that this is a pleasing or good smell. He speaks in this way to indicate that everyone hears and reacts to the message about Christ, just like everyone smells and reacts to a strong odor. Also, just like a smell fills a whole room, so the good news fills **every place** on earth. If it would be helpful in your language, you could express the idea by using a simile or plain language. Consider using a form that you can continue to use in the following two verses, in which Paul continues the **aroma** metaphor. Alternate translation: "making known through us and in every place the knowledge of him, which is like an good smell" or "powerfully revealing through us the knowledge of him, which is spreading into every place" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

the aroma of the knowledge of him

Here Paul uses the possessive form to describe an **aroma** that is **knowledge**. In other words, the possessive indicates what the **aroma** stands for. Then, Paul indicates that this **knowledge** is about **him**, meaning Christ. If it would be helpful in your language, you could express the ideas in another way. Alternate translation: "the aroma, which is knowledge about him" or "the aroma, that is, knowing him" (See: **Possession (p.488)**) (See: **Possession (p. 488)**)

of the knowledge of him

If your language does not use an abstract noun for the idea of **knowledge**, you could express the idea by using a verb such as "know." Alternate translation: "that is knowing him" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

of him

Here, the word **him** could refer to: (1) God generally. Alternate translation: "of God" (2) Christ specifically. Alternate translation: "of Christ" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p. 494)**)

in every place

Here Paul speaks as if God used him and his fellow workers to make God known **in every place**. The Corinthians would have understood him to mean that God uses them to make God known in many places, or in every place that they visit. If it would be helpful in your language, you could make this idea clearer. Alternate translation: "in every place we go" or "throughout the world" (See: **Hyperbole (p.445)**) (See: **Hyperbole (p.445)**)

2 Corinthians 2:15

For

Here, the word **For** introduces an explanation of what Paul said in the previous verse about "the aroma" (2:14). If it would be helpful in your language, you could use a word or phrase that introduces further explanation. Alternate translation: "Indeed," or "Here is what I mean:" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

we are

Here, just as in 2:14, the word **we** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: "we who preach are" (2) just Paul. Alternate translation: "I am" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

we are a fragrance of Christ to God

Here Paul continues to speak about **fragrance** and good smells (see 2:14). He identifies himself and his fellow workers as a **fragrance** that comes from **Christ** and which goes toward **God**. By speaking in this way, he shows that **we** are those who represent or declare who Christ is in the presence of God. Just like everyone smells a good smell and knows where it comes from, so everyone notices Paul and his fellow workers and realizes that they represent **Christ** before **God**. If it would be helpful in your language, you could use a simile or express the idea in plain language. Make sure that your translation fits with the previous and the following verses. Alternate translation: "we are like a good odor that spreads from Christ before God" or "we represent Christ before God" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

a fragrance of Christ

Here Paul uses the possessive form to indicate that the **fragrance** could: (1) come or spread from **Christ**. Alternate translation: "a fragrance from Christ" (2) be presented or offered by **Christ**. Alternate translation: "a fragrance that Christ presents" or "a fragrance that Christ offers" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the ones being saved

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: "the ones whom God is saving" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

the ones perishing

Christians disagree over whether God causes people to "perish" or whether people cause themselves to "perish." The word that Paul uses here intentionally does not include the person who causes the **perishing**. If possible, your translation also should avoid stating who causes the "perishing." Alternate translation: "the ones on the path to destruction" or "the ones who are not being saved" (See: **When to Keep Information Implicit (p.523)**) (See: **When to Keep Information Implicit (p.523)**)

2 Corinthians 2:16

to the ones, indeed, & but to the {others

Here, the word translated as **indeed** indicates that the author is introducing the first of two parts. The word **but** introduces the second part. The author uses this form to contrast "the ones perishing" and "the ones being saved" (see 2:15). If it would be helpful in your language, you could use a form that naturally contrasts two groups of people. Alternate translation: "on one hand, to the ones … but on the other hand, to the others" or "to the ones … but to the others" (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p. 391)**)

to the ones, indeed, an aroma from death to death, but to the {others}, an aroma from life to life

Here Paul refers to "the ones perishing" before he refers to "the ones being saved," which is the opposite of the order he used in 2:15. This was good style in his culture. If reversing the order from 2:15 would be confusing for your readers, and if it would not be good style, you could reverse the order here to match that in 2:15. Alternate translation: "to the ones indeed, an aroma from life to life, but to the others, an aroma from death to death" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

to the ones, & to the {others

Here, the phrase **to the ones** refers to "the ones perishing," and the phrase **to the {others}** refers to "the ones being saved" (see 2:15). If it would be helpful in your language, you could clarify to whom these phrases refer. Alternate translation: "to the latter … to the former" or "to the ones perishing … to the ones being saved" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

an aroma & an aroma

Here Paul continues to speak about **fragrance** and good smells (see 2:14–15). He specifically explains what kind of **aroma** he and his fellow workers are. Those who do not believe think that the **aroma** smells bad, while those who do believe think that the **aroma** smells good. If it would be helpful in your language, you could use a simile or express the idea plainly. Make sure that your translation fits with how you translated the "smelling" language in 2:14–15. Alternate translation: "we smell like an aroma … we smell like an aroma" or "our message is … our message is" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

from death to death, & from life to life

Twice here Paul uses the words **from** and **to** with the same word. He could be using this form because: (1) **from** indicates the source of the **aroma**, and **to** indicates the effects of the **aroma**. Alternate translation: "that smells like death and leads to death … that smells like life and leads to life" or "of death causing death … of life causing life" (2) **from** and **to** together emphasize that the **aroma** is characterized completely by either **death** or **life**. Alternate translation: "of death … of life" or "characterized completely by death … characterized completely by life" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

from death to death, & from life to life

If your language does not use abstract nouns for the ideas of **death** and **life**, you could express the ideas by using verbs such as "die" and "live" or adjectives such as "dead" and "alive." Make sure your translation fits with the option you chose in the previous note. Alternate translation: "that comes from something dying and that leads to people dying … that comes from something living and leads to people living" or "that smells like something dead … that smells like something alive" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

for these things

Here, the phrase **these things** refers back to what those who proclaim the good news must do, things that Paul has outlined in 2:14–16. If it would be helpful in your language, you could make explicit to what **these things** refers. Alternate translation: "to do what I have said" or "to preach the gospel like this" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

for these things, who {is} sufficient

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 could imply that the answer is that: (1) Paul and his fellow workers are **sufficient** since God works through them. Alternate translation: "for these things, we are indeed sufficient!" (2) no one is **sufficient**. Alternate translation: "for these things, nobody is sufficient!" (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

2 Corinthians 2:17

For

Here, the word **For** could introduce: (1) an explanation of the implied answer to the previous question, which is that Paul and his fellow workers are "sufficient" since God works through them. Alternate translation: "But we are sufficient, because" (2) an explanation of why Paul and his fellow workers are like an aroma of life or death (see 2:16). Alternate translation: "We are an aroma of life or death because" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

we are & we speak

Here, just as in 2:14–15, the word **we** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: "we who preach are … we speak" (2) just Paul. Alternate translation: "I am … I speak" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

the many

Paul is using the adjective **many** as a noun in order to refer **many** people. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "the many people" (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

peddling

Here, the word **peddling** refers to the practice of selling goods that one has. The word implies that the person who is **peddling** is trying to make as much profit as they can, whether by honest or deceitful means. If it would be helpful in your language, you could use a word or phrase that refers to selling something for as much money as possible. Alternate translation: "trading in" or "selling off" (See: **Translate Unknowns (p.516)**) (See: **Translate Unknowns (p.516)**)

the word

Here, the word **word** represents what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the words" or "the communication" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

the word of God

Here Paul uses the possessive form to describe **the word** that could be: (1) from **God**. Alternate translation: "the word from God" (2) about **God**. Alternate translation: "the word about God" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

but as & but as

Here Paul uses **but as** to introduce a contrast with **the many** who "peddle" God's word. Paul repeats **but as** to continue and emphasize this contrast, not to contrast **sincerity** and **from God**. If the repetition of **but as** would be confusing, you could use **but as** once and express the emphasis in another way. Alternate translation: "but instead as … and even more as" (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

from sincerity

If your language does not use an abstract noun for the idea of **sincerity**, you could express the idea by using an adjective such as "sincere." Alternate translation: "those who are sincere" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

as from God

Here, the phrase **as from God** indicates that God sent Paul and his fellow workers to **speak** the gospel. The word **as** indicates how they **speak**. It does not mean that they are not really **from God**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "as those whom God has sent" or "as ones sent by God" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

we speak

Here, Paul implies that they are speaking **the word of God** that he already mentioned. If it would be helpful in your language, you could make what they **speak** more explicit. Alternate translation: "we speak the word of God" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in the presence of God

Here, the phrase **in the presence of God** could indicate that: (1) they **speak** as they do because they know that **God** sees or knows what they do. So, they speak in a way that pleases **God**. Alternate translation: "as God desires" or "with God watching" (2) they **speak** with **God** as a witness guaranteeing what they say. Alternate translation: "with God as witness" or "with God guaranteeing it" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in Christ

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 how they **speak**. If it would be helpful in your language, you could use a phrase that indicates that they **speak** as those who are united to **Christ**. Alternate translation: "as Christians" or "as those united to Christ" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 3

2 Corinthians 3 General Notes

Structure and Formatting

Paul's ministry (2:14–7:4)

- Qualification for ministry (3:1–6)
- Ministry of Moses and ministry of Paul (3:7–4:6)

Special Concepts in this Chapter

Letters of recommendation

In 3:1–3, Paul refers to "letters of recommendation." These were letters that a person carried with them when they traveled to a new place. Someone that the traveler knew would write that the traveler could be trusted and should be welcomed, and the traveler would give this letter to people that he or she visited. If something like this is not a common practice in your culture, you may need to explain it for your readers in a footnote. (See: [[rc://*/tw/dict/bible/other/letter]])

Letter and Spirit

In 3:6–8, Paul contrasts "letter" and "Spirit." In these verses, the word "letter" refers to written characters, and the word "Spirit" refers to the Holy Spirit. Paul's point is that whatever is characterized by the "letter" is something that is only written down and does not have any power. Whatever is characterized by the "Spirit" has power and can change people. Although it also might be written down, the "Spirit" gives it power. Paul uses this contrast to describe one of the differences between the old covenant ("letter") and the new covenant ("Spirit"). Consider a natural way to express this contrast in your language.

Glory

Throughout this chapter, Paul speaks extensively of "glory." He indicates that the old covenant and ministry had glory, but the new covenant and ministry have much more glory. The word "glory" refers to how great, powerful, and amazing someone or something is. Consider how to express this idea throughout the chapter. (See: **glory, glorious, glorify (p.531)**)

Veiling of the glory on Moses' face

In 3:7, 13, Paul refers to a story about what happened when Moses received the Ten Commandments from God. Because he met God and spoke with him, Moses' face became bright or shining. Because of that, Moses would cover his face with a veil or cloth when he was with the Israelites after he spoke with God. You can read this story in Exodus 34:29–35. Paul also notes that the brightness or "glory" on Moses' face would fade away. This detail cannot be found directly in the story in Exodus. Paul either inferred it from the story, or it was tradition to say that the "glory" faded away. If your readers would not understand what Paul refers to in these verses, you could include a footnote or explanatory information. (See: **veil, veiled, unveiled (p.534)**)

Important Figures of Speech in this Chapter

The Corinthians as a letter of recommendation

In 3:2–3, Paul describes the Corinthians themselves as a letter of recommendation for him and his fellow workers. He speaks in this way because anyone who knows the Corinthians will know that they believed because of Paul and those who worked with him. In this way, the Corinthians "recommend" Paul as a true apostle of Jesus. If possible, preserve the metaphor of a letter of recommendation or express the idea with a simile.

The "veil"

After he introduces how Moses put an actual "veil" over his face, Paul begins to use the word "veil" and related words in figurative ways (see 3:14–18). He claims that people who are not united to Christ cannot understand the Old Testament, and he describes this inability to understand as a "veil" that covers their hearts. In other words, just as the the veil obscured the glory on Moses' face, so the meaning of the Old Testament is obscured for someone who hears it but does not believe in Jesus. However, Paul says that this "veil" is taken away when someone believes in Jesus. Because of that, those who believe have no "veil" and can reflect God's glory even more than Moses' did. This is a complex figure of speech that connects directly to the story about Moses and his veil. Because of that, it is important to preserve the "veil" language. If your readers would not understand that Paul is speaking figuratively, you could use a simile to express the idea.

Other Possible Translation Difficulties in this Chapter

"The Lord is the Spirit"

In 3:17, Paul states that "the Lord is the Spirit." Scholars have understood this sentence in three primary ways. First, Paul could be defining who he meant when he referred to "the Lord" in the previous verse (3:16). Second, Paul could be stating that the way that believers experience "the Lord" is as the Holy Spirit. Third, Paul could be stating that "the Lord" is a spirit or is spiritual. It is most likely true that Paul is defining who "the Lord" he has referred to is, so it is recommended that you follow the first option. See the notes on this verse for translation possibilities.

2 Corinthians 3:1

Are we beginning & ourselves & we do not need, & do we

Here, just as in 2:14–15, 17, the word **we** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: "Are we who preach beginning … ourselves … we do not need … do we" (2) just Paul. Alternate translation: "Am I beginning … myself … I do not need … do I" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

Are we beginning to commend ourselves again

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 implies that the answer is "no, we are not." If it would be helpful in your language, you could express the idea by using a strong negation. Alternate translation: "We are certainly not beginning to commend ourselves again!" (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

again

Here, the word **again** implies that Paul and his fellow workers had already "commended themselves" at some point in the past. Most likely, this happened when they first met the Corinthians. If it would be helpful in your language, you could use a word or phrase that makes this more explicit. Alternate translation: "once more" or "again, like we did at first" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

Or

The word **Or** introduces an alternative to what Paul asked in the first question. In that question, he implied that they were not "commending" themselves again. With **Or**, then, Paul poses a question that introduces the incorrect alternative: they might need **letters of recommendation**. He introduces this incorrect alternative to show that the implication of his first question is true: they are not "commending" themselves again. If it would be helpful in your language, you could express **Or** with a word that signifies a contrast or gives an alternative. Alternate translation: "Rather," or "On the contrary," (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

Or we do not need, like some, letters of recommendation to you or from you, do we

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 implies that the answer is "we do not need them." If it would be helpful in your language, you could express the idea by using a strong negation. Alternate translation: "In fact, we certainly do not need, like some, letters of recommendation to you or from you." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

like some

Here, the word **some** refers generally to people other than Paul and his fellow workers. Paul may more specifically have in mind the people who opposed him in Corinth, but he does not make this explicit. If it would be helpful in your language, you could use a word or phrase that refers to people other than Paul and those who serve with him. Alternate translation: "like some others" or "like some people" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

letters of recommendation

Here Paul uses the possessive form to refer to **letters** that gave a **recommendation** for the person who carry the letter. Many people in Paul's culture would ask friends to write these letters, and then they would show the letters to people they visited to prove that they were trustworthy and could be welcomed. If it would be helpful in your language, you could use a form that naturally refers to this kind of letter. Alternate translation: "letters of reference" or "letters of introduction" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

letters of recommendation

If your language does not use an abstract noun for the idea of **recommendation**, you could express the idea by using a verb such as "recommend." Alternate translation: "letters that recommend us" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 3:2

You yourselves are our letter, written in our hearts, known and read by all men

Here Paul continues to speak about "letters," but now he tells the Corinthians that they themselves are the **letter** of recommendation for Paul and his fellow workers. This **letter** is not a physical document, but is **written** in their **hearts**, and **all men** can **read** it. Paul speaks in this way to indicate that the recommendation he relies on is the Corinthian believers. In other words, the fact that they believe and that they are close with Paul (**in our hearts**) shows that Paul is trustworthy and a true apostle. If it would be helpful in your language, you could express the idea with a simile or in some other natural way. Alternate translation: "You yourselves are like our letter of recommendation, which you wrote on us and that is known and read by all men" or "We do not need a letter of recommendation because you yourselves are the recommendation that is in our hearts and that is known and understood by all men" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

You yourselves are

Here, the word translated **yourselves** emphasizes **You**. Consider using a natural way to emphasize **You** in your language. Alternate translation: "You indeed are" or "It is you who are" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

our letter, & our hearts

Here, just as in 3:1, the word **our** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: "the letter for us who preach the gospel ... our hearts" (2) just Paul. Alternate translation: "my letter ... my heart" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

our letter, written

With the phrase **our letter**, Paul uses the possessive form to describe a **letter** that could: (1) recommend "us." Alternate translation: "the letter for us written" or "a letter that recommends us written" (2) be written by "us." Alternate translation: "a letter written by us" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

written in our hearts

In the Paul's culture, **hearts** are the places where humans think and plan. What Paul means is that the recommendation from the Corinthians is not written down on paper but, rather, is a part of their relationship with Paul. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. Alternate translation: "written inside us" or "expressed by our relationship" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

written

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul states in the following verse that "Christ" did it (see 3:3). Alternate translation: "that Christ has written" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

known and read by all men

If your language does not use the passive form in this way, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "which all men know and read" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

known and read

Here, the words **known** and **read** express very similar ideas. It is likely that **known** indicates that people are aware that there is a **letter**, while **read** indicates that they know what the **letter** says. If you do not have words that express these distinctions, and if the repetition would be confusing in your language, you could express the idea with a single phrase. Alternate translation: "read" or "noticed" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

all men

Although the word **men** is masculine, Paul is using it to refer to all people, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "every person" or "all men and women" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

2 Corinthians 3:3

making known

Here, the phrase **making known** could: (1) indicate that something is well-known or obvious to people. Alternate translation: "being clear" or "so it is evident" (2) state that the Corinthians show or reveal something to others. Alternate translation: "you making it clear" or "you revealing" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

you are a letter of Christ having been administered by us, not written with ink but with the Spirit of the living God, not on tablets of stone but on tablets of hearts of flesh

Here Paul continues to speak as if the Corinthians were a **letter**. Here, he states that this **letter** was written by **Christ** and **administered** by Paul and his fellow workers. He means that **Christ** is the one who enabled the Corinthians to believe, and **Christ** worked through Paul and his fellow workers to do that. Paul then contrasts a **letter** written with **ink** and on **tablets of stone** with a **letter** written by the power of the **Spirit** and on **hearts of flesh**. What he means by this is that the letter is the Corinthians, not some written document, and that the message is communicated by the **Spirit**, not by letters written with **ink**. If it would be helpful in your language, you could express the idea with a simile or in some other natural way. Alternate translation: "you are like a letter of Christ having been administered by us, not written with ink but as if with the Spirit of the living God, not on tablets of stone but as if on tablets of hearts of flesh" or "you are a message from Christ having been administered by us, not communicated by ink but by the Spirit of the living God, not presented on tablets of stone but on tablets of hearts of flesh" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

a letter of Christ

Here Paul uses the possessive form to indicate that the **letter** is from or written by **Christ**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "a letter from Christ" or "a letter written by Christ" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

having been administered by us

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that we have administered" (See: **Active or Passive (p. 373)**) (See: **Active or Passive (p.373)**)

having been administered by us

Here, the phrase **having been administered by us** could indicate that: (1) "we" delivered the **letter**. Alternate translation: "having been delivered by us" or "having been sent by us" (2) "we" helped **Christ** compose the **letter**. Alternate translation: "having been composed with our help" or "that we wrote down" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

us

Here, just as in 3:1–2, the word **us** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: "us who preach the gospel" (2) just Paul. Alternate translation: "me" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

not written with ink but with the Spirit of the living God, not on tablets of stone but on tablets of hearts of flesh

If your language would not put the negative statements before the positive statements, you could reverse them. Alternate translation: "written with the Spirit of the living God, not with ink, on tablets of hearts of flesh, not on tablets of stone" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

but with the Spirit of the living God, not on tablets of stone but on tablets of hearts of flesh

These phrases leave out some words that many languages might need to be complete. If it would be helpful in your language, you could supply the word **written** from earlier in the sentence in some or all of the phrases. Alternate translation: "but written with the Spirit of the living God, not written on tablets of stone but written on tablets of hearts of flesh" or "but with the Spirit of the living God, not written on tablets of stone but on tablets of hearts of flesh" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

not written

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that Christ did it. Alternate translation: "which Christ wrote not" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

with ink

Here, the word **ink** refers to colored liquid that people in Paul's culture used to write letters and words. If it would be helpful in your language, you could use whatever term naturally refers to what people use to write letters and words. Alternate translation: "with a pen" (See: **Translate Unknowns (p.516)**) (See: **Translate Unknowns (p.516)**)

of the living God

Here, the phrase **living God** identifies God as the one who "lives" and possibly as the one who gives life. The primary point is that **God** actually lives, unlike inanimate idols and other things that people may call gods. If it would be helpful in your language, you could use a word or phrase that emphasizes that God really lives. Alternate translation: "of the God who lives" or "of the true God" (See: **Assumed Knowledge and Implicit Information (p. 376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

on tablets & on tablets

Here, the word **tablets** refers to thin, flat pieces of stone on which people would write words, especially important words. If it would be helpful in your language, you could use a word or phrase that refers to the surface on which people write something important. Paul may be referring here to the **tablets** on which Moses wrote God's commandments (see Exodus 34:1–4), so, if possible, use a word that could refer to those **tablets**. Alternate translation: "on flat pieces … on flat pieces" or "on plaques … on plaques" (See: **Translate Unknowns (p.516)**) (See: **Translate Unknowns (p.516)**)

tablets of stone

Here Paul uses the possessive form to describe **tablets** that are made out of **stone**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "stone tablets" (See: **Possession (p. 488)**) (See: **Possession (p.488)**)

tablets of hearts of flesh

Here Paul uses the possessive form to describe **tablets** that refer to **hearts** that are made of **flesh**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "tablets that are fleshly hearts" or "tablets that are hearts made of flesh" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of hearts of flesh

In the Paul's culture, **hearts** are the places where humans think and plan. Here Paul states that these **hearts** are made of **flesh**, meaning that they are live, functional body parts. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. Alternate translation: "of living people" or "of what we think and do" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

2 Corinthians 3:4

Now

Here, the word **Now** introduces a development in the argument. Here it indicates that Paul is moving on to a slightly different topic. If it would be helpful in your language, you could use a word that introduces a development in the argument, or you could leave **Now** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

we have

Here, just as in 3:1–3, the word **we** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: "we who preach the gospel have" (2) just Paul. Alternate translation: "I have" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

we have such confidence

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adjective such as "confident." Alternate translation: "we are confident in this way" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

such confidence

Here, the word **such** indicates that the **confidence** is the kind that Paul showed in the previous verses, especially in 3:1–3. If it would be helpful in your language, you could make it clearer that **such** refers back to what Paul has said in the previous verses. Alternate translation: "that kind of confidence" or "confidence in those ways" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

toward God

Here, the phrase **toward God** could indicate that the **confidence** is: (1) before or in the presence of **God**. In other words, Paul has **confidence** that God approves of him and his fellow workers. Alternate translation: "with regard to God" (2) in **God**. In other words, Paul has **confidence** that God will do what he has promised. Alternate translation: "in God" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 3:5

Not

Here, the word **Not** introduces a contrast with what Paul said in the previous verse about **confidence** (see 3:4). He wishes to clarify that the **confidence** is not based on human abilities but on **God**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "But it is not" or "However, it is not" (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p. 391)**)

we are & ourselves & ourselves. & our

Here, just as in 3:1–4, the words **we**, **ourselves**, and **our** do not include the Corinthians. They could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: "we who preach the gospel are … ourselves … ourselves … our" (2) just Paul. Alternate translation: "I am … myself … myself … my" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

sufficient from ourselves & our sufficiency

Here Paul does not state what they are not **sufficient** to do. He implies that it is serving God by preaching the gospel. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "sufficient in preaching the gospel from ourselves … our sufficiency for this task" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

ourselves to consider

Here, the phrase **to consider** introduces an explanation or elaboration of what **sufficient from ourselves** means. If it would be helpful in your language, you could use a word or phrase that introduces an explanation or elaboration. Alternate translation: "ourselves, that is, we do not consider" or "ourselves, so that we consider"

anything

Here, the word **anything** refers to whatever they do to serve God well. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "anything we do preach the gospel" or "whatever we do well" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

our sufficiency {is} from God

If your language does not use an abstract noun for the idea of **sufficiency**, you could express the idea by using an adjective such as "sufficient." Alternate translation: "God makes us sufficient" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 3:6

us & as} servants

Here, just as in 3:1–5, the word **us** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: "us, who preach the gospel, … as servants" (2) just Paul. Alternate translation: "me … as a servant" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

as} servants of a new covenant

Here Paul uses the possessive form to identify himself and his fellow workers as **servants** who serve for the benefit of **a new covenant**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "as those who serve a new covenant" or "as servants who administer a new covenant" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

not of the letter but of the Spirit

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "of the Spirit, not of the letter" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

not of the letter but of the Spirit

When Paul contrasts **letter** and **Spirit**, he implies that **letter** describes the old covenant and **Spirit** describes the new covenant. What he means is that the old covenant was only written down and could not change people on the inside. On the other hand, the new covenant is empowered by the Holy **Spirit**, who can change people on the inside. If it would be helpful in your language, you could make this contrast more explicit. Alternate translation: "not a covenant of the letter that is powerless but a covenant of the powerful Spirit" or "not one that is only written down but one that the Spirit puts inside people" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

of the letter & the letter

Here, the word **letter** refers generally to a message written using sound-symbols called letters. More specifically, Paul uses the word **letter** to refer to the old covenant, a written document. It could not change people like the **Spirit** can. If it would be helpful in your language, you could refer to a message written in "letters". Alternate translation: "in written form … what was written" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

of the letter but of the Spirit

Here, Paul uses the possessive form to describe a **covenant** that is given or mediated by the **Spirit**, not by the **letter**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "in letters but by the Spirit" or "mediated by letter but by the Spirit" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of the Spirit; & but the Spirit

Here, the word **Spirit** could refer to: (1) the Holy Spirit. Alternate translation: "of God's Spirit … but God's Spirit" (2) the spirit of a person, or their mind or heart. Alternate translation: "of the spirit … but the spirit" or "of the heart …

but the heart" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the letter kills

Here Paul speaks as if **the letter** were a person who **kills** others. He speaks in this way to indicate that **the letter** (which refers to the old covenant and its regulations) does not have the power to give life but instead can only condemn people to die. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "the letter is like someone who kills" or "the letter dooms people to die" or "the letter causes death" (See: **Personification (p.483)**) (See: **Personification (p.483)**)

2 Corinthians 3:7

Now

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

if

Paul is speaking as **if** the **glory** of the **ministry** of **death** were a possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word such as "since" or "given that." Alternate translation: "since" or "given that" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

the ministry of this death

Here Paul uses the possessive form to describe a **ministry** that leads to **death**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the ministry that leads to death" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the ministry of this death

Here, the word **ministry** could refer primarily to: (1) the action of ministering. In this case, the word refers to how Moses administered the old covenant. Alternate translation: "the service of this death" or "the act of ministering that led to death" (2) the system of **ministry**. In this case, the word refers to the old covenant or its laws. Alternate translation: "the system of this death" or "the laws that led to death" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the ministry of this death

If your language does not use an abstract nouns for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "the ministry that causes people die" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

engraved in letters on stones

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that God did it (see also Exodus 34:1). Alternate translation: "which God engraved in letters on stones" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

engraved in letters on stones

Here Paul refers to how God **engraved** or carved the regulations for the **ministry** on **stones** or tablets. Much as in the previous verse, **letters** refers to written characters, so the point is that God used writing. Paul is probably referring to the story about how Moses met God on a mountain, and God carved the regulations of the covenant on two pieces of stone. You can read this story in Exodus 34:1–28. If it would be helpful in your language, you could

make the idea more explicit. Alternate translation: "engraved in writing by God onto two stone slabs" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

came in glory

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious" or "great." Alternate translation: "was very great" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

so that the sons of Israel were not able to look intently at the face of Moses because of the fading glory of his face

Here Paul refers to a story about what happened after God **engraved** the stone tablets. When Moses returned to talk to the Israelites, his face shone brightly because he had been talking to God. In other words, some of God's **glory** became part of Moses' **face**, and the Israelites could not **look intently** at his face because it was a little like looking at God. You can read this story in Exodus 34:29–35. If it would be helpful in your language, you could make the idea more explicit or include a footnote explaining the story. Alternate translation: "so that the sons of Israel were not able to look carefully at the face of Moses because of the fading glory on his face that came from talking with God" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the sons

Although the word **sons** is masculine, Paul is using it to refer to any children or descendants, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "the sons and daughters" or "the children" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

the sons of Israel

Here the author uses the word **sons** to refer in general to all the descendants of **Israel**. If it would be helpful in your language, you could use a word or phrase that refers to descendants in general. Alternate translation: "the descendants of Israel" or "those descended from Israel" (See: **Kinship (p.460)**) (See: **Kinship (p.460)**)

because of the fading glory of his face

Here, the reason why the Israelites **were not able to look intently** at Moses' face could be that: (1) Moses' face was very "glorious." Alternate translation: "because of the glory of his face, even though it was fading" (2) the **glory of his face** was **fading**. Alternate translation: "because the glory of his face was fading" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the fading glory of his face

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious" or "shining." Alternate translation: "how his face was shining, even though that was fading" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the fading glory of his face

Here, the word **fading** could describe: (1) the **glory** of Moses' **face**. Alternate translation: "the glory of his face that faded" (2) the **ministry of this death**. Alternate translation: "the glory of his face, although that ministry was fading away" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 3:8

how will the ministry of the Spirit not be with much more glory

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 implies that the answer is "yes, it has much more glory." If it would be helpful in your language, you could express the idea by using a strong affirmation. Alternate translation: "then the ministry of the Spirit will certainly be with much more glory." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

will & not be

Here Paul could use the future tense because: (1) he is stating an inference from something in the past, so the inference is future. Paul does not mean that the **ministry** will only have **glory** in the future. Alternate translation: "then is … not" (2) he is stating that the **ministry** will have **glory** in the future. He could mean that it only has **glory** in the future, or he could mean that it has **glory** in the present and will also have **glory** in the future. Alternate translation: "will … in the future not be" (See: **Predictive Past (p.492)**) (See: **Predictive Past (p.492)**)

the ministry of the Spirit

Here Paul uses the possessive form to describe **the ministry** that could: (1) lead to people receiving the **Spirit**. Alternate translation: "the ministry that provides the Spirit" or "the ministry that leads to the Spirit" (2) be accomplished by the **Spirit**. Alternate translation: "the ministry worked by the Spirit" or "the ministry accomplished by the Spirit" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the ministry of the Spirit

Here, the word **ministry** could refer primarily to: (1) the action of ministering. In this case, the word refers to how Paul and his fellow workers administered the new covenant. Alternate translation: "the service of the Spirit" or "the act of ministering that leads to the Spirit" (2) the system of **ministry**. In this case, the word refers to the new covenant or its principles. Alternate translation: "the system of the Spirit" or "the principles that lead to the Spirit" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

of the Spirit

Here, the word **Spirit** could refer to: (1) the Holy Spirit. Alternate translation: "of God's Spirit" (2) the "spirit" of a person, or their mind or heart. Alternate translation: "of the spirit" or "of the heart" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

with much more glory

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious" or "great." Alternate translation: "much more great" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 3:9

For

Here, the word **For** introduces further explanation of what Paul has said about the two ministries in 3:7–8. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "Further," or "Even more," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

if

Paul is speaking as **if** the **glory** of the **ministry of this condemnation** were only a possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word such as "since" or "given that." Alternate translation: "since" or "given that" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

the ministry of this condemnation {& the ministry of this righteousness

Here, the word **ministry** could refer primarily to: (1) the action of ministering. In this case, the word refers to how people administered the two covenants. Alternate translation: "the service of this condemnation … the service of this righteousness" or "the act of ministering that leads to this condemnation … the act of ministering that leads to this righteousness" (2) the system of **ministry**. In this case, the word refers to a covenant or its principles. Alternate translation: "the system of this condemnation … the system of this righteousness" or "the law that leads to condemnation … the principle that leads to righteousness" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the ministry of this condemnation

Here Paul uses the possessive form to describe a **ministry** that leads to **condemnation**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the ministry that caused this condemnation" or "the ministry that ended in this condemnation" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the ministry of this condemnation {had} glory

If your language does not use abstract nouns for the ideas of **condemnation** and **glory**, you could express the idea in another way. Alternate translation: "the ministry that caused people to be condemned was great" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the ministry of this righteousness abounds much more in glory

Here, Paul uses an exclamation to emphatically compare the two ministries and to show that **the ministry of this righteousness** has **much more glory**. If it would be helpful in your language, you could express the idea in a way that naturally compares the **glory** of the two ministries. Alternate translation: "then certainly the ministry of this righteousness abounds in much more glory!" (See: **Exclamations (p.426)**) (See: **Exclamations (p.426)**)

the ministry of this righteousness

Here Paul uses the possessive form to describe a **ministry** that leads to **righteousness**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the ministry that caused this righteousness" or "the ministry that ended in this righteousness" (See: **Possession (p.488)**) (See: **Possession (p. 488)**)

the ministry of this righteousness abounds much more in glory

If your language does not use abstract nouns for the ideas of **righteousness** and **glory**, you could express the ideas in another way. Alternate translation: "the ministry that makes people righteous is even more great" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 3:10

For indeed

Here, the phrase **For indeed** indicates that Paul is adding more information that supports what he said about **glory** in 3:7–9. If it would be helpful in your language, you could use words that introduce added information that supports a previous statement. Alternate translation: "Further," or "And in fact," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

what} had been glorified & the surpassing glory

Here, the phrase **{what} had been glorified** refers to the old covenant that God gave through Moses. The phrase **surpassing glory** refers to the new covenant that Paul and his fellow workers serve. If it would be helpful in your language, you could make what these phrases refer to more explicit. Alternate translation: "the old covenant that was glorified … the surpassing glory of the new covenant" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

what} had been glorified is not glorified

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If possible, avoid stating who does the "glorifying," since Paul is focusing on the fact of "glory" rather than on the action of becoming "glorious." Alternate translation: "what had glory does not have glory" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

what} had been glorified is not glorified in this part

Here, the phrase **in this part** could modify: (1) in what way the old covenant is **not glorified**. In other words, **in this part** introduces the way in which something that has **been glorified** can actually be **not glorified**. Alternate translation: "what had been glorified is not glorified, and here is why:" or "what had been glorified is not glorified in this way" (2) **{what} had been glorified**. In other words, the old covenant was **glorified** only "partially." Alternate translation: "what had been glorified in part is not glorified" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

in this part

Here, the phrase **in this part** indicates that a statement is only true in **part** or in some specific way. If it would be helpful in your language, you could use a word or phrase that introduces the qualification that some statement or action is partially true or accurate. Alternate translation: "in a sense" or "in this way" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

in this part, because of

Here, the phrase **in this part** and the word **because** both introduce how or why **{what} had been glorified** is **not glorified**. Paul uses both elements because he wants to make his point very clear. If the repetition would not make the point clearer, and if using both elements would be confusing in your language, you could use one word or phrase that introduces how what was **glorified** is **not glorified**. Alternate translation: "because of" or "in comparison to" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

the surpassing glory

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious" or "great." Alternate translation: "what was much more glorious" or "what was even greater" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the surpassing glory

Alternate translation: "the glory that surpasses it"

2 Corinthians 3:11

For

Here, the word **For** introduces a further explanation of the comparison between the two covenants and their **glory**. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: "Further," or "As it is," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

if

Paul is speaking as if the **glory** of **{what} is fading away** were a possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word such as "since" or "given that." Alternate translation: "since" or "given that" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

what} is fading away

Here, the words translated **{what} is fading away** could indicate: (1) that something is disappearing or temporary without stating that anyone is making it disappear. Alternate translation: "what is passing away" (2) that God is causing something to disappear or pass away. Alternate translation: "what is being abolished" or "what God is abolishing"

what} is fading away

Here, the phrase **fading away** translates the same word that Paul used in 3:7 to refer to how the glory was "fading" from Moses' face. Paul means that just like the glory on Moses' face was temporary, so the old covenant that God made through Moses was also temporary. See how you translated this idea in 3:7 and use similar language if possible. If it would be helpful in your language, you could express the idea using a simile. Alternate translation: "what is temporary" or "what is fading, like the glory on Moses' face," (See: **Metaphor (p.468)**) (See: **Metaphor (p. 468)**)

what} is fading away {& what} remains

Here, the phrase **{what} is fading away** refers to the old covenant, while the phrase **{what} remains** refers to the new covenant. If it would be helpful in your language, you could make explicit what these phrases refer to. Alternate translation: "the old covenant that is fading away … the new covenant that remains" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

came} with glory, & will come} with glory

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious" or "great" or an adverb such as "gloriously." Alternate translation: "was great … is great" or "came gloriously … will come gloriously" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

much more {what} remains {will come} with glory

Here, Paul uses an exclamation to emphatically compare the two covenants and to show that the covenant that **remains** has much more **glory**. If it would be helpful in your language, you could express the idea in a way that

naturally compares the **glory** of the two covenants. Alternate translation: "then certainly what remains will come with much more glory!" (See: **Exclamations (p.426)**) (See: **Exclamations (p.426)**)

2 Corinthians 3:12

Therefore

Here, the word **Therefore** introduces an inference from what Paul has already said, especially what he has said about the ministry of "glory" in 3:4–11. If it would be helpful in your language, you could use a word or phrase that introduces an inference from a previous section. Alternate translation: "Because of that" or "Because of this ministry of glory" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

having

Here, the word **having** introduces a reason why Paul and his fellow workers **act with much boldness**. If it would be helpful in your language, you could make the relationship more explicit. Alternate translation: "because we have" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

having such a hope

If your language does not use an abstract noun for the idea of **hope**, you could express the idea by using a verb such as "hope" or an adjective such as "hopeful." Alternate translation: "being hopeful in such a way" or "hoping in that way" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

such a hope

Here, the word **such** refers to back to what Paul has said about the "glory" of the ministry in 3:7–11. In other words, the **hope** is based on the glorious ministry and covenant. If it would be helpful in your language, you could make explicit what **such** refers to. Alternate translation: "that kind of hope" or "hope in such a covenant" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

we act

Here, just as in 3:1–6, the word **we** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: "we who preach the gospel" (2) just Paul. Alternate translation: "I act" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

we act

Here Paul does not say exactly what it is that **we** do. He implies that it is the "ministry" that he has referred to in 3:7–11. If it would be helpful in your language, you could make what **we** do more explicit. Alternate translation: "we perform the ministry" or "we proclaim the good news" (See: **Assumed Knowledge and Implicit Information (p. 376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

with much boldness

If your language does not use an abstract noun for the idea of **boldness**, you could express the idea by using an adjective such as "bold" or an adverb such as "boldly." Alternate translation: "as very bold people" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 3:13

and not like Moses

Here Paul contrasts the **boldness** that he and his fellow workers show with how **Moses** could not show God's glory openly. In other words, Paul and his fellow workers can reveal God's glory openly, in contrast to Moses, who could not. If it would be helpful in your language, you could make this contrast more explicit. Alternate translation: "and without hiding the glory, like Moses" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

Moses putting a veil over his face so that the sons of Israel would not look intently at the end of {what} was fading away

Here Paul refers to a story in Exodus 34:29–35 that describes how Moses' face shone with God's glory after Moses spoke with him. Moses would hide his face with a **veil** when **his face** shone like this. If it would be helpful in your language, you could make what Paul is writing about more explicit. See how you translated the similar phrases in 3:7, where Paul has already referred to this story. Alternate translation: "Moses wearing a veil to hide his face so that the sons of Israel would not look directly at it when the glory on his face, which came from talking with God, was disappearing" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the sons

Although the word **sons** is masculine, Paul is using it to refer to any children or descendants, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "the sons and daughters" or "the children" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

the sons of Israel

Here the author uses the word **sons** to refer in general to all the descendants of **Israel**. If it would be helpful in your language, you could use a word or phrase that refers to descendants in general. Alternate translation: "the descendants of Israel" or "those descended from Israel" (See: **Kinship (p.460)**) (See: **Kinship (p.460)**)

the end

Here, the word **end** could refer to: (1) the result of the **fading**, which was that the "glory" completely stopped shining from Moses' face. Alternate translation: "the cessation" or "the termination" (2) the purpose or implication of how the "glory" ceased shining from Moses' face, which was that the old covenant too would cease. Alternate translation: "the result" or "the meaning" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

of {what} was fading away

Here, the phrase **{what} was fading away** could refer to: (1) the "glory" that shone from the **face** of Moses. In this case, Paul could also be implying that the old covenant would also "fade." Alternate translation: "of the glory that was fading from his face" (2) the old covenant, that would "fade away" when God instituted a new covenant. Alternate translation: "of the covenant that would fade away" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the end of {what} was fading away

Here Paul uses the possessive form to describe how **{what} was fading away** completely ceased or "ended." If it would be helpful in your language, you could express the idea in another way. Alternate translation: "how what was fading away ended" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

2 Corinthians 3:14

But

Here, the word **But** could introduce a contrast between: (1) being able to "look intently" and having **hardened** minds. Alternate translation: "But instead of looking intently," (2) what Moses did (veiling his face) and what the Israelites did (have **hardened** minds). Alternate translation: "In contrast to Moses," (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

their minds

Here, the word **their** refers to "the sons of Israel" that Paul mentioned in 3:13. If it would be helpful in your language, you could make explicit to whom the pronoun **their** refers. Alternate translation: "the minds of the sons of Israel" or "the minds of the Israelites" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

their minds were hardened

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If it is possible, avoid stating who did the "hardening," since Paul is emphasizing the fact that their minds were "hard," not who did the "hardening." If you must state who did the action, Paul could be implying that: (1) the Israelites did it to themselves. Alternate translation: "they hardened their minds" or "their minds became hard" (2) God did it to them. Alternate translation: "God hardened their minds" (3) Satan did it to them. Alternate translation: "Satan hardened their minds" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

their minds were hardened

Here Paul speaks as if people's **minds** were a soft substance that could be **hardened**, becoming resistant to change. He speaks in this way to indicate that their **minds** could not know or understand what was happening, unlike a soft substance that would change when something impacts it. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "they could not realize what was true" or "they could not think properly" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

for

Here, the word **for** introduces a further explanation of what Paul has said about how **their minds were hardened**. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "since" or "because" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

the same veil remains at the reading of the old covenant, not being lifted

Here Paul speaks as if a **veil** kept people from understanding the **old covenant** when it is "read," and this veil is not **lifted**. He speaks in this way to identify the inability of people to understand the **old covenant** with how Moses' kept the Israelites from looking at his face with a **veil**. Just as the **veil** kept them from seeing the glory on his face, so a **veil** keeps people from understanding **the reading of the old covenant**. Since Paul uses this figure of speech to connect what he is saying with what he has said about Moses, you should preserve the metaphor or express the idea with a simile. Alternate translation: "their lack of understanding is a like a veil that remains at the reading of the old covenant, not being lifted" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the same veil remains at the reading of the old covenant, not being lifted

Here, the phrase **not being lifted** could: (1) explain why the veil **remains**. Alternate translation: "the same veil remains at the reading of the old covenant, since it is not lifted" (2) describe the state that **remains**. Alternate translation: "the same veil is still not lifted at the reading of the old covenant" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

the same veil

Here, the phrase **same veil** could refer to: (1) the veil that Moses wore (see 3:13). Alternate translation: "the veil that Moses wore" (2) the veil that **hardened** their **minds**. Alternate translation: "the veil that hardened their minds" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

at the reading of the old covenant

Here Paul uses the possessive form to refer to a person **reading** the **old covenant**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "when the old covenant is read" or "when they read the old covenant" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of the old covenant

Here, the phrase **old covenant** refers to the words that contain or describe **the old covenant**. If it would be helpful in your language, you could refer directly to these words. Alternate translation: "of the message about the old covenant" or "of the words that describe the old covenant" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

not being lifted

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who would do the action, Paul implies that "God" would do it. Alternate translation: "God not lifting it" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

because

Here, the word **because** could indicate why: (1) the **veil** is not "lifted." Alternate translation: "and it is not lifted, because" (2) the **veil remains**. Alternate translation: "and the veil remains, because" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

in Christ

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, explains why and how the **veil** is "lifted." If it would be helpful in your language, you could use a phrase that indicates that being united to Christ leads to the "lifting" of the **veil**. Alternate translation: "only when a person is united to Christ" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

it is fading away

Here, the phrase **fading away** is the same phrase that Paul used to describe how the "glory" was "fading" from Moses' face (see 3:13). What Paul means is that the **veil** disappears or is removed **in Christ**. If possible, use a word or phrase that reminds your readers of how you translated "fading" in 3:13. Alternate translation: "is it being

abolished" or "is it disappearing" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

it is fading away

Here, the word **it** could refer to: (1) the **veil**. Alternate translation: "is this veil fading away" (2) the **old covenant**. Alternate translation: "is this covenant fading away" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

2 Corinthians 3:15

But

Here, the word **But** introduces a contrast with what Paul said in the previous verse about the veil "fading away" in Christ (3:14). What Paul says in the rest of the verse repeats many of the ideas from the first parts of 3:14. Consider whether a contrast word or a connecting word expresses the idea most clearly. Alternate translation: "However," or "In fact," (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

Moses is read

Here, the word **Moses** could refer to: (1) the first five books of the Old Testament, often called "the Law" or the "Pentateuch." Alternate translation: "the Law is read" or "the first parts of the Old Testament are read" (2) the entire Old Testament. Alternate translation: "the Scriptures are read" or "the Old Testament is read" (See: **Metonymy (p. 474)**) (See: **Metonymy (p.474)**)

Moses is read

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could use an indefinite subject. Alternate translation: "someone reads Moses" or "they hear someone read Moses" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

a veil lies over their heart

Here Paul continues to refer to a **veil** that keeps people from understanding the Scriptures. Express the metaphor as you did in 3:14. Alternate translation: "their lack of understanding is like a veil that lies over their heart" or "they do not understand, as if a veil lies over their heart" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

over their heart

In Paul's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "over their mind" or "over their understanding" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

their heart

Here, the word **heart** is a singular noun that refers to the "hearts" of many people. It may be more natural in your language to use a plural form. Alternate translation: "their hearts" or "each of their hearts" (See: **Collective Nouns (p.385)**) (See: **Collective Nouns (p.385)**)

their heart

Here, the word **their** could refer to: (1) anyone who hears the reading of **Moses** without being "in Christ." Alternate translation: "the hearts of those who listen" (2) the same people that "their" referred to in 3:14: the Israelites. Alternate translation: "the Israelites' heart" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

2 Corinthians 3:16

one might turn to the Lord

Here, the phrase **turn to the Lord** refers to a how people stop doing whatever they want and instead begin to trust and obey God. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "one begins to serve the Lord" or "one begins to believe in the Lord" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

one might turn

Here, the word **one** refers to any person who does the "turning." If it would be helpful in your language, you could use a word or phrase that refers to any person. Alternate translation: "anyone might turn" or "any person might turn" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

the Lord

Here, the word **Lord** could refer to: (1) God generally. Alternate translation: "God the Lord" (2) Jesus the Messiah. Alternate translation: "the Lord Christ" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the veil is taken away

Here Paul continues to refer to a **veil** that keeps people from understanding the Scriptures. Express the metaphor as you did in 3:14–15. Alternate translation: "the lack of understanding that is like a veil is taken away" or "one understands, as if the veil were taken away" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the veil is taken away

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: "the veil disappears" or "God takes away the veil" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 3:17

Now

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: "Indeed," or "In fact," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

the Lord & of the Lord {is

Here, just as in 3:16, the word **Lord** could refer to God generally or to Jesus specifically. Express the idea the same way you did in 3:16. Alternate translation: "God the Lord … of God the Lord is" or "the Lord Jesus … of the Lord Jesus is" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the Spirit, & the Spirit of the Lord {is

Here, the word **Spirit** could refer to: (1) the Holy Spirit. Alternate translation: "God's Spirit … that Spirit of the Lord is" (2) what is "spiritual" as opposed to what is written or fleshly. Alternate translation: "the spirit … the spirit of the Lord is" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the Lord is the Spirit

Here Paul could mean that: (1) the "Lord" mentioned in 3:16 is the Holy **Spirit**. Alternate translation: "the Lord of whom I speak is the Holy Spirit" (2) believers encounter God the **Lord** as the Holy **Spirit**. Alternate translation: "the Lord is experienced as the Holy Spirit" (3) the **Lord** is "spiritual." Alternate translation: "the Lord is a spirit"

where the Spirit of the Lord {is}, {there is} freedom

Here Paul speaks of the **Spirit** being in a place, and so **freedom** also is in that place. Here he speaks in this way to connect the **Spirit** and **freedom**. He means that whoever has the **Spirit** also has **freedom**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "whoever has the Spirit of the Lord also has freedom" or "the Spirit of the Lord gives freedom" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the Spirit of the Lord {is

Here Paul uses the possessive form to describe **the Spirit** as belonging to or part of the **Lord**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the Spirit, who is the Lord, is" or "the Spirit, who belongs to the Lord, is" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

there is} freedom

If your language does not use an abstract noun for the idea of **freedom**, you could express the idea by using an adjective such as "free." Alternate translation: "people are free" or "you are free" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

there is} freedom

Here Paul does not give any details about from or for what people experience **freedom**. If possible, you also should not make these ideas explicit. However, if you must express more information about the **freedom**, it could be **freedom** (1) from the veil. Alternate translation: "there is freedom from the veil" (2) from the condemnation of the old covenant and its law. Alternate translation: "there is freedom from condemnation" (3) from the old covenant and its law. Alternate translation: "there is freedom from the old covenant" (4) to preach the gospel. Alternate translation: "there is freedom to proclaim the good news" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 3:18

Now

Here, the word **Now** introduces a development of the ideas from the previous section. In this case, Paul is concluding his discussion about Moses and the veil in 3:12–17. If it would be helpful in your language, you could use a word or phrase that introduces a final development, or you could leave **Now** untranslated. Alternate translation: "In the end," or "Finally," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

with unveiled face reflecting the glory of the Lord

Here the author speaks as if believers do not have a veil over their faces and can thus reflect God's **glory**. Since the veiling language is an important part of what Paul is saying, you should preserve the figure of speech or express the idea by using a simile. Paul is indicating a contrast that could be: (1) with Moses, who had to veil the glory on his face. Unlike him, believers do not need to veil their faces. Alternate translation: "revealing the glory of the Lord like those who have unveiled faces" (2) the Israelites, who could not look directly at the glory of God. Unlike them, believers can see God's glory directly without a veil. Alternate translation: "seeing the glory of the Lord, unlike those who could only see a veil" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

reflecting

Here, the word translated **reflecting** could refer to: (1) acting as a mirror that "reflects" an image. Alternate translation: "mirroring" (2) seeing something that is "reflected" in a mirror. Alternate translation: "seeing in a mirror" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the glory of the Lord

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "great" or "glorious." Alternate translation: "how great the Lord is" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

of the Lord

Here, just as in 3:16–17, the word **Lord** could refer to God generally or to Jesus specifically. Express the idea the same way you did in those verses. Alternate translation: "of God the Lord" or "of the Lord Jesus" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

are being transformed into

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: "are those whom God is transforming into" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

the same image

Here, the phrase **the same image** refers to the **image** that belongs to the **Lord**. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "into his image" or "into that image" (See:

Assumed Knowledge and Implicit Information (p.376)) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the same image from glory to glory

If your language does not use abstract nouns for the ideas of **image** and **glory**, you could express the idea by using a verb such as "reflect" and an adjective such as "glorious" or "great." Alternate translation: "people who reflect the Lord from what is glorious to what is glorious" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p. 370)**)

from glory to glory

Here Paul uses the words **from** and **to** with the same word, much as he did in 2:16. He could be using this form because: (1) **from** indicates the source of the transformation, and **to** indicates the effects of the transformation. Alternate translation: "by someone who has glory so that we also have glory" (2) **from** and **to** together emphasize that the transformation is characterized completely by **glory**. Alternate translation: "with great glory" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

just as from

Here, the phrase **just as from** indicates the source of the transformation. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "and this is from" or "even as it is accomplished by"

the Lord, the Spirit

Here, Paul could be using this phrase to: (1) identify the **Lord** as the **Spirit**, as he did in 3:17. Just as in that verse, he could mean that the **Lord** is the **Spirit**, or he could mean that the **Lord** is experienced as the **Spirit**. Alternate translation: "the Lord, that is, the Spirit" or "the Lord, whom we experience as the Spirit" (2) name the Holy Spirit as "the Spirit of the Lord," as he did in 3:17. Alternate translation: "the Spirit of the Lord" (3) refer to the **Lord** to whom the **Spirit** belongs or who sends the **Spirit**. Alternate translation: "the Lord of the Spirit"

the Spirit

Here, the word **Spirit** could refer to: (1) the Holy Spirit. Alternate translation: "God's Spirit" (2) what is "spiritual" as opposed to what is written or fleshly. Alternate translation: "who is spiritual" or "who is a spirit" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 4

2 Corinthians 4 General Notes

Structure and Formatting

Paul's ministry (2:14–7:4)

   • Ministry of Moses and ministry of Paul (3:7–4:6)
   • Suffering and ministry (4:7–18)

Special Concepts in this Chapter

Life and death

In 4:7–14, Paul refers to life, death, and resurrection. When he refers to how he and his fellow workers experience death or dying, he is referring to how they suffer and experience things related to death. When he refers to how he and his fellow workers experience life or being raised, he is most likely referring to how God will resurrect them. He could also be referring to how God delivers them from death when they suffer or are persecuted. Consider what forms you could use to refer to experiences related to death and resurrection. (See: [[rc:///*tw/dict/bible/kt/life]] and [[rc:///*tw/dict/bible/other/death]])

Important Figures of Speech in this Chapter

Light and darkness

In 4:3–6, Paul describes a lack of understanding and belief in the gospel as veiling, blinding, and darkness. He describes understanding and belief in the gospel as shining and light. These figures of speech compare believing and understanding to seeing. If possible, preserve these figures of speech, but you could express the ideas in plain language if necessary. (See: [[rc:///*tw/dict/bible/other/light]] and [[rc:///*tw/dict/bible/other/darkness]])

"Outer" and "inner" man

In 4:16, Paul refers to two different parts of himself and his fellow workers: their inner man and their outer man. The "inner" and the "outer" are probably not directly related to the spiritual and physical parts of people. Rather, the inner is connected to what is not seen, and the outer is connected to what is seen (see 4:18). Consider what form you can use to refer to the parts of a person that people can observe and the parts of a person that they cannot observe. Make sure that your translation does not simply distinguish between the skin and what is under the skin. It is more important to use words that suggest that what people observe is not always what is really true about a person.

Other Possible Translation Difficulties in this Chapter

Exclusive "we"

Throughout this chapter, Paul uses the first person plural. When he uses these words, he does not include the Corinthians unless a note specifies otherwise. He could be referring to: (1) himself and those who preach the gospel with him. (2) just himself. It is recommended that you follow the first option, but both are possible. (See: **Exclusive and Inclusive 'We' (p.428)**)

The contrasts in 4:8–12.

In these verses, Paul contrasts bad things that happen to him and those with him with good things that happen to them. Paul wrote these verses as one long sentence with short clauses because this was a powerful form in his culture. Consider using a form that is powerful in your culture. The UST expresses the idea with many short sentences because this is one kind of powerful form in English.

2 Corinthians 4:1

Therefore

Here, the word **Therefore** introduces a conclusion based on what Paul has said, particularly what he said in 3:4–18. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion based on what has been said. Alternate translation: "So then" or "Because of that" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

having

Here, the word **having** introduces a reason why Paul and his fellow workers **do not become discouraged**. If it would be helpful in your language, you could make the relationship more explicit. Alternate translation: "because we have" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

just as we received mercy

Here, this phrase could indicate: (1) the way that Paul and his fellow workers received the **ministry**. Alternate translation: "which we received by God's mercy" (2) what led to Paul and his fellow workers receiving the ministry, which was their conversions. Alternate translation: "which we received after God had mercy on us" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

we received mercy

If your language does not use an abstract noun for the idea of **mercy**, you could express the idea by using an adjective such as "merciful" or an adverb such as "mercifully." Alternate translation: "God acted mercifully toward us" or "God was merciful to us" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

we do not become discouraged

Here, the word **discouraged** could refer to: (1) losing motivation and confidence. Alternate translation: "we do not lose hope" (2) becoming tired or exhausted. Alternate translation: "we do not become tired" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 4:2

Instead

Here, the word **Instead** introduces a contrast with "becoming discouraged" in the previous verse (4:1). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "Instead of that" or "On the other hand" (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

the shameful hidden things

Here, the phrase **shameful hidden things** could refer to: (1) things that people "hide" because they are **shameful**. Alternate translation: "the shameful things that people hide" (2) things that are both **hidden** and **shameful**. Alternate translation: "anything that is shameful and hidden" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

not walking

Paul speaks of behavior in life as if people were **walking in** something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "not acting" or "not behaving" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

in craftiness

If your language does not use an abstract noun for the idea of **craftiness**, you could express the idea by using an adjective such as "crafty" or an adverb such as "craftily." Alternate translation: "craftily" or "in a crafty way" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the word of God

Here Paul uses the possessive form to describe a **word** that comes from **God**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the word that comes from God" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the word

Here, the word **word** represents what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the words" or "the communication" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

by the manifestation of the truth

Here Paul uses the possessive form to describe a **manifestation** that reveals **the truth**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "by revealing the truth" or "by making the truth known" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

by the manifestation of the truth

If your language does not use abstract nouns for the ideas of **manifestation** and **truth**, you could express the ideas by using a verb such as "reveal" and an adjective such as "true." Alternate translation: "by revealing what is true" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

man's

Although the word **man's** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "person's" or "to man's and woman's" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

before God

Here, Paul refers to being **before God** to indicate a close connection to God. The phrase could indicate that: (1) God testifies or bears witness to Paul and his fellow workers. Alternate translation: "with God testifying about us" (2) people can recognize that Paul preaches the gospel only when they are **before God** or in God's presence. Alternate translation: "that is in God's presence" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 4:3

But

Here, the word **But** introduces a development from what Paul said in the previous verse (4:2). In this verse, he explains that, although they reveal "the truth," it may be **veiled** to some people. If it would be helpful in your language, you could use a word or phrase that introduces this kind of development. Alternate translation: "Now" or "However," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

even if

Here Paul could be using **even if** to introduce: (1) something that he thinks really is true. Alternate translation: "even though" (2) something that he thinks might be true. Alternate translation: "supposing that" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

our gospel is veiled, it is veiled to the ones perishing

Here Paul again uses the language of "veiling," just as he did in 3:12–18. A **gospel** that **is veiled** is one that people do not understand or believe in. If possible, express the idea the same way you did in 3:12–18. Alternate translation: "it is as though a veil hides our gospel, this happens to the ones perishing" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

if our gospel is veiled, it is veiled to

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If possible, avoid stating who does the veiling and instead refer to how a veil hides the **gospel**. Alternate translation: "if a veil covers our gospel, this happens for" (See: **Active or Passive (p. 373)**) (See: **Active or Passive (p.373)**)

the ones perishing

Christians disagree over whether God causes people to perish or whether people cause themselves to perish. The word that Paul uses here intentionally does not include the person who causes the perishing. If possible, your translation also should avoid stating who causes the perishing. See how you translated the similar phrase in 2:15. Alternate translation: "the ones on the path to destruction" or "the ones who are not being saved" (See: **When to Keep Information Implicit (p.523)**) (See: **When to Keep Information Implicit (p.523)**)

2 Corinthians 4:4

the god of this age

Here, the phrase **the god of this age** refers to Satan, or the devil. Paul describes him in this way because God has allowed Satan to have some control or power in **this age**, which refers to the world as it is right now. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "the god of this age, Satan," or "the devil, who rules over this age" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the god of this age

Here Paul uses the possessive form to describe a **god** who rules over or controls **this age**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the god who controls this age" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

has blinded the minds of the unbelievers, so that the light of the gospel of the glory of Christ, who is the image of God, does not appear {to them

Here Paul speaks as if **minds** were eyes that could be **blinded** or that could see **light**. If **minds** are **blinded**, they cannot understand something. If **minds** can see **light**, they can understand something. If it would be helpful in your language, you could use simile or express the idea plainly. Alternate translation: "has made the minds of the unbelievers to be like blind eyes, so that they do not understand the gospel of the glory of Christ, who is the image of God." (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

of the unbelievers, so that

Here, the phrase **so that** could introduce: (1) the result of **the god of this age** blinding people's minds. Alternate translation: "of the unbelievers, with the result that" (2) the purpose of **the god of this age** blinding people's minds. Alternate translation: "of the unbelievers, in order that" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

the light of the gospel of the glory of Christ

Here the author uses the possessive form multiple times. What he means is that the **light** either is or comes from the **gospel**, and the **gospel** is about the **glory of Christ**. In this last phrase, **glory** describes what **Christ** is like. If it would be helpful in your language, you could express the idea in a more natural form. Alternate translation: "the light, which is the gospel about the glorious Christ" or "the light that comes from the gospel concerning how glorious Christ is" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of the glory of Christ

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious" or "great." Alternate translation: "of the great Christ" or "Christ, the glorious one," (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

who is the image of God

If your language does not use an abstract noun for the idea of **image**, you could express the idea by using a verb such as "reflect" or "represent." Alternate translation: "who reflects God" or "who represents God" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the image of God

Here Paul uses the possessive form to describe how **Christ** functions as the **image** that shows what **God** is like. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the image that shows what God is like" or "the image that reflects God" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

2 Corinthians 4:5

For

Here, the word **For** introduces a further explanation of what Paul said about "the gospel of the glory of Christ" in 4:4. If it would be helpful in your language, you could use a word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: "As you can see," or "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

but the Lord Christ Jesus, and ourselves {as} your servants

These two clauses leave out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: "but we proclaim the Lord Christ Jesus, and we proclaim ourselves as your servants" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p. 421)**)

the Lord Christ Jesus

Here, the phrase **Lord Christ Jesus** could: (1) give a title or name for Jesus. Alternate translation: "the Lord, who is Christ Jesus" (2) state that **Christ Jesus** is the **Lord**. Alternate translation: "Christ Jesus as Lord"

for Jesus' sake

Here Paul could be indicating that he and his fellow workers are **servants** because of: (1) who Jesus is. Alternate translation: "because of who Jesus is" (2) what Jesus has done. Alternate translation: "because of what Jesus has done" (3) what Jesus wants Paul and his fellow workers to do. Alternate translation: "because that is what Jesus wants" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 4:6

For

Here, the word **For** introduces the reason why Paul and his fellow workers do not proclaim themselves but. rather, Jesus. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis. Alternate translation: "That is because" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

God {is} the one who said

Here Paul introduces something that God **said**. The quotation is not directly from the Old Testament. Rather Paul is probably paraphrasing Genesis 1:3, and he may also be referring to Isaiah 9:2. Introduce the quotation as something that God said. If it would be helpful in your language, you could include a footnote that refers to the passages that Paul may be paraphrasing. Alternate translation: "God is the one who declared" (See: **Quotations and Quote Margins (p.497)**) (See: **Quotations and Quote Margins (p.497)**)

who said, "From darkness a light will shine

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: "who said that from darkness a light will shine" (See: **Direct and Indirect Quotations (p.411)**) (See: **Direct and Indirect Quotations (p.411)**)

From darkness

If your language does not use an abstract noun for the idea of **darkness**, you could express the idea by using an adjective such as "dark." Alternate translation: "In a dark place" or "From what is dark" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

shined in our hearts for the illumination of the knowledge

Here Paul continues the "light" metaphor from 4:4. When God **shined** in their **hearts**, that means that he caused them to understand. If it would be helpful in your language, you could use a simile or express the idea plainly. Alternate translation: "who caused us to understand, just as if he had illuminated our hearts, the knowledge" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

in our hearts

In the Paul's culture, **hearts** are considered to be the places where humans think and plan. What Paul means is that God has **shined** on their thoughts or on what they think. If it would be helpful in your language, you could refer to the place where humans think in your culture or express the idea plainly. Alternate translation: "in our minds" or "in our thoughts" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

our hearts

Here, the word **our** could refer to: (1) just Paul and his fellow workers. Paul is focusing on himself and those with him, but he does not mean to exclude the Corinthians entirely. Alternate translation: "the hearts of us who preach the gospel" (2) Paul and everyone who believes, including the Corinthians. Alternate translation: "the hearts of us, who believe," (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

the illumination of the knowledge of the glory of God

Here Paul uses the possessive form multiple times. What he means is that the **illumination** either is or comes from the **knowledge**, and the **knowledge** is about the **glory of God**. In this last phrase, **glory** describes what **God** is like. If it would be helpful in your language, you could express the idea in a more natural form. See how you translated the similar construction in 4:4. Alternate translation: "the illumination, which is the knowledge about the glorious God" or "the illumination that comes from the knowledge concerning how glorious God is" (See: **Possession (p. 488)**) (See: **Possession (p.488)**)

for the illumination of the knowledge of the glory of God

If your language does not use abstract nouns for the ideas of **illumination**, **knowledge**, and **glory**, you could express the ideas by using verbs such as "illumine" and "know" and an adjective such as "great" or "glorious." Alternate translation: "to illumine us so that we can know the great God" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in the face of Jesus Christ

Here, the **glory** that is **in {face} of Jesus Christ** contrasts with the glory that faded on Moses' face (see 3:7). What Paul means is that Jesus reveals or shows what God is like, particularly how glorious he is. If possible, use words that remind your readers of what Paul said about Moses in 3:7. If it is necessary, you could use a simile or express the idea plainly. Alternate translation: "that Jesus Christ reveals as if it shined on his face" or "that Jesus Christ shows to us" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 4:7

But

Here, the word **But** contrasts the "glory of God" from the previous verse with how Paul and his fellow workers are **clay jars**. If it would be helpful in your language, you could use a word or phrase that introduces a contrast, or you could leave **But** untranslated. Alternate translation: "However," (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

we have this treasure in clay jars

Here Paul speaks of the knowledge about God's glory as if it were a **treasure**, that is, something that is very valuable. He speaks of himself and those who proclaim the gospel as if they were **clay jars**, which are not valuable and can break easily. He speaks in this way to contrast how valuable and long-lasting the gospel is (**the treasure**) with how worthless and weak he and those who preach the gospel with him are in comparison (**clay jars**). If it would be helpful in your language, you could explain the figure of speech or state the meaning plainly. Alternate translation: "we have these riches in disposable containers" or "we have this valuable gospel as weak and worthless people" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

this treasure

Here, the word **this** identifies the **treasure** as "the knowledge of the glory of God in the face of Jesus Christ" (see 4:6). If it would be helpful in your language, you could make explicit what **this** refers to. Alternate translation: "the treasure of the knowledge of the glory of God" or "that treasure" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

clay jars

Here, the word **jars** refers to any type of container that is meant to hold something else. The word **clay** refers to dirt or mud, which was used to make inexpensive and fragile containers. If it would be helpful in your language, you could use words that refer to containers made out of cheap and weak material. Alternate translation: "inexpensive containers" or "fragile and cheap vessels" (See: **Translate Unknowns (p.516)**) (See: **Translate Unknowns (p.516)**)

the surpassing greatness of the power

Here Paul uses the possessive form to characterize the **power** as something with **surpassing greatness**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the surpassing greatness that characterizes the power" or "the surpassingly great power" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the surpassing greatness of the power

If your language does not use abstract nouns for the ideas of **greatness** and **power**, you could express the ideas by using adjectives such as "great" and "powerful." Alternate translation: "how surpassingly great and powerful these things are" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 4:8

in every {side} being pressed in, but not being crushed; being perplexed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the actions, you could use indefinite subjects. Alternate translation: "in every side someone pressing us in, but not crushing us; feeling perplexed" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

in every {side} being pressed in

Here, the phrase **in every {side}** could go with: (1) all the statements in this verse and the following verse. Alternate translation: "in every situation experiencing these things: being pressed in" (2) just the first statement about **being pressed in, but not being crushed**. Alternate translation: "being pressed in on every side" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

in every {side

Here, the word **every** indicates that what Paul is about to describe happens often or in many situations. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "in every situation" or "at many times" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

being pressed in, but not being crushed

Here Paul speaks as if he and his fellow workers were physically being **pressed in** by other people but not **being crushed** by them. He speaks in this way to indicate that other people are making his life difficult or trying to hurt him, but they are not fully succeeding. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "being pushed, but not being knocked over" or "being mistreated, but not being harmed" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 4:9

being persecuted, but not being forsaken; being thrown down, but not perishing

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the actions, you could use indefinite subjects for **persecuted** and **thrown down**, or you could indicate that God is the one who does not "forsake." Alternate translation: "someone persecuting us, but God not forsaking us; someone throwing us down, but we not perishing" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

being thrown down

Here, Paul speaks as if people physically push him and his fellow workers so that they fall down. By speaking in this way, he is referring to any time people act against or bully him and his fellow workers, which may or may not be physical. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "being bullied" or "being attacked" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 4:10

carrying around in the body the dying of Jesus

Here Paul speaks as if **the dying of Jesus** were an object that he and his fellow workers could carry around. He could speak in this way to indicate that: (1) he experiences suffering and pain that are like the **dying of Jesus**. Alternate translation: "experiencing in the body dying that is like the dying of Jesus" (2) he and his fellow workers proclaim the **dying of Jesus** both by what they say and what they do (**in the body**). Alternate translation: "proclaiming in the body the dying of Jesus" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the body & our body

Here, the word **body** is a singular noun that refers to the bodies of Paul and his fellow workers. It may be more natural in your language to use a plural form. Alternate translation: "the bodies ... our bodies" or "each of our bodies ... each of our bodies" (See: **Collective Nouns (p.385)**)

the dying of Jesus

Here Paul uses the possessive form to describe the **dying** that **Jesus** experienced. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the death that Jesus experienced" or "how Jesus died" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the life of Jesus also might be revealed in our body

Here, the revelation of **the life of Jesus** in **our body** could mean that: (1) the **life** that Jesus has will become the life that they too have. In other words, like Jesus resurrected, they too will resurrect. Alternate translation: "we too might experience in our body the new life that Jesus has" (2) they reveal the fact that Jesus is alive. In other words, by **carrying around** Jesus' death, they also reveal his resurrection. Alternate translation: "we might reveal in our body the resurrection of Jesus" (3) they are delivered from the sufferings that they experience so that they have **life** from **Jesus**. Alternate translation: "we might experience life from Jesus when we are delivered from suffering in our body" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the life of Jesus also might be revealed in our body

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: "God might reveal in our body the life of Jesus also" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

the life of Jesus

Here Paul uses the possessive form to describe **life** that could: (1) belong to **Jesus**. In other words, it is his resurrection life. Alternate translation: "the life that Jesus has" (2) come from **Jesus**. Alternate translation: "life from Jesus" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the life of Jesus

If your language does not use an abstract noun for the idea of **life**, you could express the idea by using a verb such as "live." Alternate translation: "how Jesus lives" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 4:11

for

Here, the word **for** introduces a clarification of what Paul said in 4:10. If it would be helpful in your language, you could use a word or phrase that introduces a clarification. Alternate translation: "in fact," or "in other words," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

we being alive are always being handed over

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: "God is always handing us, being alive, over" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

we being alive are always being handed over

Here, the phrase **being alive** identifies the situation in which the rest of Paul's statement is true. If it would be helpful in your language, you could use words or phrases that makes this relationship clearer. Alternate translation: "we, during the time in which we are alive, are always being handed over" (See: **Connect — Simultaneous Time Relationship (p.405)**) (See: **Connect — Simultaneous Time Relationship (p.405)**)

are always being handed over to death

Here Paul speaks as if he and his fellow workers were objects that someone could hand over to **death**. He means that they are under the power of **death** or are experiencing things related to death, like suffering and hardship. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "are always experiencing what relates to death" or "are always under death's power" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

to death

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "so that we might die" or "to die" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

for the sake of Jesus

Here, the phrase **for the sake of Jesus** could indicate that Paul and his fellow workers **are always being handed over to death**: (1) to serve **Jesus**. Alternate translation: "in order to serve Jesus" (2) because of **Jesus**, particularly because they preach about him. Alternate translation: "because of Jesus" or "because we proclaim Jesus" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

so that also the life of Jesus might be revealed in our mortal flesh

Here Paul uses words and ideas that are very similar to what he used in the second part of 4:10. You should express the idea much as you did in that verse.

also the life of Jesus might be revealed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: "God might reveal also the life of Jesus" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

the life of Jesus

If your language does not use an abstract noun for the idea of **life**, you could express the idea by using a verb such as "live." Alternate translation: "how Jesus lives" or "the fact that Jesus lives" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

our mortal flesh

Here, the phrase **mortal flesh** refers to people who will die. If it would be helpful in your language, you could use a word or phrase that describes people as those who will die. Alternate translation: "in us who will die" or "our mortal bodies" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

2 Corinthians 4:12

So then

Here, the phrase **So then** introduces a conclusion that is based on 4:7–11. If it would be helpful in your language, you could use a word or phrase that introduces the conclusion to a section. Alternate translation: "Therefore" or "In the end" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

death works in us, but life in you

Here Paul speaks of **death** and **life** as if they were persons who could "work." He means that he and those will experience things related to **death**, while the Corinthians experience things related to **life**. Alternate translation: "we experience death, but you experience life" (See: **Personification (p.483)**) (See: **Personification (p.483)**)

death works in us, but life in you

If your language does not use abstract nouns for the ideas of **death** and **life**, you could express the ideas by using verbs such as "die" and "live." Alternate translation: "we are dying, but you are living" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

but

Here Paul may be: (1) simply contrasting **death** and **life**. Alternate translation: "but on the other hand," (2) indicating that the **death** in them leads to the **life in you**. Alternate translation: "but so that" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

life in you

This clause leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: "life works in you" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

life

Here, the word **life** could refer: (1) specifically to resurrection life, which the Corinthians will receive. Alternate translation: "eternal life" (2) generally to being alive and not experiencing suffering or dangerous things. Alternate translation: "the experience of life" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 4:13

But

Here, the word **But** could introduce: (1) a development or new idea. Alternate translation: "Further," (2) a contrast with the "death" that works in them. Alternate translation: "On the other hand," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

having

Here, the word **having** introduces a reason or cause for why **we also believe** and **speak**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "because we have" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

the same spirit of the faith

Here Paul uses the possessive to refer to a **spirit** that could: (1) be characterized by **faith**. Alternate translation: "the same believing spirit" (2) give or cause **faith**. Alternate translation: "the same spirit that gives faith" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the same spirit

Here, the word **spirit** could refer to: (1) a human spirit or attitude, which is characterized by faith. Alternate translation: "the same attitude" (2) the Holy Spirit, who gives **faith**. Alternate translation: "the same Holy Spirit"

the same spirit of the faith

Here, the word **same** could indicate that: (1) this is the **same spirit** that the person who wrote the quotation had. Alternate translation: "the same spirit of the faith that the psalmist had," (2) this is the **same spirit** that the Corinthians also have. Alternate translation: "the same spirit of the faith that you have," (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

of the faith

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as "believe" or "trust." Alternate translation: "that believes" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

what} has been written

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, you could express it so that the scripture or scripture author writes or speaks the words. Alternate translation: "what the psalmist wrote" or "to what the psalm says" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

according to {what} has been written

In Paul's culture, **according to {what} has been written** was a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled "Psalms" (see Psalm 116:10). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from Psalms. Alternate

translation: "as it can be read in the Old Testament," or "as it says in the book of Psalms," (See: **Quotations and Quote Margins (p.497)**) (See: **Quotations and Quote Margins (p.497)**)

2 Corinthians 4:14

knowing

Here, the word **knowing** introduces a reason for what Paul said that he and his fellow workers do (see 4:13). If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "since we know" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

the one having raised

Here, the word **one** refers to God the Father, who **raised Jesus**. If it would be helpful in your language, you could make explicit what the pronoun refers to. Alternate translation: "God who raised" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

the one having raised Jesus will also raise us

Paul uses the words **raised** and **raise** to refer to someone who had previously died coming back to life. If your language does not use these words to describe coming back to life, you could express the idea plainly. Alternate translation: "the one having restored Jesus to life will also restore us to life" (See: **Idiom (p.449)**) (See: **Idiom (p. 449)**)

with Jesus

Here, the phrase **with Jesus** could indicate that the Paul and his fellow workers will: (1) be where **Jesus** is. Alternate translation: "to be where Jesus is" (2) be resurrected as **Jesus** was. Alternate translation: "as he raised Jesus" (3) be joined with **Jesus**. Alternate translation: "together with Jesus" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 4:15

For

Here, the word **For** introduces an explanation of what Paul has said in 4:7–14. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," or "In fact," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

all these {things are} for your sake

Here, the phrase **all these things** refers to everything that Paul and his fellow workers do and experience as they preach the gospel, including their sufferings (see 4:7–12) and the message that they preach (see 4:13–14). If it would be helpful in your language, you make the idea more explicit. Alternate translation: "everything I have described is for your sake" or "everything I have referred to is for your sake" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the grace

Here Paul implies that the **grace** comes from God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "grace from God" (See: **Assumed Knowledge and Implicit Information (p. 376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the grace

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adjective such as "gracious." Alternate translation: "how God is gracious" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

through more and more {people

Here, the phrase **through more and more** could indicate that: (1) the **grace** increases by being received by **more** people. Alternate translation: "among more and more people" (2) the **grace** increases because God uses **more** situations and experiences to spread the gospel. Alternate translation: "by means of more and more service" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

may cause thanksgiving to abound to the glory of God

If your language does not use abstract nouns for the ideas of **thanksgiving** and **glory**, you could express the ideas by using verbs such as "thank" and "glorify." Alternate translation: "may cause people to abound in thanking God to glorify him" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

to the glory of God

Here Paul uses the possessive form to describe **glory** that **God** receives. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "to glory for God" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

2 Corinthians 4:16

So

Here, the word **So** introduces an inference or conclusion based on what Paul has said, probably focusing on what he said in 4:7–15. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion from a previous section. Alternate translation: "So then," or "Because of all that," (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

we do not become discouraged

See you how translated the word **discouraged** in 4:1. It could refer to: (1) losing motivation and confidence. Alternate translation: "we do not lose hope" (2) becoming tired or exhausted. Alternate translation: "we do not become tired" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

even if

Here Paul is speaking as if **our outer man is decaying** 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 could express the idea by indicating that **our outer man** is indeed **decaying**. Alternate translation: "despite the fact that" or "although" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

our outer man

Here, the phrase **outer man** refers to the part of the person that others can observe and see. It includes the physical part of the person, but it is not only a person's body. Alternate translation: "our observable self" or "our external part" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

man & inner {man

Although the word **man** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "person … inner person" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

man is decaying, & inner {man} is being renewed

Here the author is speaking of **outer** and **inner** men in general, not of one particular **man**. If it would be helpful in your language, you could use a form that refers to men or people in general. Alternate translation: "men are decaying … inner men are being renewed" or "persons are decaying … outer persons are being renewed" (See: **Collective Nouns (p.385)**)

is decaying

Here Paul speaks as if the **outer man** were a dead thing that was **decaying**. He speaks in this way to indicate that the **outer man** is in the process of dying or passing away. If it would be helpful in your language, you could state

the meaning plainly. Alternate translation: "is dying" or "is passing away" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

our inner {man

Here, the phrase **inner {man}** could refer to: (1) the part of the person that others cannot observe and see. Alternate translation: "our hidden part" or "our inward part" (2) the spiritual part of the person. Alternate translation: "our heart" or "our spiritual part" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

our inner {man} is being renewed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: "God is renewing our inner man" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 4:17

For

Here, the word **For** introduces a reason why Paul and his fellow workers do not become discouraged (see 4:16). If it would be helpful in your language, you could use a word or phrase that introduces a reason for a previous statement. Alternate translation: "We do not become discouraged because" or "We do that because" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

our momentary, light affliction

If your language does not use an abstract noun for the idea of **affliction**, you could express the idea by using a verb such as "afflict" or "suffer." Alternate translation: "how we are afflicted in light and momentary ways" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

light affliction & an eternal weight of glory

Here Paul describes **affliction** and **glory** as if they were objects that could be **light** or have **weight**. He speaks in this way to indicate how unimportant or insignificant the **affliction** is compared with how important or significant the **glory** is. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "small affliction … an eternal, great glory" or "insignificant affliction … an eternal, significant glory" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

is producing in us

Here Paul speaks as if the **affliction** were a process that was **producing** the **glory**. He means that the **affliction** leads to **glory** for **us**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "is leading us to" or "is enabling us to gain" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

an eternal weight of glory

Here Paul uses the possessive form to describe **an eternal weight** that is made up of **glory**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "an eternal weight that is glory" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of glory

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious" or "great." Alternate translation: "of what is great" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

far beyond all comparison

Here, the phrase **far beyond all comparison** identifies something that is much greater than anything else. If it would be helpful in your language, you could use a word or phrase that identifies something that is greatest or most amazing. Alternate translation: "that is greater than anything" or "that is the greatest of all" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 4:18

We are not watching

Here, the phrase **We are not watching** could introduce: (1) a result or inference from what Paul said about "affliction" and "glory" in 4:17. Alternate translation: "Therefore, we are not watching" (2) what Paul does while he experiences the "affliction" he mentions in 4:17. Alternate translation: "That is true while we are not watching" (3) the reason why the "affliction" leads to "glory" in 4:17. Alternate translation: "That is true because we are not watching" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

are not watching

Here, the word **watching** refers specifically to focusing on something or paying close attention to something. It does not require the attention or focus to be visual. If it would be helpful in your language, you could use a word or phrase that refers to non-visual focus or attention. Alternate translation: "are not focusing on" or "are not concentrating on" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the things being seen, but the things not being seen

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could refer to "we" or to people in general. Alternate translation: "the things that people see, but the things that people do not see" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

but the things not being seen

This clause leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from the first half of the sentence. Alternate translation: "but we are watching the things not being seen" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

For

Here, the word **For** introduces a reason why **We** are **watching** the things that are not seen. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "We do that because" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

For the things being seen {& but the things not being seen

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could refer to "we" or to people in general. Alternate translation: "For the things that people see … but the things that people do not see" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 5

2 Corinthians 5 General Notes

Structure and Formatting

Paul's ministry (2:14–7:4)

- Confidence in the resurrection (5:1–10)
- The gospel (5:11–6:2)

Special Concepts in this Chapter

Resurrection bodies

In 5:1–5, Paul speaks about new bodies that believers will receive when Jesus comes back. Right now, he and his fellow workers groan while they have their current bodies. That is because these bodies are weak and will eventually die. However, Paul and his fellow workers do not want to just get rid of their bodies. Rather, they are looking forward expectantly to receiving new bodies that will not die. Paul expresses these ideas by using building and clothing language. See the sections below that address how this language functions. Make sure that your translation clearly contrasts old bodies with new bodies and does not suggest that Paul just wants to get rid of his body.

The intermediate state?

In 5:6–9, Paul speaks about being away from the body and with the Lord. As the previous section has illustrated, Paul's goal is to have a new body, not to be "away from the body." So, what is he referring to here? There are three primary options. First, many Christians believe that Paul is talking about the time period between when a believer dies and when Jesus comes back. During this time period, the believer does not have a body but is with Jesus in heaven. Then, when Jesus comes back, the believer receives a new body. Second, some Christians believe that Paul is talking about how believers receive new bodies immediately after they die. In other words, the next thing that a believer experiences after he or she dies is Jesus' return. In this case, there is no time period between death and resurrection. Third, some Christians believe that Paul is speaking about how believers receive a temporary body for the time they are in heaven with Jesus before he comes back. If possible, your translation should allow for all three of these interpretations. Make sure that you include at least option one, since this is the option that most Christians believe.

New creation

In 5:17, Paul speaks about how being "in Christ" leads to "new creation," with "old things" passing away and "new things" coming. Paul uses very general language, and the "new creation" could identify the person who is "in Christ" or everything that God is making "new." If it is about people primarily, Paul's point is that they are made "new" when they are in Christ. If it is about the world in general, Paul's point is that God makes the world "new" in Christ, and people experience this "new creation" when they too are in Christ. Since Paul's language is so general, it is best to express the idea in such a way that both of these interpretations are possible. If you must choose one, most interpreters think that Paul is focusing on people here. (See: **create, created, creation, creator (p.527)**)

Reconciliation

In 5:18–20, Paul speaks about how God reconciles people to himself and gives the ministry of reconciliation to Paul and his fellow workers. The word "reconcile" refers to how someone restores a relationship with someone else so that they can be together again. In other words, when someone does something that breaks or hurts a relationship, "reconciliation" heals the broken relationship. Consider how you might naturally express this idea in your language. (See: **reconcile, reconciled, reconciliation (p.533)**)

Important Figures of Speech in this Chapter

Bodies as homes

In 5:1–9, Paul speaks about bodies as if they were homes. He identifies current earthly bodies as "tents," which indicates that they do not last. He identifies resurrection bodies as "buildings" that God makes. Paul uses the language of "home" to indicate that people belong in bodies and not without bodies. However, he does seem to think that people can be without bodies for a period of time, just as people can leave their homes for a period of time (see the above discussion of the "intermediate state"). Further, he contrasts "tent" homes with "building" homes to indicate that the "building" is the home (that is, body) that will last forever and which believers should long for. If possible, preserve the "home" language in your translation, either in metaphor or simile form. (See: [[rc:///*tw/dict/bible/other/house]] and [[rc:///*tw/dict/bible/other/tent]])

Bodies as clothing

In 5:2–4, Paul mixes "clothing" language in with his "home" language. The clothes are bodies, and Paul again uses this language to indicate that people belong in bodies (clothed), not without bodies (naked or unclothed). He does not use clothing language to show that bodies are an unimportant part of who people are. If possible, preserve the clothing language in your translation, either in metaphor or simile form. However, if how Paul mixes together home and clothing language would be confusing, you may need to use only the home language and express the clothing language plainly or as home language. See the notes on these verses for translation options. (See: [[rc://*/tw/dict/bible/other/clothed]])

Other Possible Translation Difficulties in this Chapter

Exclusive "we"

Throughout this chapter, Paul uses the first person plural. When he uses this form, he is focusing on himself and his fellow workers, or just on himself (although this is less likely). However, he does not necessarily mean that what he says is not true of the Corinthians or of believers in general. Consider how you can communicate the focus on Paul and his fellow workers without totally excluding the Corinthians. In every case where Paul may be using the first person plural in a way different than this, a note will explain the options. (See: **Exclusive and Inclusive 'We' (p. 428)**)

Singular nouns in general statements

In 5:1–10, Paul consistently refers to "body," "building," "tent," and "home" in singular form. He does this because the singular form was a natural way to refer to these things in general. Throughout this section, the UST models how to express the ideas in plural form, since this is more natural for general statements in English. Consider how your language might naturally express a general statement about "bodies."

Translating 5:21

Paul speaks in a very compressed way in this verse, and Christians disagree about what exactly he means. What is relatively clear is that Paul has in mind what some people call an "exchange" between Christ and believers. Christ, who is "righteous," is somehow identified with "sin," and believers, who are "sinners," are somehow identified with "righteousness." The "in him" at the end of the verse indicates that this interchange occurs in union with Christ. For details about what it could mean for Christ to be "made sin" and for believers to "become the righteousness of God," see the notes on this verse. If possible, however, your translation should be as general as Paul's sentence. This means that you should express the general idea of "exchange" and allow for many of the possible interpretations listed in the notes.

2 Corinthians 5:1

For

Here, the word **For** could introduce: (1) an explanation of what Paul said in 4:18. Alternate translation: "In fact," (2) an example or illustration of what Paul said in 4:18. Alternate translation: "For example," (3) a basis for what Paul said in 4:18. Alternate translation: "That is because" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

we know & our & we have

Here and throughout this chapter, Paul uses the first person plural. See the chapter introduction for more information on how to translate these words. Here, the words **we** and **our** could refer to: (1) just Paul and his fellow workers. Paul is focusing on himself and his fellow workers, but he does not mean to exclude the Corinthians entirely. Alternate translation: "we who preach the gospel … our … we have" (2) Paul and everyone who believes, including the Corinthians. Alternate translation: "all of us know … our … we have" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

if

Here, the word **if** could introduce: (1) something that Paul thinks will definitely happen, but he is not sure when. Alternate translation: "whenever" (2) something that Paul thinks might happen. Alternate translation: "even if" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

our earthly house of this tent is torn down, we have a building from God, an eternal house in the heavens, not made with hands

Here Paul speaks as if a person's body were a **house**, **tent**, or **building** in which that the person lives. This was a common way to refer to a person's body in Paul's culture. He identifies the current body as a **tent** that is **torn down**, because this body will die. He describes the body that a person will have when God resurrects them as a **building from God** and an **eternal house** that is **not made with hands**. This is an important metaphor in 5:1–9, so preserve the **house**, **tent**, and **building** language if possible. If it would be helpful, you could use a simile or identify the **house** in another natural way. Alternate translation: "our earthly house of this tent, that is, our mortal body, is torn down, we have a building from God, that is, our resurrection body, an eternal house in the heavens, not made with hands" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

our earthly house of this tent is torn down

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, you could use an indefinite subject. Alternate translation: "someone tears down our earthly house of this tent" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

our earthly house of this tent

Here, Paul uses the possessive form identify the **earthly house** as a **tent**. If it would be helpful in your language, you could use a more natural form. Alternate translation: "our earthly house, which is a tent," (See: **Possession (p. 488)**) (See: **Possession (p.488)**)

our earthly house of this tent is torn down, & a building & an eternal house

Here and throughout 5:1–8, Paul uses the singular form to refer to "bodies" in general, sometimes described as buildings or clothing. See the chapter introduction for more information. Consider what would be natural in your language and use that form throughout these verses. Alternate translation: "our earthly houses of these tents are torn down … buildings … eternal houses" (See: **Collective Nouns (p.385)**) (See: **Collective Nouns (p.385)**)

in the heavens

Many people in Paul's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual heavens. Here Paul refers to how the **eternal house** can be found **in the heavens**. Since Paul does not include details about the heavens, translate **heavens** with a word or phrase that refers to all of heavenly space, including the idea of multiple heavens if possible. Alternate translation: "in the heavenly realm" or "in the heavenly spaces" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

not made with hands

Here, the word **hands** refers to the main part of the body that we use to make things. So, the phrase refers to the whole person who makes things. If it would be helpful in your language, you could clarify that **hands** refers to "humans" in general, not just their hands. Alternate translation: "not made by humans" or "not made by people" (See: **Synecdoche (p.511)**) (See: **Synecdoche (p.511)**)

not made with hands

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "which hands did not make" (See: **Active or Passive (p. 373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 5:2

For indeed

Here, the phrase **For indeed** indicates that Paul is adding more information (**indeed**) that supports what he said in the previous verse (**For**). If it would be helpful in your language, you could use words that introduce added information that supports a previous statement. Alternate translation: "Further" or "And in fact" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

in this {house

Here, the phrase **in this** could refer to: (1) the earthly house that is a tent, that is, the person's current body. Alternate translation: "in this tent" or "in our bodies on earth" (2) the current time period. Alternate translation: "right now" or "in this time" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

in this {house} we groan, longing to be fully clothed with our dwelling {that is} from heaven

Here Paul continues to refer to mortal bodies and resurrection bodies as "houses" or "dwellings." You should express the idea as you did in 5:1. Paul also begins to refer to receiving new, resurrection bodies as if they were pieces of clothing that people could put on. This also is an important figure of speech for the following verses, so preserve the language if possible. If it is necessary, you could use a simile or express the idea in another natural way that fits with the "building" language. Alternate translation: "in this house, that is, our mortal body, we groan, longing to completely live in our dwelling that is from heaven, that is, our resurrection body" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

to be fully clothed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Paul implies that "God" will do it. Alternate translation: "for God to fully clothe us" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 5:3

having clothed ourselves, we will not be found naked

Here Paul continues to speak of bodies as if they were clothing. You should express the idea as you did in 5:2. Alternate translation: "we have a house to live in, we will not be found homeless" or "having a new body that is like clothing, we will not be found naked, that is, without a body" (See: **Biblical Imagery — Extended Metaphors (p. 380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

if indeed having clothed ourselves

Here Paul is speaking as if **having clothed ourselves** were a hypothetical possibility, but he means that it will actually be 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 could express the idea by using a word such as "when" or "whenever." Alternate translation: "when indeed we have clothed ourselves" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

having clothed ourselves

Here Paul could mean that: (1) **we** clothe **ourselves**. Alternate translation: "we clothe ourselves" (2) God clothes "us." Alternate translation: "God clothes us"

we will not be found

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Paul uses the passive form to focus on the state of being **naked** rather than on who "finds" them, so you should avoid stating a subject for **found**. Alternate translation: "we will not be" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 5:4

For indeed

Here, the phrase **For indeed** indicates that Paul is adding more information (**indeed**) that supports what he said in the previous two verses (**For**). If it would be helpful in your language, you could use words that introduce added information that supports a previous statement. Alternate translation: "Further" or "And in fact" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

the ones being in this tent, & we do not want to be unclothed, but to be fully clothed

Here Paul continues to speak of bodies as buildings and clothing. You should express the ideas as you did in 5:1–3. Alternate translation: "the ones being in this tent, that is, our mortal body … we do not want to be homeless, but to have a home" or "the ones being in this tent, that is, this body … we do not want to have no body, which is like being unclothed, but to have a resurrection body, which is like being fully clothed" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

being burdened

Here Paul speaks as if he and his fellow workers were carrying a heavy burden. He means that something is making their lives difficult. The burden could be: (1) how the **tent**, that is, their current bodies, falls apart and dies. Alternate translation: "being distressed by it" (2) how other people's situations make life hard for them. Alternate translation: "being troubled by many people and things" or "being oppressed" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

being burdened

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that either the **tent** (their mortal bodies) or other people and things did it. Make sure your translation fits with how you chose to express the metaphor in the previous note. Alternate translation: "the tent burdening us" or "many people and things burdening us" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

we do not want to be unclothed, but to be fully clothed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Paul uses the passive form to focus on the state of being **unclothed** or **clothed** rather than on whoever clothes or unclothes them, so you should avoid stating a subject for **unclothed** and **clothed**. Alternate translation: "we do not want to be naked, but to have clothes on" or "we do not want to have no clothing, but to wear clothing" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

but to be fully clothed

This clause leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from earlier in the verse. Alternate translation: "but we want to be fully clothed" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

the mortal

Paul is using the adjective **mortal** as a noun in order to refer to all bodies that are **mortal**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "the mortal bodies" or "what is mortal" (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

the mortal may be swallowed up by the life

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "life may swallow up the mortal" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

may be swallowed up

Here Paul refers to **the mortal** as if it were food that could be **swallowed up**. This illustrates that **the mortal** has been defeated as surely as if **life** devoured it as food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "may be destroyed" or "may be taken over" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the life

If your language does not use an abstract noun for the idea of **life**, you could express the idea by using a verb such as "live" or an adjective such as "alive." Alternate translation: "what is alive" or "what lives" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 5:5

Now

Here, the word **Now** introduces development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces the development, or you could leave **Now** untranslated. Alternate translation: "Further," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

having prepared us

Here, the phrase **having prepared** could refer to how God: (1) has acted in believers' lives to get them ready for resurrection and new life. Alternate translation: "having gotten us ready" (2) created believers when they first began to live. Alternate translation: "having created" or "having made us" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

this very thing

Here, the phrase **this very thing** refers back to what Paul said in the previous verse about receiving a new body in place of the one that people have now (see 5:4). If it would be helpful in your language, you could make what the phrase refers to more explicit. Alternate translation: "receiving resurrection bodies" or "this new life" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

the one having given

Here Paul is adding more information about **God**. He is not distinguishing between different gods. If it would be helpful in your language, you could use a form that clearly adds information instead of distinguishing between people. Alternate translation: "and he has given" (See: **Distinguishing Versus Informing or Reminding (p.413)**) (See: **Distinguishing Versus Informing or Reminding (p.413)**)

the down payment of the Spirit

Here, Paul is speaking of the **Spirit** as if he were a **down payment**, that is, a partial payment for a purchase with a promise to pay the rest of the amount on a future date. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar phrase in 1:22. Alternate translation: "a guarantee, which is the Spirit, that he will also give us eternal life" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the down payment of the Spirit

Here Paul uses the possessive form to the **down payment** as the **Spirit**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the Spirit as a down payment" or "the down payment that is the Spirit" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

2 Corinthians 5:6

Therefore

Here, the word **Therefore** introduces a conclusion or inference from what Paul has said in 5:1–6. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion or inference. Alternate translation: "Because of that" or "So" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

and knowing

Here, the word **and** could introduce: (1) additional information. Alternate translation: "and also knowing" (2) a reason why they are **courageous**. Alternate translation: "because we know" (3) something that is true even though they are **courageous**. Alternate translation: "even though we know" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

always being courageous and knowing that being at home in the body, we are away from the Lord

Paul never gives a main verb to go with these statements. Instead, he introduces a parenthetical statement in the following verse and then ends the sentence. At the beginning of 5:8, he repeats the word that is translated **courageous** here, which indicates that he is going to resume speaking about what he started speaking about in this verse. If you can clearly indicate that Paul does not finish this sentence, you could use that form here, as the ULT does by using a dash. If your readers would find this structure confusing, you could make this verse a complete thought on its own. Alternate translation: "we are always courageous and know that being at home in the body, we are away from the Lord," (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

being at home in the body, we are away from the Lord

Here Paul continues to refer to the **body** as if it were a building that a person could be **at home in**. Express the idea as you did in 5:1–2. Alternate translation: "living in the body, as if it were a home, we are not present with the Lord" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p. 380)**)

in the body

Paul implies that this **body** is the one that people have before they die. If it would be helpful in your language, you could make this more explicit. Alternate translation: "in our current body" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 5:7

for

Here, the word **for** introduces an explanation of what it means to be "away from the Lord" (see 5:6). If it would be helpful in your language, you could use a word or phrase that introduces an explanation of a previous statement. Alternate translation: "that means that" or "thus," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

we walk

Paul speaks of behavior in life as if it were "walking." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "we act" or "we live our lives" (See: **Metaphor (p.468)**) (See: **Metaphor (p. 468)**)

by faith, not by sight

If your language does not use abstract nouns for the ideas of **faith** and **sight**, you could express the ideas by using verbs such as "believe" and "see." Alternate translation: "by believing, not by seeing" or "by what we believe, not by what we see" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

by faith, not by sight

Here, the words **faith** and **sight** could refer to: (1) the acts of "believing" or "seeing" Jesus the Messiah. Alternate translation: "by believing in Jesus, not by seeing him" (2) what is "believed" or "seen." Alternate translation: "by what we believe, not by what we see" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 5:8

Now

Here, the word **Now** introduces again what Paul started speaking about in 5:16. If it would be helpful in your language, you could use a word or phrase that resumes an earlier idea or thought. Alternate translation: "Again," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

and

Here, the word **and** could introduce: (1) additional information. Alternate translation: "and also" (2) a contrast with how they are **confident**. Alternate translation: "but" (3) what it is that they are **confident** about. Alternate translation: "enough that we" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

think it good rather

Alternate translation: "would prefer"

to be away from the body and to be at home with the Lord

Here Paul continues to refer to the **body** as if it were a building in which a person could be **at home**. Express the idea as you did in 5:6. Alternate translation: "not to live in the body as if it were a home but to be present with the Lord" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p. 380)**)

to be away from the body

Here, the word **body** refers to the body that people have before they die. The phrase **be away from the body** could refer to: (1) a temporary situation between when a believer dies and when Jesus comes back in which the believer does not have a body but is still **with the Lord**. Alternate translation: "to be without a body for now" (2) the eternal situation of believers, in which they either have no bodies or have new bodies. Alternate translation: "to be away from this body forever" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 5:9

And therefore

Here, the phrase **And therefore** introduces an inference or conclusion based on what Paul has already said, particularly in 5:6–8. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion based on what has been said. Alternate translation: "Because of that," or "And so" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

whether being at home or being away

Here Paul could be referring to how people are **at home** or **away** from: (1) the Lord. Alternate translation: "whether being at home with the Lord or being away from him" (2) this body. Alternate translation: "whether being at home in this body or being away from it" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

whether being at home or being away

Here Paul continues to refer to a building in which a person could be **at home**. Express the idea as you did in 5:6, 8. Make sure that your translation matches or fits with what you chose in the previous note about whether Paul implies "body" or "Lord" here. Alternate translation: "whether being in the body as if it were a home or out of the body" or "whether being present or being absent" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

to him

Here, the word **him** refers to the Lord, that is, Jesus, whom Paul mentioned in the previous verse. If it would be helpful in your language, you could make explicit what the pronoun refers to. Alternate translation: "to the Lord" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

2 Corinthians 5:10

For

Here, the word **For** introduces a reason why Paul and those with him "aspire to be well-pleasing" to Jesus. If it would be helpful in your language, you could use a different word or phrase that introduces a reason for a previous statement. Alternate translation: "We aspire to that because" or "After all," (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

us all

Here, the word **us** could refer to: (1) Paul and everyone who believes, including the Corinthians. Alternate translation: "all of us who believe" (2) all humans. Alternate translation: "all people" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

us all to be revealed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul could be implying that: (1) we reveal ourselves. Alternate translation: "us all to reveal ourselves" or "us all to stand" (2) God reveals us. Alternate translation: "God to reveal us all" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

before the judgment seat of Christ

Here, the phrase **judgment seat** refers to a raised seat that a judge or official would sit on when he or she was making official decisions. In Paul's culture, people expected the Messiah to sit on this kind of seat when this world ends and decide whether to reward or punish people. Paul uses this idea to refer to how Jesus will judge **us all**. If it would be helpful in your language, you could make the idea more explicit or refer more directly to how **Christ** will judge. Alternate translation: "before the judgment seat that Christ will sit on when he returns" or "before Christ to be judged by him" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

may receive back the {things done} through the body

In this context, the phrase **receive back** refers to getting something in payment or in return for something else. Paul is speaking as if everyone **will receive back** as payment or recompense exactly what they did **through the body**. By this, Paul means that God will reward or punish everyone in a way that fits with what they did. If this figure of speech would be misunderstood in your language, you could state the meaning plainly. Alternate translation: "may receive a punishment or reward that fits what they did through the body" (See: **Metaphor (p. 468)**) (See: **Metaphor (p.468)**)

the {things done

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that **each one** did it. Alternate translation: "what he or she has done" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

through the body

Here, the phrase **through the body** clarifies that **the {things done}** are what people did while they had mortal bodies and lived on this earth. If it would be helpful in your language, you could use a comparable expression that refers to what people do in their current bodies. Alternate translation: "with their earthly bodies" or "before they died" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

with regard to what things he did

Here, the phrase **with regard to what things he did** introduces what **Christ** is judging. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "on the basis of what things he did" or "being judged based on what he did" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

he did

Although the word **he** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "he or she did" or "that person did" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

whether good or bad

Here, the words **good or bad** could describe: (1) the things that people did. Alternate translation: "whether those things were good or bad" (2) both the things that people did and what they **receive back**. Alternate translation: "whether good things deserving commendation or bad things deserving rebuke" (3) just what people **receive back**. Alternate translation: "whether reward or rebuke" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 5:11

Therefore

Here, the word **Therefore** introduces a conclusion or inference from what Paul has said in 5:10. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion or inference. Alternate translation: "Because of that" or "So" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

knowing

Here, the word **knowing** introduces a reason for why Paul and those with him **persuade men**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "since we know" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p. 402)**)

the fear of the Lord

Here Paul uses the possessive form to identify **fear** that is directed toward **the Lord**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the fear that is directed to the Lord" or "the fear that we experience for the Lord" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the fear of the Lord

If your language does not use an abstract noun for the idea of **fear**, you could express the idea by using a verb such as "fear." Alternate translation: "how we fear the Lord" or "what it is to fear the Lord" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

we persuade men

Here Paul could be implying that he "persuades" people: (1) to know **the fear of the Lord** as he and those with him do. Alternate translation: "we persuade men also to know the fear of the Lord" (2) to realize that he and those with him are people who know **the fear of the Lord** and are thus trustworthy. Alternate translation: "we persuade men that we are those who fear the Lord" or "we persuade men that we are trustworthy" (3) to accept the gospel. Alternate translation: "we persuade men to believe the gospel" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

But

Here, the word **But** introduces a contrast with how they **persuade men**. In contrast with that, they do not need to persuade God, since they are already **clearly known** by him. If it would be helpful in your language, you could use a word or phrase that makes this relationship clear. Alternate translation: "On the other hand," (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

we are clearly known by God, & to be clearly known

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God knows us clearly … that you know us clearly" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

we are clearly known & to be clearly known in your consciences

Here Paul does not state what it is about them that is **clearly known**. He implies that **God** knows that Paul and his coworkers are faithful to God and preach the good news properly. Paul wants the Corinthians to recognize this also. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "we are clearly known to be faithful … to be clearly known in your consciences as faithful" or "we are clearly known to preach the truth … to be clearly known in your consciences as one preaching the truth" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 5:12

We are not again commending ourselves to you, but are giving you an opportunity of boasting on our behalf, so that you may have {an answer} for the ones boasting in appearance and not in heart

If your language would not naturally put the negative statement before the positive statement, you could reverse the order of the elements here. Alternate translation: "We are giving you an opportunity of boasting on our behalf, so that you may have an answer for the ones boasting in appearance and not in heart. It is not that we are again commending ourselves to you" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

again

Here, the word **again** implies that Paul and those with him had already "commended themselves" at some point in the past. Most likely, this happened when they first met the Corinthians. If it would be helpful in your language, you could use a word or phrase that makes this more explicit. See how you translated the similar form in 3:1. Alternate translation: "once more" or "again, like we did at first," (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

an opportunity of boasting

Here Paul uses the possessive form to describe an **opportunity** that is for **boasting**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "an opportunity for boasting" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

in appearance

If your language does not use an abstract noun for the idea of **appearance**, you could express the idea by using a verb such as "appear" or "look." Alternate translation: "in what people look like" or "in how things appear" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

not in

This phrase leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: "not boasting in" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

in heart

In Paul's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you express the idea by referring to the place where humans think and feel in your culture or by using plain language. Alternate translation: "in who they really are" or "in mind" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

2 Corinthians 5:13

For

Here, the word **For** introduces a further explanation of what Paul said about boasting in the previous verse. In this verse, he indicates that he acts in certain ways **for** the Corinthians, even if he acts in other ways **for God**. If it would be helpful in your language, you could use a word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: "Further," or "In fact," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

if & if

Here, the word **if** in both places introduces situations that Paul thinks have happened. He is not using **if** to introduce things he thinks might happen. If your language does not use the conditional form for things that definitely happened, you could use another form that refers to alternate situations. Alternate translation: "whenever … whenever" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p. 395)**)

we are out of our mind, {& we are of sound mind

Here Paul uses two opposite phrases. These phrases could contrast: (1) fanatical or extreme behavior with moderate or sane behavior. Alternate translation: "we are fanatical … we are moderate" (2) ecstatic or visionary behavior with rational or normal behavior. Alternate translation: "we see visions … we have control of our minds" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

it is} for God; & it is} for you

Here, the phrases **for God** and **for you** could indicate: (1) the people for whose benefit Paul is behaving in these ways. Alternate translation: "it is for God's sake … it is for your sake" (2) the people to whom he directs his behavior. Alternate translation: "it is in our relationship with God … it is in our relationship with you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 5:14

For

Here, the word **For** introduces a reason why Paul acts in the ways that he does (see 5:13). If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: "We do those things because" or "We act in those ways because" (See: **Connect — Reason-and-Result Relationship (p. 402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

the love of Christ

Here Paul uses the possessive form to describe **love** that could be: (1) **love** that **Christ** has for Paul and those with him. Alternate translation: "the love Christ has for us" (2) **love** that Paul and those with him have for **Christ**. Alternate translation: "the love we have for Christ" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the love of Christ

If your language does not use an abstract noun for the idea of **love**, you could express the idea by using a verb such as "love." Make sure that your translation fits with the option you chose in the previous note about whose **love** this is. Alternate translation: "how Christ loves us" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p. 370)**)

having judged

Here, the phrase **having judged** could introduce: (1) what he and those with him think about how **the love of Christ controls** them. Alternate translation: "and we have judged" or "as we judge" (2) a reason why **the love of Christ controls** them. Alternate translation: "because we have judged"

this: that

Here, the word **this** refers to what Paul is about to say, which he introduces with the word **that**. This form was powerful in his culture. If it would not be powerful in your culture, and if your readers might find both **this** and **that** confusing, you could express the idea in another way. Alternate translation: "that" or "what follows:" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

one

Paul is using the adjective **one** as a noun in order to refer to **Christ**, who is **one** person. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase, and you could make explicit to whom **one** refers. Alternate translation: "one human" or "one human, Christ," (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

for the sake of

Here, the phrase **for the sake of** could indicate that Jesus **died**: (1) to benefit or help others. Alternate translation: "to save" or "for the benefit of" (2) instead of or in place of others. Alternate translation: "in place of" or "instead of" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

all; & all

Paul is using the adjective **all** as a noun in order to refer to **all** people. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "all humans … all humans" (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

all; & all

Here, the word **all** could refer in general to all humans, or it could refer more specifically to all humans who believe in Jesus. Since Paul did not clarify which he meant, if possible you also should use a general word that could be interpreted in either way. Alternate translation: "everyone … everyone" (See: **When to Keep Information Implicit (p.523)**) (See: **When to Keep Information Implicit (p.523)**)

all died

Here Paul speaks as if **all died** because or when Jesus **died**. Since the following verse states that some people are still "living," he cannot mean that every person has physically **died**. He may mean that people have **died** to sin, or that they participated in how Christ **died**, or that who they used to be **died**. Since some or all of these interpretations are possible, preserve the metaphor or express the idea in a form that could allow for several of these interpretations, such as in simile form. Alternate translation: "in a way, all died" or "all died in a manner of speaking" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 5:15

for & for

Here, much as in 5:14, the word **for** could indicate that Jesus **died**: (1) to benefit or help others. Alternate translation: "to save … to save" or "for the benefit of … for the benefit of" (2) instead of or in place of others. Alternate translation: "in place of … in place of" or "instead of … instead of" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

all

Paul is using the adjective **all** as a noun in order to refer to **all** people. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "all humans" (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

all

Here, just as in 5:14, the word **all** could refer in general to all humans, or it could refer more specifically to all humans who believe in Jesus. Express the idea as you did in 5:14. Alternate translation: "everyone" (See: **When to Keep Information Implicit (p.523)**) (See: **When to Keep Information Implicit (p.523)**)

the ones living

Here, the phrase **the ones living** could identify people who: (1) have spiritual life, that is, those who have received new life in Jesus. Alternate translation: "the ones having new life" (2) have physical life, that is, who have not died. Alternate translation: "those who are alive" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

should live no longer for themselves, but for the one

Here, to **live for** a person refers to acting in a way that pleases or fulfills that person. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "should live no longer to please themselves, but to please the one" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

but for the one

This clause leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: "but they should live for the one" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

for the one

Here, the word **one** refers to the same person to whom **he** refers at the beginning of the verse, Jesus the Messiah. If it would be helpful in your language, you could make explicit to whom **one** refers. Alternate translation: "for the Messiah, the ones" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

having been raised

Paul uses the word **raised** to refer to someone coming back to life after they died. If your language does not use this word to describe coming back to life, you could use a comparable idiom or express the idea plainly. Alternate translation: "having been restored to life" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

them and having been raised

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "them, the one whom God raised" or "them, whom God raised" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 5:16

Therefore

Here, the word **Therefore** introduces an inference conclusion from what Paul has said, especially referring back to 5:14–15. If it would be helpful in your language, you could use a word or phrase that introduces an inference from previous claims. Alternate translation: "So then" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

from now on & now

Here, the word **now** could refer to: (1) the time when **we** believed. Alternate translation: "starting when we believed, … since then" (2) the time in which Paul was writing this letter. Alternate translation: "from the present moment on … right now" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

according to the flesh. & according to the flesh

Here Paul uses the phrase **according to the flesh** to refer to human ways of thinking. If it would be helpful in your language, you could express the idea by using a phrase that refers to human values or perspectives. Alternate translation: "according to human definitions … according to human definitions" or "according to what humans value … according to what humans value" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

Even if

Paul is speaking as **if** it were a possibility that **we regarded Christ according to the flesh** in the past, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word or phrase such as "although" or "despite the fact that." Alternate translation: "Even though" or "Despite the fact that" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

2 Corinthians 5:17

Therefore

Here, the word **Therefore** could introduce an inference from: (1) 5:16. In this case, Paul is saying that "regarding" Christ in a new way indicates that a person is also a **new creation**. Alternate translation: "Regarding Christ in this new way shows that" (2) 5:14–15. In this case, Paul is saying that how Christ died for people causes them to be a **new creation**. Alternate translation: "Because Christ died for people" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

if

Here Paul uses the conditional form to show that being **in Christ** leads to being **a new creation**. If the conditional form does not indicate a cause-and-effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "as long as" or "supposing that" (See: **Connect — Hypothetical Conditions (p.400)**) (See: **Connect — Hypothetical Conditions (p.400)**)

is} in Christ

Paul uses the spatial metaphor **in Christ** to describe the union of believers with **Christ**. In this case, being **in Christ**, or united to Christ, indicates that a person believes in Christ and is a Christian. If it would be helpful in your language, you could use a phrase that indicates that the person is a Christian, someone who is united to Christ. Alternate translation: "is a Christian" or "is united to Christ" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

he is} a new creation

Although the word **he** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "that person is a new creation" or "he or she is a new creation" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

he is} a new creation

Here Paul does not directly state what is **a new creation**. He could be implying that: (1) the person **in Christ** is a **new creation**. Alternate translation: "that person is a new creation" (2) the world is a **new creation**, and the person can experience that when he or she is **in Christ**. Alternate translation: "there is a new creation" or "that person experiences the new creation" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

he is} a new creation

If your language does not use an abstract noun for the idea of **creation**, you could express the idea by using a verb such as "create." Paul could be focusing on: (1) what is created. Alternate translation: "he is something that God has newly created" (2) the act of creating. Alternate translation: "God has newly created him" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

The old things & new things

Here, the phrases **old things** and **new things** could refer to: (1) things that characterize a person and their life. Alternate translation: "The things of the old life ... things of the new life" (2) the world and how a person

experiences it. Alternate translation: "The things of the old world … things of the new world" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

behold

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen. Alternate translation: "listen" or "hear me" (See: **Exclamations (p.426)**) (See: **Exclamations (p.426)**)

new things have come

Here, the phrase **new things** could be: (1) the subject of **have come**. Alternate translation: "new things have happened" (2) the object of **have come**, and the subject is the person who is **in Christ**. Alternate translation: "he has become new"

new things have come

Some early manuscripts include the word "all" in this clause, so that it reads, "all things have become new." Consider whether translations that your readers might be familiar with include "all." Otherwise, it is recommended that you follow the ULT here, since the best manuscripts do not include "all." (See: **Textual Variants (p.513)**) (See: **Textual Variants (p.513)**)

2 Corinthians 5:18

Now

Here, the word **Now** introduces the development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: "In fact," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

all these things

Here, the phrase **all these things** could refer to: (1) the "new creation" and "new things" that Paul mentioned in 5:17. Alternate translation: "all these new things" (2) everything that exists. Alternate translation: "all things" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the one having reconciled

Here Paul is adding more information about **God**. He is not distinguishing between different gods. If it would be helpful in your language, you could use a form that clearly adds information instead of distinguishing between people. Alternate translation: "and he has reconciled" (See: **Distinguishing Versus Informing or Reminding (p.413)**) (See: **Distinguishing Versus Informing or Reminding (p.413)**)

the ministry of this reconciliation

Here Paul uses the possessive form to identify a **ministry** whose goal or aim is **reconciliation**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the ministry that accomplishes this reconciliation" or "the ministry that leads to this reconciliation" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

having given us the ministry of this reconciliation

If your language does not use an abstract noun for the idea of **reconciliation**, you could express the idea by using a verb such as "reconcile." Alternate translation: "having commissioned us to minister, so that God reconciles people to himself" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 5:19

namely, that

Here, the phrase **namely, that** introduces more information about the "ministry of this reconciliation" that Paul mentioned in 5:18. If it would be helpful in your language, you could use a word or phrase that introduces more information or further explanation. Alternate translation: "that is, that" or "and by this I mean that" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

God in Christ was reconciling

Here, **in Christ** could modify: (1) **reconciling**, so that God **was reconciling** by means of or through **Christ**. In this case, Paul is saying something about how **God** accomplishes the reconciliation. Alternate translation: "in Christ God was reconciling" (2) **was**, so that God was **in Christ**, and he was **reconciling** while he was acting **in Christ**. In this case, Paul is saying something about the relationship between **Christ** and **God**, namely that **Christ** is **God**. Alternate translation: "God was in Christ, reconciling" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

God in Christ

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, explains the means by which God accomplishes the "reconciliation." If it would be helpful in your language, you could use a phrase that indicates that God "reconciles" people by uniting them to Christ. Alternate translation: "God, by uniting people to Christ," or "God by means of Christ" (See: **Metaphor (p. 468)**) (See: **Metaphor (p.468)**)

the world

Here, the word **world** could refer to: (1) the people in the **world**. Alternate translation: "all people" (2) the **world** as a whole, including people, places, and things. Alternate translation: "everything he created" (See: **Metonymy (p. 474)**) (See: **Metonymy (p.474)**)

not counting their trespasses against them, and having placed in us the word of reconciliation

Here Paul may have intended that: (1) **not counting** and **having placed** both introduce ways that God **was reconciling**. Alternate translation: "and he did that by not counting their trespasses against them and by placing in us the word of reconciliation" (2) **not counting** further defines **reconciling**, and **having placed** introduces an action parallel to **reconciling**. Alternate translation: "that is, not counting their trespasses against them, and he was placing in us the word or reconciliation" (See: **Information Structure (p.451)**) (See: **Information Structure (p. 451)**)

not counting their trespasses against them

Here Paul speaks as if God could keep a "count" of people's **trespasses**, which means that he would keep track of everything that a person did wrong in order to condemn them. If it would be helpful in your language, you could use a word or phrase that refers to keeping track of or condemning people for what they have done wrong. Alternate translation: "not keeping track of their trespasses" or "not using their trespasses to condemn them" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

their trespasses & them

Here, the words **their** and **them** refer to the people who live in **the world**. If it would be helpful in your language, you could make explicit to whom these pronouns refer. Alternate translation: "the trespasses of the people in the world … them" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

having placed in us

Here Paul speaks as if **the word of reconciliation** were an object that God would "place in" Paul and those with him. He means that God has called or commissioned them to proclaim this **word of reconciliation**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "having given to us" or "having called us to proclaim" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the word

Here, the word **word** represents what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the message" or "the news" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

the word of reconciliation

Here Paul uses the possessive form to describe a **word** about **reconciliation**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "the word about reconciliation" or "the word concerning reconciliation" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of reconciliation

If your language does not use an abstract noun for the idea of **reconciliation**, you could express the idea by using a verb such as "reconcile." Alternate translation: "about how God reconciles the world" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 5:20

Therefore

Here, the word **Therefore** introduces an inference from what Paul said in the previous verse about how God "placed in us the word of reconciliation" (see 5:19). If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: "Because of that" or "So then" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

on behalf of Christ, & on behalf of Christ

Here, the phrase **on behalf of** could indicate that: (1) Paul and those with him represent **Christ**. Alternate translation: "who act for Christ … as those who act for Christ" (2) Paul and those with him act for the benefit of **Christ**. Alternate translation: "for the sake of Christ … for the sake of Christ"

as though

Here, the phrase **as though** introduces the implication or meaning of being **ambassadors on behalf of Christ**. If it would be helpful in your language, you could use a word or phrase that introduces an implication or explanation. Alternate translation: "and so" or "which means that" (See: **Assumed Knowledge and Implicit Information (p. 376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

is appealing through us: We implore {you} on behalf of Christ: "Be reconciled to God

Here, the clause **We implore {you} on behalf of Christ** could be: (1) the introduction to what Paul and those with him say as God **is appealing** through them. Alternate translation: "is appealing through us as we implore you on behalf of Christ, 'Be reconciled to God!'" (2) part of what **God is appealing through us**. Alternate translation: "is appealing through us when we say, 'We implore you on behalf Christ: be reconciled to God!'" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

is appealing

Here Paul does not state to whom **God is appealing**. He could imply that he **is appealing** to: (1) everyone. Alternate translation: "is appealing to all people" (2) the Corinthians specifically. Alternate translation: "is appealing to you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

We implore {you

Here what Paul says could be addressed to: (1) the Corinthians specifically. Alternate translation: "We implore you Corinthians on behalf of Christ" (2) every person with whom Paul and those with him speak. Alternate translation: "We implore everyone we meet" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

Christ: "Be reconciled to God

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: "Christ that you should be reconciled to God!" (See: **Direct and Indirect Quotations (p.411)**) (See: **Direct and Indirect Quotations (p.411)**)

Be reconciled to God

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul could be implying that: (1) the Corinthians do it to themselves. Alternate translation: "Reconcile yourselves with God" (2) God does it. Alternate translation: "Let God reconcile you to himself" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 5:21

The one not having known sin he made & in him

Here, the words **one** and **him** refer to Jesus the Messiah. The word **he** refers to God the Father. If it would be helpful in your language, you could make explicit to whom these pronouns refer. Alternate translation: "Jesus, who did not know sin, God made … in Jesus" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

The one not having known sin

Here, the phrase **having known sin** refers to committing or doing **sin**. It does not refer just to knowing about **sin**. If it would be helpful in your language, you could use a word or phrase that refers to committing **sin**. Alternate translation: "The one not having done sin" or "The one not having sinned" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

he made sin

Here Paul speaks as if God **made** Jesus **sin**. He could mean that God: (1) treated Jesus as though he were a sinner. Alternate translation: "he regarded as a sinner" (2) identified Jesus with sinners and sin. Alternate translation: "he made like a sinner" (3) caused Jesus to be a sin offering. Alternate translation: "he made to be a sin offering" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

for us

Here, the phrase **for us** could indicate that God made Jesus **sin**: (1) to benefit or help **us**. Alternate translation: "for our sake" or "for our benefit" (2) instead of or in place of **us**. Alternate translation: "in place of us" or "instead of us" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

we might become the righteousness of God

Here Paul speaks as if people could become **the righteousness of God**. He could mean that **we**: (1) share the **righteousness** that God gives to those who believe. Alternate translation: "we might share in the righteousness of God" (2) are declared "righteous" by God. Alternate translation: "we might be declared to have the righteousness of God" (3) become those who live "righteously." Alternate translation: "we might act according to the righteousness of God" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the righteousness of God

Here Paul uses the possessive form to describe **righteousness** that could: (1) come from **God**. Alternate translation: "righteousness from God" (2) belong to **God**. Alternate translation: "God's own righteousness" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

we might become the righteousness of God

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "righteous." Make sure your translation fits with how you understand what **righteousness of God** means. Alternate translation: "God might make us righteous" or "we might be righteous because of what God does" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in him

Here Paul uses the spatial metaphor **in him** to describe the union of believers with Christ. In this case, being **in him**, or united to Christ, explains how people **become the righteousness of God**. If it would be helpful in your language, you could use a phrase that indicates that being united to Christ is the means by which people receive the **righteousness**. Alternate translation: "by being united to him" or "as God unites us to him" (See: **Metaphor (p. 468)**) (See: **Metaphor (p.468)**)

2 Corinthians 6

2 Corinthians 6 General Notes

Structure and Formatting

Paul's ministry (2:14–7:4)

- The gospel (5:11–6:2)
- Proofs of ministry (6:3–10)
- Join with fellow believers, not unbelievers (6:11–7:4)

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 quotations from the Old Testament in 6:2 and 6:16–18.

Special Concepts in this Chapter

Commendation of ministry

In 6:3–4, Paul tells the Corinthians that he avoids doing anything that would cause offense and lead to people blaming ministry. In fact, he and his fellow workers "commend themselves" in many ways, and he provides a list of those ways in 6:4–10. Paul commends their ministry in this way because other people in Corinth were claiming that Paul was not a good apostle or minister for Christ. They claimed that they were better ministers for Christ. Paul responds here by listing what he and his fellow workers do and experience as true ministers of Christ. Make sure that you express the list so that it shows that Paul and those with him are true ministers of Christ.

Important Figures of Speech in this Chapter

"Weapons of righteousness"

In 6:7, Paul states that he and his fellow workers have "weapons of righteousness" for both hands. He could mean that righteousness: (1) is the weapons (2) is defended by the weapons (3) characterizes the weapons. Also the idea that the weapons are for both hands could indicate that: (1) Paul and his fellow workers have an offensive weapon in one hand and a defensive weapon in the other hand (2) Paul and his fellow workers can defend against enemies coming from any direction. Paul does not state whom he is fighting against with these weapons, but it is probably sin, evil powers, and people who oppose his ministry. See the notes on this verse for translation options.

Opening the heart

In 6:11–13, Paul speaks about opening the heart and, in contrast, being restricted. He is speaking about loving other people as if it were an open heart and failing to love other people as it were a restriction in one's insides. If your culture can express the idea of love by referring to where in their bodies people feel love, you could do so in these verses. Otherwise, you could use a comparable metaphor or plain language. See the notes on these verses for translation options.

The temple of the living God

In 6:16, Paul claims that believers are the temple of the living God. In the last part of the verse, he quotes from the Old Testament to prove that this is true. This quotation also shows that the identification of God's people with the temple indicates that God is with his people and treats them as his people. Since the temple is a very important

part of Paul's culture, you should preserve the temple language. If your readers would not understand the metaphor, you could express it as a simile or explain it in a footnote. See the notes on this verse for translation options.

Rhetorical questions

In 6:14–16, Paul asks five questions, and each question assumes that the answer is "none" or "nothing." Paul asks these questions to include the Corinthians in what he is arguing, not because he is looking for information. If your language does not use questions in this way, you could include answers to the questions, or you could express them as negative statements. See the notes on these verses for translation options. (See: **Rhetorical Question (p. 502)**)

Other Possible Translation Difficulties in this Chapter

The long list in 6:4–10

These verses contain one long list of the situations and ways in which Paul and his fellow workers commend their ministry. This list is divided into three parts. Each part uses a repeated form for each item. The first part uses the word "in" (6:4–7a), the second part uses the word "through" (6:7b–8a), and the third part uses the words "as" and "yet" or "but" (6:8b–10). If possible, represent these parts in your language by using repeated words or some other natural form. Consider whether a long list like this would be natural in your language. The UST models one possible way to divide the list up into shorter sentences.

Exclusive "we"

Throughout this chapter, Paul uses the first person plural. When he uses this form, he is focusing on himself and his fellow workers, or just on himself (although this is less likely). (See: **Exclusive and Inclusive 'We' (p.428)**)

2 Corinthians 6:1

Now

Here, the word **Now** introduces his development of the ideas from the previous verses, especially from 5:20–21. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: "Further," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

working together with {him

Here Paul does not directly state **with** whom he is **working**. He could be implying that he works **with**: (1) God, since God is the subject of the previous sentence. Alternate translation: "working together with God" (2) the Corinthians, since they are the ones whom is "urging." Alternate translation: "working together with you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

we also urge

Here and throughout this chapter, **we** does not include the Corinthians. The first person plural could refer to: (1) Paul and those who work with him. Alternate translation: "we who preach the good news also urge" (2) just Paul. Alternate translation: "I also urge" (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

we also urge you not to receive the grace of God in vain

Here Paul uses two negative terms, **not** and **in vain**, to indicate a positive meaning. If your language does not use two negative words like this, you could instead use one positive term. Alternate translation: "we also urge you to receive the grace of God, so that it has results" or "we also urge you to receive the grace of God, so that it produces its goal" (See: **Double Negatives (p.416)**) (See: **Double Negatives (p.416)**)

the grace of God

If your language does not use an abstract noun for the idea of **gracious**, you could express the idea by using a verbal phrase such as "act kindly" or an adverb such as "graciously." Alternate translation: "how God acts kindly" or "how God acts graciously" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in vain

Here, **in vain** identifies a cause that does not have its intended effect. In this case, receiving **the grace of God** will not lead to salvation if the Corinthians do not persevere in living as those who have received **the grace of God**. If it would be helpful in your language, you use a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: "for nothing" or "to no purpose" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

2 Corinthians 6:2

for

Here, the word **for** introduces a reason why the Corinthians should "receive the grace of God" (see 6:1). If it would be helpful in your language, you could use a different word or phrase that introduces reason for an exhortation. Alternate translation: "because" or "since" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

he says

Here, the phrase **he says** introduces words that God speaks in the Scriptures. Specifically, Paul is quoting from a Greek translation of Isaiah 49:8. If it would be helpful in your language, you use a form that indicates that God speaks these words that come from Isaiah. Alternate translation: "according to Isaiah the prophet God says," or "God speaks these words through Isaiah:" (See: **Quotations and Quote Margins (p.497)**) (See: **Quotations and Quote Margins (p.497)**)

At an acceptable time I listened to you, and in a day of salvation I helped you." & now {is} a favorable time. Look, now {is} a day of salvation

The two clauses in the quotation mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Make sure that you use the same form for Paul's interpretation of the quotation, which is also in parallel form. Alternate translation: "At an acceptable time I listened to you; yes, in a day of salvation I helped you. Behold, now is a favorable time; yes, now is a day of salvation" (See: **Parallelism (p.480)**) (See: **Parallelism (p.480)**)

At an acceptable time

Here, the phrase **an acceptable time** refers to a point in time that someone considers to be a proper or appropriate for doing something. Paul could be implying that this **time** is **acceptable** to: (1) God. Alternate translation: "At a time that I considered right" or "At a time appropriate for me" (2) people. Alternate translation: "At a time that people considered right" or "At a time appropriate for people" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I listened to you

Here, the word **listened** indicates that God both listened and responded. If it would be helpful in your language, you could clarify that God did not just listen but also acted in response. Alternate translation: "I answered you" or "I listened to you and responded" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

to you, & you

Because God is speaking to one person, his special servant, **you** in the quotation is singular. (See: **Forms of 'You' — Singular (p.432)**) (See: **Forms of 'You' — Singular (p.432)**)

in a day of salvation

Here, the phrase **day of salvation** refers to the time when God will bring **salvation** for his people. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "in the time of salvation" or "at the time when I gave salvation" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of salvation

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as "save." Alternate translation: "when I saved" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p. 370)**)

Behold, now {& Look, now

Here, the words **Behold** and **Look** draw the attention of the audience and ask them to listen carefully. If it would be helpful in your language, you could express the idea with words or phrases that ask the audience to listen, or you could use another form that draws the audience's attention to the statements that follow. Alternate translation: "Pay attention! Now … Pay attention! Now" or "Listen, now … Now" (See: **Exclamations (p.426)**) (See: **Exclamations (p.426)**)

is} a favorable time. & is} a day of salvation

Here, the phrases **a day of salvation** and **a favorable time** repeat the words from the quotation exactly, except Paul uses a word that emphasizes that the **time** is good (**favorable**) instead of just being appropriate (**acceptable**). Use the form that you used in the quotation, although, if possible, use a word for a good **time** instead of just an **acceptable time**. Alternate translation: "is a time that God considers good … is a time of salvation" or "is a time appropriate for God … is a time when God gives salvation"

2 Corinthians 6:3

Giving

Here, the word **giving** goes with the clause "we also urge you" in 6:1. It introduces an explanation of how Paul and his fellow workers serve God. In most languages, it is best to begin a new sentence with this verse. If it would be helpful in your language, you could use a word or phrase that clearly links back to "we also urge" from 6:1. If you use the following alternate translation, you will need to end the previous verse with a period. Alternate translation: "As we urge you to receive the grace God, we give" or "As we serve God, we give" (See: **Information Structure (p. 451)**) (See: **Information Structure (p.451)**)

Giving no cause for offense

Here, the phrase **giving no cause for offense** refers to how a person acts so that others are not offended. If it would be helpful in your language, you could use a more natural form. Alternate translation: "avoiding provoking others" or "doing nothing that would cause offense" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in anything

Here, the phrase **in anything** could refer to: (1) actions and behavior. Alternate translation: "in whatever we do" (2) people. Alternate translation: "among anybody" or "to any person" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

our ministry might not be blamed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul could be implying that: (1) other people would do it. Alternate translation: "others might not blame our ministry" (2) God. Alternate translation: "God might not blame our ministry" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 6:4

we commend ourselves in everything as servants of God

Here the word **as** could introduce: (1) who they are (**servants of God**) while they **commend** themselves. Alternate translation: "we who are servants of God commend ourselves in everything" (2) what it is that they must **commend** themselves to be. Alternate translation: "we commend ourselves in everything, proving that we are servants of God" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

servants of God

Here Paul uses the possessive form to refer **servants** who serve **God**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "servants for God" or "God's servants" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of God; in much endurance, in

Here, the phrase **in much endurance** could go with: (1) the list that follows. In this case, the list gives the situation in which they have **much endurance**. Alternate translation: "of God; we have much endurance in" (2) **we commend ourselves**. In this case, the phrase gives an explanation for how they **commend** themselves, and the list gives the situations in which this occurs. Alternate translation: "of God by having much endurance; we show this in" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

in much endurance, in tribulations, in hardships, in distresses

If your language does not use abstract nouns for the ideas of **endurance**, **tribulations**, **hardships**, and **distresses**, you could express the ideas in another way. Alternate translation: "enduring at all times while we are persecuted, pressured, and distressed" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in tribulations, in hardships, in distresses

Here, the words **tribulations**, **hardships**, and **distresses** function together to refer to many different kinds of persecution and suffering. It is possible that **tribulations** refers to direct persecution, **hardships** refers to being forced to do something difficult, and **distresses** refers to being unable to do what one wants. If you do not have three words for these categories, and if the repetition would be confusing, you could use one or two words or phrases to refer to suffering and persecution. Alternate translation: "in persecutions, in suffering" or "in every tribulation" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

2 Corinthians 6:5

in beatings, in imprisonments, in riots, in hard labors, in sleeplessness {nights}, in hungers

If your language does not express some of these ideas with nouns, you could express the ideas by using verbal phrases or in another natural way. Alternate translation: "in being beaten, in being imprisoned, in being mobbed, in working hard, in sleeping little, in being hungry" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 6:6

in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love

If your language does not use abstract nouns for these ideas, you could express the ideas by using verbal phrases or adjectives. Alternate translation: "we are pure, knowledgeable, patient, kind, filled with the Holy Spirit, sincerely loving" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in the Holy Spirit

Here, the phrase **in the Holy Spirit** could refer to: (1) having the power or help of the **Holy Spirit**. Alternate translation: "in the power of the Holy Spirit" (2) being "holy" in one's "spirit." Alternate translation: "in holiness of spirit"

2 Corinthians 6:7

in the word of truth, in the power of God

If your language does not use abstract nouns for the ideas of **truth** and **power**, you could express the ideas in another way. Alternate translation: "in the word about what is true, in God empowering us" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the word

Here, the word **word** represents what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "the message" or "the communication" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

in the word of truth

Here Paul could use the possessive to describe: (1) a **word** about the **truth**. Alternate translation: "in the word about the truth" (2) a **word** that is characterized by **truth**. Alternate translation: "the truthful word" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

in the power of God

Here Paul uses the possessive form to describe **power** that comes from **God**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "in the power that comes from God" or "in power given by God" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

through the weapons of righteousness {for} the right hand and the left

Here Paul speaks as if **righteousness** were **weapons** for **the right hand and the left**. He means that the righteous way in which he and his fellow workers live their lives is like armor and swords which they use to protect themselves and fight against enemies. Paul does not state who the enemy is, but he implies that it is anyone and anything that acts against God and the gospel. If it would be helpful in your language, you could express the idea with simile form or in plain language. Alternate translation: "through righteousness, which is like weapons for the right hand and the left" or "through righteousness, which protects us from God's enemies" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the weapons of righteousness

Here Paul uses the possessive form to describe **weapons** that could: (1) be **righteousness**. Alternate translation: "the weapons, which are righteousness," (2) come from or be because of **righteousness**. Alternate translation: "the weapons that righteous provides" or "the weapons that come from righteousness" (3) defend or fight for **righteousness**. Alternate translation: "the weapons to defend righteousness" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the weapons of righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "righteous" or an adverb such as "righteously." Alternate translation: "weapons, that is, how we live righteously," (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

of righteousness {for} the right hand and the left

Here, having **weapons** for **the right hand and the left** could describe how a soldier: (1) has an offensive weapon in one hand and a defensive weapon in the other. Alternate translation: "of righteous, both a sword and a shield" or "of righteousness for attack and defense" (2) is completely equipped for battle and able to defend against attacks from **right** and **left**. Alternate translation: "of righteous for defense on all sides" or "of righteousness with which we are fully equipped" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 6:8

through honor and dishonor, through bad report and good report

In these two statements, Paul indicates that he and his fellow workers persevere in serving God whether people think and say good things or bad things about them. If it would be helpful in your language, you could use a form that clearly expresses this idea. Alternate translation: "whether we receive honor or dishonor, whether there are bad reports or good reports about us" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

honor and dishonor

If your language does not use abstract nouns for the ideas of **honor** and **dishonor**, you could express the ideas by using verbs such as "honor" and "dishonor." Alternate translation: "being honored and dishonored" or "others glorifying us and disgracing us" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

as deceivers, yet true

Here and in the following two verses Paul uses **as** to introduce what other people think about him and his fellow workers and then **yet** to introduce what is really true about them. If it would be helpful in your language, you could use a form that naturally expresses a contrast between what people think and what is actually true. Alternate translation: "considered to be deceivers, but actually true" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

true

Paul is using the adjective **true** as a noun in order to identify himself and his fellow workers as those who truly are who they say they are. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "truthful people" or "telling the truth" (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

2 Corinthians 6:9

as being unknown, yet being well known; as dying yet—behold!—living; as being disciplined, yet not being put to death

Here and in the following verse Paul uses **as** to introduce what other people think about him and his fellow workers, and then he uses **yet** to introduce what is really true about them. If it would be helpful in your language, you could use a form that naturally expresses a contrast between what people think and what is actually true. Alternate translation: "considered to be unknown, but actually well known; considered to be dying, but actually—behold!—living; considered to be being disciplined, but actually not being put to death" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

as being unknown, yet being well known

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the actions, Paul could be implying that he is: (1) **unknown** to many people but **known** to God. Alternate translation: "many people not knowing us, yet God knowing us well" (2) **unknown** to some people, but **known** to other people. Alternate translation: "some people not knowing us, yet others knowing us well" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

yet—behold!—living

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express the idea with a word or phrase that asks the audience to listen, or you could use another form that draws the audience's attention to the statement that follows. Alternate translation: "yet, and listen to this, living" or "yet most certainly living" (See: **Exclamations (p.426)**) (See: **Exclamations (p.426)**)

as being disciplined, yet not being put to death

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the actions, Paul could be implying that: (1) God does them. Alternate translation: "God disciplining us yet not putting us to death" (2) other people do them. Alternate translation: "people disciplining us yet not putting us to death" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

not being put to death

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die" or "kill." Alternate translation: "yet not being killed" or "not dying" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 6:10

as being sorrowful, but always rejoicing; as poor, but making many rich; as having nothing, yet possessing all things

Here, just as in the previous verse, Paul uses **as** to introduce what other people think about him and his fellow workers and then **yet** or **but** to introduce what is really true about them. If it would be helpful in your language, you could use a form that naturally expresses a contrast between what people think and what is actually true. Alternate translation: "considered to be sorrowful, but actually always rejoicing; considered to be poor, but actually making many rich; considered to have nothing, but actually possessing all things" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

making many rich

Here Paul speaks as if he and his fellow workers made other people **rich**. He means that he helps people receive blessings from God, including forgiveness and new life, which makes them spiritually **rich**. If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: "making many spiritually rich" or "enabling many to receive new life, which is like being rich" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

many

Paul is using the adjective **many** as a noun in order to refer **many** people. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "many others" (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

all things

Here Paul could be stating that they possess: (1) **all things** that Christ possesses. In other words, because Christ rules over everything, Paul and his fellow workers also possess everything. Alternate translation: "all things in Christ" (2) **all** spiritual blessings, which are the important **things**. Alternate translation: "all spiritual blessings" or "everything that is really important" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 6:11

Our mouth has been opened toward you, Corinthians; our heart has been opened wide

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the actions, Paul implies that he and his fellow workers did them. Alternate translation: "We have opened our mouth toward you, Corinthians; we have opened our heart wide" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

Our mouth & our heart

Here, the words **mouth** and **heart** are singular nouns that refer to the mouths and hearts of Paul and his fellow workers. It may be more natural in your language to use plural forms. Alternate translation: "Each of our mouths … each of our hearts" (See: **Collective Nouns (p.385)**)

Our mouth & our heart

Here, the word **mouth** refers to the action of speaking with the **mouth**, and the word **heart** refers to the act of thinking and feeling with the **heart**. If it would be helpful in your language, you could use words or phrases that refer to the actions rather than to where the actions occur. Alternate translation: "Our speaking … our feeling" or "How we speak … how we feel" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

Our mouth has been opened toward you

Here Paul speaks as if he and his fellow workers had **opened** their mouths **toward** the Corinthians. He means that he and his fellow workers have spoken what is true, and they have spoken confidently. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Paul could be specifically referring to: (1) how he and his fellow workers have interacted with the Corinthians in the past. Alternate translation: "We have always spoken confidently and truthfully to you" (2) what he has said in this letter so far. Alternate translation: "We have written confidently and truthfully to you" (3) what he said in 6:3–10. Alternate translation: "We wrote those things to you confidently and truthfully" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

our heart has been opened wide

Here Paul speaks as if he and his fellow workers have **opened wide** their "hearts" to the Corinthians. He means that they love and care for the Corinthians. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "we have made room in our hearts for you" or "we love you very much" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 6:12

You are not restricted by us, but you are restricted by your affections

Here Paul speaks about loving others as if it were about having space in one's insides. When people have space for other people inside them (**not restricted**), they are loving and caring for others. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: "There is space for you in our hearts, but you do not have space for us in your hearts" or "You are being loved by us, but you are not fully loving us" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

You are not restricted by us, but you are restricted by your affections

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "We are not restricting you, but your affections are restricting you" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

your affections

If your language does not use an abstract noun for the idea of **affections**, you could express the idea by using a verb such as "feel." Alternate translation: "what you feel" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p. 370)**)

2 Corinthians 6:13

and {in} the same exchange—I speak as to children—open yourselves wide also

Here, the clause **I speak as to children** is a parenthetical statement that breaks up the sentence to give more information about how Paul is speaking. If it would be helpful in your language, you could move the clause to wherever it is most natural to put a statement about how one is speaking. Alternate translation: "and—I speak as to children—in the same exchange, open yourselves wide also" or "and in the same exchange, open yourselves wide also—I speak as to children" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

in} the same exchange

Here, the phrase **same exchange** refers to how Paul and his fellow workers have "opened their hearts" (that is, shown love) to the Corinthians. This is the first part of the **exchange**, and now Paul wants the Corinthians to complete this **exchange** by opening themselves to Paul and his fellow workers. If it would be helpful in your language, you could express what is being exchanged more explicitly. Alternate translation: "now that we have opened our hearts to you, in exchange" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I speak as to children

Here Paul indicates that he is speaking as if he were addressing **children**. He could mean that: (1) he is using words and ideas that children use, particularly referring to the idea of **exchange**. Alternate translation: "I am using childish language" or "I speak as children speak to each other" (2) he is speaking to the Corinthians as if he was their father and they were his children. Alternate translation: "I speak to you who are like my own children" (See: **Simile (p.506)**) (See: **Simile (p.506)**)

open yourselves wide also

Here Paul continues to speak about loving others as if it were about having space in one's insides. When people have space for other people inside them, they love and care for them. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. See how you translated the similar clause at the end of 6:11. Alternate translation: "make space in your hearts also" or "love us also" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 6:14

Do not be yoked together with unbelievers

Here Paul refers to a farming practice in which two or more animals were **yoked together** with a piece of wood that was then connected to a plow or cart. In this way, the animals together pulled the plow or cart. Paul applies this farming practice to people to indicate that believers should not try to accomplish what God wants them to do by working with **unbelievers**. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: "Do not team up with unbelievers" or "Do not have a close relationship with unbelievers" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

Do not be yoked together

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that people do it to themselves. Alternate translation: "Do not yoke yourselves together" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

for

Here, the word **for** introduces some reasons why the Corinthians should not be **yoked** with **unbelievers**. If it would be helpful in your language, you could use a different word or phrase that introduces reasons for a command. Alternate translation: "because" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

what partnership {does} righteousness and lawlessness {have}? Or what fellowship {does} light {have} with darkness

Here Paul is using the question form to deny that something could be true. If you would not use the question form for this purpose in your language, you could express the idea by using strong negations. Alternate translation: "righteousness and lawlessness cannot have partnership! Nor can light and darkness have fellowship!" (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

what partnership {does} righteousness and lawlessness {have

If your language does not use abstract nouns for the ideas of **partnership**, **righteousness**, and **lawlessness**, you could express the ideas in another way. Alternate translation: "can righteous people and lawless people partner" or "can what is righteous partner with what is lawless" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

what fellowship {does} light {have} with darkness

If your language does not use abstract nouns for the ideas of **fellowship**, **light**, and **darkness**, you could express the ideas in another way. Alternate translation: "can what is bright go together with what is dark" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

what fellowship {does} light {have} with darkness

Here Paul speaks about how **light** and **darkness** do not have **fellowship**. He could be speaking about: (1) things and people that are good (**light**) and things and people that are evil (**darkness**). Alternate translation: "what fellowship do good people have with evil people" (2) God's kingdom and people (**light**) and Satan's kingdom and

people (**darkness**). Alternate translation: "what fellowship does God's kingdom have with Satan's kingdom" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 6:15

And what harmony {does} Christ {have} with Beliar? Or what share {does} a believer {have} with an unbeliever

Here, just as in 6:14, Paul is using the question form to deny that something could be true. If you would not use the question form for this purpose in your language, you could express the idea by using strong negations. Alternate translation: "And Christ has no harmony with Beliar! Nor does a believer have a share with an unbeliever!" (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

And what harmony {does} Christ {have} with Beliar

If your language does not use an abstract noun for the idea of **harmony**, you could express the idea by using verbs such as "agree" or "go together." Alternate translation: "And does Christ go together with Beliar" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

Beliar

Here, the word **Beliar** is another name for the devil, who is also called Satan. If it would be helpful in your language, you could include a footnote or short phrase that clarifies that **Beliar** is another name for Satan. Alternate translation: "Beliar, that is, Satan" (See: **How to Translate Names (p.441)**) (See: **How to Translate Names (p.441)**)

what share {does} a believer {have} with an unbeliever

Here Paul is speaking of believers and unbelievers in general, not of one particular **believer** and one particular **unbeliever**. If it would be helpful in your language, you could express this form with a form that refers to believers and unbelievers in general. Alternate translation: "what share does any believer have with any unbeliever" or "what share do believers have with unbelievers" (See: **Generic Noun Phrases (p.434)**) (See: **Generic Noun Phrases (p. 434)**)

2 Corinthians 6:16

And what agreement {does} the temple of God {have} with idols

Here, just as in 6:14–15, Paul is using the question form to deny that something could be true. If you would not use the question form for this purpose in your language, you could express the idea by using a strong negation. Alternate translation: "And the temple of God has no agreement with idols!" (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

what agreement {does} the temple of God {have} with idols

If your language does not use an abstract noun for the idea of **agreement**, you could express the idea by using a verb such as "agree." Alternate translation: "does the temple of God agree with idols" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

For

Here, the word **For** introduces an explanation of what Paul said about **the temple of God**. If it would be helpful in your language, you could use a different word or phrase that introduces an explanation. Alternate translation: "Now" or "As a matter of fact," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

we

Here, the word **we** refers to everyone who believes in Jesus. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

we are the temple of the living God

Here Paul speaks as if **we** were a **temple**. He follows this metaphor with a quotation which illustrates how God dwells with his people as their God. Since the **temple** is an important building in Paul's culture, if possible you should preserve the language. If necessary, you could express the idea by using a simile form. Alternate translation: "we are like the temple of the living God" or "the living God dwells with us as if we were his temple" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

Θεοῦ & ζῶντος

Here, the phrase **the living God** identifies God as the one who lives and possibly as the one who gives life. The primary point is that God is actually alive, unlike idols and other things that people call their gods. If it would be helpful in your language, you could use a word or phrase that emphasizes that God really lives. See how you translated the similar phrase in 3:3. Alternate translation: "of the God who lives" or "of the true God" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

just as God said

Here, the phrase **just as God said** introduces a quotation that supports what Paul has said about how **we are the temple of the living God**. The words Paul quotes could come from Leviticus 26:12; Jeremiah 31:33; and Ezekiel 37:27. If it would be helpful in your language, you could clarify that the words that God speaks are from the Scriptures. Alternate translation: "just as God spoke through the prophets" or "as God spoke in the Old Testament" (See: **Quotations and Quote Margins (p.497)**) (See: **Quotations and Quote Margins (p.497)**)

I will dwell among them, and walk {among them

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "I will dwell among them; yes, I will walk among them" (See: **Parallelism (p.480)**) (See: **Parallelism (p.480)**)

walk {among them

Here the author of the quotation speaks as if God would **walk** among his people. He means that God will be as close to his people as if he were walking around with them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "spend time with them" or "be close to them" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

they themselves will be

Here, the word translated **themselves** switches focus from **God** to **they**. Consider using a natural way to switch the focus to **they** in your language. Alternate translation: "it is they who will be" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

2 Corinthians 6:17

Therefore, Come out from the midst of them, and be separate," says the Lord, and

Here Paul uses the words **Therefore** and **says the Lord** to introduce a quotation that provides a result or inference from what Paul said in the previous verse. Most of the quotation is from Isaiah 52:11, but the phrase **and I will welcome you** is from a Greek translation of Ezekiel 20:34. The ULT indicates that the quote is from two different passages by using new quotation marks with the last line. However, it is recommended that you treat the whole verse as one quote in your translation. If it would be helpful in your language, you could introduce the quote in a natural way which shows that it comes from the Old Testament. It may be more natural to move **says the Lord** to the beginning of the verse, as the UST does. Alternate translation: "Because of that, the Lord says {through the prophets}, 'Come out from the midst of them, and be separate, and" (See: **Quotations and Quote Margins (p.497)**) (See: **Quotations and Quote Margins (p.497)**)

Come out from the midst of them, and be separate

Here, these two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Come out from the midst of them; yes, be separate" (See: **Parallelism (p.480)**) (See: **Parallelism (p.480)**)

of them

Here, the word **them** refers to people who do not follow God and who do not trust the Messiah. If it would be helpful in your language, you could make explicit to whom the pronoun refers. Alternate translation: "of the unbelievers" or "of the people who do not follow God" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

touch no unclean thing

Here the author of the quotation uses the word **touch** to refer to interacting with someone in any way, not just by touching it. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "come into contact with no unclean things" or "avoid every unclean thing" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

and "I

Here, the word **and** introduces what happens when people do what God commanded in the first part of the verse. If it would be helpful in your language, you could use a word or phrase that more clearly introduces a result. Alternate translation: "and then I" or "and when you do those things, I" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

2 Corinthians 6:18

And

Here Paul uses the word **And** to introduce another quote from the Old Testament, specifically from 2 Samuel 7:8 and 2 Samuel 7:14. If it would be helpful in your language, you could use a word or phrase that clarifies that Paul is quoting from the Old Testament. Alternate translation: "Again, as you can read in the Scriptures," or "Even more, as it is written," (See: **Quotations and Quote Margins (p.497)**) (See: **Quotations and Quote Margins (p.497)**)

I will be to you as a Father, and you will be to me as sons and daughters

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "I will be to you as a Father; yes, you will be to me as sons and daughters" (See: **Parallelism (p.480)**) (See: **Parallelism (p.480)**)

2 Corinthians 7

2 Corinthians 7 General Notes

Structure and Formatting

Paul's ministry (2:14–7:4)

> • Join with fellow believers, not unbelievers (6:11–7:4)

Paul rejoices about Titus' visit to the Corinthians (7:5–16)

Special Concepts in this Chapter

Boasting

In 7:4, 14, Paul refers to how he boasts about the Corinthians. What he means is that he tells people about how wonderful and great he thinks they are. It is important to indicate that Paul is not describing the Corinthians as better than they actually are. Rather, Paul indicates in 7:14 that what he says about them is actually true. Use a word or phrase that refers to saying good things that are true about someone else. (See: [[rc://*/tw/dict/bible/kt/boast]])

Encouragement and comfort

The words for "encouragement" and "comfort" are very closely related. Sometimes it is not clear whether Paul is focusing more on encouragement (which implies urging someone to act) or more on comfort (which implies making someone feel better). If you have a word or phrase that can indicate both comfort and encouragement, you could use it in this chapter. Otherwise, consider which emphasis the context implies. Generally, the ULT models one option, and the UST models the other option. (See: **comfort, comforts, comforter, uncomforted (p.526)**)

The previous letter

In 7:8–12, Paul refers to a letter that he had already written and sent to the Corinthians. He has already referred to this letter in chapter 2. While a few scholars think this letter is 1 Corinthians, most likely we do not have this previous letter. Paul acknowledges that this previous letter might have "grieved" them, but he wants them to know that he wrote the letter to help them do what was right. In your translation, make sure that these verses refer to a letter that Paul previously wrote, not to 2 Corinthians.

Grief and sorrow

The words for being "grieved" and for "sorrow" are very closely related. Paul uses these words to refer to being hurt or feeling upset about something. Paul distinguishes between two kinds of sorrow: one that is with respect to God, godly sorrow; the other is with respect to the world, worldly sorrow. If possible, use a word or words that are general enough to refer to both kinds of sorrow.

Other Possible Translation Difficulties in this Chapter

Exclusive "we"

Throughout this chapter, Paul uses the words "we," "us," and "our" to refer to himself and those who work with him. He does not include the Corinthians except in 7:1. You should assume that Paul only means himself and his fellow workers unless a note specifies otherwise. (See: **Exclusive and Inclusive 'We' (p.428)**)

Switches between first person singular and first person plural

Throughout this chapter, Paul switches between singular forms ("I") and plural forms ("we") of the first person. These switches are probably not just stylistic. Rather, they indicate when Paul is referring just to himself and when he is referring to himself and those who serve with him. If possible, preserve these switches in your translation.

What happened in Corinth

In this chapter, Paul continues to refer to something that happened in Corinth, something he already discussed in chapter 2. However, Paul gives even less details here than he did in chapter 2 about what happened. What we know is that a person, probably a man from the Corinthians' group, did something wrong and hurt some of the Corinthians and possibly also hurt Paul. In response, Paul wrote a severe letter that "grieved" the Corinthians. Paul also sent Titus to Corinth to make sure that everything was resolved. In this chapter, Paul especially focuses on how happy he was to hear what Titus told him about how the Corinthians responded. Avoid providing more details in this chapter than Paul does, but make sure that your translation generally refers to events like these.

2 Corinthians 7:1

Therefore

Here, the word **Therefore** introduces an inference from what Paul has already said, especially what he said in 6:16–18 about being God's temple and family. If it would be helpful in your language, you could use a word or phrase that introduces an inference from a previous section. Alternate translation: "Because of that" or "On account of those things" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

having

Here, the word **having** introduces a reason why believers should **cleanse** themselves. If it would be helpful in your language, you could make the relationship more explicit. Alternate translation: "since we have" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

having these promises

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: "having been promised these things" or "God having pledged these things" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

these promises

Here Paul is referring to the **promises** from the Old Testament that he quoted in 6:16–18, which indicate that believers are God's people, that God will welcome them, and that they are God's sons and daughters. If it would be helpful in your language, you could use a form that clearly refers back to those **promises**. Alternate translation: "the promises that I have quoted" or "those promises" (See: **Assumed Knowledge and Implicit Information (p. 376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

let us cleanse ourselves

By **us** and **ourselves**, Paul means himself, his fellow workers, and the Corinthians, so use the inclusive form of those words in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

every defilement of flesh

If your language does not use an abstract noun for the idea of **defilement**, you could express the idea by using a verb such as "defile" or "corrupt." Alternate translation: "anything that corrupts flesh" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

of flesh and spirit

Here Paul uses the word **flesh** to refer to the outward part of people, particularly the body. He uses the word **spirit** to refer to the inward part of people, the part that thinks, feels, and makes decisions. If it would be helpful in your language, you could use words that refer to similar parts of a person. Alternate translation: "of body and soul" or "of the physical and the spiritual" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

perfecting

Here, the word **perfecting** could introduce: (1) another thing that believers should do while they are cleansing themselves. Alternate translation: "and let us perfect" or "as we perfect" (2) the result of the "cleansing." Alternate translation: "so that we perfect" (3) how they "cleanse" themselves. Alternate translation: "by perfecting"

perfecting holiness

If your language does not use an abstract noun for the idea of **holiness**, you could express the idea by using an adjective such as "holy." Alternate translation: "perfecting how holy we are" or "growing to be perfectly holy" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the fear of God

Here Paul uses the possessive form to identify **fear** that is directed toward **God**. If it would be helpful in your language, you could express the idea in another way. See how you translated the similar phrase "fear of the Lord" in 5:11. Alternate translation: "the fear that is directed to God" or "the fear that we experience for God" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

in the fear of God

If your language does not use an abstract noun for the idea of **fear**, you could express the idea by using a verbal form of "fear." Alternate translation: "in how we fear God" or "through fearing God" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 7:2

Make room for us! We wronged no one; we ruined no one; we took advantage of no one

Here and in the rest of this chapter, by **us** and **we** Paul means himself and his fellow workers but not the Corinthians, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.428)**) (See: **Exclusive and Inclusive 'We' (p.428)**)

Make room for us

Here, just as in 6:11–13, Paul speaks of loving others as if it were about having space for others in one's insides. When people have space for other people inside them, they are loving and caring for them. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: "Show love for us" or "Make room in your hearts for us" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

We wronged no one; we ruined no one; we took advantage of no one

Here Paul uses three phrases with similar structure and meaning to strongly deny that he did anything to hurt any of the Corinthians. It is possible that the word **wronged** refers to doing something unjust, the word **ruined** refers to corrupting or perverting someone, and the phrase **took advantage of** refers to gaining money or things from somebody without doing anything in return. If the repetition would not communicate a strong denial in your language, or if you do not have three words for these ideas, you could express the idea with only one or two strong clauses. Alternate translation: "We wronged and took advantage of no one" or "We did not hurt any person" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

2 Corinthians 7:3

I do not speak

Here Paul refers to what he said in the previous verse about how he and his fellow workers did not hurt anyone (7:2). Here he wishes to clarify that he does not mean that it was the Corinthians who hurt people. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "I did not speak what I just spoke" or "I did not write that" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

for your condemnation

If your language does not use an abstract noun for the idea of **condemnation**, you could express the same idea in another way. Alternate translation: "to condemn you" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

I have already said

Here Paul refers back to what he said in 6:11: "our heart has been opened wide." If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "I told you earlier in this letter" or "I wrote above in this letter" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

you are in our hearts

Here Paul speaks as if the Corinthians were in the **hearts** of him and his fellow workers. He means that they love the Corinthians very much. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you are in our affections" or "we love you very much" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

to die together and to live together

Here Paul refers to two extreme alternates, dying and living, to indicate that nothing that happens will keep him and his fellow workers from loving the Corinthians. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: "come what may" or "whatever may happen to us" (See: **Merism (p.466)**) (See: **Merism (p.466)**)

2 Corinthians 7:4

Great {is} my confidence in you; great {is} my boasting on your behalf

If your language does not use abstract nouns for the ideas of **confidence** and **boasting**, you could express the ideas in another way. Alternate translation: "I am very confident about you; I boast greatly on your behalf" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

is} my confidence in you

Here Paul could be saying that he: (1) is confident that they follow Christ and do what is right. Alternate translation: "is my confidence that you follow Christ" or "is my confidence that you are doing well" (2) can speak boldly or confidently to them. Alternate translation: "is my boldness in speaking to you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I have been filled with encouragement

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the Corinthians did it. Alternate translation: "You have filled me with encouragement" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

with encouragement

If your language does not use an abstract noun for the idea of **encouragement**, you could express the idea by using a verbal form such as "encourage" or "comfort." Alternate translation: "how you urge me onward" or "how you comfort me" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

I overflow with this joy

Here Paul speaks as if he were "overflowing" with **joy**. He means that he has so much **joy** that he feels like it has completely filled him up. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "I am exceedingly joyful" or "I have so much joy" (See: **Metaphor (p. 468)**) (See: **Metaphor (p.468)**)

I overflow with this joy

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using a verb such as "rejoice" or an adjective such as "joyful." Alternate translation: "I overflow as I rejoice" or "I overflow with how joyful I am" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 7:5

For even

Here, the phrase **For even** introduces further explanation of the "afflictions" that Paul mentioned in 7:4. However, Paul is also speaking again about what he said in 2:13 about traveling to Macedonia. Consider a natural way to reintroduce Paul's travel plans, and if possible, use a word or phrase that introduces an explanation of the afflictions. Alternate translation: "Speaking of afflictions, I will tell you more about my journeys:" or "Now as for the travels I have spoken about," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

having come to

In a context such as this, it may be more natural in your language to say "go" instead of **come**. Alternate translation: "having gone to" (See: **Go and Come (p.436)**) (See: **Go and Come (p.436)**)

our flesh

Here, the phrase **our flesh** refers to the whole person. Paul uses it to emphasize the physical or bodily nature of their suffering. If it would be helpful in your language, you could refer to the whole person and not just their **flesh**. Alternate translation: "we ourselves" (See: **Synecdoche (p.511)**) (See: **Synecdoche (p.511)**)

had no relief at all

Here Paul continues what he was saying in 2:13 about how he "had no relief" in his "spirit." What he means is that traveling to **Macedonia** did not help with his concerns about Titus or his sufferings. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "had no relief from our sufferings and worries at all" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

had no relief at all

If your language does not use an abstract noun for the idea of **relief**, you could express the idea by using a verb such as "relieve" or "rest." Alternate translation: "was not relieved at all" or "could not rest at all" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

we were} being afflicted

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could use an indefinite subject. Alternate translation: "we were experiencing afflictions" or "people were afflicting us" (See: **Active or Passive (p. 373)**) (See: **Active or Passive (p.373)**)

conflicts without, fears within

Here, the word **without** identifies the source of the **conflicts** as external to Paul and those with him. The word **within** identifies the source of the **fears** as internal to Paul and his fellow workers. If it would be helpful in your language, you could use words or phrases that similarly identify internal and external sources. Alternate translation: "conflicts from others, fears from ourselves" or "conflicts on the outside, fears on the inside" (See:

Assumed Knowledge and Implicit Information (p.376)) (See: **Assumed Knowledge and Implicit Information (p.376)**)

conflicts without, fears within

If your language does not use abstract nouns for the ideas of **conflicts** and **fears**, you could express the ideas by using verbs such as "quarrel" and "fear." Alternate translation: "people fought us without, and we feared within" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 7:6

But

Here, the word **But** introduces a contrast with the "conflicts" and "fears" that Paul described in the previous verse (7:5). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "In spite of that," (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

the one comforting the humble

Here Paul is adding more information about **God**. He is not distinguishing between different gods. If it would be helpful in your language, you could use a form that clearly adds information instead of distinguishing between people. Alternate translation: "who is the one who comforts the humble" (See: **Distinguishing Versus Informing or Reminding (p.413)**) (See: **Distinguishing Versus Informing or Reminding (p.413)**)

the humble

Paul is using the adjective **humble** as a noun in order to refer to all people who are **humble**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "the humble people" or "those who are humble" (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

by the arrival of Titus

Alternate translation: "by sending Titus to us"

2 Corinthians 7:7

by the comfort with which

If your language does not use an abstract noun for the idea of **comfort**, you could express the idea in another way. Alternate translation: "by how" or "by what you did so that" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

he was comforted by you

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you comforted him" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

reporting

Here, the word **reporting** introduces how Paul knows about the **comfort** that the Corinthians gave to Titus. If it would be helpful in your language, you could use a form that naturally introduces how Paul knows about what happened in Corinth. Alternate translation: "since he reported" or "which we heard about when he reported" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

your longing, your mourning, {and} your zeal for my sake

If your language does not use abstract nouns for the ideas of **longing**, **mourning**, and **zeal**, you could express the ideas in another way. Alternate translation: "how you longed for me, how you mourned, and how you were anxious to do what I asked" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

your longing, your mourning, {and} your zeal for my sake

Here, the phrase **for my sake** modifies all three items in this list. The Corinthians experience **longing** to see Paul, they experience **mourning** because they grieved Paul, and they have **zeal** for Paul. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation: "your longing for me, your mourning concerning me, and your zeal for my sake" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I was caused to rejoice

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the Corinthians did it. Alternate translation: "you caused me to rejoice" or "what you did caused me to rejoice" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

even more

Here, Paul speaks about how his joy upon receiving the report from Titus is **even more** than the joy that he already described in 7:4. If it would be helpful in your language, you could make the comparison more explicit. Alternate translation: "even more than I already had rejoiced" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 7:8

For

Here, the word **For** introduces Paul's explanation of why he "rejoices even more" (see 7:7). This explanation continues in 7:9. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: "Here is why I rejoice even more:" or "That is because," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

even if

Here Paul is speaking as if grieving them were only a hypothetical possibility, but he means that it was 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 could express the idea by using a word such as "although" or "though." Alternate translation: "although" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

the letter, & that letter

Here Paul again refers to a letter that he previously sent to them. See how you referred to this letter in 2:3–9. Alternate translation: "my previous letter … the letter" or "the letter that I sent you before … that letter" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

Even if I was regretting {it} (I see that that letter grieved you, if only for an hour

Here, the phrase **Even if I was regretting {it}** could go with: (1) "now I rejoice" in 7:9. In other words, although Paul may have regretted sending the letter, now he rejoices. Alternate translation: "Even if I was regretting it—I see that that letter grieved you, if only for an hour—" (2) **I see**. In other words, Paul may have regretted sending the letter because he saw that it **grieved** the Corinthians. If you use the following alternate translation, you will need to begin a new sentence with the following verse. Alternate translation: "Even if I was regretting it, it was because I see that that letter grieved you, if only for an hour." (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

Even if I was regretting {it

Here, the phrase **Even if** could introduce: (1) something that Paul did in the past but does not do now. In other words, Paul wishes to indicate that he "regretted" sending the letter after he sent it, but he does not regret it now. Alternate translation: "Even though I was regretting it then" (2) something that Paul did not actually do. In other words, Paul wishes to indicate that he might have "regretted" sending the letter, but there is no possibility of that now. Alternate translation: "Even though I might have regretted it"(See: **Connect — Contrary to Fact Conditions (p.388)**) (See: **Connect — Contrary to Fact Conditions (p.388)**)

I see

Here, the word **seeing** refers generally to "knowing" something, not just to looking with one's eyes. If it would be helpful in your language, you could use a word that clearly refers to knowing. Alternate translation: "I recognize" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

I see

Here, some manuscripts have "for I see," and a few manuscripts have "seeing." However, the best manuscripts have "I see." Unless your readers are already familiar with one of these other wordings, it is best to follow the ULT here. (See: **Textual Variants (p.513)**) (See: **Textual Variants (p.513)**)

if only

Here Paul is speaking as if being grieved **for an hour** were a hypothetical possibility, but he means that it was 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 could express the idea by using a word such as "though." Alternate translation: "though only" or "although just" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

for an hour

Here Paul uses the word **hour** to refer to a short period of time, but he does not specify how short. If it would be helpful in your language, you could use a comparable expression that refers to a short period of time. Alternate translation: "for a brief time" or "for a short while" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

2 Corinthians 7:9

not that you were grieved, but that you were grieved to {the point of} repentance

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "that you were grieved to the point of repentance, not that you were grieved" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

you were grieved, & you were grieved & you were grieved

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that he himself or his letter did it. Alternate translation: "I grieved you … I grieved you … I grieved you" or "my letter grieved you … it grieved you … my letter grieved you" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

to {the point of} repentance

If your language does not use an abstract noun for the idea of **repentance**, you could express the idea by using a verb such as "repent." Alternate translation: "so that you repented" or "in such a way that you repented" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

with respect to God

Here, the phrase **with respect to God** indicates that how the Corinthians **were grieved** was how God desires people to be grieved. In other words, their "grief" was pleasing to God or "godly." If it would be helpful in your language, you could use a word or phrase that expresses this idea more clearly. Alternate translation: "in a godly way" or "as God approves"

God, so that

Here, the word translated **so that** could introduce: (1) a result. Alternate translation: "God, with the result that" (2) a purpose. Alternate translation: "God in order that"

you would not suffer loss in anything through us

Here Paul explains that the Corinthians were not harmed or injured in any way by how they **were grieved**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "you did not lose anything because of us" or "you were not harmed in any way by us" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 7:10

For

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (7:9) about "grief with respect to God" and how it does not lead to "suffering loss." If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "In fact," or "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

the sorrow with respect to God

Here Paul uses words very similar to those he used in 7:9: "you were grieved with respect to God." Use a similar form to what you used there. Alternate translation: "the godly sorrow" or "the sorrow that God approves" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the sorrow with respect to God works repentance towards salvation without regret

If your language does not use abstract nouns for the ideas of **sorrow**, **repentance**, **salvation**, and **regret**, you could express the ideas in another way. Alternate translation: "being grieved with respect to God causes people to repent so that they are saved and do not regret being grieved" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

without regret

Here, the phrase **without regret** could describe: (1) how those who have **sorrow with respect to God** do not experience **regret**. Alternate translation: "so there is no regret" (2) how Paul does not have **regret** for how he caused the Corinthians to feel **sorrow**. Alternate translation (preceded by a comma): "so that I do not have any regret" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

But the sorrow of the world

Here Paul uses the possessive form to describe the kind of **sorrow** that the **world** experiences. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "But worldly sorrow" or "But the sorrow that is characteristic of this world" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of the world

Here, the word **world** refers to the people in the world who do not believe in Jesus. If it would be helpful in your language, you could use a word or phrase that refers to this group of people. Alternate translation: "of unbelievers" or "of other people" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

produces death

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "leads these people to die" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

death

Here, the word **death** refers not only to physical **death** but also to spiritual **death**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "spiritual death" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 7:11

For

Here, the word **For** introduces a specific example of what Paul said in the previous verse about how "sorrow with respect to God works repentance towards salvation" ([7:10](#)). If it would be helpful in your language, you could use a different word or phrase that introduces a specific example, or you could leave **For** untranslated. Alternate translation: "In fact," or "In your case," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

behold

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express the idea with a word or phrase that asks the audience to listen, or you could use another form that draws the audience's attention to the statement that follows. Alternate translation: "look at" or "consider" (See: **Exclamations (p.426)**) (See: **Exclamations (p.426)**)

how much earnestness this same thing produced in you

If your language does not use an abstract noun for the idea of **earnestness**, you could express the idea by using an adjective such as "earnest." Alternate translation: "how earnest this same thing caused you to be" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

this same thing produced in you, to be made sorrowful with respect to God

Here, the phrase **to be made sorrowful with respect to God** further defines what **this same thing** is. If it would be helpful in your language, you could express this relationship in a more natural form. Alternate translation: "this same thing, that is, to be made sorrowful with respect to God, produced in you" or "this same the experience of being made sorrowful with respect to God produced in you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

to be made sorrowful

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that he himself did it. Alternate translation: "to feel sorrowful" or "that I made you sorrowful" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

with respect to God

Here, just as in [7:9–10](#), the phrase **with respect to God** indicates that how the Corinthians were **sorrowful** was how God desires people to be sorrowful. In other words, their "sorrow" was pleasing to God or "godly." See how you expressed the idea in [7:9–10](#). Alternate translation: "in a godly way" or "as God approves" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

what defense, what indignation, what fear, what longing, what zeal, {and} what vindication

If your language does not use abstract nouns for some or all of these ideas, you could express the ideas in another way. Each of the items in the list refers to one way that the Corinthians responded to the incident that caused Paul

to write the previous letter that "grieved" them. Make sure that how you express the Corinthians' responses fits with this situation. Alternate translation: "you were eager to defend yourselves, you were indignant, you were fearful, you were anxious to see us, you were zealous, and you were quick to punish the wrongdoer" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in this matter

Here, the phrase **this matter** refers to what happened at Corinth that caused Paul to write the previous letter. Paul has already discussed this incident in 2:3–11, so he simply refers to it here. If it would be helpful in your language, you could use a word or phrase that similarly refers to something that has already happened and that has already been discussed. Alternate translation: "in this incident" or "in what was done" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 7:12

So

Here, the word **So** introduces an inference or conclusion from what Paul said in 7:8–11 about the letter and its results. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: "Therefore," or "As you can see," (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

I wrote

Here, the phrase **I wrote** refers to the previous letter that Paul sent to the Corinthians. See how you translated "I wrote" in 2:3–4. Alternate translation: "I wrote that letter" or "I sent the letter" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

having suffered wrong

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the person **having done wrong** did it. Alternate translation: "whom that person wronged" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

your earnestness which {is} on our behalf might be revealed to you

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that he or his letter did it. Alternate translation: "I might reveal to you your earnestness which is on our behalf" or "my letter might reveal to you your earnestness which is on our behalf" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

your earnestness which {is} on our behalf

If your language does not use an abstract noun for the idea of **earnestness**, you could express the idea by using an adjective such as "earnest." Alternate translation: "how earnest you are on our behalf" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

before God

Here, Paul refers to something being revealed **before God** to indicate a close connection to God. See how you translated the phrase **before God** in 4:2. The phrase could indicate that: (1) God testifies to or approves the Corinthians' **earnestness**. Alternate translation: "with God testifying to it" (2) the Corinthians recognize their **earnestness** when they are in God's presence. Alternate translation: "in God's presence" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 7:13

Because of this

Here, the word **this** refers to what Paul has said in 7:6–12 about how the Corinthians treated Titus and how they responded to Paul's letter. If it would be helpful in your language, you make the referent of **this** more explicit. Alternate translation: "Because of those things" or "Because you responded in those ways," (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

Because of this we have been encouraged

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the Corinthians did it. Alternate translation: "Because of this, you have encouraged us" or "So then, what you did has encouraged us" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

Now

Here, the word **Now** introduces Paul's development of the ideas from the previous sentence. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

our own encouragement

If your language does not use an abstract noun for the idea of **encouragement**, you could express the idea by using a verb such as "encourage." Alternate translation: "how we have been encouraged" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

the joy of Titus

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adjective such as "joyful." Alternate translation: "how joyful Titus was" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

his spirit had been refreshed by all of you

Here Paul speaks as if Titus' **spirit** were a tired body that needed to be **refreshed**. He could mean that Titus: (1) was encouraged or given new energy. Alternate translation: "he was encouraged by all of you" or "he was energized by all of us" (2) was no longer worried about the Corinthians. Alternate translation: "he stopped worrying about all of you" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

his spirit had been refreshed by all of you

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "all of you had refreshed his spirit" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 7:14

For

Here, the word **For** introduces another reason why Paul and his fellow workers rejoiced even more abundantly ([7:13](#)). If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: "Also, we rejoiced since," or "Further," (See: **Connect — Reason-and-Result Relationship (p. 402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

if I had boasted anything to him about you, I was not ashamed

Paul is speaking as if his boasting about the Corinthians were a possibility, but he means that it is actually true. He uses this form to introduce what he said about the Corinthians that might have caused him to be **ashamed** if it were not true. If it would be helpful in your language, you could use a form that introduces something that Paul did that might have led to being **ashamed**. Alternate translation: "I was not ashamed because of what I had boasted to him about you" or "what I boasted to him about you did not cause me to be ashamed" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

I was not ashamed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the Corinthians. Alternate translation: "I did not feel shame" or "you did not shame me" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

we spoke everything to you

Here Paul could be referring to: (1) everything he has told the Corinthians, including the gospel. Alternate translation: "we spoke everything we have told you" (2) specifically what he told the Corinthians about his travel plans. Alternate translation: "we spoke to you about our travel plans" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "truthfully" or "in a truthful way" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p. 370)**)

our boasting became the truth to Titus

If your language does not use abstract nouns for the ideas of **boasting** and **truth**, you could express the same ideas in another way. Alternate translation: "what we boasted about became true with reference to Titus" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 7:15

his affections towards you are more abundant

If your language does not use an abstract noun for the idea of **affections**, you could express the same idea in another way. Alternate translation: "he loves you more abundantly" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

more abundant

Here, the phrase **more abundant** could indicate that: (1) Titus has more **affections** for them than he did before he visited them. Alternate translation: "more abundant than before" (2) Titus simply has a great deal of **affections**. Alternate translation: "very abundant" or "great" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

remembering

Here, the word **remembering** introduces a reason why Titus' **affections** are **more abundant**. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "since he remembers" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

the obedience of all of you

Here, the Corinthians' **obedience** could be directed toward: (1) Paul and his fellow workers, including Titus. Alternate translation: "the obedience of all of you to us" (2) just Titus. Alternate translation: "the obedience of all of you to him" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

with fear and trembling

Here the Corinthians' **fear** could be directed toward: (1) Titus as Paul's representative. Alternate translation: "with fear and trembling with respect to him" (2) the consequences of what had happened. Alternate translation: "with fear and trembling because of what had happened" (3) God, whom Titus represented. Alternate translation: "with and trembling with respect to God" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

with fear and trembling

If your language does not use abstract nouns for the ideas of **fear** and **trembling**, you could express the same ideas in another way. Alternate translation: "as you feared and trembled" or "fearfully and nervously" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

fear and trembling

The terms **fear** and **trembling** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "great fear" or "deep respect" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

2 Corinthians 7:16

I am confident in you

The implication is that Paul is **confident** that the Corinthians are doing what is right or proper. You could include this information if that would be helpful to your readers. Alternate translation: "I am confident that you do what is proper" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 8

2 Corinthians 8 General Notes

Structure and Formatting

Giving for the gospel (8:1–9:15)

- Example of the Macedonians (8:1–6)
- Paul appeals to the Corinthians to give generously (8:7–9:5)

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the quotation from Exodus 16:18 in 8:15.

Special Concepts in this Chapter

The collection for the church in Jerusalem

Throughout this chapter, Paul encourages the Corinthians to finish collecting the money they were going to contribute to what Paul was gathering to send to the believers in Jerusalem. Paul sometimes calls participating in this collection a grace. He often refers to this collection indirectly, which was a polite way to talk about financial matters in his culture. If people in your culture speak more directly about financial matters, you may need to make some of the ideas more explicit. In order to encourage the Corinthians to give to this collection, Paul tells them that the Macedonian believers have already given generously (8:1–5), states reasons why the Corinthians should give (8:6–15), and assures the Corinthians that the people who are managing the collection are trustworthy (8:16–24). Make sure that your translation includes these elements that encourage the Corinthians to give to the collection.

The generosity of the Macedonians

In 8:1–5, Paul tells the Corinthians about how the Macedonian believers contributed generously to the collection even though they were poor and suffering. He does this to encourage the Corinthians also to give generously. While Paul does not directly compare how much the Corinthians and Macedonians have given, he does use the Macedonians as an example. Your translation should clearly present the Macedonians as an example to imitate.

Equality

In 8:13–14, Paul indicates that one of the reasons for the collection is "equality" among believers. He does not mean that every believer must have exactly the same amount of possessions and money. What he does mean is that believers who have much should share with believers who have little. He wants all believers to be doing "equally" well. So, while this does not mean that everyone has exactly the same amount of possessions and money, it does mean that some believers should not be rich when others are poor. Consider how you might express the idea of general, although not exact, "equality."

Titus and two traveling companions

In 8:16–23, Paul commends Titus and then introduces and commends the two men who travel with him. Most likely, these three men traveled together and carried Paul's letter (2 Corinthians) with them. Paul does not name the two men, but he does indicate that they are trustworthy and should be respected. If you have normal ways of introducing and commending people, you could use them here.

Other Possible Translation Difficulties in this Chapter

Exclusive "we"

Throughout this chapter, Paul uses the words "we," "us," and "our" to refer to himself and those who work with him. He does not include the Corinthians. You should assume that Paul only means himself and his fellow workers unless a note specifies otherwise. (See: **Exclusive and Inclusive 'We' (p.428)**)

2 Corinthians 8:1

Now

Here, the word **Now** introduces a new topic. If it would be helpful in your language, you could use a word or phrase that introduces a new topic, or you could leave **Now** untranslated. Alternate translation: "Next," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

brothers

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "fellow Christians" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

brothers

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brothers and sisters" to indicate this. (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

the grace of God

Here, Paul is using the possessive form to describe **grace** that comes from **God**. If this is not clear in your language, you could use a form that makes it clear. Alternate translation: "the grace from God" (See: **Possession (p. 488)**) (See: **Possession (p.488)**)

the grace of God

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "the gift of God" or "what comes graciously from God" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

that has been given

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "that he has given" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

of Macedonia

As Paul indicates in 7:5, he is in **Macedonia** when he writes this letter. If it would be helpful in your language, you could indicate that this place was Paul's location when he wrote the letter. Alternate translation: "of Macedonia, where I am currently" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 8:2

that

Here, the word **that** could introduce: (1) an explanation or definition of the "grace of God" in 8:1. Alternate translation: "that is, that" (2) a reason or support for what Paul said in 8:1. Alternate translation: "which we know to be true because," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

a severe trial of affliction

Here Paul is using the possessive form to describe a **severe trial** that is made up of or characterized by **affliction**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "a severe trial that afflicted them" or "affliction, which was a severe trial" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the abundance of their joy and their deep poverty

If your language does not use abstract nouns for the ideas of **abundance**, **joy**, and **poverty**, you could express the same ideas in another way. Alternate translation: "how very joyful they were and how deeply impoverished they were" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

their deep poverty

Here Paul is speaking of **poverty** as if it were a **deep** hole. He means that they were very poor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "their extreme poverty" or "their great poverty" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the riches of their generosity

Here Paul is speaking of **generosity** as if it were **riches**. He means that these people had very much **generosity**, just like a rich person has very much money. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the greatness of their generosity" or "how much generosity they had" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the riches of their generosity

Here Paul is using the possessive form to describe **riches** that could: (1) indicate how much **generosity** these people had. Alternate translation: "their rich generosity" (2) be made up of **generosity**. Alternate translation: "the riches that are their generosity" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the riches of their generosity

If your language does not use an abstract noun for the idea of **generosity**, you could express the same idea in another way. Alternate translation: "how richly generous they were" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 8:3

For

Here, the word **For** introduces a support for what Paul said in the previous verse (8:2) about the "riches of their generosity." If it would be helpful in your language, you could use a different word or phrase that introduces support for a claim. Alternate translation: "Indeed," or "As a matter of fact," (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

they gave} according to their ability, & beyond their ability

If your language does not use an abstract noun for the idea of **ability**, you could express the same idea in another way. Alternate translation: "they gave according to what they were able to give … beyond what they were able to give" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

of their own accord

Here, the phrase **of their own accord** indicates that no one forced or required the believers in Macedonia to act as they did. Rather, they chose to do so on their own. If it would be helpful in your language, you could use a comparable expression. Alternate translation: "of their own free will" or "because they wanted to" (See: **Idiom (p. 449)**) (See: **Idiom (p.449)**)

of their own accord

Here, the phrase **of their own accord** could modify: (1) the word **gave** which is implied in this verse. Alternate translation: "which they did of their own accord" (2) "pleaded" in the following verse (8:4). If you use the following alternate translate, you will need to remove the comma at the end of this verse. Alternate translation: "and that of their own accord and" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

2 Corinthians 8:4

they pleaded with us {for} the favor and the fellowship of this ministry {that is

If your language does not use abstract nouns for the ideas of **favor** and **fellowship**, you could express the same ideas in another way. Alternate translation: "they pleaded with us to favor them and allow them to take part in this ministry that is" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the favor and the fellowship

The two words **favor** and **fellowship** work together to express a single idea. The word **fellowship** describes what **the favor** is. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: "the favor of the fellowship" or "the gift of fellowship" (See: **Hendiadys (p.438)**) (See: **Hendiadys (p.438)**)

of this ministry {that is} to the saints

Here Paul does not give very many details about the **ministry** because he had already told the Corinthians about it in 1 Corinthians 16:1–4. From that passage and other passages, we know that Paul was collecting money from various churches to send to Jerusalem to help the believers there. If it would be helpful in your language, you could make it more explicit that this is what Paul is talking about. Alternate translation: "of this ministry that is for the saints in Jerusalem" or "of this ministry of sending money to the Jerusalem saints" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 8:5

not as we hoped, but

Here Paul is implying that the Macedonians did more than Paul and his fellow workers had **hoped**, not that they did less. If this clause would imply that the Macedonians did less, you could use a form that implies that they did more. Alternate translation: "while we had hoped for something, they did more:" or "doing more than we had hoped," (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

they first gave themselves

Here Paul speaks as if the Macedonians were gifts that they themselves **gave** to **the Lord** and to **us**. He means that the Macedonians chose to completely serve and honor **the Lord** and **us**. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "they first devoted themselves" or "they chose first to be servants" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

first & and then

Here, the words **first** and **then** could indicate what is: (1) more and less important. Alternate translation: "primarily … and secondarily" (2) first and second in sequence. Alternate translation: "first … and second"

and then to us

Here, the phrase **and then** could introduce: (1) what comes after what they **first** did. Alternate translation: "and after that to us" (2) the second part of what they **first** did. Paul implies that what comes after what they **first** did is giving money. Alternate translation: "and to us before they gave money"

and then to us

Here Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and then they gave themselves to us" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

they first gave themselves to the Lord and then to us, by the will of God

Here, the phrase **by the will of God** could modify: (1) how the Corinthians both gave themselves to **the Lord** and to **us**. Alternate translation: "by the will of God they first gave themselves to the Lord and then to us" (2) just how the Corinthians gave themselves to **us**. Alternate translation: "they first gave themselves to the Lord and then, by the will of God, to us" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

by the will of God

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: "as God wanted" or "which is what God desires" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 8:6

just as he began

Here Paul could be implying that Titus already **began**: (1) the **grace**, which is collecting money for the believers in Jerusalem. Alternate translation: "just as he began this grace" (2) to work for the sake of the Corinthians in general. Alternate translation: "just as he began to serve you" (See: **Assumed Knowledge and Implicit Information (p. 376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

this grace as well

Here, the word **grace** refers to what it did in 8:4: being able to contribute money to what Paul was collecting for believers in Jerusalem. If possible, translate it as you did in 8:4. Alternate translation: "this gift as well" or "this gracious act of giving as well" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

this grace as well

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "what you also are graciously contributing" or "what you also are giving" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 8:7

But

Here, the word **But** introduces a new section. It is does not primarily contrast with what Paul has already said, although it does introduce a change in focus from the Macedonians and Titus to the Corinthians. If it would be helpful in your language, you could use a word or phrase that introduces a new section or a change in focus. Alternate translation: "Now" or "In your case," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

in everything

Paul says **everything** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "in so many things" or "in very many ways" (See: **Hyperbole (p.445)**) (See: **Hyperbole (p.445)**)

in faith and in speech and in knowledge and in all earnestness and in the love from us in you

If your language does not use abstract nouns for the ideas of **faith**, **speech**, **knowledge**, **earnestness**, and **love**, you could express the same ideas in another way. Alternate translation: "that is, you are faithful, proper in what you speak, knowledgeable about many things, very earnest, and full of how we have loved you" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

from us in you

Many ancient manuscripts read **from us in you**. The ULT follows that reading. Other ancient manuscripts read "from you in us." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.513)**) (See: **Textual Variants (p.513)**)

from us in you

Here, the phrase **from us in you** could indicate that: (1) the **love** is how Paul and his fellow workers feel about the Corinthians. Alternate translation: "that we have for you" (2) Paul and those with him enabled or caused the Corinthians to have **love**. Alternate translation: "that came from us and is now in you"

in this act of grace

Here, the word **grace** refers to what it did in 8:4, 6: being able to contribute money to what Paul was collecting for believers in Jerusalem. If possible, translate it as you did in those verses. Alternate translation: "in this gift" or "in this gracious act of giving" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in this act of grace

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "in what you are graciously contributing" or "in what you are giving" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 8:8

I say this

The pronoun **this** refers to what Paul said in the previous verse about how the Corinthians "should abound in this act of grace" (8:7). If this is not clear for your readers, you could more clearly refer to that exhortation. Alternate translation: "I say what I just did" or "I say that you should abound in this way" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

the genuineness of your love through the earnestness of others

If your language does not use abstract nouns for the ideas of **genuineness**, **love**, and **earnestness**, you could express the same ideas in another way. Alternate translation: "that how you love others is genuine through how earnest others are" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

through the earnestness of others

Here, the phrase **through the earnestness of others** indicates the standard by which Paul is **proving** the **love** of the Corinthians. If it would be helpful in your language, you could use a word or phrase that introduces the standard by which something else is proved or tested. Alternate translation: "in comparison with the earnestness of others" or "against the earnestness of others" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

of others

Paul is using the adjective **others** as a noun to mean other people, particularly other believers. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of other believers" (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

2 Corinthians 8:9

For

Here, the word **For** introduces a reason why the Corinthians should give money to help fellow believers. If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: "That is because," or "Now you should abound in giving because" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

the grace of our Lord Jesus Christ

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "the gift of our Lord Jesus Christ" or "what our Lord Jesus Christ has graciously done" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

he became poor for your sake {though} being rich so that by the poverty of that one, you might become rich

Here, Paul is speaking of what God considers valuable, including blessings, power, and honor, as if it were wealth. If it would be clearer in your language, you could express the idea with a simile or plain language. Alternate translation: "he became like a poor person for your sake, though he was like a rich person, so that by what was like that one's poverty, you might become like rich people" or "he gave up blessings and honor for your sake, though he had possessed great blessings and honor, so that by giving those things up, you might receive blessings and honor" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

by the poverty of that one

If your language does not use an abstract noun for the idea of **poverty**, you could express the same idea in another way. Alternate translation: "by that one being poor" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 8:10

in this

Here, the word **this** could refer to: (1) the issue that Paul is speaking about, which is the Corinthians collecting money for believers in Jerusalem. Alternate translation: "about this grace of giving" or "about collecting money" (2) what Paul is about to say. Alternate translation: "in what follows" or "in what I am about to say" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

this

Here, the word **this** could refer to: (1) the Corinthians hearing Paul's **opinion**. Alternate translation: "listening to my opinion" (2) how Paul is giving an **opinion** instead of a command. Alternate translation: "an opinion instead of a command" (3) giving money. Alternate translation: "the act of giving" or "collecting money" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

for you, who

Here, the word **who** could introduce: (1) further information about what the Corinthians were doing. In this case, it describes the Corinthians instead of distinguishing them from other people. Alternate translation: "for you, who" (2) what kind of people the Corinthians are. In this case, it distinguishes the Corinthians from other people and describes them as the kind of people for whom **this is profitable**. Alternate translation: "for you, you who" or "for you, since you" (See: **Distinguishing Versus Informing or Reminding (p.413)**) (See: **Distinguishing Versus Informing or Reminding (p.413)**)

not only began to do this a year ago, but also to desire {to do it

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Paul is emphasizing **desire**, so consider a natural way to emphasize this part of the sentence. Alternate translation: "certainly desired to begin to do this and did not just begin to do it" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

to do this & to desire {to do it

In these phrases, Paul is speaking about collecting money for the believers in Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: "to collect money for the Jerusalem believers … to do desire to do so" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 8:11

But now

Here, the phrase **But now** introduces an exhortation for what to do in the present time as opposed to what they already did "a year ago" (see 8:10). If it would be helpful in your language, you could use a word or phrase that transitions from the past to the present. Alternate translation: "So at this present time," or "At this time," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

just as {there was} the readiness of the desire

If your language does not use abstract nouns for the ideas of **readiness** and **desire**, you could express the same ideas in another way. Alternate translation: "just you were ready and willing to do it" or "just as you were eager and wanted to do it" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

also {there may be} the completion

If your language does not use an abstract noun for the idea of **completion**, you could express the same idea in another way. Alternate translation: "also you may complete it" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

from what you have

Here, the phrase **from what you have** indicates that Paul wants the Corinthians to give some of the things or money that they own. He does not want them to borrow money or give everything that they own. If it would be helpful in your language, you could use a phrase that makes this idea explicit. Alternate translation: "from what you are able" or "with you giving what you can afford" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 8:12

For

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (8:11) about giving "from what you have." If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "Indeed," or "I say that you should give from what you have, because," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

if

Paul uses the word **if** to indicate that this is a hypothetical condition. In other words, what people give will only be **acceptable** if **the readiness is already there**. Use a natural form in your language for introducing one thing that is a requirement for another thing. Alternate translation: "as long as" or "given that" (See: **Connect — Hypothetical Conditions (p.400)**) (See: **Connect — Hypothetical Conditions (p.400)**)

the readiness is already there

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: "someone is ready" or "a person is already eager" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

it is} fully acceptable according to

Here Paul does not state what is **fully acceptable**. He implies that it is whatever they give that is **fully acceptable**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "it is fully acceptable to give" or "whatever one gives is fully acceptable according to" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

what he does not have

Although the word **he** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "what one does not have" or "what he or she does not have" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

2 Corinthians 8:13

For {this is} not

Here, the word **For** introduces a further explanation of what Paul said in the previous verse ([8:13](#)) about giving "according to whatever one might have." If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "As you can see, I want you to give not" or "I say that because my goal is not" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

this is} not

Here Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. Paul implies that he is speaking about the goal or purpose of giving to other believers. The ULT supplies very general words here. If it would be helpful in your language, you could use more specific words. Alternate translation: "I do not want you to give" or "we give to fellow believers not" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p. 421)**)

this is} not so that {there is} relief for others {but} tribulation for you, but out of equality

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "this is out of equality, not so that there is relief for others but tribulation for you" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

there is} relief for others {but} tribulation for you

If your language does not use abstract nouns for the ideas of **relief** and **tribulation**, you could express the same ideas in another way. Alternate translation: "others are relieved but you are troubled" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

for you, but out of equality

Here, the phrase **but out of equality** could: (1) contrast with what Paul has said in this verse about some having **relief** and others having **tribulation**. Alternate translation: "for you, but so that there is equality" (2) introduce what Paul says in the following verse about believers sharing "abundance." If you use the following alternate translation, you will need to remove the capital letter at the beginning of the following verse. Alternate translation: "for you. Rather, out of equality," (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

out of equality

Here, the phrase **out of equality** could provide: (1) the basis or principle for giving and sharing. Alternate translation: "because the goal is equality" or "from the principle of equality" (2) the desired result from giving and sharing. Alternate translation: "so that everyone is equal" (See: **Assumed Knowledge and Implicit Information (p. 376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

out of equality

If your language does not use an abstract noun for the idea of **equality**, you could express the same idea in another way. Alternate translation: "focusing on everyone being equal" or "we are trying to make everyone equal" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 8:14

At the present time, your abundance {is} for the lack of those ones, so that also the abundance of those ones may be for your need

Here, the phrase **At the present time** could refer to: (1) how things were when Paul wrote this letter. In this case, Paul is telling the Corinthians that they have more than the Jerusalem believers do, and so they should help. In the future, if the Jerusalem believers have more than the Corinthians, they will help the Corinthians. Alternate translation: "At this time, your abundance of money is for the lack of those ones, so that also the abundance of money of those ones may be for your need in the future" (2) the time between Christ's first and second comings. In this case, Paul is telling the Corinthians that they should help the Jerusalem believers financially, and the Jerusalem believers will help them spiritually. Alternate translation: "In this new age, your abundance of money is for the lack of those ones, so that also the spiritual abundance of those ones may be for your need" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

your abundance {is} for the lack of those ones

If your language does not use abstract nouns for the ideas of **abundance** and **lack**, you could express the same ideas in another way. Alternate translation: "what you abundantly possess is for what those ones lack" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the abundance of those ones may be for your need

If your language does not use abstract nouns for the ideas of **abundance** and **need**, you could express the same ideas in another way. Alternate translation: "what those ones abundantly possess may be for what you need" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

there may be equality

If your language does not use an abstract noun for the idea of **equality**, you could express the same idea in another way. Alternate translation: "everyone is equal" or "everyone does equally well" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 8:15

just as it is written

Here Paul quotes from the Old Testament Scriptures, specifically from Exodus 16:18. If it would be helpful to your readers, you could format these words in a different way, or you could include this information in a footnote. Alternate translation: "just as it is written in the Scriptures" or "just as you can read in Exodus" (See: **Quotations and Quote Margins (p.497)**) (See: **Quotations and Quote Margins (p.497)**)

it is written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the person who wrote the book of Exodus. Alternate translation: "someone wrote in Exodus" or "it says in Exodus" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

The one {gathering} much did not have too much, and the one {gathering} little did not have too little

Here Paul is quoting from a story about how God led the Israelites through the desert. They did not have much food, so God miraculously made something like bread appear on the ground for them. The Israelites called the food "manna," and God commanded each of them to gather a specific amount for each person. This amount was just right, which is what this quotation describes. If it would be helpful in your language, you could include some of this information in your translation or in a footnote. Alternate translation: "Any Israelite who gathered much manna did not have too much, and any Israelite who gathered little manna did not have too little" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

The one {& the one

The phrase **the one** represents people in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Those … those" or "Everyone … everyone" (See: **Generic Noun Phrases (p.434)**) (See: **Generic Noun Phrases (p.434)**)

2 Corinthians 8:16

But

Here, the word **But** introduces a new section. Paul is again speaking about **Titus**, whom he last mentioned in 8:6. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "Now" or "Next," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

thanks {be} to God

Here, **thanks {be} to God** is an exclamatory phrase that communicates Paul's thankfulness. Use an exclamation form that is natural in your language for communicating thanks. Alternate translation: "we give thanks to God" (See: **Exclamations (p.426)**) (See: **Exclamations (p.426)**)

the one placing

Here Paul is adding more information about **God**. He is not distinguishing between different gods. If it would be helpful in your language, you could use a form that clearly adds information instead of distinguishing between people. Alternate translation: "who has placed" (See: **Distinguishing Versus Informing or Reminding (p.413)**) (See: **Distinguishing Versus Informing or Reminding (p.413)**)

the one placing the same earnestness on your behalf into the heart of Titus

Here, Paul is speaking as if **earnestness** were an object that **God** could put **into the heart of Titus**. He means that God made **the heart of Titus** earnest. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the one making the same earnestness on your behalf characterize the heart of Titus" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the same earnestness

Here, the word **same** indicates that the **earnestness** that Titus has is the same **earnestness** that Paul and his fellow workers have. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: "the same earnestness that we have" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

placing the same earnestness on your behalf into the heart of Titus

If your language does not use an abstract noun for the idea of **earnestnest**, you could express the same idea in another way. Alternate translation: "making the heart of Titus earnest on your behalf" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the heart of Titus

In Paul's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could express the idea by referring to the place where humans think and feel in your culture or by using plain language. Alternate translation: "the mind of Titus" or "what Titus wants" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

2 Corinthians 8:17

For

Here, the word **For** introduces an explanation of one way in which Titus showed the "earnestness" that Paul referred to in the previous verse (8:16). If it would be helpful in your language, you could use a word or phrase that introduces an explanation or basis for a previous statement. Alternate translation: "In fact," or "For example," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

our appeal

Here Paul implies that the **appeal** was for Titus to visit the Corinthians. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: "our appeal that he visit you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

he has gone

Most likely, Titus and those who traveled with him took this letter to the Corinthians. In a context such as this, your language might say "come" instead of **gone**. Alternate translation: "he has come" (See: **Go and Come (p.436)**) (See: **Go and Come (p.436)**)

he has gone

Most likely, Titus and those who traveled with him took this letter from Paul to the Corinthians. Use whatever tense is most natural for referring to this action. Alternate translation: "he is going" or "he went" (See: **Predictive Past (p. 492)**) (See: **Predictive Past (p.492)**)

of his own accord

Here, the phrase **of his own accord** indicates that no one forced or required Titus to act as he did. Rather, he chose to do so on his own. If it would be helpful in your language, you could use a comparable expression. See you how translated the similar phrase in 8:3. Alternate translation: "of his own free will" or "because he wanted to" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

2 Corinthians 8:18

Now

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: "Further," or "Also," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

we have sent together

Here Paul refers to how he and his fellow workers sent another believer along with Titus. Use the same tense that you used in the previous verse for Titus' travel. Alternate translation: "we are sending together" or "we sent together" (See: **Predictive Past (p.492)**) (See: **Predictive Past (p.492)**)

the brother

Paul is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believer" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

in the gospel

Here, the phrase **in the gospel** describes generally in what area this **brother** is praised. Paul means that this **brother** acts to spread the gospel. This probably includes preaching the good news, but it probably also includes many other acts of service, like visiting believers and collecting money for other believers. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "for his service to the gospel" or "for spreading the gospel" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 8:19

not only this, but

Here, the phrase **not only this** refers to how this "brother" received praise from all the churches. Paul uses this phrase to introduce something he thinks is even more important about this "brother." If it would be helpful in your language, you could use a word or phrase that introduces something even more important. Alternate translation: "even more," or "more importantly," (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

he also was chosen by the churches

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "also the churches chose him" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

along with

Here, the phrase **along with** indicates what the person **was chosen** to help with. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: "so that he could help with" or "with the intent that he could assist in" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

this grace

Here, the word **grace** refers to what it did in 8:6–7: being able to contribute money to what Paul was collecting for believers in Jerusalem. If possible, translate it as you did in those verses. Alternate translation: "this gift" or "this gracious act of giving" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

this grace

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "the gift" or "what people are graciously giving" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

that is being administered by us

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that we are administering" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

to the glory of the Lord

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "to glorify the Lord" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

our readiness

Here Paul implies that they have **readiness** to help fellow believers, particularly the fellow believers in Jerusalem. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "our readiness to help others" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

our readiness

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: "how ready we are" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p. 370)**)

2 Corinthians 8:20

avoiding

Here, the word **avoiding** introduces Paul's reason for including this fellow believer in the process of collecting and distributing money. If it would be helpful in your language, you could use a word or phrase here that introduces a reason for doing something. Alternate translation: "we included him to avoid" or "our goal was to avoid"

this, that no one

Here Paul introduces what he and his fellow workers wish to avoid by using the word **this**, and then he states what it is that they do not want to happen. If it would be helpful in your language, you could use a different form that identifies what Paul wishes to avoid. Alternate translation: "how someone" or "any possibility that a person" (See: **When to Keep Information Implicit (p.523)**) (See: **When to Keep Information Implicit (p.523)**)

concerning this generosity being administered

If your language does not use an abstract noun for the idea of **generosity**, you could express the same idea in another way. Alternate translation: "concerning what people generously offered that is being administered" or "concerning the generous gift being administered" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

this generosity

Here, the word **generosity** refers to the large sum of money that Paul has collected and plans to give to the believers in Jerusalem. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "this large sum of money" or "this generous sharing with the believers in Jerusalem" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

being administered by us

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that we are administering" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 8:21

For

Here, the word **For** introduces a further explanation of what Paul said in the previous verse ([8:20](#)) about avoiding blame from others. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

what is} good, not only before the Lord, but also before men

Here Paul speaks as if **{what is} good** were in front of or **before** both **the Lord** and **men**. He means that he cares about both what **men** and **the Lord** think is **good**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "not only what is good in the Lord's eyes, but also what is good in men's eyes" or "not only what the Lord considers to be proper, but also what men consider to be proper" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "humans" or "men and women" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

2 Corinthians 8:22

Now

Here, the word **Now** introduces a new idea, which is that Paul is sending one more person with Titus. If it would be helpful in your language, you could use a word or phrase that introduces a new idea, or you could leave **Now** untranslated. Alternate translation: "Further," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

we sent

Here Paul refers to how he and his fellow workers sent yet another believer along with Titus. Use the same tense that you used in 8:17 for Titus' travel. Alternate translation: "we are sending" or "we have sent" (See: **Predictive Past (p.492)**) (See: **Predictive Past (p.492)**)

our brother

Paul is using the term **brother** to refer to a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "another believer" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

with them

Here, the word **them** refers to Titus and the previously mentioned brother. If it would be helpful in your language, you could make explicit to whom the pronoun refers. Alternate translation: "with these two men" or "with Titus and the other brother" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

whom we proved

Here, the phrase **whom we proved** could indicate that Paul and his fellow workers have: (1) tested the **brother**, and he successfully passed the tests. Alternate translation: "whom we proved by testing" or "whom we tested and approved" (2) seen what the **brother** does, and they approve of him. Alternate translation: "whom we are sure about" or "of whom we approve" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

many ways, {and} often being eager

Here, the phrase **often being eager** identifies what this **brother** was **proved** to be. If it would be helpful in your language, you could make this connection more explicit. Alternate translation: "many ways to often be eager" or "in many ways that he was often eager" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

he is even more eager

Here Paul implies that the **brother** is **even more eager** than he was when Paul and his fellow workers **proved** him. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: "he is even more eager than he was before" or "he is more eager than ever" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

because of his} great confidence that {he has} in you

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: "because of how very confident he is in you" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

because of his} great confidence that {he has} in you

Here Paul implies that the **brother** has **confidence** that the Corinthians will do what is right, particularly that they will give generously to help the believers in Jerusalem. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "because of his great confidence that you will give generously" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 8:23

he is} my partner and fellow worker for you

The terms **partner** and **fellow worker** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "he is my partner in working for you" or "he is my fellow worker for you" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

our brothers

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "our fellow believers" or "those believers" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

our brothers

Here, the phrase **our brothers** refers to the two other men who will accompany Titus. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "our two brothers" or "the brother we mentioned" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

they are} messengers of the churches

Here, Paul is using the possessive form to describe **messengers** who were sent by **the churches**. If this is not clear in your language, you could express the idea more explicitly. Alternate translation: "they are messengers sent by the churches" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

a glory of Christ

Here, the phrase **a glory of Christ** describes the **brothers**. If it would be helpful in your language, you could make this clearer. Alternate translation: "and they are a glory of Christ" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

a glory of Christ

Here Paul uses the possessive to describe **glory** that belongs to **Christ**. He could mean more specifically that: (1) the brothers give **glory** to **Christ**. Alternate translation: "and they glorify Christ" (2) what the brothers do shows the **glory** that **Christ** has. Alternate translation: "and they show how glorious Christ is" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

a glory of Christ

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "glorifying Christ" or "who show that Christ is glorious" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 8:24

Therefore

Here, the word **Therefore** introduces an exhortation based on what Paul has said in the previous verses. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of exhortation. Alternate translation: "Because of that" or "Since that is who they are" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

the proof of your love and of our boasting about you

Here Paul wants the Corinthians to **prove** the **proof**. If this form is redundant in your language, you could express the idea without using the word **proof**. Alternate translation: "that your love is real and that our boasting about you is true" (See: **When to Keep Information Implicit (p.523)**) (See: **When to Keep Information Implicit (p.523)**)

to the faces of the churches

Here Paul speaks as if the **proof** was directly in front of the **faces of the churches**. What he means is that the **proof** is something that the **churches** can see and know about. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "in the sight of the churches" or "with the knowledge of the churches" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the proof of your love and of our boasting about you

If your language does not use abstract nouns for the ideas of **proof** and **love**, you could express the same ideas in another way. Alternate translation: "that you do love others and that what we boasted about you is right" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 9

2 Corinthians 9 General Notes

Structure and Formatting

Giving for the gospel (8:1–9:15)

- Paul appeals to the Corinthians to give generously (8:7–9:5)
- Blessing and thanksgiving (9:6–15)

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 verse 9:9, which is quoted from the Old Testament.

Special Concepts in this Chapter

Plans for the collection

In 9:1–5, Paul continues to speak about the collection for the Jerusalem believers, how the Corinthians should contribute to it, and why he is sending Titus and two other believers to the Corinthians. For more information, see the introduction to chapter 8.

God enables and blesses those who give

In 9:6–14, Paul describes how God gives people enough money and possessions so that they can give to others, and he also describes how God blesses people who do this. Finally, he explains how giving and receiving gifts glorifies God. Your translation should not suggest that God makes people who give to others very rich. Instead of that, Paul is saying that God gives some people more than they need so that they can give what they have to fellow believers, which leads to thanksgiving and glory to God.

Important Figures of Speech in this Chapter

Farming metaphors

In 9:6, 10, Paul speaks of giving to fellow believers as if it were like farming. In 9:6, Paul refers to how farmers who sow much seed will harvest more produce. This applies to believers giving to each other: those who give more will produce more blessings for others and glory to God. In 9:10, Paul refers to how God is the one who provides the seeds and the produce for farmers. This again applies to believers giving to each other: God is the one who gives some believers more than they need so that they can share it with others, and God also makes those gifts bless others and glorify him. If possible, preserve these metaphors or express the ideas in simile form. (See: **Metaphor (p.468)**)

2 Corinthians 9:1

For

Here, the word **For** introduces a further explanation concerning why Paul and his fellow workers boast about the Corinthians (see 8:24). If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: "Now," or "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

the ministry {that is} to the saints

Here Paul is referring specifically to the **ministry** of collecting money and giving it to the **saints** in Jerusalem. If it would be helpful in your language, you could make what Paul is referring to more explicit. Alternate translation: "the ministry that is to the saints in Jerusalem" or "the money that we are collecting for the Jerusalem saints" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

it is excessive for me to write to you

Alternate translation: "it is really not necessary for me to write to you"

2 Corinthians 9:2

For

Here, the word **For** introduces the reason why it is "excessive" for Paul to write to the Corinthians about the collection. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "It is excessive since" or "Indeed," (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

your readiness

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: "how ready you are" or "that you are ready" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

your readiness, {& has been ready & stirred up most {of them

Paul never directly states what the Corinthians and the Macedonians are ready or about to do. He implies that it is to give to the collection for the believers in Jerusalem. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "your readiness to help fellow believers … has been ready to help … stirred up most of them to help" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

that Achaia has been ready since last year, and

It may be more natural in your language to have a direct quotation here. Alternate translation: "saying, 'Achaia has been ready since last year,' and" (See: **Direct and Indirect Quotations (p.411)**) (See: **Direct and Indirect Quotations (p.411)**)

Achaia

Achaia is the name of a Roman province in the southern part of modern-day Greece. The city of Corinth was in this province. (See: **How to Translate Names (p.441)**) (See: **How to Translate Names (p.441)**)

Achaia has been ready

Here, the word **Achaia** refers to the believers who live in this province. If it would be helpful in your language, you could refer to the people directly instead of just to the place. Alternate translation: "the Christians in Achaia have been ready" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

your zeal

If your language does not use an abstract noun for the idea of **zeal**, you could express the same idea in another way. Alternate translation: "how zealous you are" or "how you have acted zealously has" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

stirred up most {of them

Here Paul speaks as if the **zeal** of the Corinthians could stir up or provoke the believers in Macedonia. He means that the Corinthians' **zeal** encourages or motivates the Macedonians to act. If it would be helpful in your language,

you could use a comparable figure of speech or express the idea plainly. Alternate translation: "challenged most of them" or "motivated most of them" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 9:3

But

Here, the word **But** introduces a contrast with what Paul has said in 9:1–2 about how eager the Corinthians are. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "On the other hand," or "Despite that," (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

I sent

Here Paul refers to how he sent the two believers and Titus when he sent this letter. Use the same tense that you used in 8:17 for Titus' travel. Alternate translation: "I am sending" or "I have sent" (See: **Predictive Past (p.492)**) (See: **Predictive Past (p.492)**)

the brothers

Here, the word **brothers** refers to Titus and the two fellow believers who travel with him. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "these brothers" or "the three brothers I have mentioned" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the brothers

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers" or "the Christians" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

in this matter

Here, the phrase **this matter** identifies the topic that Paul is speaking about: giving to the collection for the Jerusalem believers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "in this matter of giving to the Jerusalem believers" or "in this matter of contributing to the collection" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

you might be ready

Here Paul implies that he wants them to **be ready** to give to the collection. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "you might be ready to contribute" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

as I was saying

Here, the phrase **I was saying** refers back to what Paul wrote in 9:2 about how he tells the Macedonian believers that the Corinthians have been prepared to give since the previous year. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "as I was saying to the Macedonians" or "as I was saying that you were ready since last year" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 9:4

Otherwise

Here, the word **Otherwise** introduces a possible situation in which the Corinthians would be **unprepared**, in contrast to what Paul said in the previous verse about them being ready. If it would be helpful in your language, you could use a word or phrase that introduces a contrasting situation. Alternate translation: "However" or "But if that did not happen" (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p. 391)**)

if Macedonians might come with me and might find you unprepared

Here Paul introduces something that could happen when Paul visits them. There are two things that Paul thinks are possibilities. First, **Macedonians** might travel with him. Second, the Corinthians might be **unprepared**. Paul wishes to say that if both these things were to happen, both he and the Corinthians would be **ashamed**. If it would be helpful in your language, you could use a form that introduces something that might happen. Alternate translation: "suppose that Macedonians come with me and find you unprepared; in that case" (See: **Connect — Hypothetical Conditions (p.400)**) (See: **Connect — Hypothetical Conditions (p.400)**)

unprepared

Here Paul implies that they would be **unprepared** to give money to the collection. If it would be helpful in your language, you could make the idea more explicit. Alternate: "unprepared to contribute" or "unprepared to give generously" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

we would be ashamed—not to mention you—by this situation

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this situation would shame us—not to mention you." (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

we would be ashamed—not to mention you—by

Here, the phrase **not to mention you** indicates that Paul thinks that the Corinthians would obviously be **ashamed**, even more than Paul and his fellow workers. If it would be helpful in your language, you could use a form that expresses that idea. Alternate translation: "we, and most surely you, would be ashamed by" or "we—to say nothing of you—would be ashamed by" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

this situation

Here, the phrase **this situation** could refer to: (1) what would actually happen if the Corinthians were **unprepared**, in contrast to what Paul had told the Macedonians would happen. Alternate translation: "what would actually be true" or "what had happened" (2) how sure Paul had been that the Corinthians would be ready. Alternate translation: "how confident we were" or "this confidence" (3) the project that Paul was undertaking, which was the collection of money for the Jerusalem believers. Alternate translation: "our project" or "what we were planning to do" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

this situation

Here most ancient manuscripts read **this situation**. The ULT follows that reading. Some ancient manuscripts read "this situation of boasting." Most likely, the phrase "of boasting" was added by accident because it appears in the similar phrase in 11:17. So, it is recommended that you use the reading of the ULT. (See: **Textual Variants (p.513)**) (See: **Textual Variants (p.513)**)

2 Corinthians 9:5

So

Here, the word **So** introduces an inference or conclusion from what Paul said in the previous verse (see 9:5). If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: "Therefore," or "So then," (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

the brothers

Here, the word **brothers** refers to Titus and the two fellow believers who travel with him. See how you translated this word in 9:3. Alternate translation: "these brothers" or "the three brothers I have mentioned" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the brothers

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers" or "the Christians" (See: **Metaphor (p. 468)**) (See: **Metaphor (p.468)**)

they should go to you beforehand

In a context such as this, your language might say "come" instead of **go**. Alternate translation: "they should come to you beforehand" (See: **Go and Come (p.436)**) (See: **Go and Come (p.436)**)

promised blessing of yours

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "blessing that you promised" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

this promised blessing of yours

Here Paul uses the word **blessing** to refer to the money that the Corinthians said that they would contribute to Paul's collection. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "this blessing of money that you promised" or "this promised gift of yours" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in this way as

Here Paul uses both the phrase **in this way** and the word **as** to introduce the two ways in which the Corinthians could give to the collection. Your language may only use one form to introduce this information. If so, you could use just one form here. Alternate translation: "as" (See: **When to Keep Information Implicit (p.523)**) (See: **When to Keep Information Implicit (p.523)**)

not as something forced

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "not as something that we forced you to give" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 9:6

Now

Here, the word **Now** introduces a new section. In this section, Paul gives the Corinthians more reasons why they should give generously. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "Next," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

this {I say

Here, the word **this** refers to the words that Paul says in the rest of this verse. If it would be helpful in your language, you could clarify that Paul is referring to what he is about to say. Alternate translation: "here is what I say" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

the one sowing sparingly will also reap sparingly, and the one sowing in blessings will also reap in blessings

Here Paul speaks as if the Corinthians, by giving money to the collection, were sowing seeds and reaping the harvest from what those seeds produced. In the second clause, he uses the word **blessings** to show the Corinthians how to apply what he says about farmers to the collection. Just as farmers receive a harvest that fits with how they sowed, so people who give to help other believers will receive **blessings** that fit with what and how much they gave. If it would be helpful in your language, you could use a simile or clearly express how the metaphor relates to the Corinthians. Alternate translation: "giving money to help other believers is like farming. The one sowing sparingly will also reap sparingly, and the one sowing in blessings will also reap in blessings" or "the one sowing sparingly will also reap sparingly, and the one sowing generously will also reap generously. Similarly, the one giving blessings to fellow believers will also receive blessings" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the one sowing sparingly will also reap sparingly, and the one sowing in blessings will also reap in blessings

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "the one sowing sparingly will also reap sparingly; yes, the one sowing in blessings will also reap in blessings" (See: **Parallelism (p.480)**) (See: **Parallelism (p.480)**)

2 Corinthians 9:7

he has decided beforehand in his heart

Although the words **he** and **his** are masculine, Paul is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "he or she has decided beforehand in his or her heart" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

in his heart

In Paul's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could express the idea by referring to the place where humans think and feel in your culture or by using plain language. Alternate translation: "in his mind" or "on his own" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

not from sorrow or from compulsion

If your language does not use abstract nouns for the ideas of **sorrow** and **compulsion**, you could express the same ideas in another way. Alternate translation: "not because you are sad or forced to do so" or "not because you grieve or are required to do so" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

for

Here, the word **for** introduces a reason why the Corinthians should not give **from sorrow or from compulsion**. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "because" or "since" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

2 Corinthians 9:8

all grace

Here, the word **grace** refers primarily to good things that God has given to the Corinthians, including money and possessions. If it would be helpful in your language, you could use a word or phrase that refers to these things. Alternate translation: "every good thing" or "every blessing" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

all grace

If your language does not use an abstract noun for the idea of **gracious**, you could express the same idea in another way. Alternate translation: "everything he gives" or "all his gracious gifts" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in everything, always, having all sufficiency

This phrase introduces a reason why the Corinthians can **abound in every good work**. If it would be helpful in your language, you could use a word or phrase that makes this relationship clearer. Alternate translation: "since in everything, always, you have all sufficiency" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

having all sufficiency

If your language does not use an abstract noun for the idea of **sufficiency**, you could express the same idea in another way. Alternate translation: "being completely sufficient" or "being fully self-sufficient" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

every good work

Here, the phrase **every good work** generally describes any good deed. However, it may also more specifically refer to helping others by giving them what they need. Make sure you use a phrase that could indicate this specific meaning in your language. Alternate translation: "every good act of service" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 9:9

Just as it is written

Here Paul quotes from the Old Testament Scriptures, specifically from Psalm 112:9, to support the claim he made in the previous verse. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: "In fact, it is written in a psalm" or "You can read just that in the Scriptures" (See: **Quotations and Quote Margins (p.497)**) (See: **Quotations and Quote Margins (p. 497)**)

Just as it is written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Just as someone wrote" or "Just as you can read in the Scriptures" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

He distributed {alms}, he gave & his

The pronouns **he** and **his** could refer to: (1) a person who fears and obeys God. This is what the pronouns mean in Psalm 112:9. Alternate translation: "The person who obeys God distributed alms, he gave … his" (2) God. Alternate translation: "God distributed alms, he gave … his" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

He distributed {alms}, he gave & his

Although the terms **he** and **his** are masculine, the author of the quotation is using them in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "Such a person distributed alms, he or she … his or her" or "These people distributed alms, they gave … their" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

He distributed {alms}, he gave to the poor

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could either connect the phrases in a way that shows that the second phrase is repeating the first one, or you could combine the two phrases. Alternate translation: "He distributed alms, indeed, he gave to the poor" or "He distributed gifts to the poor" (See: **Parallelism (p.480)**) (See: **Parallelism (p.480)**)

He distributed {alms}, he gave

Here the author of the quotation uses the past tense to describe actions that normally or habitually occur. If it would be helpful in your language, you could use whatever tense is natural in your language for recurring or habitual actions. Alternate translation: "He is distributing alms, he is giving" or "He has distributed alms, he has given" (See: **Predictive Past (p.492)**) (See: **Predictive Past (p.492)**)

to the poor

The author of the quotation is using the adjective **poor** as a noun to mean **poor** people in general. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "to poor people" (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

his righteousness endures to eternity

If your language does not use abstract nouns for the ideas of **righteousness** and **eternity**, you could express the same ideas in another way. Alternate translation: "what he does righteously will last forever" or "he will always be righteous" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

endures to eternity

Here, the phrase **endures to eternity** could mean that: (1) the person always does what is righteous. Alternate translation: "will always be performed" or "will be acted out to eternity" (2) God will always remember and reward the righteous things that the person does. Alternate translation: "will always be remembered" or "will be remembered by God to eternity" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 9:10

Now

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: "So," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

the one supplying seed to the sower and bread for food

Here, the word **one** refers to God. If it would be helpful in your language, you could make this more explicit. Alternate translation: "God, who supplies seed to the sower and bread for food," (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

seed & your seed

In this verse, the word **seed** is singular in form, but it refers to many seeds. If it would be helpful in your language, you could say this plainly. Alternate translation: "much seed … much seed for you" (See: **Collective Nouns (p.385)**) (See: **Collective Nouns (p.385)**)

will supply and multiply your seed and will increase the fruits of your righteousness

Here Paul applies what he said about actual **seed** and **bread** in the first half of the verse to what he is telling the Corinthians about giving to fellow believers. He means that God will give them the means to give (the **seed**) and will enable their gifts to really help others (increasing the **fruit**). If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: "will supply and multiply what you have like it was seed and will increase what your righteousness accomplishes like it was fruits" or "will supply and multiply your possessions and will increase what your righteousness accomplishes" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the fruits of your righteousness

Here Paul uses the possessive form to connect **fruits** with **your righteousness**. He could be identifying **fruits** that: (1) come from **righteousness**. Alternate translation: "the fruits that come from your righteousness" (2) are **righteousness**. Alternate translation: "the fruits, that is, your righteousness" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of your righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "of the righteous things you do" or "of what you righteously do" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 9:11

being enriched

Here, the phrase **being enriched** does indicate that the Corinthians have more than enough money and possessions. Paul's point is that God gives them more than they need so that they can share it with others. If it would be helpful in your language, you could use a word or phrase that refers to people having more than they need or being wealthy. Alternate translation: "being made wealthy" or "being given more than enough" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

being enriched

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God enriching you" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

for all generosity

If your language does not use an abstract noun for the idea of **generosity**, you could express the same idea in another way. Alternate translation: "to be very generous" or "to act generously in every way" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

which

The pronoun **which** refers to **generosity**. If this is not clear for your readers, you could refer more directly to **generosity**. Alternate translation: "which generosity" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

produces thanksgiving to God

If your language does not use an abstract noun for the idea of **thanksgiving**, you could express the same idea in another way. Alternate translation: "causes thanks to be given to God" or "leads to people thanking God" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

through us

Here, the phrase **through us** shows that Paul and his fellow workers are involved in how the **generosity** leads to **thanksgiving**. More specifically, they are the ones who collect and send the gifts to fellow believers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "through our work" or "by what we do with your gifts" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 9:12

the ministry of this service

Here, Paul is using the possessive form to describe a **ministry** that is accomplished by performing **this service**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "accomplishing this service" or "the ministry of performing this service" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of this service

Here, the phrase **this service** refers specifically to collecting and sending money to help the believers in Jerusalem. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "of this service of helping the Jerusalem believers" or "of this service of collecting money" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

is also abounding with many thanksgivings to God

If your language does not use an abstract noun for the idea of **thanksgivings**, you could express the same idea in another way. Alternate translation: "is also causing God to be thanked many times" or "is also leading to many people often thanking God" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 9:13

the proof of this ministry

Here Paul uses the possessive to indicate that participating in the **ministry** proves what Paul says in the rest of this verse, that is, that they have **obedience** and **generosity**. If it would be helpful in your language, you could use a form that clearly expresses this idea. Alternate translation: "of what this ministry proves" or "of what you prove by performing this ministry" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the proof of this ministry

If your language does not use abstract nouns for the ideas of **proof** and **ministry**, you could express the same ideas in another way. Alternate translation: "of what ministering in this way proves" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

they are glorifying

Here the people who **are glorifying God** could be: (1) the believers in Jerusalem, who receive the money. Alternate translation: "the believers in Jerusalem are glorifying" (2) the Corinthians, who give the money. Alternate translation: "you are glorifying" (3) anyone who hears about the Corinthians giving money to the believers in Jerusalem. Alternate translation: "people are glorifying" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

the obedience of your confession

Here Paul uses the possessive form to connect **obedience** to **your confession**. He could be describing: (1) **obedience** to the content of the **confession**. Alternate translation: "of your obedience to your confession" or "you obey your confession" (2) **obedience** that goes along with the **confession**. Alternate translation: "obedience that goes with your confession" (3) **obedience** which consists in proclaiming the **confession**. Alternate translation: "of your obedience in speaking your confession" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the obedience of your confession

If your language does not use abstract nouns for the ideas of **obedience** and **confession**, you could express the same ideas in another way. Alternate translation: "you obey what you confess" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

of your confession to the gospel of Christ

Here, the phrase **to the gospel of Christ** could go with: (1) **obedience**. In this case, they are obedient **to the gospel of Christ**. Alternate translation: "of your confession, that is, obedience to the gospel of Christ" (2) **confession**. In this case, they confess **to the gospel of Christ**. Alternate translation: "of your confession concerning the gospel of Christ" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the gospel of Christ

Here, Paul is using the possessive form to describe a **gospel** that is about **Christ**. If this is not clear in your language, you could use a different form. Alternate translation: "to the gospel that concerns Christ" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the generosity of the fellowship

Here, Paul is using the possessive form to describe a **fellowship** that is characterized by **generosity**. If this is not clear in your language, you could use an adjective such as "generous." Alternate translation: "the generous fellowship" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the generosity of the fellowship toward them and toward everyone

If your language does not use abstract nouns for the ideas of **generosity** and **fellowship**, you could express the same ideas in another way. Alternate translation: "how unselfishly you give to them and to everyone" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

everyone

Here, the word **everyone** refers primarily to believers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "every believer" (See: **Assumed Knowledge and Implicit Information (p. 376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 9:14

and in their prayer on your behalf, longing for you

Here, the phrase **in their prayer on your behalf** could go with: (1) **longing**. In this case, the word **longing** describes another thing that the Jerusalem believers do, besides "glorifying God" (see 9:13). Alternate translation: "and they are longing for you in their prayer on your behalf," (2) the phrase "because of" in the previous verse (see 9:13). In this case, **their prayer on your behalf** is another reason why God receives glory. Alternate translation: "and because of their prayer on your behalf, in which they long for you" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

longing

Here, the word **longing** could introduce: (1) the way in which they pray. Alternate translation: "in which they long" (2) why they pray. Alternate translation: "since they long" (3) something they do along with praying. Alternate translation: "and they long" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the surpassing grace of God upon you

Here, Paul is using the possessive form to describe a **grace** that is connected to **God**. He could mean that the **grace**: (1) is something that **God** gave to them to do. Alternate translation: "how God has given you the ability to perform surpassing grace" (2) is how God has acted towards them. Alternate translation: "how God has been surpassingly gracious to you" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the surpassing grace of God upon you

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "how very kind God has been to you" or "what God has graciously enabled you to do" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 9:15

Thanks {be} to God

Here, **Thanks {be} to God** is an exclamatory phrase that communicates Paul's thankfulness. Use an exclamation form that is natural in your language for communicating thanks. See how you translated the similar phrase in 8:16. Alternate translation: "we give thanks to God" (See: **Exclamations (p.426)**) (See: **Exclamations (p.426)**)

for his indescribable gift

Here Paul does not clarify exactly what this **gift** is. He could mean the way in which the Corinthians give, which leads to a close connection between believers and glory to God. He could mean Jesus himself, whom God gave. In this case, use a general expression for a gift, since Paul does not clarify exactly what **gift** he means. Alternate translation: "for what he has given us, which is indescribable" (See: **When to Keep Information Implicit (p.523)**) (See: **When to Keep Information Implicit (p.523)**)

2 Corinthians 10

2 Corinthians 10 General Notes

Structure and Formatting

Paul defends his apostolic authority (10:1–13:10)

> • The true standard for boasting (10:1–18)

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the quoted words in 10:17, which are from Jeremiah 9:24.

Special Concepts in this Chapter

Paul's opponents

In this and the following chapters, Paul defends himself and his authority against people who said that they were better than Paul and that the Corinthians should listen to them instead of to Paul. These people either lived in or were visiting Corinth. Paul does not state who these people are or refer to them directly. However, he does refer indirectly to what people are saying about him. Consider whether your readers would notice and understand Paul's indirect references to his opponents. If not, you may need to make some of his references more explicit. See the notes for specific issues and translation options.

Accusations against Paul

In 10:1, 10, Paul states that some people think that he is meek and gentle in person but bold and forceful when he is away from them. In 10:7, Paul hints that his opponents might say that they are "of Christ" but that Paul and his fellow workers are not. It is very likely that Paul knew more things that people said about him, but he does not state anything more directly. Make sure that your translation shows that Paul knew that people were saying at least these two things about him.

Boasting

In 10:8, 13, 15–17, Paul speaks about boasting. In Paul's culture, not all boasting was considered bad. Instead, there were good and bad kinds of boasting. In these verses, Paul explains what counts as good boasting, and he explains that he boasts in a good way. He also implies that his opponents boast in a bad way. You should use a word or phrase that refers to saying that someone or something is great, and make sure that this word or phrase could refer to something good or to something bad. (See: [[rc://*/tw/dict/bible/kt/boast]])

Measuring, measures, and limits

In 10:12–16, Paul speaks about "measures" and "limits." He is referring to standards with which people compare themselves and rules according to which people act. He argues that he and his fellow workers have compared themselves to a standard that God has provided and work according to rules that God gave. He suggests that his opponents compare themselves to standards they have invented and do not follow the rules that God has given. Further, Paul argues that the rules God gave to him and those with him require them to be the ones who teach the Corinthians. Consider what words and phrases would express these ideas clearly in your language.

Important Figures of Speech in this Chapter

Ironic speech

In 10:1, Paul describes himself as "meek" when he is with the Corinthians but "bold" when he is away from them. He is speaking ironically, that is, describing himself as his opponents do when he does not really believe it. This is clear from 10:10, where Paul states that this opinion comes from others, not from himself. Further, it is possible that what Paul says in 10:10 is also ironic speech: "we do not dare to classify or compare ourselves with some of the ones commending themselves." It is likely, however, that Paul actually means this and is not speaking from another person's perspective. Consider a natural way to express the ironic speech in 10:1 so that your readers know that Paul is speaking from the perspective of his opponents.

War metaphor

In verses 10:3–6, Paul speaks of preaching the gospel and opposing God's enemies as if he and his fellow workers were fighting a war. While he and those with him do not try to kill their enemies, he does mean that they fight and struggle very hard. If possible, preserve this metaphor or express the idea in simile form. See the notes on these verses for translation options. (See: **Metaphor (p.468)**)

Other Possible Translation Difficulties in this Chapter

Exclusive "we"

Throughout this chapter, Paul uses the words "we," "us," and "our" to refer to himself and those who work with him. He does not include the Corinthians. You should assume that Paul only means himself and his fellow workers unless a note specifies otherwise. (See: **Exclusive and Inclusive 'We' (p.428)**)

The word for "limit" and "area"

The word translated "limit" in 10:13, 15 and "area" in 10:16 most generally refers to a straight stick that could be used for measuring things. In these verses, it could refer primarily to the standard by which things are measured or to the things that are measured. If the word refers to the standard by which things are measured, it refers primarily to what God has called Paul and his fellow workers to do. The UST generally follows this interpretation. If the word refers to the things that are measured, it refers primarily to the people or areas in which God has called Paul and his fellow workers to preach the gospel. The ULT generally follows this interpretation. Before you translate these verses, you should read 10:13–16 and consider which interpretation best fits with what Paul is arguing.

2 Corinthians 10:1

Now I, Paul, myself

Here, the word **Now** introduces a new topic, which Paul introduces with several strong words. This new topic concerns Paul himself and his ministry. If it would be helpful in your language, you could use a form that introduces a new topic and focuses on Paul himself. Alternate translation: "As for me, Paul, I" or "Concerning me, Paul, I" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

who {am} meek {when} face to face among you, but being absent, am bold toward you

Here Paul describes himself with words that the Corinthians or his enemies use. He does not mean that he thinks these words are actually true about himself, but he repeats them to respond to what others are saying. If it would be helpful in your language, you could use a form that indicates that these are words that other people have said about Paul. Alternate translation: "who appears to be meek when face to face among you, but being absent, appears to be bold toward you" (See: **Irony (p.457)**) (See: **Irony (p.457)**)

when} face to face

Here, the phrase **face to face** refers to being with someone physically or in person. If it would be helpful in your language, you could use a comparable expression. Alternate translation: "when physically present" or "when bodily" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

the meekness and gentleness

The terms **meekness** and **gentleness** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "the gentleness" or "the humility" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

by the meekness and gentleness of Christ

If your language does not use abstract nouns for the ideas of **meekness** and **gentleness**, you could express the same ideas in another way. Alternate translation: "by how meek and gentle Christ was" or "by how meekly and gently Christ acted" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

by the meekness and gentleness of Christ

Here, Paul is using the possessive form to identify the **meekness** and **gentleness** that characterized **Christ**. He could mean that: (1) he is appealing to them with the same **meekness** and **gentleness** that Christ showed. Alternate translation: "in the meek and gentle manner that Christ had" (2) he wants them to consider the **meekness** and **gentleness** that Christ had when they listen to his appeal. Alternate translation: "asking that you think about the meekness and gentleness that Christ had" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

2 Corinthians 10:2

Now

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: "Yes," or "In fact," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

I will} not {need} to be bold with the confidence with which

Here Paul includes both the action of being **bold** and the **confidence** with which he performs the action. He includes both of these elements because it makes the statement stronger. If your readers would find the repetition confusing, or if the repetition does not make the statement stronger, you could use just one of the terms and make the statement strong in another way. Alternate translation: "I will not need to be very bold, which is how" or "I will not need to have the great confidence with which" (See: **When to Keep Information Implicit (p.523)**) (See: **When to Keep Information Implicit (p.523)**)

with the confidence with which

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: "and confident in the way that" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

to be courageous

Here Paul implies that he will be **courageous** as he argues against or defends himself against the people who are saying bad things about him. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "to be courageous when I argue" or "to courageously defend myself" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

some of the ones regarding

Here Paul refers to people who are often called "the opponents." It is not clear whether these people are some of the Corinthians or whether they have visited the Corinthians. What is clear is that they are saying bad things about Paul and claiming to have greater authority and a better gospel. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "our opponents who regard" or "any people who regard" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

walking

Paul uses the term **walking** to speak of behavior in life. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "acting" or "living our lives" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

according to the flesh

Here Paul uses the phrase **according to the flesh** to refer to human ways of thinking and acting. If it would be helpful in your language, you could express the idea by using a phrase that refers to human values or perspectives.

Alternate translation: "according to what humans value" or "according to a human perspective" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

2 Corinthians 10:3

For {though

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (10:2) about how some people think that he and his fellow workers walk according to the flesh. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "Indeed, though" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

walking

You should translate **walking** as you did in 10:2. Alternate translation: "acting" or "living our lives" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

in the flesh

Here, the phrase **in the flesh** indicates that Paul and his fellow workers are humans like everyone else. He is contrasting his humanity with how he wages war, which is not the way in which most humans wage war. If possible, express this idea so that it is clearly connected to how you translate **according to the flesh**. Alternate translation: "in human lives" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

we do not wage war

Here and in 10:4–6, Paul speaks as if he and his fellow workers were waging a **war**. He means that they proclaim the good news and defend it and other believers against people and powers that try to corrupt the good news and hurt believers. Paul does not mean that they are actually killing people or fighting with physical weapons. If possible, preserve the metaphor or express the idea with a simile. Alternate translation: "we are like people who wage war, but not" or "we do not fight" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

according to the flesh

You should translate this phrase as you did in 10:2. Alternate translation: "according to what humans value" or "according to a human perspective" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

2 Corinthians 10:4

For

Here, the word **For** introduces a further explanation of what Paul said in the previous verse ([10:3](#)) about waging war not according to the flesh. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

the weapons of our warfare {are} not fleshly, but {are} powerful to God for the tearing down of strongholds, tearing down strategies

Here, just as in [10:3](#), Paul speaks as if he and his fellow workers were involved in **warfare**. In this verse, he specifically speaks about their **weapons** and about their enemies' **strongholds**. He defines the **strongholds** as **strategies** or arguments against him and the gospel. Paul means by this that God empowers him and his fellow workers to prove that these arguments are false. Paul does not mean that they are physically fighting against people or destroying physical strongholds. Preserve the metaphor if it is clear in your language or express the idea with a simile. Alternate translation: "what we use to defend ourselves are like weapons of warfare that are not fleshly but are powerful to God for overcoming strategies and arguments, which are like strongholds" or "we do not fight with fleshly weapons but with arguments that are powerful to God for the defeating of powerful enemies and strategies" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

the weapons of our warfare

Here, Paul is using the possessive form to describe **weapons** that are used to fight in **warfare**. If this is not clear in your language, you could use a different form. Alternate translation: "our weapons for fighting" or "the weapons with which we wage war" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

of our warfare

If your language does not use an abstract noun for the idea of **warfare**, you could express the same idea in another way. Alternate translation: "with which we fight" or "we use to wage war" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

fleshly

Here, **fleshly** represents what is natural and human as opposed to what is spiritual and godly. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "not according to natural human wisdom" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

are} powerful to God

Here, the phrase **powerful to God** indicates that the weapons are **powerful** because God makes them powerful. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "are made powerful by God" or "have God's power" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

for the tearing down of strongholds, tearing down strategies

The phrases **the tearing down of strongholds** and **tearing down strategies** mean similar things. Paul is using the two phrases together for emphasis, with the the second phrase defining the first phrase. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "for the tearing down of powerful strategies" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

2 Corinthians 10:5

and every high thing raising itself up against the knowledge of God, and we take every thought captive into the obedience of Christ

Here, just as in 10:3–4, Paul speaks as if he and his fellow workers were involved in a war. In this verse, he speaks about **every high thing**, which are fortifications or walls. He means that he and his fellow workers defeat or discredit anything that claims to be as great or important as **the knowledge of God**. Paul also speaks about taking thoughts **captive**. Just as the victor in a war takes the conquered people **captive**, so Paul and his fellow workers wish to take peoples' thoughts **captive** so that these people are obedient to Christ. If possible, preserve the metaphor or express the idea with a simile. Alternate translation: "and anything that is like a high fortress that raises itself against the knowledge of God, and we control every thought like we we were taking it captive into the obedience of Christ" or "and anything that proudly claims to be more important than the knowledge of God, and we take control of every thought into the obedience of Christ" (See: **Biblical Imagery — Extended Metaphors (p. 380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

the knowledge of God

Here, Paul is using the possessive form to describe **knowledge** that is about **God**. If this is not clear in your language, you could use a more natural form. Alternate translation: "the knowledge about God" or "the knowledge that concerns God" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the knowledge of God

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: "knowing God" or "what we know about God" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

every thought

Here, the phrase **every thought** could refer to: (1) the thoughts had by people who oppose the gospel. Alternate translation: "every thought of people who oppose the gospel" (2) the thoughts had by believers. Alternate translation: "every thought of believers" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the obedience of Christ

Here, Paul is using the possessive form to describe **obedience** that is directed to **Christ**. If this is not clear in your language, you could use a more natural form. Alternate translation: "obedience to Christ" or "obedience directed to Christ" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

into the obedience of Christ

If your language does not use an abstract noun for the idea of **obedience**, you could express the same idea in another way. Alternate translation: "so that Christ is obeyed" or "so that people are obedient to Christ" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 10:6

and being in readiness to avenge every act of disobedience, when your obedience would be complete

Here Paul finishes speaking as if he and his fellow workers were involved in a war. Here he says that they are **in readiness**, like soldiers ready to attack. When they attack, they will **avenge every act of disobedience**. What he means is that, once people are captive to the "obedience of Christ," he and his fellow workers will punish them if they go back to being disobedient. If possible, preserve the metaphor or express the idea with a simile. Alternate translation: "and being like soldiers who are ready to avenge every act of disobedience, when your obedience would be complete" or "and being prepared to punish everyone who disobeys, when your obedience would be complete" (See: **Biblical Imagery — Extended Metaphors (p.380)**) (See: **Biblical Imagery — Extended Metaphors (p.380)**)

in readiness

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: "prepared" or "ready" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p. 370)**)

every act of disobedience, when your obedience would be complete

If your language does not use abstract nouns for the ideas of **disobedience** and **obedience**, you could express the same ideas in another way. Alternate translation: "every disobedient act, when you have completed being obedient" or "all the ways that people disobey, when you have completed obeying" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

your obedience

Here, the word **obedience** could refer to being obedient: (1) to Christ. This option is supported by the phrase "the obedience of Christ" in 10:5. Alternate translation: "your obedience to Christ" (2) to Paul. Alternate translation: "your obedience to me" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

your obedience would be complete

Here Paul is referring to how he wants the Corinthians to commit to obeying. When they always work towards **obedience**, then he and his fellow workers will **avenge every act of disobedience**. He does not mean that the Corinthians need to be perfectly obedient or **complete** specific acts of obedience. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "you fully work to obey" or "you completely strive for obedience" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 10:7

Look at the things according to appearance

This sentence could be: (1) a command to look at what is obvious. Alternate translation: "You should look at the things according to appearance" (2) a rebuke concerning how they only look at how things appear. Alternate translation: "You are looking at the things according to appearance"

according to appearance

If your language does not use an abstract noun for the idea of **appearance**, you could express the same idea in another way. Alternate translation: "as they appear" or "according to how they appear" (See: **Abstract Nouns (p. 370)**) (See: **Abstract Nouns (p.370)**)

If anyone is confident in himself that he is of Christ, let him consider this

Here Paul uses the conditional form to indicate what person he is addressing with his command to **consider this again**. If your language does not use this form to introduce a specific person or group of people, you could use a different form. Alternate translation: "Let anyone who is convinced in himself that he is of Christ consider this" or "A person may be convinced in himself that he is of Christ. Let that person consider this" (See: **Connect — Hypothetical Conditions (p.400)**) (See: **Connect — Hypothetical Conditions (p.400)**)

is confident in himself that

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "is confident in himself that" or "knows for sure that" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

anyone is confident in himself that he is of Christ, let him consider this again concerning himself: that just as he {is} of Christ

Although the terms **himself**, **he**, and **him** are masculine, Paul is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "some people are convinced in themselves that they are of Christ, let them consider this again concerning themselves: that just as they are of Christ" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

he is of Christ, & he {is} of Christ, so also {are} we

Here Paul could be using the possessive form to refer to how people: (1) represent **Christ** in a special way. Alternate translation: "he serves Christ in a special way … he serves Christ in a special way, so also do we" (2) belong to **Christ** as believers. Alternate translation: "he is a Christian … he is a Christian, so also are we" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

let him consider

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: "he should consider" (See: **Third-Person Imperatives (p.515)**) (See: **Third-Person Imperatives (p.515)**)

this again

Here, the word **this** refers ahead to the clauses **just as he {is} of Christ, so also {are} we**. If it would be helpful in your language, you could use a word or phrase that refers to what a person is about to say. Alternate translation: "again what follows" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

so also {are} we

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "so also are we of Christ" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

2 Corinthians 10:8

For

Here, the word **For** introduces a further explanation of Paul's claim that he and his fellow workers are of Christ (see 10:7). If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "In fact," or "I say that because," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

even if

Here Paul could be using **even if** to introduce: (1) something that he thinks really is true. In other words, Paul really is going to **boast** in a way that he thinks is excessive. Alternate translation: "even when" (2) something that he thinks might be true. In other words, he thinks that the Corinthians might consider his boasting to be excessive. Alternate translation: "even supposing that" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

somewhat excessively

Here, the phrase **somewhat excessively** could mean that Paul is boasting: (1) more than some people would consider proper. Alternate translation: "somewhat more than what is proper" (2) a great deal. Alternate translation: "very much" (3) more than he already has. Alternate translation: "somewhat more than I have already" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

our authority, which the Lord gave

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "how we have been authorized by the Lord" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

for building up and not for your tearing down

Here, Paul is speaking of the Corinthian believers as if they were a building. If it would be clearer in your language, you could use a more natural metaphor for this or you could state the meaning plainly. Alternate translation: "to help you become more faithful to Christ and not to make you want to forsake him" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

I will not be ashamed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "I will not let people shame me" or "I will not feel shame" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 10:9

so that

Here, the phrase **so that** could introduce: (1) a general inference or result based on what Paul has already said. Alternate translation: "and so" (2) the purpose for which the Lord gave authority to Paul (see 10:8). Alternate translation: "and he gave me authority so that" (3) the purpose for what Paul says in 10:11. If you use the following alternate translation, you will need to end the previous verse with a period. Alternate translation: "Let people consider what I am about to say so that" (See: **Connect — Goal (Purpose) Relationship (p.397)**) (See: **Connect — Goal (Purpose) Relationship (p.397)**)

through my letters

Here Paul refers in general to **letters** he sends to the Corinthians. He is probably including both 1 Corinthians and the other "severe" letter he has already mentioned. If it would be helpful in your language, you could use a form that refers to Paul's letters to the Corinthians in general. Alternate translation: "through any letters I write" or "through the letters I have sent" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 10:10

For

Here, the word **For** introduces an explanation or reason why the Corinthians might think that Paul is trying to terrify them with his letters (see 10:9). If it would be helpful in your language, you could use a word or phrase that introduces an explanation or reason. Alternate translation: "I mention that since" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

someone} says

Here Paul is quoting what he knows a person or some people in Corinth are saying about him. He does not identify who this person or these people are. If it would be helpful in your language, you could use a form that refers to what some people are saying. Alternate translation: "it is said" or "people say" (See: **Quotations and Quote Margins (p.497)**) (See: **Quotations and Quote Margins (p.497)**)

someone} says, "Indeed, his letters {are} weighty and forceful, but his bodily presence {is} weak, and his speech is despised

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: "someone says that my letters are indeed weighty and forceful, but my bodily presence is weak and my speech is despised." (See: **Direct and Indirect Quotations (p.411)**) (See: **Direct and Indirect Quotations (p.411)**)

are} weighty

Here, Paul is speaking of **letters** as if they were objects that were **weighty**. He could mean that people think the **letters** are: (1) severe or burdensome. Alternate translation: "are burdensome" or "are oppressive" (2) important or impressive. Alternate translation: "are impressive" or "are significant" (See: **Metaphor (p.468)**) (See: **Metaphor (p. 468)**)

are} weighty and forceful

The terms **weighty** and **forceful** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "are very powerful" or "are very forceful" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

his bodily presence

Here, the phrase **bodily presence** refers to how a person looks and acts when they are around other people. If it would be helpful in your language, you could use a word or phrase that makes this more explicit. Alternate translation: "his conduct in person" or "his physical bearing" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

is despised

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "is contemptible" or "is something that people despise" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 10:11

Let such {a person} consider

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: "Such a person should consider" (See: **Third-Person Imperatives (p.515)**) (See: **Third-Person Imperatives (p.515)**)

such {a person

Here, the phrase **such {a person}** refers to whoever says that Paul's letters are powerful but his personal presence is weak (see 10:10). If it would be helpful in your language, you could use a word or phrase that clearly refers back to this person from the previous verse. Alternate translation: "that person" or "anyone who says those things" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

this, that

Here, the word **this** refers to what Paul introduces with the word **that**. If it would be helpful in your language, you could use a different form that introduces what the person should **consider**. Alternate translation: "that" or "the fact that" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

in our word

Here, the word **word** represents what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "in our words" or "in our communication" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

such {we are

Here Paul could be comparing what he and his fellow workers are like **in our word** with what they: (1) are like **in our deed**. In this case, Paul is simply comparing **word** and **deed**. Alternate translation: "such is what we are" (2) will be like in **deed** when they visit the Corinthians. In this case, Paul is speaking about what they will do in the future. Alternate translation: "such we will be"

in our deed

Here, the word **deed** refers to what Paul and his fellow workers do and will do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "in what we do" or "in how we will act" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 10:12

For

Here, the word **For** introduces a further explanation of what Paul said in the previous verses (10:10–11) in response to what some people say about him. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," or "In fact," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

to classify or compare

The terms **classify** and **compare** mean similar things. The word **classify** refers to considering something to be part of a group, and the word **compare** refers to evaluating something to see if it is similar to something else. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "to compare" or "to include" (See: **Doublet (p.419)**) (See: **Doublet (p. 419)**)

measuring themselves by themselves and comparing themselves with themselves

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, or you could combine the two phrases. Alternate translation: "measuring themselves by themselves, indeed, comparing themselves with themselves" or "measuring and comparing themselves by themselves" (See: **Parallelism (p.480)**) (See: **Parallelism (p.480)**)

measuring themselves by themselves and comparing themselves with themselves

Here, the word **themselves** could indicate that each person: (1) measures and compares himself by himself or herself by herself. Alternate translation: "measuring themselves by their own standard, and comparing themselves with their own standard" (2) measures and compares himself or herself by others in a specific group. Alternate translation: "measuring themselves by each other, and comparing themselves with each other" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

measuring themselves by themselves

Here Paul speaks as if people were objects that someone would "measure." He is speaking about how people compare or contrast themselves with people. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "evaluating themselves by themselves" or "assessing themselves by themselves" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

do not understand

Here Paul does not state what it is that these people **do not understand**. What he means is that these people are not acting in wise ways. If it would be helpful in your language, you could use a word or phrase that expresses the idea more explicitly. Alternate translation: "are not wise" or "do not act with understanding" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 10:13

to the immeasurable things

Here, the phrase **to the immeasurable things** could refer to: (1) how Paul and his fellow workers are not boasting beyond what God has "measured" to them. Alternate translation: "about what is not measured to us" (2) how Paul and those with him do not boast without any real standard. Alternate translation: "in unmeasured ways" or "without any standards" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the measure of the limit

Here Paul uses the possessive form to describe a **measure** that could: (1) measure things according to a **limit** or standard. Alternate translation: "the measure based on the standard" (2) define a specific **limit** or area. Alternate translation: "the measure that identifies the area" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

that God has assigned to us, a measure

Here, the word **measure** could: (1) restate what it is that **God has assigned to us**. Alternate translation: "that God has assigned to us, which is a measure" (2) how God has **assigned** the **measure of the limit**. Alternate translation: "that God has assigned to us as a measure" (See: **Information Structure (p.451)**) (See: **Information Structure (p. 451)**)

a measure that reached even as far as you

Here Paul speaks as if a **measure** could reach out and touch a person. He means that the **measure** includes the Corinthians in what it measures. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: "a measure that included even you" or "a measure that measured even as far as you" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

that reached even as far as you

Here, the phrase **that reached even as far as you** indicates that the **measure** includes the Corinthians as something that Paul and his fellow workers can boast about. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: "that reached even as far as you as something we can boast about" or "that extends what we can boast about to include you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 10:14

for

Here, the word **For** introduces Paul's proof that the "limit" he mentioned in the previous verse does reach as far as the Corinthians (see 10:13). If it would be helpful in your language, you could use a word or phrase that introduces proof for a previous statement. Alternate translation: "You can tell that is true because" or "Indeed," (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

οὐ & ὑπερεκτείνομεν ἑαυτούς

Here Paul is indicating that he and his fellow workers have not gone beyond the "limit" that he refers to in 10:13. Express the idea so that the link to the previous verse is clear. Alternate translation: "we are not going beyond our limit" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

as though we did not reach to you

Here Paul refers to what would need to be true if he and his fellow workers were actually **overextending** themselves. That would be true only if they did not **reach** or visit the Corinthians. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "which would only be true if we had not come to you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

for

Here, the word **for** introduces further evidence or proof for Paul's claim that he and his fellow workers were not **overextending** themselves. If it would be helpful in your language, you could use a word or phrase that introduces evidence or proof. Alternate translation: "since in reality" or "because" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

we came

Here, the phrase **we came** could indicate that: (1) Paul and his fellow workers had already visited the Corinthians. Alternate translation: "we went" (2) Paul and his fellow workers visited the Corinthians before Paul's opponents visited the Corinthians. Alternate translation: "before anyone else did, we came"

2 Corinthians 10:15

to the immeasurable things

See how you translated the similar phrase in 10:13. Alternate translation: "in unmeasured ways" or "without any standards" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

but having hope, {as} your faith increases

If your language does not use abstract nouns for the ideas of **hope** and **faith**, you could express the same ideas in another way. Alternate translation: "but hoping, as you increasingly believe" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

to be enlarged

Here Paul does not state directly what is **enlarged**. He could mean that: (1) their ministry or work might **be enlarged**. Alternate translation: "that our ministry might be enlarged" (2) they might **be enlarged** or praised by the Corinthians. Alternate translation: "that we might be enlarged" or "that we might be praised" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

to be enlarged

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "that God will enlarge our ministry" or "that God will enlarge us" (See: **Active or Passive (p. 373)**) (See: **Active or Passive (p.373)**)

according to our limit

Here, the phrase **according to our limit** could refer to: (1) a **limit** or standard according to which Paul and his fellow workers serve God. In this case, God increases or enlarges what he wants them to do. Alternate translation: "according to what God has called us to do" or "in what God wants us to do" (2) the area or places in which Paul and his fellow workers serve God. In this case, God increases or enlarges the areas in which they serve. Alternate translation: "according to where we serve" or "in the places in which we serve" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

to abundance

If your language does not use an abstract noun for the idea of **abundance**, you could express the same idea in another way. Alternate translation: "abundantly" or "in abundant ways" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 10:16

the {places} beyond you

Here, the phrase **the {places} beyond you** refers to the areas and people who lived to the west of Corinth. If it would be helpful in your language, you could use a phrase that identifies these areas and people more explicitly. Alternate translation: "the places west of you" or "the places I would go if I traveled through your town" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the things accomplished in another's area

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the things someone has accomplished in his or her area" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

in another's area

Here, just as with the word "limit" in 10:15, the word **area** could refer to: (1) a measure or standard according to which people serve God. In this case, the **accomplished** things are done according to a measure or standard that fits with someone else besides Paul and his fellow workers. Alternate translation: "according to what God has called other people to do" or "in what God wants others to do" (2) the area or places in which people serve God. In this case, God increases or enlarges the areas in which someone else besides Paul and his fellow workers serve. Alternate translation: "according to where other people serve" or "in the places in which other people serve" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 10:17

But

Here Paul quotes from the Old Testament Scriptures, specifically from Jeremiah 9:24. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: "But as Jeremiah wrote in the Scriptures," or "But as you can read in the Scriptures," (See: **Quotations and Quote Margins (p.497)**) (See: **Quotations and Quote Margins (p.497)**)

let the one boasting, boast

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "the one boasting must boast" or "any person who boasts needs to boast" (See: **Third-Person Imperatives (p.515)**) (See: **Third-Person Imperatives (p.515)**)

2 Corinthians 10:18

For

Here, the word **For** introduces a further explanation of what Paul said in the previous verse ([10:17](#)) about how people should boast. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "As you can see," (See: **Connecting Words and Phrases (p. 407)**) (See: **Connecting Words and Phrases (p.407)**)

that one commending himself is not approved, but whom the Lord commends

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "that one whom the Lord commends is approved, not the one commending himself" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

that one commending himself is not approved

Although the term **himself** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "that one commending himself or herself" or "those commending themselves are not approved" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

that one commending himself is not approved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is **the Lord**. Alternate translation: "the Lord does not approve that one commending himself" or "that one commending himself does not receive approval" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

whom the Lord commends

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "the one whom the Lord commends is approved" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

2 Corinthians 11

2 Corinthians 11 General Notes

Structure and Formatting

Paul defends his apostolic authority (10:1–13:10)

- Paul defends his speech and conduct (11:1–15)
- Paul boasts about his suffering (11:16–33)

Special Concepts in this Chapter

Fools and foolishness

Throughout this chapter, Paul refers to being "foolish" or a "fool." These words refer to a person who makes bad decisions and who cares about things that are not really valuable. It does not primarily refer to someone who does not know very much. Paul argues that the false teachers are "fools," which means that they make bad decisions and care about things that are not important. He also describes how he is responding to the false teachers as "foolish." He means that he speaks in ways that he considers to be "foolish," but he speaks in these ways because he thinks the Corinthians will understand him if he speaks in these "foolish" ways. Consider how you might express the idea of "foolishness" in your language. (See: **fool, foolish, folly (p.530)**)

False teachers

Throughout this chapter, Paul is defending himself against false teachers who were claiming to be better than him and to preach a better gospel than his gospel. Paul never refers to these false teachers by name, but he does call them "false apostles" and "deceitful" (see 11:13). He also responds to some of their claims about themselves in 11:22–23. Paul responds to the false teachers in two primary ways. First, he argues that the things that they boast about and claim for themselves are not important or valuable. Second, he argues that even in these things that are not important, he is better than they are. Make sure that your translation clearly indicates that Paul is responding the false teachers in these ways.

Financial support for teachers

In this chapter, Paul describes how he did not ask for or receive money and support from the Corinthians. In Paul's culture, it was common for traveling teachers to ask for and receive money from the people they were teaching. Paul implies that his opponents, the false teachers, did ask for and receive money. He also implies that the Corinthians thought that the message of the false teachers was more valuable than Paul's message because they charged money for their teaching. Paul argues in response that he cares more for the Corinthians than the false teachers do. In fact, he states that he can boast more than the false teachers because he did not receive money. Make sure that your translation expresses and implies these ideas.

Boasting

Just as in the previous chapter, in this chapter Paul refers multiple times to "boasting." In Paul's culture, not all boasting was considered bad. Instead, there were good and bad kinds of boasting. In these verses, Paul boasts because his opponents, the false teachers, boast. He does not think that this boasting is necessary or good, but he does it to respond to his opponents. Continue to express the idea as you did in the previous chapter. (See: [[rc://*/tw/dict/bible/kt/boast]])

Important Figures of Speech in this Chapter

Marriage metaphor

In 11:2, Paul speaks as if the Corinthians were a young woman and as if he were the young woman's father. He intends to marry his daughter to Christ, and he wants to keep his daughter pure and perfect until then. He means that he has helped unite the Corinthians to Christ, and he wants to make sure they stay completely faithful to Christ until Christ comes back. If possible, preserve the marriage metaphor or express it as a simile. See the notes on 11:2 for translation options. (See: **Metaphor (p.468)**)

Irony

Multiple times in this chapter, Paul uses irony. In other words, he speaks words that he does not agree with in order to make a point. He does this in 11:5, where he refers to "super-apostles"; in 11:8, where he says that he "robbed other churches"; in 11:19, where he says that the Corinthians gladly bear with the foolish, being wise; and in 11:21, where he says that he speaks according to dishonor that he and his fellow workers have been weak. In each of these verses, he does not actually agree with these words. Rather, he speaks from the perspective of the Corinthians or his opponents. He does this to show that these perspectives are wrong. See the notes on each of these verses for translation options. (See: **Irony (p.457)**)

Rhetorical questions

In 11:7, 11, 22–23, 29, Paul uses rhetorical questions. Paul asks these questions to include the Corinthians in what he is arguing, not because he is looking for information. If your language does not use questions in this way, you could include answers to the questions or you could express them as statements or exclamations. See the notes on these verses for translation options. (See: **Rhetorical Question (p.502)**)

Other Possible Translation Difficulties in this Chapter

The long list in 11:23–28

In 11:23–28, Paul gives a long list of hardships and difficulties he has experienced while he preached the good news. The ULT and UST illustrate different ways to break this list up into pieces. Consider how you might naturally express a long list in your language.

2 Corinthians 11:1

in a little bit of foolishness

If your language does not use an abstract noun for the idea of **foolishness**, you could express the same idea in another way. Alternate translation: "as I act a little foolishly" or "as I now say what is foolish" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in a little bit of foolishness

Here, the **foolishness** that Paul refers to is how he is about to boast about his qualifications as an apostle. Paul considers this to be **foolishness**, but he will boast anyways to help the Corinthians realize that he and the gospel that he preaches come from God. If it would be helpful in your language, you could make what **foolishness** refers to more explicit. Alternate translation: "as I am about to be a little bit foolish" or "in a little bit of foolishness that I am about to speak" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

but you are indeed bearing with me

Here, this clause could be: (1) a statement of what the Corinthians are already doing, either as they listen to this letter or in the past when Paul visited them. Alternate translation: "but in fact you are already bearing with me" (2) a command to act in this way. Alternate translation: "and in fact you need to bear with me" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:2

For

Here, the word **For** could introduce: (1) the reason why Paul will be a little foolish. Alternate translation: "I will be a little bit foolish since" (2) the reason why the Corinthians should bear with Paul. Alternate translation: "I want you to bear with me because" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

with a godly jealousy

Here, the phrase **godly jealousy** could refer to **jealousy**: (1) that is the same **jealousy** that God has. Alternate translation: "with the jealousy that God has" (2) that is from God. Alternate translation: "with jealousy from God" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

with a godly jealousy

If your language does not use an abstract noun for the idea of **jealousy**, you could express the same idea in another way. Alternate translation: "in a godly way" or "as God is jealous" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

for I joined you to one husband, to present {you} {as} a pure virgin to Christ

Here Paul speaks as if he is the father of the Corinthians, who together are his daughter. Paul has promised to give his daughter (the Corinthians) as a wife to a man, who is **Christ**. Until that marriage happens, Paul the father must make sure that his daughter (the Corinthians) remains a **pure virgin**. If these customs are somewhat similar to what happens in your culture, you could preserve the metaphor or express the idea with a simile. If these customs are not similar to what happens in your culture, you could explain the ideas more clearly or express the idea plainly. Alternate translation: "for I am like your father who has betrothed you to one husband, to present you as a pure virgin to be married to Christ" or "I helped you believe in the Messiah, and I will work hard to help you remain faithful to him" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 11:3

as the serpent deceived Eve by his craftiness

Here Paul refers to a story in Genesis 3:1–7. In this story, a **serpent**, whom Paul would have identified as Satan, deceives **Eve**, the first woman, into eating a fruit that God told her not to eat. If it would be helpful in your language, you could make this idea more explicit or include a footnote that explains the story. Alternate translation: "as the serpent, Satan, by his craftiness deceived the first woman, Eve, into disobeying God" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

by his craftiness

If your language does not use an abstract noun for the idea of **craftiness**, you could express the same idea in another way. Alternate translation: "in a crafty way" or "by acting craftily" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

your minds might be corrupted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, you could use an indefinite subject. Alternate translation: "people might corrupt your minds" or "some person might corrupt your minds" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

the sincerity and the purity

The terms **sincerity** and **purity** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "full sincerity" or "complete purity" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

from the sincerity and the purity {that are} to Christ

If your language does not use abstract nouns for the ideas of **sincerity** and **purity**, you could express the same ideas in another way. Alternate translation: "from how sincere and pure you are to Christ" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

that are} to Christ

Here, the phrase **{that are} to Christ** indicates that the **sincerity** and **purity** are directed towards **Christ**. In other words, the Corinthians think with **sincerity** and **purity** in their devotion or loyalty **to Christ**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "that you have for Christ" or "in your faith in Christ" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:4

For

Here, the word **For** could introduce a reason why: (1) Paul is afraid that someone will corrupt the Corinthians (see 11:3). Alternate translation: "I am afraid of that because" (2) the Corinthians should "bear with" Paul (see 11:1), which is that they "bear with" these false teachers. Alternate translation: "You should bear with me because" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

if indeed one coming

Here Paul is speaking as if **one coming** to the Corinthians and proclaiming **another Jesus** were a hypothetical possibility, but he means that it had already or will actually happen. 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 could express the idea by using a word such as "when." Alternate translation: "when indeed one coming" or "indeed whenever someone comes and" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

one coming

Here Paul could be referring to: (1) any person or group of people. Alternate translation: "anyone coming" or "any person coming" (2) a specific person whom Paul knows about. Alternate translation: "a person coming" or "that person coming" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

a different spirit

Here, the phrase **a different spirit** could refer to: (1) an evil **spirit** in contrast to the Holy Spirit. Alternate translation: "a spirit different than the Holy Spirit" (2) an attitude in contrast to the attitude that Paul and his fellow workers offered to the Corinthians. Alternate translation: "a different mindset" or "a different attitude" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

you are bearing with {it} well

See how you translated the similar phrase in 11:1. Here Paul means that the Corinthians listen patiently even when false teachers are telling them lies. He does not approve of this behavior, but he uses this clause to link what he is saying here with what he said in 11:1. Alternate translation: "you willingly put up with it" or "you listen attentively to it" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:5

For

Here, the word **For** could introduce: (1) a reason why what Paul told them about Jesus, the Spirit, and the gospel (see 11:4) takes priority over what anyone else tells them. Alternate translation: "So, what I taught you has priority, since" (2) a reason why they should "bear with" Paul (see 11:1). Alternate translation: "Further, I want you to bear with me because" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

to fall short of the "super-apostles

Here Paul speaks as if he is not below or **short of** the **"super-apostles"**. He means that he does not have less power and authority than they do. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "to be less than the 'super-apostles'" or "to have less authority than the 'super-apostles'" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

of the "super-apostles

Here Paul refers to his opponents, the false teachers, with the words that they themselves or their followers used to describe them: **"super-apostles"**. He does not actually believe that these people are better **apostles** or greater than anyone else. If it would be helpful in your language, you could use a form that indicates that Paul is speaking from someone else's perspective to make a point. Alternate translation: "of the so-called 'super-apostles'" or "of those who consider themselves super-apostles" (See: **Irony (p.457)**) (See: **Irony (p.457)**)

2 Corinthians 11:6

But

Here, the word **But** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

even if I am untrained

Here Paul could be using the phrase **even if I am untrained** to: (1) acknowledge that he is **untrained** in speaking well. Alternate translation: "even though I am untrained" (2) acknowledge that some people think that he is **untrained** in speaking well, even though he does not agree with this. Alternate translation: "even were I untrained" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

in this speech

Here Paul is referring to the practice of speaking in public in order to persuade many people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "in public speaking" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in this knowledge

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: "in knowing the gospel" or "in understanding the message about Jesus" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in this knowledge

Here, the word **knowledge** refers to what a person knows about Jesus and the good news about him. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "in knowledge about Jesus" or "in knowledge about the gospel" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in everything & in all things

Here the phrases **in everything** and **in all things** could indicate that Paul and his coworkers make things **clear**: (1) in every way possible and in everything they say and do. Alternate translation: "in every way … in all we do" (2) in every way possible and among all people. Alternate translation: "in every way … among all people" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

having made this clear

Here Paul implies that what he makes **clear** is that he has **knowledge**. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "having made the fact that I have knowledge clear" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:7

Or

The word **Or** introduces an alternate to what Paul said in the previous verse, where he stated that he has "knowledge" (see 11:6). With **Or**, then, Paul introduces a question that raises another possible objection to his authority as an apostle: he did not charge them money for teaching them. If it would be helpful in your language, you could express **Or** with a word that signifies a contrast or gives an alternative. Alternate translation: "But" or "However," (See: **Connect — Contrast Relationship (p.391)**) (See: **Connect — Contrast Relationship (p.391)**)

Or did I commit a sin, humbling myself so that you yourselves might be exalted, because I preached the gospel of God to you without payment

Paul is using the question form to show the Corinthians that he did not **commit a sin**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "But I certainly did not commit a sin, humbling myself so that you yourselves might be exalted, because I preached the gospel of God to you without payment!" (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

humbling myself

Here Paul refers to how he worked to make money for himself. In his culture, this was **humbling**, since good speakers and teachers would not need to do extra work, because they would make enough money from the people they taught. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "humbling myself by supporting myself" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

you yourselves might be exalted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it was Paul. Alternate translation: "I might exalt you yourselves" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p. 373)**)

you yourselves might be exalted

Here, the word translated **yourselves** emphasizes **you**. Consider using a natural way to emphasize **you** in your language. Alternate translation: "you indeed might be exalted" or "it was you who might be exalted" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

the gospel of God

Here Paul uses the possessive form to describe a **gospel** that could: (1) come from **God**. Alternate translation: "the gospel that came from God" (2) come from and be about **God**. Alternate translation: "the gospel from and about God" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

2 Corinthians 11:8

I robbed other churches

Here Paul refers to receiving money from **other churches** to support himself as he served the Corinthians as if it were robbery. He means that he received money from these churches and did not give them anything in return, which some people would consider robbery. He uses this strong language to indicate how much he and the **other churches** sacrificed to help the Corinthians. If it would be helpful in your language, you could use a form that clearly indicates that Paul is speaking from another person's perspective and overstating what he means. Alternate translation: "It was as if I robbed other churches" or "Some might say that I robbed other churches" (See: **Irony (p. 457)**) (See: **Irony (p.457)**)

having accepted a wage for the ministry {to} you

Here Paul implies that the **other churches** paid him a **wage**, but so that he could serve the Corinthians, not them. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "having accepted a wage from them but used it for the ministry to you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:9

having lacked

Here Paul implies that he **lacked** or did not have enough of what he needed to live, including things like food and clothes. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "having lacked what is necessary for life" or "having lacked basic necessities" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I did not burden

Here Paul speaks of asking for money as if it were a heavy **burden** that he would have asked the Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "I did not trouble" or "I did not ask for money and so harass" (See: **Metaphor (p. 468)**) (See: **Metaphor (p.468)**)

the brothers

Although the term **brothers** is masculine, Paul may not only be referring to men. It is possible that he is referring only to men, but he may also include women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the siblings" or "the brothers and sisters" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

the brothers

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

I kept and will {continue to} keep myself {from being} a burden to you

Here, just as at the beginning of the verse, the **burden** refers to asking for money. Express the idea as you did at the beginning of the verse. Alternate translation: "I did not and will continue not to trouble you" or "I did not and will continue not to ask for money and so harass you" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

I kept and will {continue to} keep

Here Paul is indicating that he was not a **burden** to them when he visited them in the past, and he promises that he will never be a **burden** to them in the future. If it would be helpful in your language, you could use a form that expresses this idea clearly. Alternate translation: "I have kept and will always keep" or "in the past I kept and in the future will keep" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:10

The truth of Christ is in me, that

The phrase **The truth of Christ is in me** is an oath formula that Paul uses to show that what he is about to say is true. Use a natural way in your language to express an oath. Alternate translation: "As the truth of Christ is in me," (See: **Oath Formulas (p.478)**) (See: **Oath Formulas (p.478)**)

The truth of Christ is in me

Here Paul could be using the possessive form to indicate that: (1) he is truthful like **Christ** was truthful. Alternate translation: "I am truthful, like Christ was" (2) he has received **truth** from **Christ**. Alternate translation: "The truth from Christ is in me" (3) he speaks what is true about **Christ**. Alternate translation: "The truth about Christ is in me" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

The truth of Christ is in me

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "I am as truthful as the Messiah is" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

this boasting

Here Paul refers to how he boasts about not accepting money from the Corinthians when he told them about the good news. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "this boasting about how I have not burdened you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

will not be shut to me

Here Paul speaks as if his **boasting** were a door that **will not be shut to** him. He means that no one will be able to keep him from boasting or prove that what he says is not true. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of mine will not be stifled" or "will not be proved wrong" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

this boasting will not be shut to me

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "no one can shut this boasting to me" (See: **Active or Passive (p. 373)**) (See: **Active or Passive (p.373)**)

in the regions of Achaia

Here Paul refers to the **regions** that together make up the province of **Achaia**. He refers to the **regions** to indicate that there is no place in the entire province in which someone can keep him from boasting or prove what he says wrong. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "in all of Achaia" or "in the entire province of Achaia" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:11

Why

Here Paul asks for the reason why he does not "burden" the Corinthians (see 11:9). If it would be helpful in your language, you could make this connection more explicit. Alternate translation: "Why do I not burden you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

Why? Because I do not love you

Paul is using the question form to show the Corinthians that his reason for not burdening them was not that he did not love them. If you would not use the question form for this purpose in your language, you could translate these two questions as statements or as exclamations, or you could combine them into one statement. Alternate translation: "I have a reason for this. However, it is not that I do not love you!" or "My reason is not that I do not love you." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

God knows {I do

Here Paul states that **God knows** something. He implies that **God knows** that Paul does in fact love the Corinthians. The phrase **God knows** makes the claim stronger, since **God** is the one who can prove that the claim is true. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "God himself knows that I love you" or "You can know for sure that I love you, since God knows it" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:12

But

Here, the word **But** introduces the real reason why Paul does not burden the Corinthians, in contrast to the false reason he denied in the previous verse (see 11:11). If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: "In contrast," (See: **Connect — Contrast Relationship (p. 391)**) (See: **Connect — Contrast Relationship (p.391)**)

what I do I will also {continue to} do

Here, the phrase **what I do** refers to how Paul does not ask for money from the Corinthians. If it would be helpful in your language, you could make the referent for this phrase explicit. Alternate translation: "I will also continue not accepting money from you" or "I will also continue not burdening you" (See: **Pronouns — When to Use Them (p. 494)**) (See: **Pronouns — When to Use Them (p.494)**)

I may cut off

Here Paul speaks of removing an **opportunity** as it were cutting off or destroying something. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "I may defeat" or "I may remove" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

the opportunity of the ones desiring an opportunity that in what they are boasting about they may be found just as we also {are

Here, the word **opportunity** refers to a chance or ability to do something. Paul explains what the **opportunity** relates to by using the clause **that in what they are boasting about they may be found just as we also {are}**. Use a form that clearly introduces what an **opportunity** relates to. Alternate translation: "any opportunity of the ones desiring an opportunity to be found just as we also are in what they are boasting about" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the opportunity of the ones desiring an opportunity that

If your language does not use an abstract noun for the idea of **opportunity**, you could express the same idea in another way. Alternate translation: "what some people want to happen, which is that" or "what is desired by the ones who desire that" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in what they are boasting about

Here Paul is referring generally to anything a person might boast about. He is not identifying a specific thing that people boast about. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "in anything they boast about" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

they may be found

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, you could use an indefinite subject. Alternate translation: "others might find them" or "people might consider them to be" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 11:13

For

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (9:15) about people who desire to be equal in boasting with him. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

the ones of such kind

The pronoun **ones** refers to the people Paul mentioned in the previous verse who desire to be equal in boasting to Paul. If this is not clear for your readers, you could refer to these people more explicitly. Alternate translation: "people of that kind" or "the ones who desire that" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

disguising themselves {as} apostles

Here Paul means that these **false apostles** intentionally look and act like true apostles, even though they are not. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "posing as true apostles" or "acting as if they were apostles" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:14

no wonder

Here, the phrase **no wonder** indicates that what Paul just said about people pretending to be apostles should not be surprising. Use a form that expresses this idea clearly. Alternate translation: "that is no surprise" or "we should not be astonished" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

Satan himself

Here, the word translated **himself** emphasizes **Satan**. Consider using a natural way to emphasize **Satan** in your language. Alternate translation: "Satan indeed" or "Satan too" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

disguises himself {as} an angel of light

See how you translated the similar phrase at the end of 11:13. Alternate translation: "poses as an angel of light" or "acts as if he were an angel of light" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

an angel of light

Here, Paul is using the possessive form to describe an **angel** that is characterized by **light**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "a shining angel" or "a bright angel" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

an angel of light

Here, Paul speaks of the glory and power of an **angel** as if it were **light**. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "angel of glory" or "angel of splendor" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 11:15

it is} no great thing if

Here, the clause **{it is} no great thing** indicates that what follows is not surprising or shocking but should be expected. If it would be helpful in your language, you could use a different clause that expresses this idea. Alternate translation: "it should be no shock if" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

it is} no great thing

Paul is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **no**, together with an expression that is the opposite of the intended meaning, **great thing**. If it would be helpful in your language, you could express the positive meaning. See the UST. (See: **Litotes (p.462)**) (See: **Litotes (p.462)**)

if

Paul speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "when" or "that" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

disguise themselves as servants of righteousness

See how you translated the similar phrase at the end of 11:13. Alternate translation: "pose as servants of righteousness" or "act as if they were servants of righteousness" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

servants of righteousness

Here Paul uses the possessive form to connect **servants** with **righteousness**. He could be describing **servants**: (1) whose goal is **righteousness**, that is, to make people righteous. Alternate translation: "servants who make people righteous" (2) who serve for the sake of **righteousness**. Alternate translation: "servants for what is right" (3) who are righteous. Alternate translation: "righteous servants" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

servants of righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Make sure that your translation fits with the interpretation you chose in the previous note. Alternate translation: "servants who make others righteous" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

whose end will be according to their works

Here Paul refers to how these **servants** will in the **end** be judged and punished for their **works**. He does not make it clear whether he is referring to the **end** of their lives or to the **end** of this time, when Jesus comes back. It is recommended that you use a form that refers in general to how people are punished or suffer for the bad things that they do. Alternate translation: "who will in the end get what they deserve" or "who will eventually be punished for what they did" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

2 Corinthians 11:16

again

Here Paul could be using the word **again** to refer to: (1) what he said in 11:1 about how he wanted the Corinthians to bear with his foolishness. Alternate translation: "what I have already said" (2) what he said in 11:13–15 about how he is different from his foolish opponents. Alternate translation: "again what I just said" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

if not

Here Paul uses the conditional form to introduce something that he thinks may or may not happen. If it would be helpful in your language, you could use a form that introduces something that could happen. Alternate translation: "even if not" or "were that not to happen" (See: **Connect — Hypothetical Conditions (p.400)**) (See: **Connect — Hypothetical Conditions (p.400)**)

if not

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "if you do think me to be foolish" or "if you do not listen to that" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

receive me at least as a fool so that I too may boast a little bit

Here Paul wants the Corinthians to let him do what fools do if they think that he is a fool. He implies that people let fools **boast** and say crazy things. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "allow me to act like a fool among you so that I too may boast a little bit like fools do" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:17

What I am saying

Here Paul refers to what he is about to say in the rest of this chapter and in the following chapter. If it would be helpful in your language, you could use a form that refers to what a person is about to say. Alternate translation: "What I am going to say" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

according to the Lord

Here, the phrase **according to the Lord** could refer to: (1) how someone represents **the Lord**. Alternate translation: "as I speak for the Lord" (2) how **the Lord** spoke. Alternate translation: "in the ways in which the Lord spoke"

in foolishness

If your language does not use an abstract noun for the idea of **foolishness**, you could express the same idea in another way. Alternate translation: "a foolish person" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

this situation

Here, the word **situation** could refer to: (1) what Paul has done that gives him a reason to boast. Alternate translation: "this basis" (2) how Paul is currently in the process of boasting. Alternate translation: "this matter" or "this act" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in this situation of boasting

Here Paul could be using the possessive to describe: (1) the **situation** that is the basis of or proof for the **boasting**. Alternate translation: "in this situation about which I boast" (2) the **situation** in which he is **boasting**. Alternate translation: "in this situation in which I boast" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

in this situation of boasting

If your language does not use abstract nouns for the ideas of **situation** and **boasting**, you could express the same ideas in another way. Make sure that your translation fits with the interpretation you chose in the previous notes. Alternate translation: "in what happened that allows me to boast" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 11:18

many

Paul is using the adjective **many** as a noun in order to refer **many** people. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "many people" (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

according to the flesh

Here Paul uses the phrase **according to the flesh** to refer to human ways of thinking and acting. If it would be helpful in your language, you could express the idea by using a phrase that refers to human values or perspectives. Alternate translation: "according to what humans value" or "according to a human perspective" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

2 Corinthians 11:19

For

Here, the word **For** introduces a further explanation of what Paul said in the previous verses (11:16–18) about how he wants the Corinthians to listen to him even if they think he is foolish. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "Indeed," or "You can listen to me since" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p. 407)**)

gladly you bear with the foolish, being wise

Here Paul speaks from the perspective of some of the Corinthians, who think that they are **wise** and that he is **foolish**. He speaks in this way to show them that how they are thinking is silly and wrong. If it would be helpful in your language, you could use a form that more clearly shows that Paul is speaking from another person's perspective. Alternate translation: "in your view you gladly bear with the foolish, since you think you are wise" or "according to some people, you are wise, so you gladly bear with the foolish" (See: **Irony (p.457)**) (See: **Irony (p. 457)**)

the foolish

Paul is using the adjective **foolish** as a noun to refer to people who are **foolish**. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "any foolish person" (See: **Nominal Adjectives (p.476)**) (See: **Nominal Adjectives (p.476)**)

being

Here, the word **being** introduces the basis or reason why the Corinthians can **bear with the foolish**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis. Alternate translation: "since you are" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

2 Corinthians 11:20

For

Here, the word **For** introduces examples of what Paul said in the previous verse ([11:19](#)) about how the Corinthians "bear with the foolish." If it would be helpful in your language, you could use a different word or phrase that introduces examples. Alternate translation: "For example," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

if anyone enslaves you, if anyone devours {you}, if anyone takes advantage {of you}, if anyone exalts {himself}, if anyone hits you in the face

Paul speaks as if these were hypothetical situations, but he means that they have indeed happened. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as simple statements. Alternate translation: "when anyone enslaves you, when anyone devours {you}, when anyone takes advantage {of you}, when anyone exalts {himself}, when anyone hits you in the face" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

enslaves you

Here Paul speaks as if some people make the Corinthians into slaves. He means that these people treated them like slaves and made them obey every one of their wishes and commands. If it would be helpful in your language, you could use a simile or plain language to express the idea. Alternate translation: "makes you like their slaves" or "causes you to serve them" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

devours {you

Here Paul speaks as if some people were eating the Corinthians. He means that these people were using up the money and goods the Corinthians had. If it would be helpful in your language, you could use a comparable figure of speech or plain language to express the idea. Alternate translation: "consumes you" or "spends everything you have" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

exalts {himself

Here Paul implies that these people are exalting themselves over the Corinthians. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "exalts himself over you" or "claims he is greater than you" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

exalts {himself

Although the term **himself** is masculine, Paul is using the word in a generic sense that includes both men and women. Most likely the person who **exalts** would be a man, but Paul is not making this claim. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "exalts himself or herself" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

hits you in the face

Here, the phrase **hits you in the face** could refer to: (1) a direct insult, which is like slapping someone **in the face**. Alternate translation: "acts like they are hitting you in the face" or "strongly insults you" (2) an actual slap on someone's face. Alternate translation: "slaps you across the face" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 11:21

According to dishonor I speak, namely that we ourselves have been weak

Here Paul speaks from the perspective of someone who thinks that what Paul spoke about in the previous verse is the right way to show honor and power. What he means is that if his opponents are correct, the way he treated the Corinthians should lead to **dishonor** and show that he is **weak**. If it would be helpful in your language, you could make it more explicit that Paul is speaking from someone else's point of view. Alternate translation: "According to those people, I would have to speak according to dishonor, namely that we ourselves have been weak" or "They might say that according to dishonor we ourselves have been weak" (See: **Irony (p.457)**) (See: **Irony (p.457)**)

According to dishonor I speak

Here, the clause **According to dishonor I speak** means that what Paul is about to say causes **dishonor**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "What I speak dishonors me" or "It is dishonorable that I speak" (See: **Idiom (p.449)**) (See: **Idiom (p.449)**)

According to dishonor

If your language does not use an abstract noun for the idea of **dishonor**, you could express the same idea in another way. Alternate translation: "In a way that dishonors me" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

I speak, namely that

Here, the words translated **namely, that** could: (1) introduce what it is that Paul speaks. Alternate translation: "I speak that" (2) introduce what Paul speaks as something that he does not fully agree with. Alternate translation: "I say that it is possible that"

we ourselves have been weak

Here, the word translated **ourselves** emphasizes **we**. Consider using a natural way to emphasize **we** in your language. Alternate translation: "it is we who have been weak" or "we indeed have been weak" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

in whatever {way} anyone might be bold—I am speaking in foolishness—I too am bold

Here, the phrase **I am speaking in foolishness** describes what Paul says in this verse. You can move this clause to wherever is most natural in your language. Alternate translation: "and I am speaking in foolishness, in whatever {way} anyone might be bold, I too am bold" or "in whatever {way} anyone might be bold, I too am bold, although I am speaking in foolishness" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

in whatever {way} anyone might be bold—& I too am bold

Here Paul speaks about being **bold** while doing anything, but he particularly focuses on being **bold** in boasting. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "in whatever boast anyone might be bold to make … I too am bold to make a boast" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in foolishness

If your language does not use an abstract noun for the idea of **foolishness**, you could express the same idea in another way. Alternate translation: "foolishly" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 11:22

Ἑβραῖοί εἰσιν? κἀγώ. Ἰσραηλεῖταί εἰσιν? κἀγώ. σπέρμα Ἀβραάμ εἰσιν? κἀγώ.

Paul is using the question form to compare himself to what his opponents claim to be. If you would not use the question form for this purpose in your language, you could translate these questions as comparisons or statements. Alternate translation: "If they are Hebrews, I am also. If they are Israelites, I am also. If they are offspring of Abraham, I am also." or "When they claim to be Hebrews, so do I. When they claim to be Israelites, so do I. When they claim to be offspring of Abraham, so do I." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

offspring of Abraham

In this verse, the word **offspring** is singular in form, but it refers to many **offspring** as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "members of the offspring of Abraham" or "descended from Abraham" (See: **Collective Nouns (p.385)**) (See: **Collective Nouns (p.385)**)

2 Corinthians 11:23

Are they servants of Christ? (I speak {as} being insane.) I {am} more so

Just as in 11:22, Paul is using the question form to compare himself to what his opponents claim to be. If you would not use the question form for this purpose in your language, you could translate these questions as comparisons or statements. Alternate translation: "If they are servants of Christ, (I speak as being insane) I am also." or "When they claim to be servants of Christ, (I speak as being insane) so do I." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

Are they servants of Christ? (I speak {as} being insane.) I {am} more so

Here, the clause **I speak {as} being insane** is a parenthetical comment on Paul's question and answer. You could put the clause wherever it would most naturally appear in your language. Alternate translation: "(I speak {as} being insane.) Are they servants of Christ? I {am} more so" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

I speak {as} being insane

Alternate translation: "I speak like someone who is insane"

more abundantly in imprisonments

If your language does not use an abstract noun for the idea of **inprisonments**, you could express the same idea in another way. Alternate translation: "more abundantly being imprisoned" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in beatings beyond measure

Paul could be describing **beatings** that are **beyond measure** because: (1) Paul was struck or hit many times. Alternate translation: "in beatings with many lashes" or "in frequent beatings" (2) the **beatings** were very severe. Alternate translation: "in very severe beatings" or "in extremely painful beatings" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

often in {danger of} deaths

Here, to be in **{danger of} deaths** indicates that Paul was in situations in which he could have died. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: "often almost dying" or "frequently being near to death" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in {danger of} deaths

If your language does not use an abstract noun for the idea of **deaths**, you could express the same idea in another way. Alternate translation: "about to die" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 11:24

40 {lashes} minus one

This phrase refers to how in Jewish law a person could be whipped at most 40 times (see Deuteronomy 25:3). Often people would whip a person only 39 times to be sure that they did not go over 40. If it would be helpful in your language, you could make this information more explicit or use a footnote to explain the phrase. Alternate translation: "39 lashes, the most they allow" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:25

I was beaten with rods

Here Paul refers to how the Roman authorities would sometimes punish people. They would have someone hit the person they wished to punish with a wooden stick multiple times. If it would be helpful in your language, you could use a word or phrase that refers to that kind of punishment. Alternate translation: "people struck me with wooden sticks" or "Roman leaders punished me by having people hit me with canes" (See: **Translate Unknowns (p.516)**) (See: **Translate Unknowns (p.516)**)

I was beaten with rods

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "someone beat me with rods" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

I was stoned

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "crowds of people stoned me" or "others stoned me" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

I was shipwrecked

Here Paul refers to how ships that sailed on the ocean could break apart or sink. When this happened, people had to try to survive in the water or swim to shore. Often, many people would die by drowning. If it would be helpful in your language, you could use a word or phrase that refers to this kind of event. Alternate translation: "a ship I was on sank" or "a ship on which I was sailing broke apart" (See: **Translate Unknowns (p.516)**) (See: **Translate Unknowns (p.516)**)

I was shipwrecked

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a ship on which I was sailing wrecked" or "a ship I was on sank" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

a night and a day

Here the phrase **a night and a day** refers to a full period of 24 hours. If it would be helpful in your language, you could use a word or phrase that refers to this time period. Alternate translation: "a full day" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in the deep

Here, the phrase **the deep** refers to the ocean, specifically to the parts of the ocean that are far away from land. Paul means that he was stranded in the ocean water. If it would be helpful in your language, you could use a word or phrase that refers to this area of the ocean. Alternate translation: "by myself in the middle of the sea" or "floating on the open sea" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:26

often on journeys, in dangers

Here, the phrase **often in journeys** could: (1) give the situation in which all the other **dangers** occur. Alternate translation: "during my frequent journeys I have been in dangers" (2) be one of the dangerous things Paul is talking about. Alternate translation: "in frequent journeys" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in dangers from rivers, in dangers from robbers, in dangers from {my own} countrymen, in dangers from Gentiles, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers from false brothers

Here Paul repeats the word **dangers** to emphasize how much danger he was in all the time. If your readers would misunderstand why Paul repeats himself, and if it would not emphasize danger in your language, you could refer to **dangers** once and emphasize the danger in another way. Alternate translation: "in frequent dangers from rivers, from robbers, from my own countrymen, from Gentiles, in the city, in the wilderness, at sea, and from false brothers"

in dangers from rivers, in dangers from robbers, in dangers from {my own} countrymen, in dangers from Gentiles, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers from false brothers

If your language does not use an abstract noun for the idea of **dangers**, you could express the same idea in another way. Alternate translation: "being endangered by rivers, being endangered by robbers, being endangered by my own countrymen, being endangered by Gentiles, being endangered in the city, being endangered in the wilderness, being endangered on the sea, being endangered by false brothers" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

my own} countrymen

Here Paul refers to other people from his country and nation. These people would be Jewish people. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "people from my own nation" or "Jews" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

false brothers

Paul is using the term **false brothers** to mean people who pretend to share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "false believers" or "people who falsely claim to be believers" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

false brothers

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "false brothers and sisters" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

2 Corinthians 11:27

in hard work and hardship, often in sleeplessness, in hunger and thirst, often in fasting, in cold and nakedness

If your language does not use abstract nouns for the ideas in this verse, you could express the same ideas in another way. Alternate translation: "I labor and toil, often sleep little, am hungry and thirsty, often fast, and am often cold and naked" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in hard work and hardship

Here, the words translated **hard work** and **hardship** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "difficult labor" or "tiring toil" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

nakedness

Here, the word **nakedness** refers generally to having too little clothing. It does not necessarily mean that Paul had no clothes at all, although that could have been true sometimes. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "without proper clothing" or "being ill-clothed" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:28

apart from the other things

Here, the phrase **apart from the other things** could be referring to: (1) many other hardships that Paul does not mention. This would mean that he is now going to mention one last hardship. Alternate translation: "besides everything else I suffer" or "beyond any other hardships" (2) the hardships he has already mentioned, which are external. This would mean that he is now going to mention internal hardships. Alternate translation: "apart from those external things" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

there is} the care for me every day, the concern of all the churches

If your language does not use abstract nouns for the ideas of **care** and **concern**, you could express the same ideas in another way. Alternate translation: "I care every day as I am concerned for all the churches" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

there is} the care for me every day, the concern of all the churches

The terms **care** and **concern** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "there is my concern for all the churches every day" or "there is my concerned care every day for all the churches" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

the concern of all the churches

Here, Paul is using the possessive form to describe **concern** that is directed toward **all the churches**. If this is not clear in your language, you could express the idea in a different way. Alternate translation: "the concern for all the churches" or "the concern I have for all the churches" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

2 Corinthians 11:29

Who is weak, and I am not weak

Paul is using the question form to show that he is **weak** when other believers are **weak**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "If anyone is weak, I too am weak!" or "I am weak when others are weak!" (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

Who is weak, and I am not weak

Here Paul could be indicating that: (1) he sympathizes with people who are **weak** by becoming **weak** himself. Alternate translation: "Who is weak, and I do not sympathize by also being weak" (2) when others are **weak**, it makes Paul **weak** too. Alternate translation: "Who is weak, and I do not become weak as a result" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

Who is caused to stumble, and I am not inflamed

Paul is using the question form to show that he is **inflamed** when other believers are **caused to stumble**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "If anyone is caused to stumble, I am inflamed!" or "I am inflamed when others are caused to stumble!" (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

Who is caused to stumble, and I am not inflamed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Whom do others cause to stumble, and I do not become inflamed" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

is caused to stumble

Here Paul speaks of helping or causing another person to sin as if it were making that person **stumble**. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "is caused to sin" or "is led into sin" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

I am not inflamed

Here Paul speaks as if he were like a fire that could become **inflamed**. He could mean that: (1) he becomes angry in response to people being **caused to stumble**. Alternate translation: "I do not get angry" or "I do not feel fury" (2) he feels sympathy or shares in the stumbling. Alternate translation: "I do not feel sympathy" or "I am not distressed in response" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 11:30

If

Paul speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "When" or "Because" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

the things of my weakness

Here, Paul is using the possessive form to describe **things** about him that are characterized by **weakness**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "weak things about me" or "the weaknesses I have" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the things of my weakness

If your language does not use an abstract noun for the idea of **weakness**, you could express the same idea in another way. Alternate translation: "things about me that are weak" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 11:31

The God and Father

Father is an important title for God. Both **God** and **Father** refer to God. This phrase could mean that: (1) God is both **God** and **Father** to our Lord Jesus. Alternate translation: "The God of the Lord Jesus, who is the Father" (2) **God** is **Father** to our Lord Jesus. Alternate translation: "God, who is the Father" (See: **Translating Son and Father (p. 519)**) (See: **Translating Son and Father (p.519)**)

the one being

Here, the phrase **the one** refers to **The God and Father**. Alternate translation: "the God who is" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

being blessed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Paul implies that everything God created does it.. Alternate translation: "whom all things bless" or "whom all creation blesses" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

to eternity

If your language does not use an abstract noun for the idea of **eternity**, you could express the same idea in another way. Alternate translation: "at all times" or "eternally" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

knows

Here Paul states that God **knows** that Paul is **not lying**. The statement that God **knows** makes the claim stronger, since God is the one who can prove that the claim is true. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "he himself knows" or "guarantees" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I am not lying

Here Paul could be referring to: (1) what he has already said and what he is about to say. Alternate translation: "I am not lying in what I am saying" (2) what Paul is about to say in the following verses. Alternate translation: "I am not lying in what I will say" (3) what Paul has already said. Alternate translation: "I am not lying in what I said" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I am not lying

Paul is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning, **lying**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "I am definitely speaking the truth" (See: **Litotes (p.462)**) (See: **Litotes (p.462)**)

2 Corinthians 11:32

under Aretas

Here, the word **Aretas** is the name of a man who was a king. He obeyed what the Roman leaders required, and they let him be king over an area that included the city of **Damascus**. (See: **How to Translate Names (p.441)**) (See: **How to Translate Names (p.441)**)

under Aretas the king

Here the phrase **under Aretas the king** indicates that **the ethnarch** was appointed by **Aretas** and did what he said. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "who obeyed Aretas the king" or "who ruled under Aretas the king" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

of Damascenes

Here, the word **Damascenes** refers generally to people who live in the city of **Damascus**. (See: **How to Translate Names (p.441)**) (See: **How to Translate Names (p.441)**)

the city of Damascenes

Here, the phrase **the city of Damascenes** is another way to refer to the city **Damascus**. If it would be helpful in your language, you could refer to that city in whatever way is natural in your language. Alternate translation: "his city" or "the city" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 11:33

I was lowered in a basket through a window through the wall

Here Paul describes how he **escaped** from the city of Damascus (see Acts 9:23–25). His friends put him in a **basket**, a large bowl most likely made out of woven rope or plant stems. They attached a rope to the **basket** and **lowered** Paul out a **window** or opening that was in the **wall**. If it would be helpful in your language, you could more explicitly explain how this action was done. Alternate translation: "I was put in a basket and lowered by rope through a window that was in the wall" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I was lowered

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul implies that friends, who were probably fellow believers, did it. Alternate translation: "friends lowered me" or "other Christians lowered me" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

and

Here, the word **and** introduces what happened as a result of him being **lowered in a basket**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "so" or "so that" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p. 402)**)

his hands

Here, the phrase **his hands** represents the power or servants of the "ethnarch," that is, the local ruler of the city. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "his power" or "the people he sent to seize me" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

2 Corinthians 12

2 Corinthians 12 General Notes

Structure and Formatting

Paul defends his apostolic authority (10:1–13:10)

- Paul's ascent to heaven and the thorn in the flesh (12:1–10)
- Paul concludes his boasting (12:11–13)
- Paul defends his financial conduct (12:14–18)
- Paul warns the Corinthians about his third visit (12:19–13:10)

Special Concepts in this Chapter

Paul's trip to heaven

In 12:1–6, Paul speaks about how he temporarily ascended to heaven 14 years before he wrote this letter. He speaks about this experience in the third person to avoid directly boasting about himself. Also, he gives very few details about his experience. He describes how he went to the third heaven and paradise, that he heard words he cannot tell to others, and that he is not sure whether he ascended in his body or without his body (which would be either spiritually or in a dream). Paul gives enough details to show that he really did ascend to heaven, but he does not want to tell the Corinthians about what he learned and saw there. In other words, he only "boasts" about this experience to show the Corinthians that he is truly an apostle even according to their standards. However, he thinks it is better to boast about how Christ works through him when he is weak, which is Christ's standard for being an apostle.

The third heaven and Paradise

In Paul's culture, many people believed that there were different levels or layers in heaven, but they disagreed on how many levels or layers there were. Some people thought that there was only one layer, while others thought that there were three, five, seven, or ten layers. Because of the various options, we cannot be sure whether the "third heaven" is the highest heaven or whether it is the third out of more layers of heaven. When Paul uses the word "Paradise," he is most likely referring to the place where believers go after they die and before they resurrect. The way he refers to Paradise could imply either that it is the third heaven or that it is part of the third heaven. However, we cannot be sure about this either. Since we do not know Paul's view about the layers of heaven or about the location of Paradise, it is best not to include any implied information on these issues in your translation.

The thorn in the flesh

In 12:7–8, Paul refers to a "thorn in the flesh" that was given to him. He further names this "thorn" as a "messenger of Satan." There are three primary possibilities for what the thorn could be. First, it could be some kind of sickness, disease, or ailment. Second, it could be opposition from other people who wish to stop Paul from preaching the gospel. Third, it could a demon who tries to keep Paul from serving Christ. However, since we do not know anything else about this "thorn," it is impossible to identify exactly what Paul is writing about. What is clear is that the "thorn" makes Paul's life difficult and painful. Your translation should be general enough to allow for all of these interpretations since Paul's language is also this general.

Financial support for teachers

In this chapter, Paul continues to state that he did not and will not ask for or receive money and support from the Corinthians. In Paul's culture, it was common for traveling teachers to ask for and receive money from the people they were teaching, and Paul's opponents apparently did so. Paul, however, does not do so, and he explains further in this chapter why he acts in that way. Continue to express the idea as you did in the previous chapter.

Boasting

Just as in the previous two chapters, in this chapter Paul refers multiple times to boasting. In Paul's culture, not all boasting was considered bad. Instead, there were good and bad kinds of boasting. In these verses, Paul boasts because his opponents, the false teachers, boast. He does not think that this boasting is necessary or good, but he does it to respond to his opponents. Continue to express the idea as you did in the previous chapters. (See: [[rc://*/tw/dict/bible/kt/boast]])

Paul's third visit

In 12:14 and in 12:20–21, Paul refers to visiting the Corinthians for a third time. He had only visited them twice by the time he wrote this letter, but he plans to visit them again. This visit would happen sometime after the Corinthians received this letter. We do know that Paul visited the Corinthians again because he wrote a later letter, Romans, from the city of Corinth.

Important Figures of Speech in this Chapter

Rhetorical questions

In 12:13, 15, 17–19, Paul uses rhetorical questions. Paul asks these questions to include the Corinthians in what he is arguing, not because he is looking for information. If your language does not use questions in this way, you could include answers to the questions, or you could express them as statements or exclamations. See the notes on these verses for translation options. (See: **Rhetorical Question (p.502)**)

Irony

Multiple times in this chapter, Paul uses irony. In other words, he speaks words that he does not agree with in order to make a point. In 12:11, he uses irony when he refers to the false teachers as "super-apostles." He uses irony again in 12:13, where he exclaims, "Forgive me this injustice!" He uses irony again in 12:16, where he says, "I myself did not burden you, but, being crafty, I caught you by deceit." In each of these verses, he does not actually agree with these words. Rather, he speaks from the perspective of the Corinthians or his opponents. He does this to show that these perspectives are wrong. See the notes on each of these verses for translation options. (See: **Irony (p.457)**)

Other Possible Translation Difficulties in this Chapter

Paul uses the third person to speak about himself

In 12:2–5, Paul speaks about a person whom he knows. This person ascended into heaven and heard amazing things. However, in 12:6–7, Paul speaks as if these "revelations" were things he himself had experienced. Paul must have been speaking about himself when he referred to a person he knows. Most likely, he does this to avoid directly boasting about himself (see 12:5–6). He would rather boast about how Christ gives him power when he is

weak. If possible, preserve how Paul speaks about himself in the third person. See the notes on these verses for translation options. (See: **First, Second or Third Person (p.430)**)

2 Corinthians 12:1

to boast. {It is} not profitable, but

Here, the phrase **not profitable** could go with: (1) **I will go on to visions and revelations of the Lord**. Alternate translation: "to boast: even though it is not profitable," (2) **It is necessary to boast**. Alternate translation: "to boast, though it is not profitable. But" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

I will go on to

Here Paul speaks of moving on to a new topic as if he were physically moving to a new location. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "I will now speak about" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

visions and revelations

The terms **visions** and **revelations** mean similar things. It is possible that **visions** refers to experiences in which someone sees amazing things, while **revelations** refers to experiences in which someone learns amazing things in general. Paul uses both words to refer in general to all these kinds of experiences. If it would be clearer for your readers, you could express Paul's general focus with a single phrase. Alternate translation: "revelations" or "various visions" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

visions and revelations of the Lord

Here, Paul is using the possessive form to describe **visions and revelations** that could: (1) come from **the Lord**. Alternate translation: "visions and revelations from the Lord" (2) be about **the Lord**. Alternate translation: "visions and revelations about the Lord" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

2 Corinthians 12:2

I know a man in Christ—whether in the body, I do not know, or out of the body, I do not know, God knows—such a {man} having been caught up to the third heaven 14 years ago

Here, the clauses **whether in the body, I do not know, or out of the body, I do not know, God knows** interrupt the sentence to indicate that Paul does not know exactly what form the ascent into heaven took. If it would be helpful in your language, you could move these clauses to wherever they would naturally appear in your language. Alternate translation: "Whether this happened in the body, I do not know, or out of the body, I do not know, God knows. However it happened, I know about a man in Christ who was caught up to the third heaven 14 years ago" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

I know a man in Christ—& such a {man} having been caught up to the third heaven 14 years ago

In 12:2–5, Paul uses the third person to speak about a person who traveled to the **third heaven**. It is clear from 12:6–7 that he is actually speaking about himself. So, Paul uses the third person to avoid boasting directly about himself. If possible, use the third person in 12:2–5 and reveal later that Paul himself is this **man**. If necessary, you could reveal in this verse that Paul is speaking about himself. Make sure your translation here fits with how you translate 12:3–5. Alternate translation: "I know a man in Christ … such a man having been caught up to the third heaven 14 years ago. That man is me." or "I know a man in Christ, that is, me … I was caught up to the third heaven 14 years ago" (See: **First, Second or Third Person (p.430)**) (See: **First, Second or Third Person (p.430)**)

a man in Christ

Here Paul uses the spatial metaphor **in Christ** to describe the union of believers with **Christ**. In this case, being **in Christ**, or united to Christ, indicates that the **man** believes in Christ. If it would be helpful in your language, you could use a phrase that refers to a believer or Christian. Alternate translation: "man united to Christ" or "a believer" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

whether in the body, I do not know, or out of the body, I do not know

Here Paul refers to a common question related to stories about people traveling to heaven: in what way does the person ascend into heaven? There were three primary ways a person could ascend: they could go into heaven physically in their body, they could go into heaven in a dream, or they could go into heaven with only their non-physical part, that is, their spirit. Here Paul indicates that he does not know in what way the **man in Christ** ascended into heaven. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "whether in bodily form, I do not know, or not in bodily form, I do not know" or "whether physically, I do not know, or spiritually, I do not know" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

whether in the body, I do not know, or out of the body, I do not know

Here Paul repeats **I do not know** in order to emphasize his lack of knowledge. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "whether in the body or out of the body, I certainly do not know" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

such a {man} having been caught

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul implies that it was God. Alternate translation: "God having caught up such a man" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

up to the third heaven

Many people in Paul's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual heavens. Here, Paul refers to the **third heaven**. Since he does not specify how many heavens he thinks there are, it is best not to clarify whether this is the highest heaven or not. If it would be helpful in your language, you could use a form that refers more clearly to the **third** out of multiple heavens. Alternate translation: "up to the third out of multiple heavens" or "into the third sphere of heaven" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 12:3

And

Here, the word **And** introduces a restatement of the previous verse with some new information. If it would be helpful in your language, you could use a word or phrase that introduces a restatement. Alternate translation: "I repeat," or "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

And I know that such a man—whether in body, or out of the body, I do not know, God knows

Just as in the previous verse, the clauses **whether in body, or out of the body, I do not know, God knows** interrupt the main sentence, which continues into the next verse. Use the same form you used in the previous verse. Alternate translation: "Whether this happened in the body or out of the body, I do not know, God knows. However it happened, I know about such a man," (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

I know that such a man

Here Paul continues to speak about himself in the third person. Make sure that your translation fits with how you chose to translate 12:2. Alternate translation: "I know that such a man, that is, me" (See: **First, Second or Third Person (p.430)**) (See: **First, Second or Third Person (p.430)**)

whether in body, or out of the body, I do not know

Here Paul again addresses the question about whether the **man** went into heaven in bodily form or not. He uses almost the same words he used in 12:2, although he does not repeat **I do not know** here. Translate these words as you did in 12:2. Alternate translation: "whether in bodily form or not in bodily form, I do not know" or "whether physically or spiritually, I do not know" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 12:4

he was caught up into Paradise and heard inexpressible words which are not permitted for a man to speak

Here Paul continues to speak about himself in the third person. Make sure that your translation fits with how you chose to translate 12:2–3. Alternate translation: "he, by which I mean I, was caught up into Paradise and heard inexpressible words which are not permitted for a man to speak" or "he was caught up into Paradise and heard inexpressible words which are not permitted for a man to speak. Again, that man is me" (See: **First, Second or Third Person (p.430)**) (See: **First, Second or Third Person (p.430)**)

he was caught up into Paradise and heard

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul implies that it was God. Alternate translation: "God caught him up into Paradise and he heard" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

Paradise

Here, the word **Paradise** refers to a place in heaven where those who have trusted in God live after they die and before Jesus comes back. Paul does not explicitly state whether **Paradise** is the "third heaven" or, more likely, within the "third heaven." If it would be helpful in your language, you could use a word or phrase that refers to the place where believing people go immediately after they die. Alternate translation: "the place of the believing dead" or "the abode of the dead in heaven" (See: **Translate Unknowns (p.516)**) (See: **Translate Unknowns (p.516)**)

inexpressible words which are not permitted for a man to speak

The terms **inexpressible** and **which are not permitted for a man to speak** mean similar things. It is possible that **inexpressible** indicates that people are unable to speak these amazing **words**, and **which are not permitted** indicates that God does not allow people to speak these **words**. If you do not have clear ways to express these two ideas and if it would be helpful in your language, you could express the general idea with a single phrase. Alternate translation: "words which a man cannot speak" or "amazing and unrepeatable words" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

which are not permitted for a man to speak

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "which a man cannot speak" or "which God does not permit a man to speak" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

for a man

Although the term **man** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "for a human" or "for a person" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

2 Corinthians 12:5

On behalf of such a {man} I will boast. But on behalf of myself I will not boast

Here Paul finishes talking about himself in the third person. It is clear here that he does so in order to avoid boasting about himself. Make sure that your translation fits with how you translated 12:2–4. If you have not yet revealed that Paul is speaking about himself, this verse may be a good time to do so. Alternate translation: "On behalf of such a man, who is really myself, I will boast. But on behalf of myself I will not directly boast" or "Since I am that man, I could boast about myself. However, I will not boast about myself" (See: **First, Second or Third Person (p.430)**) (See: **First, Second or Third Person (p.430)**)

I will not boast, except in my weaknesses

If, in your language, it would appear that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "I will only boast in my weaknesses" (See: **Connect — Exception Clauses (p.393)**) (See: **Connect — Exception Clauses (p.393)**)

in my weaknesses

If your language does not use an abstract noun for the idea of **weaknesses**, you could express the same idea in another way. Alternate translation: "about how weak I am" or "about the many ways in which I am weak" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 12:6

For

Here, the word **For** introduces a further explanation of what Paul said in the previous verse ([12:5](#)). He wishes to say that he could properly boast about the man who ascended to heaven, since that man is himself. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "Now" or "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

even if I desire to boast, I will not be a fool, for I will be speaking the truth

Paul is making a conditional statement that sounds hypothetical, but he already knows that the condition is not true. He has decided that he will not **boast**. However, he wants to speak about what would be true if he did actually **boast**. Use a natural form in your language for introducing a condition that the speaker knows is not true. Alternate translation: "were I actually to desire to boast, I would not be a fool, for I would be speaking the truth" (See: **Connect — Contrary to Fact Conditions (p.388)**) (See: **Connect — Contrary to Fact Conditions (p.388)**)

the truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "what is true" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

I refrain

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "I refrain from boasting" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

would think more of me than

Here, the phrase **think more of me** refers to how people can think a person is greater or more powerful than they actually are. If it would be helpful in your language, you could use a word or phrase that makes this idea more explicit. Alternate translation: "would consider me to be greater than" or "would think more highly of me than" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

what he sees {in} me or hears from me

Here Paul refers to what people can observe him doing and saying. He wants people to think about him only based on what they see him doing and hear him saying. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "what he sees me do or hears me say" or "what he knows about my deeds and words" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

he sees

Although the term **he** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "he or she" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

2 Corinthians 12:7

And because of the surpassing {nature} of the revelations, therefore, so that I would not become arrogant

Here, the phrase **because of the surpassing {nature} of the revelations** could go with: (1) this verse. In this case, the word **therefore** is in an unusual position in the middle of the sentence, and you may need to move it to the beginning of the sentence. Alternate translation: "Therefore, because of the surpassing nature of revelations, so that I would not become super arrogant" (2) the end of the previous verse. If you follow this interpretation, you will need to end the previous verse with no punctuation. Alternate translation: "and also because of the surpassing nature of the revelations. Therefore, so that I would not become super arrogant" (See: **Information Structure (p. 451)**) (See: **Information Structure (p.451)**)

because of the surpassing {nature} of the revelations

Here Paul uses the possessive form to describe the **revelations** as **surpassing**. He could mean that the **revelations**: (1) were very great. Alternate translation: "because of how amazing the revelations were" (2) were very many. Alternate translation: "because of how many revelations I received" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

a thorn in the flesh was given to me

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God gave me a thorn in the flesh" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p. 373)**)

a thorn in the flesh

Here Paul speaks as if a **thorn** was stabbing him in the **flesh**. He could mean that: (1) he had a sickness or ailment that affected his **flesh**, that is, his body. Alternate translation: "a thorn in the flesh, that is, sickness," (2) people opposed him and his ministry. Alternate translation: "a thorn in the flesh, that is, people opposing me," (3) a demon attacked him. Alternate translation: "a thorn in the flesh, that is, a demon," (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

a messenger of Satan

Here Paul refers to a **messenger** or angel that came from or was sent by **Satan**, the devil. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Satan's angel" or "someone sent by Satan" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

he might buffet

Here Paul speaks as if the **messenger of Satan** were physically buffeting or hitting him. He means that the **messenger** caused him to suffer in some physical way. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: "he might hurt" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

so that I would not become arrogant

Here most ancient manuscripts include the clause **so that I would not become super arrogant**. The ULT follows that reading. Some ancient manuscripts do not have this clause. Most likely, this clause was accidentally omitted because Paul had already said it once. So, it is recommended that you use the reading of the ULT. (See: **Textual Variants (p.513)**) (See: **Textual Variants (p.513)**)

2 Corinthians 12:8

this

Here, the word **this** could refer: (1) generally to what Paul described in the previous verse. Alternate translation: "this situation" (2) to the "messenger of Satan." Alternate translation: "this messenger of Satan" (3) to the "thorn in the flesh." Alternate translation: "this thorn" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

about this, that he would remove {it} from me

Here Paul refers both to what he **begged the Lord** about (**this**) and what he wanted the Lord to do (**that he would remove {it} from me**). If referring to both of these things would be redundant in your language, and if it would be helpful, you could combine **about this** with **that he would remove {it} from me**. Alternate translation: "that he would remove this from me" (See: **Making Assumed Knowledge and Implicit Information Explicit (p.464)**) (See: **Making Assumed Knowledge and Implicit Information Explicit (p.464)**)

he would remove {it

Here, the subject of **remove** could be: (1) the **Lord**, who can **remove** the thorn and the suffering it causes. Alternate translation: "he would take it away" (2) the thorn, or messenger of Satan, which can **remove** itself from Paul. Alternate translation: "it would depart" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 12:9

he has said to me

Here Paul repeats what the Lord said in response to his prayer that the thorn and its suffering be taken away. If it would be helpful in your language, you could use a form that introduces the answer to a question or prayer. Alternate translation: "he has answered me" (See: **Quotations and Quote Margins (p.497)**) (See: **Quotations and Quote Margins (p.497)**)

to me, "My grace is enough for you, for my power is being made perfect in weakness

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: "to me that his grace is enough for me, for his power is being made perfect in weakness" (See: **Direct and Indirect Quotations (p.411)**) (See: **Direct and Indirect Quotations (p.411)**)

My grace is enough for you, for my power is being made perfect in weakness

If your language does not use abstract nouns for the ideas of **grace**, **power**, and **weakness**, you could express the same ideas in another way. Alternate translation: "How I act graciously is enough for you, for when people are weak, I perfect how powerfully I work through them" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

for you

Because God is speaking to one person, Paul, the pronoun **you** in the quotation is singular. (See: **Forms of 'You' — Singular (p.432)**) (See: **Forms of 'You' — Singular (p.432)**)

for my power is being made perfect in weakness

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is the Lord. Alternate translation: "for I make my power perfect in weakness" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

even more in my weaknesses

Here, the phrase **even more** could indicate that Paul will: (1) boast more in his **weaknesses** than he has already. Alternate translation: "more than I already have in my weaknesses" (2) boast in his **weaknesses** rather than praying for the removal of the thorn. Alternate translation: "in my weaknesses rather than asking God to remove them" (3) boast in his **weaknesses** rather than in his strengths. Alternate translation: "in my weaknesses rather than in my strengths" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in my weaknesses so that the power of Christ might reside upon me

If your language does not use abstract nouns for the ideas of **weaknesses** and **power**, you could express the same ideas in another way. Alternate translation: "about how weak I am so that Christ will reside upon me to empower me" or "in how weak I am so that Christ will give his power to me" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the power of Christ

Here, Paul is using the possessive form to describe **power** that comes from **Christ**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "power from Christ" (See: **Possession (p.488)**) (See: **Possession (p.488)**)

might reside upon me

Here Paul speaks as if **the power of Christ** were a person who could **reside** in or **upon** Paul, who is pictured like a tent or house. He means that **the power of Christ** consistently becomes part of his life and is something that he can always have. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: "might live in me" or "might always be with me" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 12:10

I take delight

Here Paul means that he is content with these bad experiences and is even happy that he experiences them, because Christ works through him when these bad things happen. He does not mean that he enjoys the bad experiences themselves. If it would be helpful in your language, you could use a phrase that makes this idea more explicit. Alternate translation: "I rejoice when I live" or "I am content to suffer" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in weaknesses, in insults, in hardships, in persecutions and distresses

If your language does not use abstract nouns for the ideas in this clause, you could express the same ideas in another way. Alternate translation: "in being weak, in being insulted, in being coerced, in being persecuted and distressed" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

in weaknesses, in insults, in hardships, in persecutions and distresses for the sake of Christ

Here, the phrase **for the sake of Christ** could go with: (1) the entire list of bad experiences. Alternate translation: "in weaknesses, in insults, in hardships, in persecutions and distresses whenever I experience them for the sake of Christ" (2) the verb **take delight**. Alternate translation: "for the sake of Christ in weaknesses, in insults, in hardships, in persecutions and distresses" (See: **Information Structure (p.451)**) (See: **Information Structure (p. 451)**)

for

Here, the word **For** introduces a reason why Paul takes **delight** in these bad experiences. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis for a claim. Alternate translation: "that is because" or "I do that since" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

2 Corinthians 12:11

I have become foolish

Here Paul means that he has spoken in **foolish** ways in the previous several chapters. He does not mean that he is always a **foolish** person. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "I have been talking in foolish ways" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

you yourselves compelled me

Here Paul means is that reason why he had to speak in **foolish** ways is that the Corinthians were behaving wrongly. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the way you are acting has compelled me to do so" or "how you are behaving has made me act this way" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

you yourselves compelled me

Here, the word translated **yourselves** emphasizes **you**. Consider using a natural way to emphasize **you** in your language. Alternate translation: "you indeed compelled me" or "it is you who compelled me" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

For

Here, the word **For** introduces an explanation of how the Corinthians **compelled** Paul to be foolish. He goes on to explain that they should have been commending him, but they have not done so. If it would be helpful in your language, you could use a different word or phrase that introduces an explanation. Alternate translation: "That is because" or "You compelled me because, although it has not happened," (See: **Connecting Words and Phrases (p. 407)**) (See: **Connecting Words and Phrases (p.407)**)

I ought to be commended by you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you ought to commend me" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

I lacked

Here Paul could be using the past tense because: (1) he is referring to the time when he was with the Corinthians. Alternate translation: "when I visited you, I lacked" (2) he is speaking of what is generally true. Alternate translation: "I lack" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I lacked nothing of the "super-apostles

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative verb **lacked** and the negative word **nothing**. Alternate translation: "I have everything that the 'super-apostles' have" or "I am just as good as the 'super-apostles'" (See: **Double Negatives (p.416)**) (See: **Double Negatives (p.416)**)

of the "super-apostles

Here Paul refers to his opponents, the false teachers, with the words that they themselves or their followers used to describe them: **"super-apostles"**. He does not actually believe that these people are better apostles or greater than anyone else. If it would be helpful in your language, you could use a form that indicates that Paul is speaking from someone else's perspective to make a point. See how you translated the similar phrase in 11:5. Alternate translation: "of the so-called 'super-apostles'" or "of those who consider themselves 'super-apostles'" (See: **Irony (p. 457)**) (See: **Irony (p.457)**)

even if

Paul speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could use a word or phrase that introduces something that is contrasting but true. Alternate translation: "although" or "despite the fact that" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

I am nothing

Here Paul speaks as if he were actually **nothing**. What he means is that he himself is not great or powerful at all without Christ working through him. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "I am worthless on my own" or "I myself have no power or authority" (See: **Hyperbole (p. 445)**) (See: **Hyperbole (p.445)**)

2 Corinthians 12:12

Indeed

Here, the word translated **Indeed** could: (1) connect this sentence to the previous claim that Paul is equal to the "super-apostles." You could use a word or phrase that links two statements, or you could leave **Indeed** untranslated. Alternate translation: "In fact" (2) introduce the first part of a contrast. In this case, Paul does not directly state the second half of the contrast. He would be implying that they did not pay attention to these **signs**. Alternate translation: "Although you did not pay attention to them" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

the signs of an apostle

Here, Paul is using the possessive form to describe **signs** that prove that someone is **an apostle**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the signs that show that someone is an apostle" or "signs that go along with true apostles" (See: **Possession (p.488)**) (See: **Possession (p. 488)**)

the signs of an apostle were performed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul could be implying that: (1) he performed the **signs**. Alternate translation: "I performed the signs of an apostle" (2) God performed the **signs** through him. Alternate translation: "God performed the signs of an apostle through me" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

with all endurance

If your language does not use an abstract noun for the idea of **endurance**, you could express the same idea in another way. Alternate translation: "consistently" or "without ceasing" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

endurance—both signs and wonders and miracles

Here, the list, **both signs and wonders and miracles**, could be: (1) examples of what the **signs of an apostle** were. Alternate translation: "endurance, which included both signs and wonders and miracles" (2) the ways in which Paul demonstrated the **signs of an apostle**. Alternate translation: "endurance, shown through signs and wonders and miracles" or "endurance with both signs and wonders and miracles" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

both signs and wonders and miracles

Here Paul uses three similar words to describe supernatural acts that God empowered Paul to do. The word **signs** emphasizes that these acts reveal something; the word **wonders** emphasizes that these acts are amazing or unusual; the word **miracles** emphasizes that these acts are powerful. Paul uses these three words to show that he performed various acts that showed that he was an apostle. If your language does not have different words that emphasize these three aspects of the supernatural acts, you could combine two or all three of these words into one word or phrase and emphasize the variety in another way. Alternate translation: "many and various miracles" or "both many signs and various miracles" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

2 Corinthians 12:13

For

Here, the word **For** introduces another reason why the Corinthians should consider Paul to be trustworthy. If it would be helpful in your language, you could use a word or phrase that introduces another reason, or you could leave **For** untranslated. Alternate translation: "Even more," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

what is {the way} that you were {treated} worse than the remaining churches, except that I myself did not burden you? Forgive me this injustice

Here Paul speaks from the perspective of his opponents, who tell the Corinthians that Paul has committed an **injustice** in treating them **worse** than the other churches by not asking them for money. He speaks from their perspective to show the Corinthians that this perspective is foolish and wrong. If it would be helpful in your language, you could use a form that clearly expresses that Paul is speaking from another person's perspective. Alternate translation: "people say that you were treated worse than the remaining churches because I myself did not burden you. If that is true, you need to forgive me for this injustice." or "what is the way that you were treated worse than the remaining churches? The only way I treated you differently was by not burdening you. If people call that an injustice, please forgive me for it!" (See: **Irony (p.457)**) (See: **Irony (p.457)**)

what is {the way} that you were {treated} worse than the remaining churches, except that I myself did not burden you

Paul is using the question form to show the Corinthians that he treated them like all the other churches except for not asking for money. If you would not use the question form for this purpose in your language, you could translate this as a statement or a negation. Alternate translation: "I did not treat you worse than the remaining churches except that I myself did not burden you." or "Besides not burdening you, I treated you just as well as the remaining churches." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

what is {the way} that you were {treated} worse than the remaining churches, except that I myself did not burden you

If, in your language, it would appear that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "beyond the fact that I myself did not burden you, what is the way that you were treated worse than the remaining churches" (See: **Connect — Exception Clauses (p.393)**) (See: **Connect — Exception Clauses (p.393)**)

you were {treated} worse

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Paul. Alternate translation: "I treated you worse" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

the remaining churches

Here Paul refers to the other **churches** that he works with. If it would be helpful in your language, you could use a form that refers to other churches that Paul knows and helps. Alternate translation: "the other churches that I serve" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I myself did not burden you

Here Paul speaks of asking for money as if it were a heavy **burden** that he would have asked the Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. See how you translated the similar phrase in 11:9. Alternate translation: "I myself did not trouble you" or "I myself did not ask for money and so harass you" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

I myself

Here, the word translated **myself** emphasizes **I**. Consider using a natural way to emphasize **I** in your language. Alternate translation: "I, for one," or "I indeed" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

this injustice

If your language does not use an abstract noun for the idea of **injustice**, you could express the same idea in another way. Alternate translation: "for acting unjustly" or "for doing what is unjust" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 12:14

Behold

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express the idea with a word or phrase that asks the audience to listen, or you could use another form that draws the audience's attention to the statement that follows. Alternate translation: "Listen to this" or "Hear this" (See: **Exclamations (p.426)**) (See: **Exclamations (p.426)**)

I will not burden you

Here Paul speaks of asking for money as if it were a heavy **burden** that he could have asked the Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. See how you translated the similar phrase in 12:13. Alternate translation: "I will not trouble you" or "I will not ask for money and so harass you" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

For

Here, the word **For** introduces a reason why Paul **will not burden** the Corinthians. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a previous claim. Alternate translation: "I will not burden you, because" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

the things of yours, but you

Here Paul contrasts **the things** that the Corinthians have, or their possessions, with the Corinthians themselves. What he means is that he does not want the money and possessions that the Corinthians have. Instead, he wants the Corinthians themselves; that is, he wants them to trust him and Jesus. If it would be helpful in your language, you could make the ideas more explicit. Alternate translation: "the things you own, but your loyalty" or "your possessions, but your trust in the Messiah and in me" (See: **Assumed Knowledge and Implicit Information (p. 376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

but you

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but I seek you" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

For

Here, the word **For** introduces an example that illustrates why Paul acts as he does. If it would be helpful in your language, you could use a word or phrase that introduces an example. Alternate translation: "As an illustration of this," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

For the children should not store up for the parents, but the parents for the children

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "For the parents should store up for the children, not the children for the parents" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

For the children should not store up for the parents, but the parents for the children

Here Paul speaks of himself as a parent and the Corinthians as his **children**. In Paul's culture, **parents** generally saved money for their **children** to use. Paul uses this custom to illustrate how he, as a parent, should be giving to the Corinthians instead of the Corinthians, as children, giving to him. If it would be helpful in your language, you could use a form that indicates that Paul is speaking of himself as a parent and the Corinthians as children. Alternate translation: "For children, like you, should not store up for your parents, like me. Rather, the parents, like me, should store up for the children, like you." or "For I am like your parent, and you are like my children. Children should not store up for the parent, but the parent for the children" (See: **Metaphor (p.468)**) (See: **Metaphor (p. 468)**)

the parents for the children

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "the parents should store up for the children" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

2 Corinthians 12:15

Now

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: "Indeed," (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

I will most gladly spend and be completely spent

Here Paul speaks as if his energy, time, and even he himself were money that he or someone else could **spend**. He means that he is willing to use all his energy and time and even to experience hardships and difficulties to help the Corinthians. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "I will most gladly exhaust everything I have and be completely exhausted" or "I will most gladly use all my resources and be completely worn out" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

be completely spent

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Paul could be implying that: (1) experiences and other people do it to him. Alternate translation: "allow other people to completely spend me" or "let external things completely spend me" (2) he does it to himself. Alternate translation: "completely wear myself out" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

for the sake of your souls

Here, the phrase **your souls** represents the Corinthians. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "for your sake" or "for the sake of your lives" (See: **Metonymy (p.474)**) (See: **Metonymy (p.474)**)

If loving you more abundantly, am I to be loved less

Paul is using the question form to rebuke the Corinthians for loving him **less** when he loves them **more abundantly**. If you would not use the question form for this purpose in your language, you could translate this as a rebuke or an exclamation. Alternate translation: "Since I love you more abundantly, I should not be loved less." or "Given that I love you more abundantly, I should not be loved less!" (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

If loving

Paul speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "Since I love" or "Given that I love" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

loving

Many ancient manuscripts read **loving**. The ULT follows that reading. Other ancient manuscripts read "I love." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the

Bible does not exist in your region, you may wish to use the reading of the ULT. (See: **Textual Variants (p.513)**) (See: **Textual Variants (p.513)**)

more abundantly, & less

Here Paul uses two comparison words without indicating exactly what he is comparing. He could mean that: (1) his love is increasing in comparison to the Corinthians' love, which is decreasing. Alternate translation: "more than ever … less than ever" (2) he has much love, while the Corinthians have little love. Alternate translation: "greatly … only a little" (3) his love for them is greater than his love for other churches, while the Corinthians love him less than other churches do. Alternate translation: "more abundantly than I love other churches … less than they love me" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

am I to be loved less

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is the Corinthians. Alternate translation: "am I to receive less love" or "are you going to love me less" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 12:16

But let it be {so}, I myself did not burden you, but

Here, the phrase **But let it be {so}** indicates that something is agreed upon or certainly true. Paul could be referring to: (1) what he is about to say about not being a **burden** to the Corinthians. He means that he and the Corinthians can agree about that. Alternate translation: "But here is what we can agree on: I myself did not burden you. However" (2) what he said in the previous verse about loving the Corinthians, although he may be loved less. He means that even if that is true, he will still not **burden** the Corinthians. Alternate translation: "Besides all that, I myself did not burden you. However," or "Even if that has happened, I myself did not burden you. However," (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I myself did not burden

Here, the word translated **myself** emphasizes **I**. Consider using a natural way to emphasize **I** in your language. Alternate translation: "I indeed did not burden" or "as for me, I did not burden" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

I myself did not burden you

Here Paul speaks of asking for money as if it were a heavy **burden** that he would have asked the Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. See how you translated the similar phrase in 12:14. Alternate translation: "I myself did not trouble you" or "I myself did not ask for money and so harass you" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

but being crafty, I caught you by deceit

Here Paul speaks from the perspective of either the Corinthians of the opponents. They may think or say that Paul was **crafty** and **caught** them **by deceit**. He speaks from their perspective so that he can respond to this claim in the following verses. If it would be helpful in your language, you could use a form that clearly expresses that Paul is speaking from another person's perspective. Alternate translation: "but someone may say that I, being crafty, caught you by deceit" or "but you may think that I caught you by deceit, being crafty" (See: **Irony (p.457)**) (See: **Irony (p.457)**)

I caught you

Here Paul speaks of deceiving or tricking the Corinthians as if he were physically grabbing them. If it would be helpful in your language, you could state the meaning plainly. See the similar phrase "takes advantage" in 11:20. Alternate translation: "I took advantage of you" or "I cheated you" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

by deceit

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. Alternate translation: "by being deceitful" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 12:17

There is} no one whom I have sent to you, that through him I took advantage of you, is there

Paul is using the question form to deny that any person he has sent to the Corinthians has cheated them. If you would not use the question form for this purpose in your language, you could translate this as a negation or an exclamation. Alternate translation: "I have not taken advantage of you through anyone whom I have sent to you!" or "There is no one whom I have sent to you through whom I took advantage of you." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

him

Although the term **him** is masculine, Paul is using the word in a generic sense that includes both men and women. Most likely any person whom Paul **sent** would be a man, but Paul is not making this claim. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "him or her" (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

2 Corinthians 12:18

I urged Titus {to go} and sent the {other} brother with {him

Here Paul refers to a trip Titus took previously to visit the Corinthians. He is probably referring to the visit he mentions in 8:6. If it would be helpful in your language, you could use a form that refers to a trip that has already been completed. Alternate translation: "I urged Titus to go to you previously, and I sent the other brother with him" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

the {other} brother

Here Paul assumes that the Corinthians know who this **brother** is, so he does not name him. Since we do not know who this person was, you should not make the idea more explicit. Alternate translation: "a brother" or "the brother you know" (See: **When to Keep Information Implicit (p.523)**) (See: **When to Keep Information Implicit (p.523)**)

the {other} brother

Paul is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the other believer" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

Unless Titus took advantage of you

Paul is using the question form to remind the Corinthians that **Titus** did not take advantage of them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You remember that Titus did not take advantage of you." or "Titus did not take advantage of you!" (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

Did we not walk in the same spirit? {Did we} not {walk} in the same footsteps

Paul is using the question form to remind the Corinthians that Titus behaved in the same ways that Paul did. If you would not use the question form for this purpose in your language, you could translate these as statements or exclamations. Alternate translation: "You remember that we walked in the same spirit, and we walked in the same footsteps." or "We walked in the same spirit! We walked in the same footsteps!" (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

Did we not walk & Did we} not {walk

Here, the word **we** refers to Titus and Paul only. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Did Titus and I not walk … Did Titus and I not walk" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

Did we not walk in the same spirit

Paul speaks of behavior in life as if it were walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Did we not behave according to the same spirit" or "Did we not live in the same spirit" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

in the same spirit

Here, the word **spirit** could refer to: (1) the **spirit** of a person, which refers to the inner life of a person, that is, how that person thinks, feels, and makes decisions. Alternate translation: "in the same mind" or "in the same heart" (2) the Holy Spirit. Alternate translation: "in the same Holy Spirit" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

Did we} not {walk} in the same footsteps

Here Paul speaks as if he and Titus walked on the same path so closely together that the person walking behind stepped in the **footsteps** of the person in front. He means that they did and said very similar things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Did we not act in the same ways" or "Did we not behave in very similar ways" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 12:19

Do you think all of this time that we are defending ourselves to you

Paul is using the question form to deny that what he has said is primarily for the purpose of **defending ourselves**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Do not think that all of this time we have been defending ourselves to you!" or "I want you to realize that all of this time we have not been defending ourselves to you." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

all of this time

Here, the phrase **all of this time** refers to everything that Paul has written so far in this letter. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "throughout this letter" or "while you listened to what we have said" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

Before God

Here, just as with the phrase "in the presence of God" in 2:17, the phrase **Before God** could indicate that: (1) Paul and his fellow workers speak as they do because they know that God sees or knows what they do. So, they speak in a way that pleases God. Alternate translation: "As God desires" or "With God watching" (2) Paul and his fellow workers speak with God as a witness guaranteeing what they say. Alternate translation: "With God as witness" or "With God guaranteeing it" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

in Christ

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, explains that Paul and his fellow workers speak from their perspective as those united to Christ. If it would be helpful in your language, you could use a phrase that indicates this explicitly. Alternate translation: "and in union with Christ" or "and because of being united to Christ" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

all these things

Here, the phrase **all these things** refers primarily to what Paul has written in this letter so far. However, it also includes everything that Paul and his fellow workers say and do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "all the things we say and do, including in this letter" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

beloved

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that he himself loves them. Alternate translation: "people whom I love" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

are} for the sake of your building up

Here, Paul is speaking of the Corinthian believers as if they were a building. If it would be clearer in your language, you could use a more natural metaphor for this or you could state the meaning plainly. See how you translated the similar phrase in 10:8. Alternate translation: "are to help you become more faithful to Christ" (See: **Metaphor (p. 468)**) (See: **Metaphor (p.468)**)

2 Corinthians 12:20

For

Here, the word **For** could introduce: (1) a reason why Paul has written what he has in this letter. Alternate translation: "I have written these things because" (2) a reason why Paul wants to build them up. Alternate translation: "I want to build you up because" (See: **Connecting Words and Phrases (p.407)**) (See: **Connecting Words and Phrases (p.407)**)

not such as I wish, & not such as you wish

Here Paul refers to how both he and the Corinthians have ideas about how they think the other person should be behaving. He fears that these ideas will not be accurate. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "not such as I expect … not such as you expect" or "not what I want you to be like … not what you want me to be like" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

you wish; that somehow {there may be

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "you wish; I fear that somehow there may be" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

that somehow {there may be} quarreling

Here Paul implies that they are doing all these wrong things within their own group. He does not mean that they are doing these things to people outside their group. If it would be helpful in your language, you could make this more explicit. Alternate translation: "that, within your group, somehow there may be quarreling" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

that somehow {there may be} quarreling, jealousy, ragings, rivalries, slanders, gossips, inflated egos, {and} riots

If your language does not use abstract nouns for any of the ideas in this list, you could express the same ideas in another way. Alternate translation: "that somehow you may be quarrelsome, jealous, angry, competitive, slanderous, gossiping, proud, and disruptive" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 12:21

that

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the previous verse if it would be clearer in your language (see 12:20). Alternate translation: "and I fear that" (See: **Ellipsis (p.421)**) (See: **Ellipsis (p.421)**)

when I come again, my God might humble me

Here the word **again** could go with: (1) **I come**. In this case, Paul is speaking about how he plans to visit the Corinthians a third time. Alternate translation: "when I come yet again, my God might humble me" (2) **God might humble me**. In this case, Paul means that God may **humble** him again, just as he did when Paul visited the Corinthians previously (see 2:1). Alternate translation: "when I come, my God might humble me again" (See: **Information Structure (p.451)**) (See: **Information Structure (p.451)**)

my God might humble me before you, and

Here Paul could be implying that God will **humble** him: (1) because he would feel ashamed about how the Corinthians were acting. Alternate translation: "my God might humble me by making me feel shame about you, and" (2) because he would have to use his authority for tearing down instead of building up. Alternate translation: "my God might humble me before you by making me punish you, and" (3) because he would **mourn** publicly. Alternate translation: "my God might humble me before you because" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

my God

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 **God** is his God. If the phrase **my God** sounds like it makes a distinction between Paul's God and the Corinthians' God, you could express the idea in another way. Alternate translation: "the God I serve" or "our God" (See: **Distinguishing Versus Informing or Reminding (p.413)**) (See: **Distinguishing Versus Informing or Reminding (p.413)**)

the impurity and sexual immorality and debauchery

The terms **impurity**, **sexual immorality**, and **debauchery** mean similar things. Paul is using the three terms together to include all types of sexual sin. If it would be clearer for your readers, you could express the emphasis with two words or a single phrase. Alternate translation: "the debauchery and sexual immorality" or "the many kinds of sexual immorality" (See: **Doublet (p.419)**) (See: **Doublet (p.419)**)

from the impurity and sexual immorality and debauchery that they did

If your language does not use abstract nouns for the ideas of **impurity**, **immorality**, and **debauchery**, you could express the same ideas in another way. Alternate translation: "from acting in impure ways and doing sexually immoral things and enjoying indecent actions" or "from acting in impure and sexually immoral and indecent ways" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 13

2 Corinthians 13 General Notes

Structure and Formatting

Paul defends his apostolic authority (10:1–13:10)

> • Paul warns the Corinthians about his third visit (12:19–13:10)

Closing (13:11–13)

In this chapter, Paul finishes defending his authority. He then concludes the letter with a final greeting and blessing.

Special Concepts in this Chapter

Preparation

Paul instructs the Corinthians as he prepares to visit them. He is hoping to avoid needing to discipline anyone in the church, so he can visit them joyfully. (See: **disciple (p.528)**)

Other Possible Translation Difficulties in this Chapter

Power and weakness

Paul repeatedly uses the contrasting concepts "power" and "weakness" in this chapter. The translator should use words that are understood to be opposites of each other. It seems that people had been criticizing Paul for speaking powerfully in his letters, but being weak when in person (see 10:1). Paul explains that although he is weak, Christ works powerfully through him (13:3-4). God gave Paul power and authority to discipline believers who are living sinfully, but Paul prefers to use this power to encourage the believers to trust in God rather than to discipline them for not living in the right way (13:10). This is why he did not visit them again. It was so that he could persuade them in a letter rather than discipline them harshly in person (1:23;10:2;13:2,10).

Examine yourselves

Scholars are divided about the examination that Paul has in mind in verse 5. Some scholars say that believers are to test themselves to see whether their actions align with their Christian faith. The context favors this understanding. Others say that this test is to determine if the person actually belongs to God or not. Paul may have both ideas in mind. If a person examines his actions, finds them to be sinful but refuses to change them, then he has rejected God.

Approved and unapproved

In 13:5-7, Paul uses the concepts "approved" and "unapproved." The words he uses for these are forms of the word translated "examine" in 13:5. The idea then, is that someone who is "approved" has been examined and has passed the examination. Paul begins in verse 5 by asking the Corinthian believers to examine themselves, to see if they are living as God wants them to live. Then in verse 6 he challenges them to evaluate Paul and his companions in that same way, because they are living in the right way. Finally, in verse 7 he says that he does not care about this kind

of approval from them or from any humans, but he only wants the Corinthian believers to pass this test to show that God approves of them.

2 Corinthians 13:1

Every matter must be established on the basis of the mouth of two or three witnesses

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "Only if two or three people have said the same thing about another person should God's people believe that it is true" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

Every matter must be established on the basis of the mouth of two or three witnesses

Paul is quoting here from Deuteronomy 19:15. He has been accusing the Corinthian believers of doing wrong, and so he compares the number of his visits, during which he has observed and will observe this wrong behavior, with the number of witnesses that the Old Testament required for convicting someone of doing wrong. You may want to include some of this information in a footnote.

on the basis of the mouth

Paul is using the term **mouth** to mean the words that people say by using their mouths. If it would be helpful in your language, you could use a more natural expression from your language or you could state the meaning plainly. Alternate translation: "by the word" or "on the testimony" (See: **Metonymy (p.474)**) (See: **Metonymy (p. 474)**)

2 Corinthians 13:2

to all the rest

Alternate translation: "to all of you other believers"

if I come

Paul speaks as if this were a hypothetical situation, but he means that he does intend to come again to Corinth. 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 uncertain, then you can translate his words as an affirmative statement. Alternate translation: "when I come" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

I will not spare {anyone

The implication is that, when Paul comes, he will punish any believer there who is continuing to live sinfully. You could include this information if that would be helpful to your readers. Alternate translation: "I will not withhold punishment from anyone who is sinning" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

I will not spare {anyone

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **spare**. Alternate translation: "I will certainly punish everyone" (See: **Double Negatives (p.416)**) (See: **Double Negatives (p.416)**)

2 Corinthians 13:3

you are seeking proof of the Christ speaking in me

If your language does not use an abstract noun for the idea of **proof**, you could express the same idea in another way. Alternate translation: "you want me to prove that Christ speaks through me" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

speaking in me

Alternate translation: "speaking through me"

who

The pronoun **who** refers to **Christ**. If this is not clear for your readers, you could include "Christ" here. Alternate translation: "Christ, who" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p. 494)**)

but is powerful among you

The implication is that Christ will be powerful among the Corinthian believers when Paul comes and disciplines them using Christ's power. You could include this information if that would be helpful to your readers. Alternate translation: "but will punish you powerfully when I come" (See: **Assumed Knowledge and Implicit Information (p. 376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 13:4

he was also crucified

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "they crucified him" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

as a result of weakness

If your language does not use an abstract noun for the idea of **weakness**, you could express the same idea in another way. Alternate translation: "when he was weak" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p. 370)**)

as a result of God's power. & as a result of God's power

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: "because God works powerfully … because God works powerfully" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

are weak in him

Here, Paul is speaking of his relationship to Christ as if he were inside of Christ. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "are weak as we imitate him" or "are weak, just as he was" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 13:5

Test yourselves, & Examine yourselves

These two phrases mean the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If your language does not have two ways to say this, you could repeat the same phrase and provide emphasis in another way. Alternate translation: "Test yourselves … Indeed, you must test yourselves" (See: **Parallelism (p.480)**) (See: **Parallelism (p.480)**)

yourselves, & yourselves. & about yourselves

The word translated **yourselves** is plural, referring to all of the Corinthian believers. However, the meaning is that each believer is to examine himself, not that they should examine each other. If it would be helpful in your language, you could translate this as singular, as in the UST. (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

you are in the faith

Here, Paul is speaking of **faith** as if it were something which the Corinthians could be inside. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you truly believe in the Messiah" or "you are being faithful to the Messiah" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

Or do you not fully realize this about yourselves, that Jesus Christ {is} in you —unless you are unapproved

Paul is using the question form here to emphasize to the Corinthian believers something that is true: that Jesus Christ does live in them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You know that it is Jesus Christ himself who lives within you—unless you are not in the faith." (See: **Rhetorical Question (p.502)**) (See: **Rhetorical Question (p.502)**)

in you

Here, **in you** could mean: (1) Jesus is intimately connected to each believing individual, as if Jesus were living inside each person. Alternate translation: "part of who you are" (2) Jesus is living among them, part of and the most important member of the group. Alternate translation: "among you" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 13:6

I hope

Paul speaks as if he were uncertain about whether or not the Corinthian believers would understand that he is a true follower or apostle of Christ. He does this in order to convey modesty, but he is actually sure that they know that he is a true follower of Christ. If your language does not state something as uncertain if it is certain or true, and if your readers might think that what Paul is saying here is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "I am sure" (See: **Connect — Factual Conditions (p.395)**) (See: **Connect — Factual Conditions (p.395)**)

we ourselves are

Here the word **ourselves** emphasizes that Paul is talking about his apostolic team, who introduced the Corinthian believers to Jesus Christ. Use a way that is natural in your language to indicate this significance. Alternate translation: "we, yes, we, are" or "we, who serve Jesus, are" (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

we ourselves are

Paul is referring here to himself and his apostolic team, who introduced the Corinthian believers to Jesus Christ. You could include this information if that would be helpful to your readers. Alternate translation: "we, the very ones who brought you to Christ, are" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

we ourselves are not unapproved

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **unapproved**. Alternate translation: "we ourselves are approved" or "we ourselves live as one with the Messiah" (See: **Double Negatives (p.416)**) (See: **Double Negatives (p.416)**)

we ourselves are not unapproved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the testing or approving, it is clear from the context that it was God. Alternate translation: "we ourselves have passed this test" or "God has accepted us ourselves as his own" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 13:7

Now

Paul is using the word translated **Now** to introduce a slightly new topic. Use a word, phrase, or other method in your language that is natural for this, or it may be more natural to leave it out. Alternate translation: "Also," (See: **Introduction of a New Event (p.454)**) (See: **Introduction of a New Event (p.454)**)

you may not do anything wrong

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **wrong**. Alternate translation: "you may do everything right" (See: **Double Negatives (p.416)**) (See: **Double Negatives (p.416)**)

we ourselves might be seen {as} approved

If your language does not use the passive form in these ways, you could express the ideas in active form or in another way that is natural in your language. If you need to say who does the actions, it is people in general who do the seeing and either God or people who do the approving. Alternate translation: "people see that, for our part, God approves of us" or "people see our work with you and approve of us, the workers" (See: **Active or Passive (p. 373)**) (See: **Active or Passive (p.373)**)

approved

Alternate translation: "having gained God's approval"

ourselves & yourselves & ourselves

Paul uses the words **ourselves** and **yourselves** to emphasize the difference between his thinking and the thinking of the Corinthian believers. He wants only good for them, while they suspect that he wants only good for himself. Use a way that is natural in your language to indicate this significance. If you use the following suggestion, it will need a comma before each phrase. Alternate translation: "on our part, ... on your part, ... on our part," (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

even if we ourselves might be as unapproved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the approving, it is either God or people in general. Alternate translation: "even if it seems that God has not approved of us ourselves" or "even if people think that we ourselves have had no part in your success" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

2 Corinthians 13:8

For

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "This is because" (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

the truth, & the truth

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "God's true message … God's true message" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 13:9

for your restoration

Alternate translation: "that you may become spiritually mature"

For

The word translated as **For** here indicates that what follows continues to give another reason, along with verse 8, for the statement of verse 7. Use a connector that indicates that this is another reason, if that would be natural in your language. Alternate translation: "You see," (See: **Connect — Reason-and-Result Relationship (p.402)**) (See: **Connect — Reason-and-Result Relationship (p.402)**)

ourselves & yourselves

Here, as in verse 7, the words **ourselves** and **yourselves** emphasize the difference between Paul and the Corinthian believers. He wants them to be strong in the Lord, and it doesn't matter if people think that he is weak. Use a way that is natural in your language to indicate this significance. If you use the following suggestion, it will need a comma before each phrase. Alternate translation: "on our part, … on your part," (See: **Reflexive Pronouns (p.499)**) (See: **Reflexive Pronouns (p.499)**)

We also pray for this

The pronoun **this** here refers to what Paul desires for the Corinthian believers, which he states in two ways. First, that they be **powerful** in serving God, and then for their **restoration** to a right relationship with God. Those are both the same thing. If this is not clear for your readers, you could use a clearer expression. Alternate translation: "In fact, we pray for this" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p. 494)**)

2 Corinthians 13:10

Because of this

The pronoun **this** refers to what Paul has just written in verse 9, that he wants the Corinthian believers to be restored to a right relationship with God. If this is not clear for your readers, you could repeat that information here. Alternate translation: "Because I want you to be restored to God" (See: **Pronouns — When to Use Them (p. 494)**) (See: **Pronouns — When to Use Them (p.494)**)

these things

The words **these things** refer to what Paul has written in the entire letter, but especially to the warnings and exhortations in chapters 10-13. If this is not clear for your readers, you could include that information here. Alternate translation: "the things in this letter" (See: **Pronouns — When to Use Them (p.494)**) (See: **Pronouns — When to Use Them (p.494)**)

according to the authority which the Lord gave to me

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "as the person that the Lord has authorized" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

for building up and not for tearing down

Here, Paul is speaking of the Corinthian believers as if they were a building. If it would be clearer in your language, you could use a more natural metaphor for this or you could state the meaning plainly. Alternate translation: "to help you become more faithful to Christ and not to make you want to forsake him" (See: **Metaphor (p.468)**) (See: **Metaphor (p.468)**)

2 Corinthians 13:11

brothers

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brothers and sisters" to indicate this. (See: **When Masculine Words Include Women (p.521)**) (See: **When Masculine Words Include Women (p.521)**)

Be restored

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See how you translated a form of this word at the end of verse 9. Alternate translation: "Work toward maturity" or "Decide to trust and obey God completely" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

be encouraged

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The person doing the encouraging could be: (1) Paul. Alternate translation: "allow me to encourage you" (2) God. Alternate translation: "receive encouragement from God" (See: **Active or Passive (p.373)**) (See: **Active or Passive (p.373)**)

think the same

Here, **think the same** means to agree on the most important things and to not argue about the lesser things. Alternate translation: "make sure that you all agree on what is important" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

live in peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "be peaceful with each other" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

the God of love and peace

Here, Paul is using the possessive form to describe **God** as being characterized by **love and peace**. This probably means both that God is the source of love and peace and also that he enables his people to have love and peace. Try to include both meanings, if possible. Alternate translation: "God, who gives love and peace," (See: **Possession (p.488)**) (See: **Possession (p.488)**)

the God of love and peace

If your language does not use abstract nouns for the ideas of **love and peace**, you could express the same ideas in another way. Alternate translation: "God, who empowers you to love and to be peaceful," (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 13:12

with a holy kiss

A **holy kiss** was a symbolic action to show familial love between believers. In some cultures, a kiss as a greeting is appropriate, but in other cultures it is not appropriate. The idea of a **holy kiss** is that it be a greeting that is appropriate in the culture, whether it be a kiss, a hug, a handshake, or something else, and also that it be **holy**, that is, appropriate between God's people. If this would not be clear to your readers, you can explain the significance of this action in the text or in a footnote. Alternate translation: "warmly, as fellow believers" (See: **Symbolic Action (p.509)**) (See: **Symbolic Action (p.509)**)

the saints

These **saints** are the fellow believers who are there with Paul. You could include this information if that would be helpful to your readers. Alternate translation: "your fellow believers here" (See: **Assumed Knowledge and Implicit Information (p.376)**) (See: **Assumed Knowledge and Implicit Information (p.376)**)

2 Corinthians 13:13

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit {be} with all of you

Paul ends his letter with this blessing. You can express this as either a blessing or a prayer, in whichever way is more natural in your language. Alternate translation: "I pray for all of you that the Lord Jesus Christ will give you his grace, that God will give you his love, and that the Holy Spirit will give you his fellowship." (See: **Blessings (p.383)**) (See: **Blessings (p.383)**)

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit {be} with all of you

If your language does not use abstract nouns for the ideas of **grace**, **love**, and **fellowship**, you could express the same ideas in another way. Alternate translation: "May the Lord Jesus Christ continue to be gracious to you, may God continue to love you, and may the Holy Spirit unite you all closely together as believers" (See: **Abstract Nouns (p.370)**) (See: **Abstract Nouns (p.370)**)

2 Corinthians 13:14

(There are no notes for this verse.)

unfoldingWord® Translation Academy

Version 80

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:
>
> *Parts of Speech* *(UTA PDF)*
> *Sentence Structure* *(UTA PDF)*

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**.

"

Corinthians 7:15; 2 Corinthians 8:1; 2 Corinthians 8:2; 2 Corinthians 8:3; 2 Corinthians 8:4; 2 Corinthians 8:5; 2 Corinthians 8:6; 2 Corinthians 8:7; 2 Corinthians 8:8; 2 Corinthians 8:9; 2 Corinthians 8:11; 2 Corinthians 8:12; 2 Corinthians 8:13; 2 Corinthians 8:14; 2 Corinthians 8:16; 2 Corinthians 8:19; 2 Corinthians 8:20; 2 Corinthians 8:22; 2 Corinthians 8:23; 2 Corinthians 8:24; 2 Corinthians 9:2; 2 Corinthians 9:7; 2 Corinthians 9:8; 2 Corinthians 9:9; 2 Corinthians 9:10; 2 Corinthians 9:11; 2 Corinthians 9:12; 2 Corinthians 9:13; 2 Corinthians 9:14; 2 Corinthians 10:1; 2 Corinthians 10:2; 2 Corinthians 10:4; 2 Corinthians 10:5; 2 Corinthians 10:6; 2 Corinthians 10:7; 2 Corinthians 10:8; 2 Corinthians 10:15; 2 Corinthians 11:1; 2 Corinthians 11:2; 2 Corinthians 11:3; 2 Corinthians 11:6; 2 Corinthians 11:10; 2 Corinthians 11:12; 2 Corinthians 11:15; 2 Corinthians 11:17; 2 Corinthians 11:21; 2 Corinthians 11:23; 2 Corinthians 11:26; 2 Corinthians 11:27; 2 Corinthians 11:28; 2 Corinthians 11:30; 2 Corinthians 11:31; 2 Corinthians 12:5; 2 Corinthians 12:6; 2 Corinthians 12:9; 2 Corinthians 12:10; 2 Corinthians 12:12; 2 Corinthians 12:13; 2 Corinthians 12:16; 2 Corinthians 12:20; 2 Corinthians 12:21; 2 Corinthians 13:3; 2 Corinthians 13:4; 2 Corinthians 13:8; 2 Corinthians 13:10; 2 Corinthians 13:11; 2 Corinthians 13:13

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:

> 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:
>
> *Sentence Structure (UTA PDF)*
>
> *Verbs (UTA PDF)*

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action. (2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone." (3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
>> **The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)
>
>> It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea. It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)
>
>> He **received** a loaf of bread every day from the street of the bakers.

"

Referenced in: 2 Corinthians 1:3; 2 Corinthians 1:4; 2 Corinthians 1:6; 2 Corinthians 1:8; 2 Corinthians 1:11; 2 Corinthians 1:16; 2 Corinthians 1:19; 2 Corinthians 1:20; 2 Corinthians 2:2; 2 Corinthians 2:4; 2 Corinthians 2:7; 2 Corinthians 2:11; 2 Corinthians 2:12; 2 Corinthians 2:15; 2 Corinthians 3:2; 2 Corinthians 3:3; 2 Corinthians 3:7; 2 Corinthians 3:10; 2 Corinthians 3:14; 2 Corinthians 3:15; 2 Corinthians 3:16; 2 Corinthians 3:18; 2 Corinthians 4:3; 2 Corinthians 4:8; 2 Corinthians 4:9; 2 Corinthians 4:10; 2 Corinthians 4:11; 2 Corinthians 4:13; 2 Corinthians 4:16; 2 Corinthians 4:18; 2 Corinthians 5:1; 2 Corinthians 5:2; 2 Corinthians 5:3; 2 Corinthians 5:4; 2 Corinthians 5:10; 2 Corinthians 5:11; 2 Corinthians 5:15; 2 Corinthians 5:20; 2 Corinthians 6:3; 2 Corinthians 6:9; 2 Corinthians 6:11; 2 Corinthians 6:12; 2 Corinthians 6:14; 2 Corinthians 7:4; 2 Corinthians 7:5; 2 Corinthians 7:7; 2 Corinthians 7:9; 2 Corinthians 7:11; 2 Corinthians 7:12; 2 Corinthians 7:13; 2 Corinthians 7:14; 2 Corinthians 8:1; 2 Corinthians 8:15; 2 Corinthians 8:19; 2 Corinthians 8:20; 2 Corinthians 9:4; 2 Corinthians 9:5; 2 Corinthians 9:9; 2 Corinthians 9:11; 2 Corinthians 10:7; 2 Corinthians 10:8; 2 Corinthians 10:10; 2 Corinthians 10:15; 2 Corinthians 10:16; 2 Corinthians 10:18; 2 Corinthians 11:3; 2 Corinthians 11:7; 2 Corinthians 11:10; 2 Corinthians 11:12; 2 Corinthians 11:25; 2 Corinthians 11:29; 2 Corinthians 11:31; 2 Corinthians 11:33; 2 Corinthians 12:2; 2 Corinthians 12:4; 2 Corinthians 12:7; 2 Corinthians 12:9; 2 Corinthians 12:11; 2 Corinthians 12:12; 2 Corinthians 12:13; 2 Corinthians 12:15; 2 Corinthians 12:19; 2 Corinthians 13:1; 2 Corinthians 13:4; 2 Corinthians 13:6; 2 Corinthians 13:7; 2 Corinthians 13:11

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* *(UTA PDF)*

"

Referenced in: 2 Corinthians 1:1; 2 Corinthians 1:7; 2 Corinthians 1:10; 2 Corinthians 1:15; 2 Corinthians 1:17; 2 Corinthians 1:21; 2 Corinthians 2:1; 2 Corinthians 2:3; 2 Corinthians 2:4; 2 Corinthians 2:5; 2 Corinthians 2:6; 2 Corinthians 2:9; 2 Corinthians 2:10; 2 Corinthians 2:12; 2 Corinthians 2:13; 2 Corinthians 2:16; 2 Corinthians 2:17; 2 Corinthians 3:1; 2 Corinthians 3:3; 2 Corinthians 3:4; 2 Corinthians 3:5; 2 Corinthians 3:6; 2 Corinthians 3:7; 2 Corinthians 3:8; 2 Corinthians 3:9; 2 Corinthians 3:10; 2 Corinthians 3:11; 2 Corinthians 3:12; 2 Corinthians 3:13; 2 Corinthians 3:14; 2 Corinthians 3:16; 2 Corinthians 3:17; 2 Corinthians 3:18; 2 Corinthians 4:1; 2 Corinthians 4:2; 2 Corinthians 4:4; 2 Corinthians 4:5; 2 Corinthians 4:6; 2 Corinthians 4:8; 2 Corinthians 4:10; 2 Corinthians 4:11; 2 Corinthians 4:12; 2 Corinthians 4:13; 2 Corinthians 4:14; 2 Corinthians 4:15; 2 Corinthians 4:16; 2 Corinthians 4:17; 2 Corinthians 4:18; 2 Corinthians 5:1; 2 Corinthians 5:5; 2 Corinthians 5:6; 2 Corinthians 5:7; 2 Corinthians 5:8; 2 Corinthians 5:9; 2 Corinthians 5:10; 2 Corinthians 5:11; 2 Corinthians 5:12; 2 Corinthians 5:13; 2 Corinthians 5:14; 2 Corinthians 5:15; 2 Corinthians 5:16; 2 Corinthians 5:17; 2 Corinthians 5:18; 2 Corinthians 5:20; 2 Corinthians 5:21; 2

Corinthians 6:1; 2 Corinthians 6:2; 2 Corinthians 6:3; 2 Corinthians 6:4; 2 Corinthians 6:7; 2 Corinthians 6:8; 2 Corinthians 6:9; 2 Corinthians 6:10; 2 Corinthians 6:13; 2 Corinthians 6:16; 2 Corinthians 7:1; 2 Corinthians 7:3; 2 Corinthians 7:4; 2 Corinthians 7:5; 2 Corinthians 7:7; 2 Corinthians 7:8; 2 Corinthians 7:9; 2 Corinthians 7:10; 2 Corinthians 7:11; 2 Corinthians 7:12; 2 Corinthians 7:14; 2 Corinthians 7:15; 2 Corinthians 7:16; 2 Corinthians 8:1; 2 Corinthians 8:4; 2 Corinthians 8:5; 2 Corinthians 8:6; 2 Corinthians 8:7; 2 Corinthians 8:8; 2 Corinthians 8:10; 2 Corinthians 8:11; 2 Corinthians 8:12; 2 Corinthians 8:13; 2 Corinthians 8:14; 2 Corinthians 8:15; 2 Corinthians 8:16; 2 Corinthians 8:17; 2 Corinthians 8:18; 2 Corinthians 8:19; 2 Corinthians 8:20; 2 Corinthians 8:22; 2 Corinthians 8:23; 2 Corinthians 9:1; 2 Corinthians 9:2; 2 Corinthians 9:3; 2 Corinthians 9:4; 2 Corinthians 9:5; 2 Corinthians 9:8; 2 Corinthians 9:9; 2 Corinthians 9:11; 2 Corinthians 9:12; 2 Corinthians 9:13; 2 Corinthians 9:14; 2 Corinthians 10:2; 2 Corinthians 10:4; 2 Corinthians 10:5; 2 Corinthians 10:6; 2 Corinthians 10:8; 2 Corinthians 10:9; 2 Corinthians 10:10; 2 Corinthians 10:11; 2 Corinthians 10:12; 2 Corinthians 10:13; 2 Corinthians 10:14; 2 Corinthians 10:15; 2 Corinthians 10:16; 2 Corinthians 11:1; 2 Corinthians 11:2; 2 Corinthians 11:3; 2 Corinthians 11:4; 2 Corinthians 11:6; 2 Corinthians 11:7; 2 Corinthians 11:8; 2 Corinthians 11:9; 2 Corinthians 11:10; 2 Corinthians 11:11; 2 Corinthians 11:12; 2 Corinthians 11:13; 2 Corinthians 11:14; 2 Corinthians 11:15; 2 Corinthians 11:16; 2 Corinthians 11:17; 2 Corinthians 11:20; 2 Corinthians 11:21; 2 Corinthians 11:23; 2 Corinthians 11:24; 2 Corinthians 11:25; 2 Corinthians 11:26; 2 Corinthians 11:27; 2 Corinthians 11:28; 2 Corinthians 11:29; 2 Corinthians 11:31; 2 Corinthians 11:32; 2 Corinthians 11:33; 2 Corinthians 12:2; 2 Corinthians 12:3; 2 Corinthians 12:6; 2 Corinthians 12:7; 2 Corinthians 12:8; 2 Corinthians 12:9; 2 Corinthians 12:10; 2 Corinthians 12:11; 2 Corinthians 12:12; 2 Corinthians 12:13; 2 Corinthians 12:14; 2 Corinthians 12:15; 2 Corinthians 12:16; 2 Corinthians 12:18; 2 Corinthians 12:19; 2 Corinthians 12:20; 2 Corinthians 12:21; 2 Corinthians 13:2; 2 Corinthians 13:3; 2 Corinthians 13:6; 2 Corinthians 13:11; 2 Corinthians 13:12

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 (UTA PDF)*
> *Simile (UTA PDF)*

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:

Biblical Imagery — Common Patterns (UTA PDF)

Referenced in: 2 Corinthians 2:14; 2 Corinthians 2:15; 2 Corinthians 2:16; 2 Corinthians 5:1; 2 Corinthians 5:2; 2 Corinthians 5:3; 2 Corinthians 5:4; 2 Corinthians 5:6; 2 Corinthians 5:8; 2 Corinthians 5:9; 2 Corinthians 10:3; 2 Corinthians 10:4; 2 Corinthians 10:5; 2 Corinthians 10:6

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:

Writing Styles *(UTA PDF)*
Poetry *(UTA PDF)*

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."

"

Referenced in: 2 Corinthians 1:2; 2 Corinthians 1:3; 2 Corinthians 13:13

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.

"

Referenced in: 2 Corinthians 3:15; 2 Corinthians 4:10; 2 Corinthians 4:16; 2 Corinthians 5:1; 2 Corinthians 6:11; 2 Corinthians 9:10; 2 Corinthians 11:22

Connect — Contrary to Fact Conditions

Conditional Relationships

This page answers the question: *How can I translate contrary-to-fact conditions?*

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**!"

"

Referenced in: 2 Corinthians 7:8; 2 Corinthians 12:6

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.

"

Referenced in: 2 Corinthians 2:5; 2 Corinthians 2:7; 2 Corinthians 2:12; 2 Corinthians 2:16; 2 Corinthians 2:17; 2 Corinthians 3:1; 2 Corinthians 3:5; 2 Corinthians 3:14; 2 Corinthians 3:15; 2 Corinthians 4:2; 2 Corinthians 4:7; 2 Corinthians 5:11; 2 Corinthians 7:6; 2 Corinthians 9:3; 2 Corinthians 9:4; 2 Corinthians 11:7; 2 Corinthians 11:12

Connect — Exception Clauses

Exceptional Relationship

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like "except," "but not," "other than," "besides," "unless," "however … not," and "only" (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)

> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)

> The man said, "Let me go, for the dawn is breaking." Jacob said, "I will **not** let you go **unless** you bless me." (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

• Part 1: (**Not** a man escaped)
• Part 2: (**except for** 400 young men)

> David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.

The man said, "Let me go, for the dawn is breaking." Jacob said, "I will **not** let you go **unless** you bless me." (Genesis 32:26 ULT)

> The man said, "Let me go, for the dawn is breaking." Jacob said, "I will let you go **only if** you bless me."

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)

> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

"

Referenced in: 2 Corinthians 2:2; 2 Corinthians 12:5; 2 Corinthians 12:13

Connect — Factual Conditions

Conditional Relationships

> This page answers the question: *How can I translate factual conditions?*

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?"

"

Referenced in: 2 Corinthians 1:6; 2 Corinthians 2:5; 2 Corinthians 3:7; 2 Corinthians 3:9; 2 Corinthians 3:11; 2 Corinthians 4:3; 2 Corinthians 4:16; 2 Corinthians 5:1; 2 Corinthians 5:3; 2 Corinthians 5:13; 2 Corinthians 5:16; 2 Corinthians 7:8; 2 Corinthians 7:14; 2 Corinthians 10:8; 2 Corinthians 11:4; 2 Corinthians 11:6; 2 Corinthians 11:15; 2 Corinthians 11:20; 2 Corinthians 11:30; 2 Corinthians 12:11; 2 Corinthians 12:15; 2 Corinthians 13:2; 2 Corinthians 13:6

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**.

"

Referenced in: 2 Corinthians 1:4; 2 Corinthians 1:9; 2 Corinthians 1:11; 2 Corinthians 1:15; 2 Corinthians 1:23; 2 Corinthians 10:9

Connect — Hypothetical Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words "if … then." Often, however, the word "then" is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the "then" clause) will only take place if the first event (the "if" clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God's promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God's promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the "if clause") is stated after the "then" clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.
(2) If it is not clear where the second event is, mark that part with a word like "then."

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like "then."

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.
>
> ... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)
>
> > ... **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

"

Referenced in: 2 Corinthians 2:2; 2 Corinthians 5:17; 2 Corinthians 8:12; 2 Corinthians 9:4; 2 Corinthians 10:7; 2 Corinthians 11:16

Connect — Reason-and-Result Relationship

Logical Relationships

This page answers the question: *How can I translate the reason-result relationship?*

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.

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> 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.

"

Referenced in: 2 Corinthians 1:7; 2 Corinthians 1:8; 2 Corinthians 2:2; 2 Corinthians 2:3; 2 Corinthians 2:8; 2 Corinthians 2:11; 2 Corinthians 2:17; 2 Corinthians 3:12; 2 Corinthians 3:14; 2 Corinthians 4:1; 2 Corinthians 4:4; 2 Corinthians 4:6; 2 Corinthians 4:12; 2 Corinthians 4:13; 2 Corinthians 4:14; 2 Corinthians 4:16; 2 Corinthians 4:17; 2 Corinthians 4:18; 2 Corinthians 5:6; 2 Corinthians 5:9; 2 Corinthians 5:10; 2 Corinthians 5:11; 2 Corinthians 5:14; 2 Corinthians 5:16; 2 Corinthians 5:17; 2 Corinthians 5:20; 2 Corinthians 6:2; 2 Corinthians 6:14; 2 Corinthians 6:17; 2

Corinthians 7:1; 2 Corinthians 7:7; 2 Corinthians 7:12; 2 Corinthians 7:14; 2 Corinthians 7:15; 2 Corinthians 8:3; 2 Corinthians 8:9; 2 Corinthians 8:13; 2 Corinthians 8:24; 2 Corinthians 9:2; 2 Corinthians 9:5; 2 Corinthians 9:7; 2 Corinthians 9:8; 2 Corinthians 10:14; 2 Corinthians 11:2; 2 Corinthians 11:4; 2 Corinthians 11:19; 2 Corinthians 11:33; 2 Corinthians 12:10; 2 Corinthians 12:14; 2 Corinthians 13:8; 2 Corinthians 13:9

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate clauses with a simultaneous time relationship?*

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.

"

Referenced in: 2 Corinthians 2:3; 2 Corinthians 4:11

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.

"

Referenced in: 2 Corinthians 1:13; 2 Corinthians 1:18; 2 Corinthians 1:19; 2 Corinthians 1:24; 2 Corinthians 2:1; 2 Corinthians 2:4; 2 Corinthians 2:9; 2 Corinthians 2:10; 2 Corinthians 2:11; 2 Corinthians 2:12; 2 Corinthians 2:14; 2 Corinthians 2:15; 2 Corinthians 3:4; 2 Corinthians 3:7; 2 Corinthians 3:9; 2 Corinthians 3:10; 2 Corinthians 3:11; 2 Corinthians 3:14; 2 Corinthians 3:17; 2 Corinthians 3:18; 2 Corinthians 4:3; 2 Corinthians 4:5; 2 Corinthians 4:11; 2 Corinthians 4:13; 2 Corinthians 4:15; 2 Corinthians 5:1; 2 Corinthians 5:2; 2 Corinthians 5:4; 2 Corinthians 5:5; 2 Corinthians 5:6; 2 Corinthians 5:7; 2 Corinthians 5:8; 2 Corinthians 5:13; 2 Corinthians 5:18; 2 Corinthians 5:19; 2 Corinthians 6:1; 2 Corinthians 6:16; 2 Corinthians 7:5; 2 Corinthians 7:8; 2 Corinthians 7:10; 2 Corinthians 7:11; 2 Corinthians 7:13; 2 Corinthians 8:1; 2 Corinthians 8:2; 2 Corinthians 8:7; 2 Corinthians 8:11; 2 Corinthians 8:12; 2 Corinthians 8:16; 2 Corinthians 8:17; 2 Corinthians 8:18; 2 Corinthians 8:21; 2 Corinthians 8:22; 2 Corinthians 9:1; 2 Corinthians 9:6; 2 Corinthians 9:10; 2 Corinthians 10:1; 2 Corinthians 10:2; 2 Corinthians 10:3; 2 Corinthians 10:4; 2 Corinthians 10:8; 2 Corinthians 10:10; 2 Corinthians 10:12; 2 Corinthians 10:14; 2 Corinthians 10:18; 2 Corinthians 11:5; 2 Corinthians 11:6; 2 Corinthians 11:13; 2 Corinthians 11:19; 2 Corinthians 11:20; 2 Corinthians 12:3; 2 Corinthians 12:6; 2 Corinthians 12:11; 2 Corinthians 12:12; 2 Corinthians 12:13; 2 Corinthians 12:14; 2 Corinthians 12:15; 2 Corinthians 12:20

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:
>
> *Pronouns* *(UTA PDF)*
>
> *Verbs* *(UTA PDF)*
>
> *Quotations and Quote Margins* *(UTA PDF)*

> • 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:
>
> *Quotes within Quotes (UTA PDF)*

"

Referenced in: 2 Corinthians 4:6; 2 Corinthians 5:20; 2 Corinthians 9:2; 2 Corinthians 10:10; 2 Corinthians 12:9

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:

Parts of Speech (UTA PDF)

Sentence Structure (UTA PDF)

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as "who" or"which"), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
  - If her sister was usually thankful, the phrase "who was thankful" could distinguish this sister of Mary's from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
  - This same phrase can be used to give us more information about Mary's sister. It tells us about how Mary's sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words "holy" and "most holy" distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase "who bore him" distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> ... for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word "righteous" simply reminds us that God's judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases "to your needy and to your poor" give further information about "your brother." They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase "who is 90 years old" is a reminder of Sarah's age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase "whom I have created" is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying "worthless idols," David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language's ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)
>
> > **Because idols are worthless**, I hate those who serve them.
>
> ... for your **righteous** judgments are good. (Psalm 119:39b ULT)

> … for your judgments are good **because they are righteous**.

Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

> > Can Sarah bear a son **even when she is 90 years old**?
> >
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
> >
> > You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)

> > You are my Son. **I love you** and I am pleased with you.
> >
> > **Receiving my love**, you are my Son. I am pleased with you.

You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to your brother **who is needy and poor** in your land.

"

Next we recommend you learn about:

Double Negatives *(UTA PDF)*

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.

> This page answers the question: *What are double negatives?*
>
> In order to understand this topic, it would be good to read:
>
> *Parts of Speech* *(UTA PDF)*
> *Sentence Structure* *(UTA PDF)*

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, "He is not unintelligent" means, "He is somewhat intelligent."
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, "He is not unintelligent" can mean "He is very intelligent." In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

> ... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

> A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > "For we have a high priest who can feel sympathy for our weaknesses."

> ... in order **not** to be **unfruitful**. (Titus 3:14b ULT)
>
> > "... so that they may be fruitful."

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
> Without me **not** you can do **nothing** (John 15:5)
>
> > Without me, you can do **nothing**.
> > or:
> > Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> ...ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
> ...iota one or one serif **not not** may pass away from the law
>
> > ...**not even** one iota or one serif may pass away from the law
> > or:
> > ...**certainly no** iota or serif may pass away from the law

> Next we recommend you learn about:
>
> *Verbs (UTA PDF)*

"

Referenced in: 2 Corinthians 1:8; 2 Corinthians 1:13; 2 Corinthians 6:1; 2 Corinthians 12:11; 2 Corinthians 13:2; 2 Corinthians 13:6; 2 Corinthians 13:7

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:
>
> *Figures of Speech (UTA PDF)*

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!"

"

Referenced in: 2 Corinthians 1:17; 2 Corinthians 2:9; 2 Corinthians 3:2; 2 Corinthians 3:10; 2 Corinthians 6:4; 2 Corinthians 7:2; 2 Corinthians 7:15; 2 Corinthians 8:23; 2 Corinthians 10:1; 2 Corinthians 10:4; 2 Corinthians 10:10; 2 Corinthians 10:12; 2 Corinthians 11:3; 2 Corinthians 11:27; 2 Corinthians 11:28; 2 Corinthians 12:1; 2 Corinthians 12:2; 2 Corinthians 12:4; 2 Corinthians 12:12; 2 Corinthians 12:21

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 ?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*
> *Sentence Structure (UTA PDF)*

> 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.

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.

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.

"

Referenced in: 2 Corinthians 1:7; 2 Corinthians 1:9; 2 Corinthians 1:11; 2 Corinthians 1:14; 2 Corinthians 1:20; 2 Corinthians 1:23; 2 Corinthians 1:24; 2 Corinthians 2:10; 2 Corinthians 3:3; 2 Corinthians 4:5; 2 Corinthians 4:12; 2 Corinthians 4:18; 2 Corinthians 5:4; 2 Corinthians 5:12; 2 Corinthians 5:15; 2 Corinthians 5:17; 2 Corinthians 8:5; 2 Corinthians 8:13; 2 Corinthians 10:7; 2 Corinthians 10:18; 2 Corinthians 11:16; 2 Corinthians 12:6; 2 Corinthians 12:14; 2 Corinthians 12:20; 2 Corinthians 12:21

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> This page answers the question: *What is a euphemism?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> … 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."

"

Referenced in:

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

> This page answers the question: *What are ways of translating exclamations?*
>
> In order to understand this topic, it would be good to read:
>
> *Sentence Types (UTA PDF)*

> Save us, Lord; we are about to die! (Matthew 8:25b ULT)

> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!" (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

> **Oh**, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word "Alas" below shows that Gideon was very frightened.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

> Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.

> **How** unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

> You worthless person! (Matthew 5:22b ULT)

Translation Strategies

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
(2) Use an exclamation word from your language that shows the strong feeling.
(3) Translate the exclamation word with a sentence that shows the feeling.
(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.
(5) If the strong feeling is not clear in the target language, then tell how the person felt.

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Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."

> You worthless person! (Matthew 5:22b ULT)
>
> > "You **are** such a worthless person!"
>
> Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)
>
> > "Oh, the riches of the wisdom and the knowledge of God **are** so deep!"

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word "wow" shows that they were astonished. In the second suggested translation, the expression "Oh no" shows that something terrible or frightening has happened.

> They were extremely astonished, saying, "He has done everything well. He even makes the deaf hear and the mute speak." (Mark 7:37 ULT)
>
> > "They were extremely astonished, saying, '**Wow**! He has done everything well. He even makes the deaf to hear and the mute to speak.'"
>
> Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)
>
> > "**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!"

(3) Translate the exclamation word with a sentence that shows the feeling.

> "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
> > "Lord Yahweh, **what will happen to me**? For I have seen the angel of Yahweh face to face!" "**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!"

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

> How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)
>
> > "His judgments are **so** unsearchable and his ways are **far** beyond discovering!"

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

> When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)
>
> > Gideon understood that this was the angel of Yahweh. **He was terrified** and said, "**Alas**, Lord Yahweh! I have seen the angel of Yahweh face to face!"

"

Referenced in: 2 Corinthians 2:14; 2 Corinthians 3:9; 2 Corinthians 3:11; 2 Corinthians 5:17; 2 Corinthians 6:2; 2 Corinthians 6:9; 2 Corinthians 7:11; 2 Corinthians 8:16; 2 Corinthians 9:15; 2 Corinthians 12:14
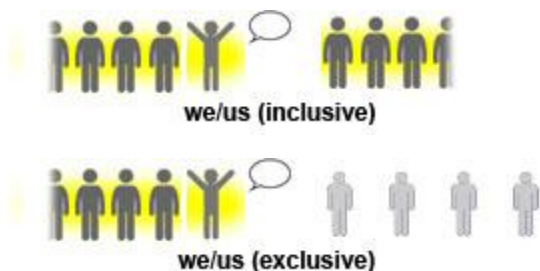
Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.

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 (UTA PDF)*

Referenced in: 2 Corinthians 1:1; 2 Corinthians 1:4; 2 Corinthians 1:6; 2 Corinthians 1:12; 2 Corinthians 1:14; 2 Corinthians 1:20; 2 Corinthians 1:21; 2 Corinthians 1:22; 2 Corinthians 1:24; 2 Corinthians 2 General Notes; 2 Corinthians 2:14; 2 Corinthians 2:15; 2 Corinthians 2:17; 2 Corinthians 3:1; 2 Corinthians 3:2; 2 Corinthians 3:3; 2 Corinthians 3:4; 2 Corinthians 3:5; 2 Corinthians 3:6; 2 Corinthians 3:12; 2 Corinthians 4 General Notes; 2 Corinthians 4:6; 2 Corinthians 5 General Notes; 2 Corinthians 5:1; 2 Corinthians 5:10; 2 Corinthians 6 General Notes; 2 Corinthians 6:1; 2 Corinthians 6:16; 2 Corinthians 7 General Notes; 2 Corinthians 7:1; 2 Corinthians 7:2; 2 Corinthians 8 General Notes; 2 Corinthians 10 General Notes

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."

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 (UTA PDF)

Pronouns (UTA PDF)

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns "I" and "we." (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun "you." (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns "he," "she," "it," and "they." (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like "the man" or "the woman" are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant "I" or "you."

Examples From the Bible

Sometimes people used the third person instead of "I" or "me" to refer to themselves.

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34 ULT)

David referred to himself in the third person as "your servant" and used "his." He was calling himself Saul's servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)

God referred to himself in the third person with the words "God's" and "his." He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of "you" or "your" to refer to the person or people they are speaking to.

> Abraham answered and said, "Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!" (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as "My Lord" rather than as "you." He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying "each of you," Jesus used the third person "his" instead of "your."

Translation Strategies

If using the third person to mean "I" or "you" would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun "I" or "you."
(2) Simply use the first person ("I") or second person ("you") instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun "I" or "you."

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34)
>
>> But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
>> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"

> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
>> So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

"

> Next we recommend you learn about:
>
> *Forms of You (UTA PDF)*

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:
>
> *Parts of Speech (UTA PDF)*
>
> *Forms of You (UTA PDF)*
>
> *Pronouns (UTA PDF)*

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of "you" even though they were speaking to a group of people. (See Forms of 'You' — Singular to a Crowd.)

Examples From the Bible

> But he said, "All these things **I** have kept from my youth." But when he heard this, Jesus said to him, "One thing is still lacking to **you**. All things, as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word "you" and the commands "search" and "report" are plural.

Strategies for finding out how many people "you" refers to

(1) Look at the notes to see if they tell whether "you" refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural (UTA PDF)

Referenced in: 2 Corinthians 6:2; 2 Corinthians 12:9

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:
>
> *Parts of Speech (UTA PDF)*

> 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 (UTA PDF)

Referenced in: 2 Corinthians 2:2; 2 Corinthians 6:15; 2 Corinthians 8:15

Go and Come

Description

| | This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?* |

Different languages have different ways of determining whether to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I'm coming," while Spanish speakers say "I'm going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land …"

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.
(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)

>> But you will be free from my oath if you **go** to my relatives and they will not give her to you.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

>> What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)

>> "When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …"

> Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)

>> Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

>> What did you travel out into the desert to see? A reed shaken by the wind?

"

Referenced in: 2 Corinthians 2:1; 2 Corinthians 2:12; 2 Corinthians 7:5; 2 Corinthians 8:17; 2 Corinthians 9:5

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with "and." These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> 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:
>
> *Figures of Speech* *(UTA PDF)*
> *Parts of Speech* *(UTA PDF)*

> ... 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 (UTA PDF)*

Referenced in: 2 Corinthians 8:4

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.

<blockquote>
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 (UTA PDF)
</blockquote>

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:

Copy or Borrow Words *(UTA PDF)*

Referenced in: Introduction to 2 Corinthians; 2 Corinthians 1:1; 2 Corinthians 1:19; 2 Corinthians 6:15; 2 Corinthians 9:2; 2 Corinthians 11:32

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

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.

"

Referenced in: 2 Corinthians 2:14; 2 Corinthians 8:7; 2 Corinthians 12:11

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:
>
> *Figures of Speech (UTA PDF)*

- 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**

"

Referenced in: 2 Corinthians 1:9; 2 Corinthians 1:17; 2 Corinthians 1:18; 2 Corinthians 1:19; 2 Corinthians 1:20; 2 Corinthians 1:24; 2 Corinthians 2:4; 2 Corinthians 2:13; 2 Corinthians 3:10; 2 Corinthians 4:14; 2 Corinthians 5:10; 2 Corinthians 5:13; 2 Corinthians 5:15; 2 Corinthians 5:16; 2 Corinthians 6:1; 2 Corinthians 8:3; 2 Corinthians 8:17; 2 Corinthians 9:4; 2 Corinthians 10:1; 2 Corinthians 10:2; 2 Corinthians 10:3; 2 Corinthians 11:14; 2 Corinthians 11:15; 2 Corinthians 11:18; 2 Corinthians 11:21

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

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:

Sentence Structure (UTA PDF)

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:

Word Order

Distinguishing Versus Informing or Reminding

Corinthians 5:12; 2 Corinthians 5:19; 2 Corinthians 5:20; 2 Corinthians 6:3; 2 Corinthians 6:4; 2 Corinthians 6:13; 2 Corinthians 7:8; 2 Corinthians 7:9; 2 Corinthians 8:3; 2 Corinthians 8:5; 2 Corinthians 8:10; 2 Corinthians 8:13; 2 Corinthians 9:14; 2 Corinthians 10:13; 2 Corinthians 10:18; 2 Corinthians 11:21; 2 Corinthians 11:23; 2 Corinthians 12:1; 2 Corinthians 12:2; 2 Corinthians 12:3; 2 Corinthians 12:7; 2 Corinthians 12:10; 2 Corinthians 12:14; 2 Corinthians 12:21

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

> This page answers the question: *How do we introduce a new event in a story?*
>
> In order to understand this topic, it would be good to read:
>
> *Writing Styles* *(UTA PDF)*
> *Order of Events* *(UTA PDF)*

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase "And it happened that" in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word "then" shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.
(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

>> There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.

>> One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.

> As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him … (Mark 2:14a ULT)

>> As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him …

>> As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

>> As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.
>
> > **After that**, when Noah was 600 years old, the flood came upon the earth.

> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.
>
> > **Another time** Jesus began to teach people again beside the sea.
> >
> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)
>
> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.
> >
> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)
>
> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come**.

"

Next we recommend you learn about:

Background Information *(UTA PDF)*
Introduction of New and Old Participants *(UTA PDF)*

Referenced in: 2 Corinthians 13:7

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 "the righteous," 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? **You know, for you were born then, and the number of your days is many!** (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 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 the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of 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!
>> or:
>> **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 people who know that they are 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. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** 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? **You know, for you were born then, and the number of your days is many!** (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 *(UTA PDF)*

Referenced in: Introduction to 2 Corinthians; 2 Corinthians 10:1; 2 Corinthians 11 General Notes; 2 Corinthians 11:5; 2 Corinthians 11:8; 2 Corinthians 11:19; 2 Corinthians 11:21; 2 Corinthians 12 General Notes; 2 Corinthians 12:11; 2 Corinthians 12:13; 2 Corinthians 12:16

Kinship

Description

Kinship terms refer to those words used to describe people

related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, "I see **your father's** attitude toward me has changed, but the God of my father has been with me." (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man's father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus 3:1a ULT)

Unlike the previous instance, if your language has a term for a man's father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses's older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi's daughters-in-law.

> Then she said, "Look, your sister-in-law has turned back to her people and to her gods." (Ruth 1:15 ULT)

Orpah had been the wife of Ruth's husband's brother. This may be a different term in your language than if she had been Ruth's husband's sister.

> Then Boaz said to Ruth, "Will you not listen to me, **my daughter**?" (Ruth 2:8a ULT)

Boaz is not Ruth's father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker's (or referent's) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her "eonni," which is the term a woman uses for her older sister.
>
> Genesis 34:31 Simeon and Levi refer to Dinah as "nui," a general term for sister.
>
> Genesis 37:16 Joseph refers to his brothers as "hyeong," which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as "dongsaeng," which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, "nevéstka" is the term for a brother's (or brother-in-law's) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law "snoxá." Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is "svekor." This is used for a woman's husband's father.
>
> Exodus 3:1 Moses is watching his father-in-law's herd. The term used is "test'." This is used for a man's wife's father.

"

Referenced in:

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference

> This page answers the question: *What is litotes?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

> For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

> But you, Bethlehem, in the land of Judah, are **not the least** among the leaders of Judah, for from you will come a ruler who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

> For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)
>
> > "For you yourselves know, brothers, our visit to you **did much good**."

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)
>
> > "Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter."
> > or:
> > "Now when it became day, the soldiers were **very concerned** because of what had happened to Peter."

"

Referenced in: 2 Corinthians 2:11; 2 Corinthians 11:15; 2 Corinthians 11:31

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as "and" to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, "Lord, I am not worthy that you should enter under my roof" (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

  • There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

> > Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector "and" at the beginning, so it was omitted. Also, the words "with fire" were left out, because this information is communicated implicitly by the word "burn." An alternative translation for "to burn it" is "to set it on fire." It is not natural in English to use both "burn" and "fire," so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, "How would the door burn?" If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, "What happens to a door that is set on fire?" If the readers answer, "It burns," then they have understood the implicit information.

> But the centurion **answered and said**, "Lord, I am not worthy that you should enter under my roof" (Matthew 8:8a ULT)

> > The centurion **answered**, "Lord, I am not worthy that you should enter under my roof"

In English, the information that the centurion responded by speaking is included in the verb "answered," so the verb "said" can be left implicit. You can test if the readers understood the implicit information by asking, "How did the centurion answer?" If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)

> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs "taught" and "saying," so that phrase can be omitted and that information left implicit. However, "he opened his mouth" is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Next we recommend you learn about:

When to Keep Information Implicit (UTA PDF)

Referenced in: 2 Corinthians 1:4; 2 Corinthians 12:8

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.

> This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech* *(UTA PDF)*

> "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**.

"

Referenced in: 2 Corinthians 7:3

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:
>
> *Figures of Speech* (UTA PDF)
>
> *Simile* (UTA PDF)

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.

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Referenced in: Introduction to 2 Corinthians; 2 Corinthians 1:5; 2 Corinthians 1:8; 2 Corinthians 1:9; 2 Corinthians 1:21; 2 Corinthians 1:22; 2 Corinthians 2 General Notes; 2 Corinthians 2:5; 2 Corinthians 2:7; 2 Corinthians 2:12; 2 Corinthians 2:13; 2 Corinthians 2:14; 2 Corinthians 2:17; 2 Corinthians 3:2; 2 Corinthians 3:3; 2 Corinthians 3:11; 2 Corinthians 3:14; 2 Corinthians 3:15; 2 Corinthians 3:16; 2 Corinthians 3:17; 2 Corinthians 3:18; 2 Corinthians 4:2; 2 Corinthians 4:3; 2 Corinthians 4:4; 2 Corinthians 4:6; 2 Corinthians 4:7; 2 Corinthians 4:8; 2 Corinthians 4:9; 2 Corinthians 4:10; 2 Corinthians 4:11; 2 Corinthians 4:16; 2 Corinthians 4:17; 2 Corinthians 5:4; 2 Corinthians 5:5; 2 Corinthians 5:7; 2 Corinthians 5:10; 2 Corinthians 5:14; 2 Corinthians 5:17; 2 Corinthians 5:19; 2 Corinthians 5:21; 2 Corinthians 6:7; 2 Corinthians 6:10; 2 Corinthians 6:11; 2 Corinthians 6:12; 2 Corinthians 6:13; 2 Corinthians 6:14; 2 Corinthians 6:16; 2 Corinthians 7:2; 2 Corinthians 7:3; 2 Corinthians 7:4; 2 Corinthians 7:12; 2 Corinthians 7:13; 2 Corinthians 8:1; 2 Corinthians 8:2; 2 Corinthians 8:5; 2 Corinthians 8:9; 2 Corinthians 8:16; 2 Corinthians 8:18; 2 Corinthians 8:21; 2 Corinthians 8:22; 2 Corinthians 8:23; 2 Corinthians 8:24; 2 Corinthians 9 General Notes; 2 Corinthians 9:2; 2 Corinthians 9:3; 2 Corinthians 9:5; 2 Corinthians 9:6; 2 Corinthians 9:10; 2 Corinthians 10 General Notes; 2 Corinthians 10:2; 2 Corinthians 10:3; 2 Corinthians 10:8; 2 Corinthians 10:10; 2 Corinthians 10:12; 2 Corinthians 10:13; 2 Corinthians 11 General Notes; 2 Corinthians 11:2; 2 Corinthians 11:5; 2 Corinthians 11:9; 2 Corinthians 11:10; 2 Corinthians 11:12; 2 Corinthians 11:14; 2 Corinthians 11:20; 2 Corinthians 11:26; 2 Corinthians 11:29; 2 Corinthians 12:1; 2 Corinthians 12:2; 2 Corinthians 12:7; 2 Corinthians 12:9; 2 Corinthians 12:13; 2 Corinthians 12:14; 2 Corinthians 12:15; 2 Corinthians 12:16; 2 Corinthians 12:18; 2 Corinthians 12:19; 2 Corinthians 13:4; 2 Corinthians 13:5; 2 Corinthians 13:10

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.

> This page answers the question: *What is a metonymy?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> ... 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.

"

Referenced in: 2 Corinthians 1:10; 2 Corinthians 1:12; 2 Corinthians 1:16; 2 Corinthians 1:18; 2 Corinthians 1:22; 2 Corinthians 1:23; 2 Corinthians 2:4; 2 Corinthians 2:17; 2 Corinthians 3:2; 2 Corinthians 3:3; 2 Corinthians 3:6; 2 Corinthians 3:14; 2 Corinthians 3:15; 2 Corinthians 4:2; 2 Corinthians 4:6; 2 Corinthians 4:11; 2 Corinthians 5:12; 2 Corinthians 5:19; 2 Corinthians 6:7; 2 Corinthians 6:11; 2 Corinthians 6:17; 2 Corinthians 7:8; 2 Corinthians 7:10; 2 Corinthians 8:16; 2 Corinthians 9:2; 2 Corinthians 9:7; 2 Corinthians 10:4; 2 Corinthians 10:11; 2 Corinthians 11:33; 2 Corinthians 12:15; 2 Corinthians 13:1

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

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:

Parts of Speech (UTA PDF)

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**.

"

Referenced in: 2 Corinthians 2:17; 2 Corinthians 5:4; 2 Corinthians 5:14; 2 Corinthians 5:15; 2 Corinthians 6:8; 2 Corinthians 6:10; 2 Corinthians 7:6; 2 Corinthians 8:8; 2 Corinthians 9:9; 2 Corinthians 11:18; 2 Corinthians 11:19

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true that includes a punishment if the person does not do it.

Description

As a guarantee that the person taking the oath will do what he promises, the person calls on God to punish him severely if he does not do the thing promised, or if what he testifies to is not true. Sometimes the person will name a deity different than God as punisher or will name something that the person holds sacred. In the case of a sacred object, the idea is that the person is willing to let that object be desecrated if he does not fulfill his oath. So an oath has four parts, some of which are often left implied: 1. Calling on God to witness the oath and judge the person making it 2. Making the promise (may be implied as the opposite of the violation) 3. Telling what would be a violation of the oath (may be implied as the opposite of the promise) 4. Saying what punishment God would do if the person violates the oath

Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what they are asking God to do if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

Examples From the Bible

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God's punishment.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

And Saul said, "May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan."

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: "May Yahweh do thus to me, and thus may he add, if death separates between me and between you."

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, 'I made Abram rich.'

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

"

Referenced in: 2 Corinthians 1:23; 2 Corinthians 11:10

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 (UTA PDF)

Referenced in: 2 Corinthians 6:2; 2 Corinthians 6:16; 2 Corinthians 6:17; 2 Corinthians 6:18; 2 Corinthians 9:6; 2 Corinthians 9:9; 2 Corinthians 10:12; 2 Corinthians 13:5

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:

> This page answers the question: *What is personification?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

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 (UTA PDF)*
> *Biblical Imagery — Common Patterns (UTA PDF)*

"

Referenced in: 2 Corinthians 1:12; 2 Corinthians 3:6; 2 Corinthians 4:12

Politeness

Description

This page answers the question: *How do I translate politeness into my language?*

People say certain things, or say things in a certain way, in order to communicate that they respect the people to whom they are speaking. We can refer to this as speaking politely. The ways of speaking politely are generally agreed on by those who share a culture. People also use polite ways of speaking to avoid offending others. This can be especially important if the person being addressed has an influential or powerful position.

Reasons This Is a Translation Issue:

Every language has ways to communicate politeness to other speakers of that language, but different languages do not communicate politeness in the same ways. A phrase that is polite in one language may be offensive in another language, or it may simply be confusing. Translators need to recognize politeness in the Bible and communicate the same polite meaning using the appropriate form of politeness in the target language.

Examples From the Bible

> **do not trouble yourself** (Luke 7:6 ULT)

The centurion sent friends to give Jesus this polite message that Jesus should not come to his house.

> **I ask you, have me excused** (Luke 14:18 ULT)

In this culture, this was a polite formula for declining a social invitation.

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

Ruth uses several phrases of politeness as she talks to Boaz. **May I find favor in your eyes** is an idiomatic phrase that communicates that Boaz is in a high position, **my lord** is an honorific form of address, and she refers to herself humbly as **your female servant** even though she is not actually one of his servants.

> Please let **a little** water be brought… Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

Abraham described his generosity as something small in order to be polite. This was a way to communicate to his guests that they were not imposing on him at all.

Honorifics

A specific category of politeness is the way that people address other people who are important, powerful, or worthy of honor in other ways. We can refer to this form of politeness as using honorific language. Honorific language can be in the form of special titles or, in some languages, special forms of the words used.

> to the **most excellent** Governor Felix (Acts 23:26 ULT)

The expression **most excellent** was an honorific title by which people addressed Roman government officials.

> **O king, live forever!** (Daniel 5:10 ULT)

This was the polite and respectful way to address the king before saying anything else to him.

Politeness under other categories

People often use language that is non-standard or figurative to communicate politeness. In these cases, there will be a Translation Note under the category of the figure of speech rather than under the category of politeness. The Note will discuss the issue of the figurative speech and then also mention that this is being used to be polite. For example, the following verses will have Translation Notes under the categories given rather than under politeness.

Metaphor

> Men, **brothers and fathers**, hear my defense to you now. (Acts 22:1 ULT)

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully.

Idiom

> **I beg of you**, about whom is the prophet saying this…? (Acts 8:34 ULT)

The Ethiopian official is using an idiomatic expression as a polite way to introduce a request.

Symbolic action

> **And having fallen down**, they worshiped him (Matt 2:11 ULT)

The act of kneeling down before someone showed deep respect for the person.

Speaking of oneself in the third person

> please do not pass by **your servant**. (Gen 18:3 ULT)

Abraham refers to himself as **your servant** here in order to show respect to his guests.

Euphemism

> And having said this, **he fell asleep**. (Acts 7:60 ULT)

Luke is describing the death of Stephen when he says **he fell asleep**. He is using this polite way of referring to something unpleasant to avoid offending his readers.

Other Uses of the Imperative

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

The verb **pray** is an imperative, but it communicates a polite request rather than a command.

Rhetorical question

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. But Martha respects Jesus, so she uses the question form to make her complaint more polite.

Translation Strategies

If the phrase used in the ULT would be natural and be a polite expression in your language, consider using it. If not, use the strategy below.

(1) Use a phrase that would be both natural and polite in your language for this situation.

Examples of Translation Strategies Applied

(1) Use a phrase that would be both natural and polite in your language for this situation.

> **do not trouble yourself** (Luke 7:6 ULT)

I do not want you to go out of your way
or
Please do not bother

> **I ask you, have me excused** (Luke 14:18 ULT)

Please accept my apology for not being able to attend

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

You are too kind to me, good sir; you have comforted me and you have spoken to my heart even though I am not worthy of it.

> Please let **a little** water be brought... Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

I have plenty of water... I also have plenty of food

> **O king, live forever!** (Daniel 5:10 ULT)

Your majesty, I wish you well

> **I beg of you**, about whom is the prophet saying this...? (Acts 8:34 ULT)

Please tell me, about whom is the prophet saying this...?

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

Please pray to the Lord for me so that nothing of which you have spoken may come upon me.
or
I ask you to pray to the Lord for me so that nothing of which you have spoken may come upon me.

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Lord, it seems as if you do not care that my sister has left me alone to serve.

"

Referenced in: 2 Corinthians 1:13

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:
>
> *Parts of Speech (UTA PDF)*
>
> *Sentence Structure (UTA PDF)*

- the house **of** my grandfather
- my grandfather **'s** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.
  - The clothes of me - my clothes — The clothes that I own

- Social Relationship — Someone has some kind of social relationship with another.
  - The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
  - A teacher of Israel - Israel's teacher — a person who teaches Israel

- Association — A particular thing is associated with a particular person, place, or thing.
  - The sickness of David - David's sickness — the sickness that David is experiencing
  - the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord

- Contents — Something has something in it.
  - a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes

- Part and whole: One thing is part of another.
  - my head — the head that is part of my body
  - the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son ... wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > "On their heads were **gold crowns**"

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.

> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**. or: Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, "punishment of Yahweh" and "your God.")

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.

> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.

> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

"

Referenced in:

Corinthians 3:8; 2 Corinthians 3:9; 2 Corinthians 3:13; 2 Corinthians 3:14; 2 Corinthians 3:17; 2 Corinthians 4:2; 2 Corinthians 4:4; 2 Corinthians 4:6; 2 Corinthians 4:7; 2 Corinthians 4:10; 2 Corinthians 4:13; 2 Corinthians 4:15; 2 Corinthians 4:17; 2 Corinthians 5:1; 2 Corinthians 5:5; 2 Corinthians 5:11; 2 Corinthians 5:12; 2 Corinthians 5:14; 2 Corinthians 5:18; 2 Corinthians 5:19; 2 Corinthians 5:21; 2 Corinthians 6:2; 2 Corinthians 6:4; 2 Corinthians 6:7; 2 Corinthians 7:1; 2 Corinthians 7:10; 2 Corinthians 8:1; 2 Corinthians 8:2; 2 Corinthians 8:23; 2 Corinthians 9:10; 2 Corinthians 9:12; 2 Corinthians 9:13; 2 Corinthians 9:14; 2 Corinthians 10:1; 2 Corinthians 10:4; 2 Corinthians 10:5; 2 Corinthians 10:7; 2 Corinthians 10:13; 2 Corinthians 11:7; 2 Corinthians 11:10; 2 Corinthians 11:14; 2 Corinthians 11:15; 2 Corinthians 11:17; 2 Corinthians 11:28; 2 Corinthians 11:30; 2 Corinthians 12:1; 2 Corinthians 12:7; 2 Corinthians 12:9; 2 Corinthians 12:12; 2 Corinthians 13:11

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> This page answers the question: *What is the predictive past?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech* *(UTA PDF)*
>
> *Verbs* *(UTA PDF)*

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) If it refers to something in the immediate future, use a form that would show that.
(3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)
>
> > For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

> Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

>> Yahweh said to Joshua, "See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers."

(3) Some languages may use the present tense to show that something will happen very soon.

> Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

>> Yahweh said to Joshua, "See, I **am delivering** over to you Jericho, its king, and its powerful soldiers."

"

Referenced in: 2 Corinthians 3:8; 2 Corinthians 8:17; 2 Corinthians 8:18; 2 Corinthians 8:22; 2 Corinthians 9:3; 2 Corinthians 9:9

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:
>
> *Pronouns (UTA PDF)*
> *Sentence Structure (UTA PDF)*

> 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.

"

Referenced in: 2 Corinthians 1:15; 2 Corinthians 1:17; 2 Corinthians 1:19; 2 Corinthians 1:20; 2 Corinthians 2:1; 2 Corinthians 2:3; 2 Corinthians 2:6; 2 Corinthians 2:7; 2 Corinthians 2:13; 2 Corinthians 2:14; 2 Corinthians 2:16; 2

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.

> This page answers the question: *What are quote margins and where should I put them?*

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* *(UTA PDF)*

Referenced in: 2 Corinthians 4:6; 2 Corinthians 4:13; 2 Corinthians 6:2; 2 Corinthians 6:16; 2 Corinthians 6:17; 2 Corinthians 6:18; 2 Corinthians 8:15; 2 Corinthians 9:9; 2 Corinthians 10:10; 2 Corinthians 10:17; 2 Corinthians 12:9

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: "myself," "yourself," "himself," "herself," "itself," "ourselves," "yourselves," and "themselves." Other languages may have other ways to show this.

> This page answers the question: *What are reflexive pronouns?*
>
> In order to understand this topic, it would be good to read:
>
> *Pronouns (UTA PDF)*
> *Sentence Structure (UTA PDF)*

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

Examples From the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

> If **I** should testify about **myself**, my testimony would not be true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

Reflexive pronouns are used to show that someone did something alone.

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

Reflexive pronouns are used to show that someone or something was alone.

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject. (2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence. (3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. (4) In some languages people show that someone did something alone by using a word like "alone." (5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I should testify about **myself** alone, my testimony would not be true. (John 5:31)
>
> > "If I should **self-testify** alone, my testimony would not be true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
> > "**It was he who** took our sickness and bore our diseases."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples were."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)
>
> > "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

"

Referenced in: 2 Corinthians 1:4; 2 Corinthians 1:12; 2 Corinthians 2:2; 2 Corinthians 3:2; 2 Corinthians 6:16; 2 Corinthians 11:7; 2 Corinthians 11:14; 2 Corinthians 11:21; 2 Corinthians 12:11; 2 Corinthians 12:13; 2 Corinthians 12:16; 2 Corinthians 13:5; 2 Corinthians 13:6; 2 Corinthians 13:7; 2 Corinthians 13:9

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:
>
> *Figures of Speech (UTA PDF)*
> *Sentence Types (UTA PDF)*

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples From the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above **to remind** King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order **to rebuke** him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above **to remind** his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then **rebuked** his people for forgetting him who is so much greater than those things.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above **to show deep emotion**. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above **to show how surprised and happy she was** that the mother of her Lord came to her.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above **to remind** the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on **to teach them** about God with his next rhetorical question:

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question **to teach** the people in an emphatic way that God gives good things to those who ask him.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden ... (Luke 13:18b-19a ULT)

Jesus used the question above **to introduce what he was going to talk about**. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to express surprise or other emotion? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question.
(2) Change the rhetorical question to a statement or exclamation.
(3) Change the rhetorical question to a statement, and then follow it with a short question.
(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

(1) Add the answer after the question.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

> Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed. (Luke 13:18-19a ULT)

> **This is what the kingdom of God is like.** It is like a mustard seed …

Are you insulting the high priest of God? (Acts 23:4b ULT) (Acts 23:4 ULT)

> **You should not insult God's high priest!**

Why did I not die when I came out from the womb? (Job 3:11a ULT)

> **I wish I had died when I came out from the womb!**

And how has this happened to me that the mother of my Lord should come to me? (Luke 1:43 ULT)

> **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

> You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> If your son asks you for a loaf of bread, **would you give him a stone**?

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

> **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number!

But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)

> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

"

Referenced in: 2 Corinthians 1 General Notes; 2 Corinthians 1:17; 2 Corinthians 2:2; 2 Corinthians 2:16; 2 Corinthians 3:1; 2 Corinthians 3:8; 2 Corinthians 6 General Notes; 2 Corinthians 6:14; 2 Corinthians 6:15; 2 Corinthians 6:16; 2 Corinthians 11 General Notes; 2 Corinthians 11:7; 2 Corinthians 11:11; 2 Corinthians 11:22; 2 Corinthians 11:23; 2 Corinthians 11:29; 2 Corinthians 12 General Notes; 2 Corinthians 12:13; 2 Corinthians 12:15; 2 Corinthians 12:17; 2 Corinthians 12:18; 2 Corinthians 12:19; 2 Corinthians 13:5

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> This page answers the question: *What is a simile?*
>
> In order to understand this topic, it would be good to read:
>
> *Figures of Speech (UTA PDF)*

> 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 (UTA PDF)*
>
> *Biblical Imagery — Common Patterns (UTA PDF)*

Referenced in: 2 Corinthians 6:13

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean "yes" or turn their heads from side to side to mean "no." Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

<div style="border:1px solid">

This page answers the question: *What is a symbolic action and how do I translate it?*

In order to understand this topic, it would be good to read:

Translate Unknowns (UTA PDF)

</div>

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means "I am surprised" or "What did you say?" In other cultures it means "yes."

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
>> Jairus fell down at Jesus' feet in order to show that he greatly respected him.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
>> Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
>> Jairus showed Jesus great respect.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
>> Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
>
>> Look, I stand at the door and clear my throat.

"

Referenced in: 2 Corinthians 13:12

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:
>
> *Figures of Speech (UTA PDF)*

> **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

Metonymy (UTA PDF)

Biblical Imagery — Common Metonymies (UTA PDF)

Next we recommend you learn about:

Metonymy (UTA PDF)

Biblical Imagery — Common Metonymies (UTA PDF)

"

Referenced in: 2 Corinthians 1:11; 2 Corinthians 1:12; 2 Corinthians 5:1; 2 Corinthians 7:5

Textual Variants

Description

> 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:
>
> *Choosing a Source Text (UTA PDF)*
> *Original Manuscripts (UTA PDF)*

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT 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:

Chapter and Verse Numbers (UTA PDF)
Original Manuscripts (UTA PDF)
Terms to Know (UTA PDF)
The Original and Source Languages (UTA PDF)

"

Referenced in: Introduction to 2 Corinthians; 2 Corinthians 5:17; 2 Corinthians 7:8; 2 Corinthians 8:7; 2 Corinthians 9:4; 2 Corinthians 12:7; 2 Corinthians 12:15

Third-Person Imperatives

Description

This is the placeholder for an article about third-person imperatives in biblical literature. This article is still being developed.

Reasons This Is a Translation Issue:

Text

Examples From the Bible

Text

Translation Strategies

Text

Examples of Translation Strategies Applied

Text

"

Referenced in: 2 Corinthians 10:7; 2 Corinthians 10:11; 2 Corinthians 10:17

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:

Sentence Structure (UTA PDF)

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:
>
> *Copy or Borrow Words* *(UTA PDF)*
> *How to Translate Names* *(UTA PDF)*

Referenced in: 2 Corinthians 2:17; 2 Corinthians 3:3; 2 Corinthians 4:7; 2 Corinthians 11:25; 2 Corinthians 12:4

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.

This page answers the question: *Why are these concepts important in referring to God?*

In order to understand this topic, it would be good to read:

Create Faithful Translations (UTA PDF)
Son of God and God the Father (UTA PDF)

The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and … a voice came out of the heavens saying, "**This is my beloved Son**. I am very pleased with him." (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

> Jesus … said, "I praise you **Father**, Lord of heaven and earth … no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**." (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that "Father" and "Son" are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

> Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

> I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)

> **No one knows who the Son is except the Father, and who the Father is except the Son**. (Luke 10:22b ULT)

The terms "Father" and "Son" also communicate that the Father and the Son are of the same essence; they are both eternal God.

> Jesus said, "Father, … glorify your Son so that the Son will glorify you … I glorified you on the earth … Now Father, glorify me … with the glory that **I had with you before the world was made**." (John 17:1, 4a, 5 ULT)

> But in these last days, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God's glory and **the very exact representation of his being**. He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)

> Jesus said to him, "I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father**. How can you say, 'Show us the Father'?" (John 14:9 ULT)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The Scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human "father" and "son." In this way you will communicate that God the Father and God the Son are of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

(1) Think through all the possibilities within your language to translate the words "son" and "father." Determine which words in your language best represent the divine "Son" and "Father."
(2) If your language has more than one word for "son," use the word that has the closest meaning to "only son" (or "first son" if necessary).
(3) If your language has more than one word for "father," use the word that has the closest meaning to "birth father," rather than "adoptive father."

(See *God the Father* and *Son of God* pages in unfoldingWord® Translation Words for help translating "Father" and "Son.")

"

Referenced in: 2 Corinthians 1:3; 2 Corinthians 1:19; 2 Corinthians 11:31

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:
>
> *Pronouns (UTA PDF)*
> *Generic Noun Phrases (UTA PDF)*

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."

"

When to Keep Information Implicit

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

> This page answers the question: *When should I not make implicit information explicit?*
>
> In order to understand this topic, it would be good to read:
>
> *Assumed Knowledge and Implicit Information (UTA PDF)*
> *Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)*

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

Examples From the Bible

> From the eater came forth food; and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

> Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." They reasoned among themselves saying, "It is because we did not take bread." (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus' disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word "yeast" here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

> "How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

"

Referenced in: 2 Corinthians 2:6; 2 Corinthians 2:15; 2 Corinthians 4:3; 2 Corinthians 5:14; 2 Corinthians 5:15; 2 Corinthians 8:20; 2 Corinthians 8:24; 2 Corinthians 9:5; 2 Corinthians 9:15; 2 Corinthians 10:2; 2 Corinthians 12:18

unfoldingWord® Translation Words

Version 80

comfort, comforts, comforter, uncomforted

Definition:

The terms "comfort" and "comforter" refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a "comforter."
- In the Old Testament, the term "comfort" is used to describe how God is kind and loving to his people and helps them when they are suffering.
- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
- The expression "comforter of Israel" referred to the Messiah who would come to rescue his people.
- Jesus referred to the Holy Spirit as the "Comforter" who helps believers in Jesus.

Translation Suggestions:

- Depending on the context, "comfort" could also be translated as "ease the pain of" or "help (someone) overcome grief" or "encourage" or "console."
- A phrase such as "our comfort" could be translated as "our encouragement" or "our consoling of (someone)" or "our help in times of grieving."
- The term "comforter" could be translated as "person who comforts" or "someone who helps ease pain" or "person who encourages."
- When the Holy Spirit is called "the Comforter" this could also be translated as "the Encourager" or "the Helper" or "the One who helps and guides."
- The phrase "comforter of Israel" could be translated as "the Messiah, who comforts Israel."
- An expression like, "they have no comforter" could also be translated as "No one has comforted them" or "There is no one to encourage or help them."

(See also: encourage, Holy Spirit)

Bible References:

- 1 Thessalonians 5:8-11
- 2 Corinthians 1:4
- 2 Samuel 10:1-3
- Acts 20:11-12

Word Data:

- Strong's: H2505, H5150, H5162, H5165, H5564, H8575, G03020, G38700, G38740, G38750, G38880, G38900, G39310

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Referenced in: 2 Corinthians 7 General Notes

create, created, creation, creator

Definition:

The term "create" means to make something or to cause something to be. Whatever is created is called a "creation." God is called the "Creator" because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings "create" something, it means they made it out of things that already existed.
- Sometimes "create" is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term "creation" can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word "creation" refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world "out of nothing" to make sure this meaning is clear.
- The phrase, "since the creation of the world" means "since the time when God created the world."
- A similar phrase, "at the beginning of creation" could be translated as "when God created the world at the beginning of time," or "when the world was first created."
- To preach the good news to "all creation" means to preach the good news to "all people everywhere on earth."
- The phrase "Let all creation rejoice" means "Let everything that God created rejoice."
- Depending on the context, "create" could be translated as "make" or "cause to be" or "make out of nothing."
- The term "the Creator" could be translated as "the One who created everything" or "God, who made the whole world."
- Phrases like "your Creator" could be translated as "God, who created you."

(See also: God, good news, world)

Bible References:

- 1 Corinthians 11:9-10
- 1 Peter 4:17-19
- Colossians 1:15
- Galatians 6:15
- Genesis 1:1
- Genesis 14:19-20

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

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Referenced in: 2 Corinthians 5 General Notes

disciple

Definition:

The term "disciple" refers to a person who spends much time with a teacher, learning from that teacher's character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his "disciples."
- John the Baptist also had disciples.
- During Jesus' ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his "apostles."
- Jesus' twelve apostles continued to be known as his "disciples" or "the 12."
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus' disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term "disciple" could be translated by a word or phrase that means "follower" or "student" or "pupil" or "learner."
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of "apostle."

(See also: apostle, believe, Jesus, John (the Baptist), the twelve)

Bible References:

- Acts 6:1
- Acts 9:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 6:40
- Matthew 11:3
- Matthew 26:33-35
- Matthew 27:64

Examples from the Bible stories:

- **30:8** He (Jesus) gave the pieces to his **disciples** to give to the people. The **disciples** kept passing out the food, and it never ran out!
- **38:1** About three years after Jesus first began preaching and teaching publicly, Jesus told his **disciples** that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **38:11** Then Jesus went with his **disciples** to a place called Gethsemane. Jesus told his **disciples** to pray that they would not enter into temptation.
- **42:10** Jesus said to his **disciples**, "All authority in heaven and on earth has been given to me. 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."

Word Data:

- Strong's: H3928, G31000, G31010, G31020

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Referenced in: 2 Corinthians 13 General Notes

fool, foolish, folly

Definition:

The term "fool" refers to a person who often makes wrong choices, especially choosing to disobey. The term "foolish" describes a person or behavior that is not wise.

- In the Bible, the term "fool" usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term "folly" refers to an action that is not wise because it is against God's will. Often "folly" also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term "fool" could be translated as "foolish person" or "unwise person" or "senseless person" or "ungodly person."
- Ways to translate "foolish" could include "lacking understanding" or "unwise" or "senseless."

(See also: wise)

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong's: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

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Referenced in: 2 Corinthians 11 General Notes

glory, glorious, glorify

Definition:

The term "glory" is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term "glorify" means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term "glory" is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God's character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to "glory in" means to boast about or take pride in something.

Old Testament

- The specific phrase "the glory of Yahweh" in the Old Testament usually refers to some perceptible manifestation of Yahweh's presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term "glorify" carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate "glory" could include "splendor" or "majesty" or "awesome greatness" or "extreme value."
- The term "glorious" could be translated as "full of glory" or "extremely valuable" or "brightly shining" or "awesomely majestic."
- The expression "give glory to God" could be translated as "honor God's greatness" or "praise God because of his splendor" or "tell others how great God is."
- The expression "glory in" could also be translated as "praise" or "take pride in" or "boast about" or "take pleasure in."
- "Glorify" could also be translated as "give glory to" or "bring glory to" or "cause to appear great."
- The phrase "glorify God" could also be translated as "praise God" or "talk about God's greatness" or "show how great God is" or "honor God (by obeying him)."
- The term "be glorified" could also be translated as "be shown to be very great" or "be praised" or "be exalted."

(See also: honor, majesty, exalt, obey, praise)

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2
- Luke 18:43

- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

Examples from the Bible stories:

- **23:7** Suddenly, the skies were filled with angels praising God, saying, "**Glory** to God in heaven and peace on earth to the people he favors!"
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, "I will give you all this if you bow down and worship me."
- **37:1** When Jesus heard this news, he said, "This sickness will not end in death, but it is for the **glory** of God."
- **37:8** Jesus responded, "Did I not tell you that you would see God's **glory** if you believe in me?"

Word Data:

- Strong's: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

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Referenced in: 2 Corinthians 3 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

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Referenced in: 2 Corinthians 5 General Notes

veil, veiled, unveiled

Definition:

The term "veil" usually refers to a thin piece of cloth that is used as a head covering, to fully or partially cover the head or face.

- Moses covered his face with a veil after he had been in the presence of Yahweh, so that the brightness of his face would be hidden from the people.
- In the Bible, women wore a veil to cover their head, and often their face as well, when they were in public or in the presence of men.
- The veils that women in the Bible wore over their face may have been made of thin material which could be partly seen through and may have only covered part of the face so that the women's eyes were not covered.
- The verb to "veil" means to cover something with a veil.
- In some English versions, the word "veil" is used to refer to the thick curtain that covered the entrance into the most holy place. But "curtain" is a better term in that context, since it refers to a heavy, thick piece of cloth.

Translation Suggestions

- The term "veil" could also be translated as "thin cloth covering" or "cloth covering" or "head covering" or "head covering."
- In some cultures, there may already be a term for a veil for women. It may be necessary to find a different word when it is used for Moses.

(See also: Moses)

Bible References:

- 2 Corinthians 3:12-13
- 2 Corinthians 3:16
- Ezekiel 13:18
- Isaiah 47:1-2
- Song of Songs 4:3

Word Data:

- Strong's: H4304, H4533, H4555, H6777, H6809, H7196, H7479, G03430, G25710, G25720

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