

unfoldingWord® Translation Notes

v91

1 Corinthians

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

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

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

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

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

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

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

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

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unfoldingWord® Translation Notes - 1 Corinthians

Introduction to 1 Corinthians

Part 1: General Introduction

Outline of 1 Corinthians

1. Opening (1:1–9)
2. Against divisions (1:10–4:15)
3. Against sexual immorality (4:16–6:20)
4. On abstinence (7:1–40)
5. On food (8:1–11:1)
6. On head coverings (11:2–16)
7. On the Lord's Supper (11:17–34)
8. On spiritual gifts (12:1–14:40)
9. On the resurrection of the dead (15:1–58)
10. On the collection and visits (16:1–12)
11. Closing: final commands and greetings (16:13–24)

More detailed outlines for each of these sections appear in the chapter introductions.

Who Wrote the book of 1 Corinthians?

The author identifies himself as Paul the apostle. Paul was from the city of Tarsus. He had been known as Saul in his early life. Before becoming a Christian, Paul was a Pharisee, 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 second time traveling around the Roman Empire (See: Acts 18:1–18). After that, Paul wrote this letter while he was in Ephesus (16:8). He lived and proclaimed the gospel there for more than two years (See: Acts 19:1–10), and it was sometime during those years that he wrote this letter to the Corinthians.

What Is the book of 1 Corinthians about?

While Paul was in Ephesus, he learned things about the Corinthians. People from "Chloe" told Paul about "factions" in the Corinthian group (1:11), and the Corinthian believers wrote a letter to him asking questions (7:1). Paul also mentions that he has "heard" things about what they are doing and saying (See: 5:1; 11:18; 15:12). He may have learned these things from the people "from Chloe," from their letter, or from other sources, such as "Stephanas and Fortunatus and Achaicus," who visited Paul before he wrote this letter (See: 16:17). Paul writes his letter in response to what he has learned about how the Corinthians are thinking and acting. He addresses multiple topics in order. You can see these topics in the outline above. Paul focuses on encouraging the Corinthian believers to remain faithful to Jesus and to behave as those who follow Jesus.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "First Corinthians" or "1 Corinthians." Or they may choose a clearer title, such as "Paul's First Letter to the Church in Corinth" or "A First Letter to the Christians in Corinth." (See: How to Translate Names)

Part 2: Important Religious and Cultural Concepts

What was the city of Corinth like?

Corinth was a major city located in ancient Greece. Because it was near the Mediterranean Sea 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 would not want to associate with them.

What was the issue that Paul was addressing in this letter?

Paul addresses many specific topics and issues in his letter to the Corinthian believers. These include church unity, sexual behavior, worship practices, food sacrificed to idols, spiritual gifts, and the resurrection. It is possible that all the problems that Paul wishes to correct in these areas come from one single issue in the Corinthian church. It could be that false teachers are leading the Corinthians astray, or it could be that the Corinthians are acting like everyone else in their culture, even when this is not properly following Jesus. Most likely, the Corinthians believed that they had already received all the blessings that Christians will receive when Jesus comes back to the earth. They may have also believed the false teaching that matter and physical things were less important than "spiritual" things. Whatever exactly the primary problem is, what is clear is that the Corinthians were not properly following Jesus in how they were thinking and acting, and Paul writes the letter to guide them back to faithfully following Jesus.

Part 3: Important Translation Issues

What does Paul mean when he talks about "wisdom" and "foolishness"?

These words do not refer primarily to how much or how little education someone has. Rather, they refer to how well or how poorly someone plans actions and knows how the world works. If someone creates plans and ideas that work out well, that person is wise. If someone creates plans and ideas that do not work out well, that person is foolish. The wise person makes good choices, and the foolish person makes bad choices. Paul uses these words to contrast what humans think is wise or foolish with what God thinks is wise or foolish. By doing this, Paul wishes to keep the Corinthians from thinking in ways that other humans consider to be "wise." Rather, he wishes them to think in ways that God considers to be "wise," which are ways that the other humans might consider to be "foolish."

What does Paul mean when he talks about "knowledge"?

Paul uses "knowledge" to refer to comprehending or understanding what is true about God and the world. Paul emphasizes that no one really has "knowledge" without the help of the Holy Spirit. He also wants those who have this "knowledge"

to continue to act in ways that respect and honor those who do not have the "knowledge." In other words, he wants to convince the Corinthians that acting in love toward fellow believers is more valuable than any "knowledge." So, Paul argues that "knowledge" is valuable, but other things are more important.

What does Paul mean when he talks about "power" and "weakness"?

Someone who has "power" has much influence and authority and can accomplish many things. Someone who has "weakness" does not have much influence and authority and is not able to accomplish many things. Paul contrasts what humans think is powerful or weak with what God thinks is powerful or weak. By doing this, Paul wishes to keep the Corinthians from acting in ways that other humans think are "powerful." Rather, he wishes them to act in ways that God considers "powerful," which are ways that the other humans might consider to be "weak."

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

Paul uses the spatial metaphor "in Christ" (often with another name for "Christ," such as "Lord" or "Jesus") very frequently 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)

How should "brothers" be translated?

Many times in this letter, Paul directly addresses or refers to people he calls "brothers." Often, a direct address to the "brothers" indicates that Paul is beginning a new section. The word "brothers" refers in general to fellow believers, both male and female. 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.

How should extended metaphors be translated?

Throughout this letter, Paul uses long or extended metaphors. In 3:1–17, he speaks about children, farming, construction, and temples to discuss how he and others who

preach the gospel should relate to the Corinthians. In 5:6–8, he uses the Jewish festival of Passover to encourage the Corinthians to behave in a certain way. In 9:9–11, he uses a farming metaphor to speak about receiving money for preaching the gospel, and in 9:24–27, he uses metaphors related to athletic competitions to encourage the Corinthians to behave in a certain way. In 12:12–27, Paul uses the human body as an analogy and metaphor for the church. Finally, in 15:36–38, 42–44, Paul uses a farming metaphor to speak about the resurrection of the dead. Since these extended metaphors are a significant part of Paul's argument in these sections, you should retain the metaphors in your translation if possible or express the idea by using an analogy. See the chapter introductions and notes for more information and translation options. (See: Biblical Imagery — Extended Metaphors)

How should rhetorical questions be translated?

Paul asks many questions in this letter. He does not asking these questions because he wants the Corinthians to provide him with information. Rather, he asks these questions because he wants the Corinthians to think about how they are acting and what they are thinking. The questions encourage them to think along with Paul. If your readers would understand these kinds of questions, you should retain them in your translation. If your readers would understand these kinds of questions, you could supply the answers or express the questions as statements. See the notes on each rhetorical question for the implied answer and ways to translate the question as a statement. (See: Rhetorical Question)

How should euphemisms be translated?

Paul uses euphemisms in multiple places in this letter, particularly when he is discussing sexual activity or death. If possible, use similar euphemisms in your translation. See the notes on each verse that has a euphemism for translation options. (See: Euphemism)

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. Similarly, throughout the letter, you should assume that "we," "us," "our," and "ours" include Paul, those who work with Paul, and the Corinthian believers

unless a note specifies that the form of "we" excludes the Corinthian believers. (See: Forms of 'You' — Singular; and Exclusive and Inclusive 'We')

What are the major issues in the text of the book of 1 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 that your readers may be familiar with 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)

- "the mystery of God" (2:1). Some ancient manuscripts have this: "the testimony of God."
- "God judges" (5:13). Some ancient manuscripts have this: "God will judge."
- "glorify God in your body" (6:20). Some ancient manuscripts have this: "glorify God in your body and in your spirit, which belong to God."
- "as under the law, not being under the law myself in order to gain those under the law" (9:20). Some ancient manuscripts have this: "as under the law in order to gain those under the law."
- "put the Lord to the test" (10:9). Some ancient manuscripts have this: "put Christ to the test."
- "and conscience—" (10:28). Some ancient manuscripts have this: "and conscience, for the earth and everything in it belong to the Lord—"
- "I hand over my body so that I might boast" (13:3). Some ancient manuscripts have this: "I hand over my body to be burned."
- "let him be ignorant" (14:38). Some ancient manuscripts have this: "he is considered ignorant."
- "let us also bear" (15:49). Some ancient manuscripts have this: "we will also bear."
- "Amen" (16:24). Some ancient manuscripts do not have "Amen."

1 Corinthians 1

1 Corinthians 1 Chapter Introduction

Structure and Formatting

1. Opening (1:1–9)
    - Greetings and Blessing (1:1–3)
    - Praise and Prayer (1:4–9)
2. Against divisions (1:10–4:15)
    - Divisions, Leaders, and Baptism (1:10–17)
    - Wisdom, Foolishness, and Boasting (1:18–31)

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

Religious and Cultural Concepts in This Chapter

Disunity

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

Wisdom and foolishness

Throughout this chapter, Paul speaks of both wisdom and foolishness. These words do not refer primarily to how much or how little education someone has. Rather, they

refer to how well or how poorly someone plans actions and knows how the world works. If someone creates plans and ideas that work out well, that person is wise. If someone creates plans and ideas that do not work out well, that person is foolish. The wise person makes good choices, and the foolish person makes bad choices. Use words in your language that indicate these ideas. (See: wise, wisdom; and fool, foolish, folly)

Power and weakness

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

Translation Issues in This Chapter

Metaphors about Christ

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

Rhetorical questions

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

Positive and negative uses of “wisdom”

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

Using different perspectives

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

Information presented out of order

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

1 Corinthians 1:1

ULT	UST
Paul, called {to be} an apostle of Christ Jesus by the will of God, and Sosthenes the brother,	*{I,} Paul, {write this letter to you,} and Sosthenes our fellow believer {is with me}. God chose to send me to represent the Messiah Jesus, because that is what God wanted.*

ULT **Paul**
UST I,} Paul, {write this letter to you … }
(Παῦλος)

In this culture, letter writers would give their own names first, referring to themselves in the third person. If it would be helpful in your language, you could use the first person here. Or if your language has a particular way of introducing the author of a letter, and if it would be helpful to your readers, you could use it here. Alternate translation: [From Paul. I have been]

Support Reference: First, Second or Third Person

ULT **called {to be} an apostle of Christ Jesus**
UST God chose to send me to represent the Messiah Jesus
(κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on who is **called** rather than focusing on the person doing the "calling." Alternate translation: [whom Christ Jesus called to be an apostle]

Support Reference: Active or Passive

ULT **by the will of God**
UST because that is what God wanted
(διὰ θελήματος Θεοῦ)

Paul uses the possessive form to describe **the will** that **God** has. If it would be helpful in your language, you could express the idea behind that this phrase refers to what God wills with a verbal phrase. Alternate translation: [because God desired this]

Support Reference: Possession

ULT **and Sosthenes**
UST and Sosthenes … is with me
(καὶ Σωσθένης)

This phrase means that **Sosthenes** is with Paul, and Paul writes the letter for both of them. It does not mean that Sosthenes was the scribe who wrote the letter down. It also does not mean that Sosthenes dictated the letter with Paul, since Paul uses the first-person singular more than the first-person plural in the letter. If there is a way in your language to indicate that Paul writes on behalf of Sosthenes, you could use it here. Alternate translation: [and I write on behalf of Sosthenes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Sosthenes**
UST Sosthenes … is with me
(Σωσθένης)

Sosthenes is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	I,} Paul, {write this letter to you … }
called	God chose
{to be} an apostle	to send me to represent
of Christ	the Messiah
of Christ Jesus	the Messiah Jesus
of God	God
the will of God	that is what God wanted

1 Corinthians 1:2

ULT	UST
to the church of God that is in Corinth, having been sanctified in Christ Jesus, called saints, with all the ones in every place calling on the name of our Lord Jesus Christ, theirs and ours.	*{I send this letter} to {you who are part of} the groups of believers belonging to God, which are in the city of Corinth. {God has} set {you} apart for himself by uniting you to the Messiah Jesus, and {he has} chosen {you} to be his own people. {You are} part of the group of believers who worship our Lord Jesus the Messiah in many countries and cities. {Jesus the Messiah is} their {Lord} and our {Lord}.*

ULT **to the church of God that is in Corinth**
UST {I send this letter} to {you who are part of} the groups of believers belonging to God, which are in the city of Corinth
(τῇ ἐκκλησίᾳ τοῦ Θεοῦ & τῇ οὔσῃ ἐν Κορίνθῳ)

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

Support Reference: First, Second or Third Person

ULT **having been sanctified in Christ Jesus, called saints**
UST {God has} set {you} apart for himself by uniting you to the Messiah Jesus, and {he has} chosen {you} to be his own people
(ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ & κλητοῖς ἁγίοις)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **sanctified** and **called** rather than focusing on the person doing the "sanctifying" and "calling." If you must state who does the actions, Paul implies that "God" does them. Alternate translation: [whom God has sanctified in Christ Jesus, and whom God has called to be saints]

Support Reference: Active or Passive

> ULT **in Christ Jesus**
> UST by uniting you to the Messiah Jesus
> (ἐν Χριστῷ Ἰησοῦ)

Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with Christ. In this case, being **in Christ Jesus**, or united to Christ, could explain: (1) the means by which God has sanctified the Corinthians. Alternate translation: [by means of your union with Christ Jesus]; (2) the reason why God has sanctified the Corinthians. Alternate translation: [because of your union with Christ Jesus]

Support Reference: Metaphor

> ULT **in every place**
> UST in many countries and cities
> (ἐν παντὶ τόπῳ)

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

Support Reference: Hyperbole

> ULT **calling on the name of our Lord**
> UST who worship our Lord
> (ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν)

The **calling on the name of** someone is an idiom that refers to worshiping and praying to that person. If it would be helpful in your language, you could express this phrase with a comparable idiom or express the idea plainly. Alternate translation: [who pray to and venerate our Lord]

Support Reference: Idiom

> ULT **theirs and ours**
> UST Jesus the Messiah is} their {Lord} and our {Lord}
> (αὐτῶν καὶ ἡμῶν)

In the phrase **theirs and ours** Paul has left out words that may be needed in some languages to make a complete thought. If you cannot leave out these words in your language, you could supply words such as “who is” and “Lord” to make a complete thought. Alternate translation: [who is Lord over them and us]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the church	{I send this letter} to {you who are part of} the groups of believers
of God	belonging to God
having been sanctified	{God has} set {you} apart for himself
Christ	by uniting you to the Messiah
Jesus	Jesus
in Christ Jesus	by uniting you to the Messiah Jesus
Corinth	the city of Corinth
called	and {he has} chosen {you}
saints	to be his own people
calling on	who worship
of … Lord	Lord
Jesus	Jesus
Christ	the Messiah

1 Corinthians 1:3

ULT	UST
Grace and peace to you from God our Father and the Lord Jesus Christ.	*{May} God, {who is} our Father, and the Lord Jesus the Messiah {continue to be} kind to you and {make you} peaceful.*

ULT Grace and peace to you from God our Father and the Lord Jesus Christ
UST {May} God, {who is} our Father, and the Lord Jesus the Messiah {continue to be} kind to you and {make you} peaceful
(χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ)

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

Support Reference: Blessings

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Grace	May … {continue to be} kind
peace	{make you} peaceful
God … Father	God, {who is} … Father
the Lord	the Lord
Christ	the Messiah
the Lord Jesus Christ	the Lord Jesus the Messiah

1 Corinthians 1:4

ULT	UST
I always give thanks to my God for you because of the grace of God, the one having been given to you in Christ Jesus.	*I often thank my God about you. {I do this} because {I know how} God is acting kindly towards you by uniting you to the Messiah Jesus.*

> ULT **always**
> UST often
> (πάντοτε)

Here, **always** is an exaggeration that the Corinthians would have understood to emphasize how often Paul prays for the Corinthians. If it would be helpful in your language, you could express **always** with a word that indicates frequency. Alternate translation: [consistently] or [frequently]

Support Reference: Hyperbole

> ULT **to my God**
> UST my God
> (τῷ Θεῷ μου)

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 **my God** in your translation sounds like it makes a distinction between Paul's God and the Corinthians' God, you could use a plural pronoun. Alternate translation: [to our God]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **the one having been given**
> UST is acting
> (τῇ δοθείσῃ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **grace** that was **given** rather than the person doing the "giving." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [that he gave]

Support Reference: Active or Passive

> ULT **in Christ Jesus**
> UST by uniting you to the Messiah Jesus
> (ἐν Χριστῷ Ἰησοῦ)

Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with Christ. In this case, being **in Christ Jesus**, or united to Christ, could explain: (1) the means by which God has given grace to the Corinthians. Alternate translation: [by means of your union with Christ Jesus]; (2) the reason why God has given grace to the Corinthians. Alternate translation: [because of your union with Christ Jesus]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to … God	God
grace	kindly
of God	God
Christ	by uniting you to the Messiah
Jesus	Jesus
in Christ Jesus	by uniting you to the Messiah Jesus

1 Corinthians 1:5

ULT	UST
For in everything you were made rich in him, in all word and all knowledge,	*{When I say that God has acted kindly towards you, I mean} that he has abundantly blessed you by uniting you to the Messiah in every area {of your lives}, including whatever you say and whatever you know.*

ULT **For**
UST {When I say that God has acted kindly towards you, I mean} that
(ὅτι)

Here, **For** introduces an explanation of "the grace of God that was given" in 1:4. Use a word or phrase that introduces a further explanation or elaboration in your language. Alternate translation: [That is,]

Support Reference: Connecting Words and Phrases

ULT **everything**
UST every area {of your lives}
(παντὶ)

Alternate translation: [every way]

ULT **you were made rich**
UST he has abundantly blessed you
(ἐπλουτίσθητε)

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

Support Reference: Metaphor

ULT **you were made rich**
UST he has abundantly blessed you
(ἐπλουτίσθητε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **made rich** rather than the person "making" them **rich**. If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God has made you rich]

Support Reference: Active or Passive

ULT **in him**
UST by uniting you to the Messiah
(ἐν αὐτῷ)

Here, **him** refers to Jesus, since God the Father is the one who makes the Corinthians rich. If it would be helpful in your language, you could express **him** with the words "Christ" or "Christ Jesus" to make this clear. Alternate translation: [in Christ Jesus]

Support Reference: Pronouns — When to Use Them

ULT **all word**
UST whatever you say
(παντὶ λόγῳ)

If your language does not use an abstract noun for the idea behind **word**, you can express the idea by using a verb such as "speak" or "say." Alternate translation: [everything you speak]

Support Reference: Abstract Nouns

ULT **all knowledge**
UST whatever you know
(πάσῃ γνώσει)

If your language does not use an abstract noun for the idea behind **knowledge**, you can express the idea by using a verb such as "know." Alternate translation: [everything you know]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowledge	you know

1 Corinthians 1:6

ULT	UST
just as the testimony of Christ has been confirmed among you,	*{God has blessed you} because he has proved to you that what we told you about the Messiah was true.*

ULT **just as**
UST {God has blessed you} because
(καθὼς)

Here, **just as** could introduce: (1) the reason why the Corinthians were made rich. Alternate translation: [which is due to how]; (2) a comparison that illustrates how the Corinthians were made rich. Alternate translation: [in the same way that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the testimony of Christ has been confirmed**
UST he has proved … that what we told you about the Messiah was true
(τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη)

In this verse, Paul speaks as if what he told the Corinthians about Christ were testimony he gave as a witness in a court of law. This testimony has been **confirmed**, just as if other evidence proved to the judge that his **testimony** was accurate. With this metaphor, Paul reminds the Corinthians that they have believed the message about Christ and that it is now an important part of their lives. If it would be helpful in your language, you could express the idea behind this metaphor with a comparable metaphor or express it plainly. Alternate translation: [our message about Christ has been established]

Support Reference: Metaphor

ULT **the testimony of Christ**
UST what we told you about the Messiah
(τὸ μαρτύριον τοῦ Χριστοῦ)

Here Paul uses the possessive form to speak about a **testimony** that concerns **Christ**. If it would be helpful in your language, you could make it explicit that **Christ** is the content of the **testimony**. Alternate translation: [the testimony about Christ]

Support Reference: Possession

> ULT **the testimony of Christ has been confirmed**
> UST he has proved … that what we told you about the Messiah was true
> (τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **confirmed** rather than the person doing the "confirming." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God has confirmed the testimony of Christ]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testimony	what we told you
of Christ	about the Messiah
has been confirmed	he has proved … that … was true

1 Corinthians 1:7

ULT	UST
so that you do not lack in any gift, eagerly waiting for the revelation of our Lord Jesus Christ,	*{God has done these things for you} so that you are completely equipped spiritually {during this time when you} confidently expect our Lord Jesus the Messiah to return.*

ULT **so that**
UST {God has done these things for you} so that
(ὥστε)

Here, **so that** could introduce: (1) a result from "being made rich" in 1:5 and from the confirmation of the "testimony" in 1:6. If you use one of the following alternate translations, you may need to end the previous sentence with a period and begin a new sentence. Alternate translation: [God has made you rich and confirmed our testimony so that]; (2) a result from just the confirmation in 1:6. Alternate translation: [God confirmed our testimony among you so that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **you do not lack in any gift**
UST you are completely equipped spiritually
(ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι)

Here Paul uses two negative words, **not** and **lack**, to express a strong positive meaning. He means that the Corinthians have every spiritual gift that God gives. If it would be helpful in your language, you could express the idea behind this form in positive form. Alternate translation: [you have every gift]

Support Reference: Litotes

ULT **gift, eagerly waiting for**
UST are completely equipped spiritually {during this time when you} confidently expect
(χαρίσματι, ἀπεκδεχομένους)

Here, **eagerly waiting for** introduces something that happens at the same time as not lacking **in any gift**. If it would be helpful in your language, you could express this connection explicitly. Alternate translation: [gift while you eagerly wait for]

Support Reference: Connect — Simultaneous Time Relationship

ULT **the revelation of our Lord Jesus Christ**
UST our Lord Jesus the Messiah to return
(τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

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

Support Reference: Possession

ULT **the revelation of our Lord Jesus Christ**
UST our Lord Jesus the Messiah to return
(τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

In this context, it is clear that Paul does not simply mean that knowledge about **our Lord Jesus Christ** will be revealed. Rather, he means that **our Lord Jesus Christ** himself will return to earth. If it would be helpful in your language, you could express this phrase with a word such as "return" to make this idea clear. Alternate translation: [the return of our Lord Jesus Christ]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … Lord	Lord
Jesus	Jesus
Christ	the Messiah

1 Corinthians 1:8

ULT	UST
who will also confirm you to the end, blameless on the day of our Lord Jesus Christ.	*{Just as he proved our message to be true,} God will also prove your trust {in the Messiah} true until {your earthly lives} end. {Because of this,} he will judge you not guilty when our Lord Jesus the Messiah returns {to earth}.*

ULT **who**
UST God
(ὃς)

Here, **who** could refer to: (1) God, who is the implied subject of all the verbs in this section. “If you use the following alternate translation, you may need to end the previous sentence with a period.” If you use one of the following alternate translations, you may need to end the previous sentence with a period. Alternate translation: [It is God who]; (2) Jesus, which is the closest name. Alternate translation: [It is Jesus who]

Support Reference: Pronouns — When to Use Them

ULT **will also confirm you**
UST Just as he proved our message to be true … will also prove your trust {in the Messiah} true
(καὶ βεβαιώσει ὑμᾶς)

Here, **confirm** is the same word that Paul used in 1:6, also translated as “confirmed.” Paul uses the word **also** to remind the reader that he has already used “confirmed.” If possible, translate **confirmed** as you did in 1:6. Just as there, here it refers to something or someone that is proved to be true or accurate. In this case, it means that God will make the Corinthians’ faith true **to the end**. Alternate translation: [will also establish your faith]

Support Reference: Translate Unknowns

ULT **to the end**
UST until {your earthly lives} end
(ἕως τέλους)

The phrase translated as **to the end** means that some activity or state will continue until a definable point in the future. Here it means that God will **confirm** the Corinthians until their earthly lives end. If it would be helpful in your language, you could express this phrase with a comparable idiom or express the idea plainly. Alternate translation: [until your race is run]

Support Reference: Idiom

ULT **blameless**
UST {Because of this,} he will judge you not guilty
(ἀνεγκλήτους)

Here, **blameless** gives the result of God confirming them to the end. If it would be helpful in your language, you could make this connection explicit. Alternate translation: [so that you will be blameless]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will … confirm	will … prove … trust {in the Messiah} true
blameless	{Because of this,} he will judge you not guilty
day	when … returns {to earth}
of … Lord	Lord
day of … Lord	when … Lord … returns {to earth}
Jesus	Jesus
Christ	the Messiah

1 Corinthians 1:9

ULT	UST
God {is} faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.	*God always does what he promises, {and he is the one} who has specially chosen you to share everything with his Son, Jesus the Messiah, our Lord.*

ULT **by whom you were called**
UST {and he is the one} who has specially chosen you
(δι᾽ οὗ ἐκλήθητε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **called** rather than the person doing the "calling." Alternate translation: [who called you]

Support Reference: Active or Passive

ULT **into the fellowship of his Son**
UST to share everything with his Son
(εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ)

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

Support Reference: Possession

ULT **of his Son**
UST with his Son
(τοῦ Υἱοῦ αὐτοῦ)

Son is an important title for Jesus and identifies his relationship with God the Father.

Support Reference: Translating Son and Father

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} faithful	always does what he promises
God	God
you were called	has specially chosen you
the fellowship	to share everything
of … Son	with … Son
Jesus	Jesus
Christ	the Messiah

ULT	UST
Lord	Lord

1 Corinthians 1:10

ULT	UST
Now I urge you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there might not be divisions among you, but that you might be joined together in the same mind and in the same purpose.	*My fellow believers, as one whom our Lord Jesus the Messiah has authorized, I appeal to you, {asking} that all of you agree with one another. {I ask that} you do not split up into rival groups but that you reconcile with each other by agreeing in what you think and by agreeing in what you decide to do.*

ULT **Now I urge**
UST I appeal to … asking
(παρακαλῶ δὲ)

Here, **Now** indicates the beginning of a new section. Paul transitions from giving thanks to appealing to the Corinthians to avoid divisions. You could: (1) leave this word untranslated and show the shift in topic by starting a new paragraph. Alternate translation: [I urge]; (2) use a word or phrase that indicates the beginning of a new section. Alternate translation: [Next, I urge]

Support Reference: Connecting Words and Phrases

ULT **Now I urge you, brothers, through the name of our Lord Jesus Christ**
UST My fellow believers, as one whom our Lord Jesus the Messiah has authorized, I appeal to you, {asking}
(παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

In this sentence, the words **I urge you** are located far from what Paul is urging. If it would be helpful in your language, you could move **I urge you** so that it comes right before **that you all speak**. Alternate translation: [Now brothers, through the name of our Lord Jesus Christ, I urge you]

Support Reference: Information Structure

ULT **brothers**
UST My fellow believers
(ἀδελφοί)

Although **brothers** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **through the name of our Lord Jesus Christ**
UST as one whom our Lord Jesus the Messiah has authorized
(διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

Here Paul uses the **name** of Jesus to refer to the authority of Jesus. With this language, he reminds the Corinthians that he is an apostle with authority from Jesus. If it would be helpful in your language, you could express the meaning of **name** with a comparable figure of speech or express the idea plainly. Alternate translation: [on behalf of our Lord Jesus Christ]

Support Reference: Metonymy

ULT **you all speak the same thing**
UST all of you agree with one another
(τὸ αὐτὸ λέγητε πάντες)

In this language, to **speak the same thing** is an idiom that means that everyone is in agreement, not only in what they speak but also in what they believe and set as goals. If it would be helpful in your language, you could express the meaning of this phrase with a comparable idiom or express the idea plainly. Alternate translation: [you all see eye to eye]

Support Reference: Idiom

ULT **divisions**
UST split up into rival groups
(σχίσματα)

Here, **divisions** refers to when one group splits into multiple different groups because they have different leaders, beliefs, or opinions. If it would be helpful in your language, you could express the idea behind this word with a comparable noun or a short phrase that makes this clear. Alternate translation: [opposing parties]

Support Reference: Translate Unknowns

ULT **joined together**
UST reconcile with each other
(κατηρτισμένοι)

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

Support Reference: Translate Unknowns

ULT **in the same mind and in the same purpose**
UST by agreeing in what you think and by agreeing in what you decide to do
(ἐν τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ)

If your language does not use abstract nouns for the ideas behind **mind** and **purpose**, you can express the ideas by using verbs such as "think" and "decide" or "choose." Alternate translation: [by thinking the same things and by choosing the same things]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I urge	I appeal to … asking
of … Lord	Lord
Jesus	Jesus
Christ	the Messiah
mind	in what you think

1 Corinthians 1:11

ULT	UST
For it was made clear to me concerning you, my brothers, by those of Chloe, that there are factions among you.	*{I appeal to you} because some {members} of Chloe's {household} have talked to me about you, my fellow believers. {They said} that you quarrel among yourselves.*

ULT **For**
UST {I appeal to you} because
(γάρ)

Here, **For** introduces the reason why Paul is urging them to become united together. If it would be helpful in your language, you could express **for** with a short phrase to express the idea. Alternate translation: [I speak this way because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it was made clear to me concerning you, my brothers, by those of Chloe**
UST some {members} of Chloe's {household} have talked to me about you, my fellow believers
(ἐδηλώθη & μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what was **made clear** rather than the people making it **clear**. Alternate translation: [those of Chloe have made it clear to me concerning you, my brothers,]

Support Reference: Active or Passive

ULT **my brothers**
UST my fellow believers
(ἀδελφοί μου)

Although **brothers** is masculine, Paul is using it to refer to both men or women. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [my brothers and sisters]

Support Reference: When Masculine Words Include Women

> ULT **those of Chloe**
> UST some {members} of Chloe's {household}
> (τῶν Χλόης)

Here, **those of Chloe** refers to people who are connected to Chloe and probably live in her house or work for her. Paul does not tell us whether they are family members, slaves, or employees. If it would be helpful in your language, you could express the meaning of this phrase with a word or phrase that indicates that these people are related to or dependent on Chloe. Alternate translation: [people connected to Chloe]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of Chloe**
> UST some {members} of Chloe's {household}
> (Χλόης)

Chloe is the name of a woman.

Support Reference: How to Translate Names

> ULT **there are factions among you**
> UST you quarrel among yourselves
> (ἔριδες ἐν ὑμῖν εἰσιν)

Here, **factions** refers to quarrels or strife among groups within a community. These quarrels or fights are not physical but verbal. If possible, use a word that refers to verbal conflict or express the idea with a verbal phrase. Alternate translation: [you have verbal fights with each other]

Support Reference: Translate Unknowns

1 Corinthians 1:12

ULT	UST
Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."	*What I am talking about is how many of you are claiming that you belong to Paul's group, for example, or that you belong to Apollos' group, or that you belong to Cephas' group, or that you belong to the Messiah's group.*

ULT **Now**
(δὲ)

Here, **Now** introduces a further explanation of what Paul started talking about in 1:11. If it would be helpful in your language, you could leave the word untranslated or use a word that introduces an explanation. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **I say this**
UST What I am talking about
(λέγω & τοῦτο)

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

Support Reference: Idiom

ULT **this, that**
UST What … is how
(τοῦτο, ὅτι)

Having both **this** and **that** in this sentence may be redundant in your language. If it would be helpful in your language, you could express this form with a simpler way to introduce what Paul wants to **say**. Alternate translation: [that]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **each of you says**
UST many of you are claiming
(ἕκαστος ὑμῶν λέγει)

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

Support Reference: Hyperbole

ULT **I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ**
UST that you belong to Paul's group … or that you belong to Apollos' group, or that you belong to Cephas' group, or that you belong to the Messiah's group
(ἐγὼ & εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ)

If you cannot use this quotation form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: [that you are of Paul, or you are of Apollos, or you are of Cephas, or you are of Christ]

Support Reference: Direct and Indirect Quotations

ULT **I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ**
UST that you belong to Paul's group … or that you belong to Apollos' group, or that you belong to Cephas' group, or that you belong to the Messiah's group
(ἐγὼ & εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ)

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

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Paul	to Paul's group
of Apollos	to Apollos' group
of Cephas	to Cephas' group
of Christ	to the Messiah's group

1 Corinthians 1:13

ULT	UST
Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul?	*No one has split the Messiah into pieces{, so you also should not split into pieces}. No one crucified Paul in your behalf, and no one baptized you so that you belong to Paul.*

ULT **Paul was not crucified for you, was he? Or were you baptized in the name of Paul**
UST No one crucified Paul in your behalf, and no one baptized you so that you belong to Paul
(μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε)

In this verse, Paul speaks of himself in the third person. This could sound like he is speaking about a different **Paul** than himself. If it would be helpful in your language, you could express this use of **Paul** by clarifying that Paul is naming himself. Alternate translation: [I, Paul, was not crucified for you, was I? Or were you baptized in my name, Paul?]

Support Reference: First, Second or Third Person

ULT **Has Christ been divided**
UST No one has split the Messiah into pieces{, so you also should not split into pieces}
(μεμέρισται ὁ Χριστός)

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

Support Reference: Rhetorical Question

ULT **Has Christ been divided**
UST No one has split the Messiah into pieces{, so you also should not split into pieces}
(μεμέρισται ὁ Χριστός)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **divided** rather than whoever does the "dividing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [Have they divided Christ?]

Support Reference: Active or Passive

> ULT **Has Christ been divided**
> UST No one has split the Messiah into pieces{, so you also should not split into pieces}
> (μεμέρισται ὁ Χριστός)

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

Support Reference: Metaphor

> ULT **Paul was not crucified for you, was he**
> UST No one crucified Paul in your behalf
> (μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν)

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

Support Reference: Rhetorical Question

> ULT **Paul was not crucified for you, was he**
> UST No one crucified Paul in your behalf
> (μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the one who is **crucified** rather than whoever does the "crucifying." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [They did not crucify Paul for you, did they?]

Support Reference: Active or Passive

ULT **Or were you baptized in the name of Paul**
UST and no one baptized you so that you belong to Paul
(ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε)

Paul asks if they **were baptized in the name of Paul**, but he is not really asking for information. Rather, the question assumes that the answer is "no," and Paul uses a question to invite the Corinthians to think about how absurd their thinking is. If it would be helpful in your language, you could express the idea behind this question with a strong negative statement. Alternate translation: [You were certainly not baptized in the name of Paul!]

Support Reference: Rhetorical Question

ULT **Or were you baptized in the name of Paul**
UST and no one baptized you so that you belong to Paul
(ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **baptized** rather than whoever does the "baptizing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [Or did they baptize you in the name of Paul?]

Support Reference: Active or Passive

ULT **in the name of Paul**
UST so that you belong to Paul
(εἰς τὸ ὄνομα Παύλου)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
Paul	Paul
was … crucified … was he	one crucified
of Paul	to Paul
were you baptized	no one baptized you

1 Corinthians 1:14

ULT	UST
I thank {God} that I baptized none of you except Crispus and Gaius,	*I give thanks {to God} that I baptized no people who belong to your group except for {two individuals:} Crispus and Gaius.*

ULT I baptized none of you except
UST I baptized no people who belong to your group except for {two individuals … }
(οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ)

If it would appear in your language that Paul is making a statement here and then contradicting it, you could reword the sentence to avoid using an exception clause. Alternate translation: [I baptized only two of you:]

Support Reference: Connect — Exception Clauses

ULT Crispus … Gaius
UST Crispus … Gaius
(Κρίσπον & Γάϊον)

Crispus and **Gaius** are the names of two men.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I baptized	I baptized

1 Corinthians 1:15

ULT	UST
so that no one might say that you were baptized into my name.	*Because {I baptized so few of you,} no person is able to claim that I baptized you, so that you belong to my group.*

ULT **so that**
UST Because {I baptized so few of you … }
(ἵνα)

Here, **so that** introduces a purpose or result. In this case, it introduces what results from Paul not baptizing many of the Corinthians. Because he did not baptize almost any of them, they cannot say that they were baptized into his name. If it would be helpful in your language, you could express this connection with a word that indicates result, and you could specify that it is the result of Paul not baptizing many of them. Alternate translation, as a new sentence: [The result is that] or [Therefore,]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you were baptized into my name**
UST I baptized you, so that you belong to my group
(εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **baptized** rather than whoever does the "baptizing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [someone baptized you into my name]

Support Reference: Active or Passive

ULT **into my name**
UST so that you belong to my group
(εἰς τὸ ἐμὸν ὄνομα)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you were baptized	I baptized you

1 Corinthians 1:16

ULT	UST
(Now I also baptized the household of Stephanas. Beyond that, I do not know if I baptized any others.)	*Oh yes, I remember that I also baptized those who live in the house of Stephanas. Other than that, I do not think that I baptized any other people {in your group}.*

ULT **Now**
UST Oh yes, I remember that
(δὲ)

Here, **Now** interrupts the argument and reintroduces the theme of 1:14, which is about whom Paul baptized. If it would be helpful in your language, you could express the idea behind this transition by using punctuation that indicates a brief aside or parenthesis, or you could use a phrase that introduces when someone remembers something. Alternate translation: [Speaking of baptizing, I remember that]

Support Reference: Connecting Words and Phrases

ULT **of Stephanas**
UST of Stephanas
(Στεφανᾶ)

Stephanas is the name of a man.

Support Reference: How to Translate Names

ULT **I do not know if I baptized any others**
UST I do not think that I baptized any other people {in your group}
(οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα)

This statement expresses more or less confidence about how many people Paul **baptized**. It could mean that Paul is: (1) relatively confident that he has thought of everyone he baptized. Alternate translation: [I think that this is everyone that I baptized]; (2) less confident that he has thought of everyone he baptized. Alternate translation: [I do not remember if I baptized any others]

Support Reference: Translate Unknowns

> ULT **if**
> UST that
> (εἴ)

Paul here uses the condition introduced by **if** because he wishes to acknowledge that he thinks he has mentioned everyone that he baptized, but he is not sure. If it would be helpful in your language, you could express the meaning of this word with a word that expresses uncertainty. Alternate translation: [whether]

Support Reference: Connect — Hypothetical Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I … baptized	I … baptized
household	live in the house
I do … know	I do … think
I baptized	I baptized

1 Corinthians 1:17

ULT	UST
For Christ did not send me to baptize, but to proclaim the gospel—not with wise speech so that the cross of Christ would not be emptied.	*The reason {I baptized so few of you} is that the Messiah did not commission me to baptize {people}. Rather, {he commissioned me} to proclaim the good news. {I do this} without using words that are wise {by human standards}. That way, I do not destroy {the power of the message about} the Messiah dying on the cross.*

ULT **For**
UST The reason {I baptized so few of you} is that
(γὰρ)

Here, **For** introduces an explanation for why Paul has baptized so few people. If it would be helpful in your language, you could express this connection with a word that introduces an explanation, and you could clarify that it explains how little he baptizes. Alternate translation: [I only baptized a few people, because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Christ did not send me to baptize, but to proclaim the gospel**
UST the Messiah did not commission me to baptize {people}. Rather, {he commissioned me} to proclaim the good news
(οὐ & ἀπέστειλέν με Χριστὸς βαπτίζειν, ἀλλὰ εὐαγγελίζεσθαι)

If your language would not naturally put the negative statement before the positive statement, you could reverse them and introduce **not with wise speech** by repeating **proclaim**. Alternate translation: [Christ sent me to proclaim the gospel, not to baptize. I proclaim the gospel]

Support Reference: Information Structure

ULT **but to proclaim the gospel**
UST Rather, {he commissioned me} to proclaim the good news
(ἀλλὰ εὐαγγελίζεσθαι)

In this clause, Paul has omitted some words that might be necessary to make a complete thought in your language. If you do need these words in your language, you could repeat the “sending” language. Alternate translation: [but he sent me to proclaim the gospel]

Support Reference: Ellipsis

ULT **not with wise speech**
UST I do this} without using words that are wise {by human standards}
(οὐκ ἐν σοφίᾳ λόγου)

In this clause, Paul has omitted some words that might be necessary to make a complete thought in your language. If you do need these words in your language, you could repeat the "proclaiming" language. Alternate translation: [I do not proclaim it with wise speech]

Support Reference: Ellipsis

ULT **so that**
UST That way
(ἵνα)

Here, **so that** introduces the purpose for which Paul does not use "wise speech." Here, you could use a word or phrase that normally indicates purpose. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the cross of Christ would not be emptied**
UST I do not destroy {the power of the message about} the Messiah dying on the cross
(μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ)

Here Paul speaks as if the **cross of Christ** were a container that was full of power and which he does not wish to empty of that power. By this, he means that he does not want to take away the power that the cross and the message about it have. If it would be helpful in your language, you could express this phrase with a comparable metaphor or express the idea plainly, including the idea of power. Alternate translation: [the cross of Christ would not lose its power]

Support Reference: Metaphor

ULT **the cross of Christ would not be emptied**
UST I do not destroy {the power of the message about} the Messiah dying on the cross
(μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **cross** that could be **emptied** rather than the person doing the "emptying." If you must state who does the action, Paul implies that he himself would do it. Alternate translation: [I would not empty the cross of Christ]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
to baptize	to baptize {people}
to proclaim the gospel	{he commissioned me} to proclaim the good news
wise	I do this … using words that are wise {by human standards}
cross	dying on … cross
of Christ	{ … about} the Messiah

1 Corinthians 1:18

ULT	UST
For the word of the cross is foolishness to the ones perishing, but to us, the ones being saved, it is the power of God.	*{I do not use wise words,} because the message that I proclaim about {the death of the Messiah on} the cross sounds foolish to people who are bringing destruction on themselves. However, God works powerfully in this message for us whom he is rescuing.*

ULT **For**
UST {I do not use wise words,} because
(γὰρ)

Here, **For** introduces an explanation of the last part of 1:17. In this verse, then, Paul explains further why he does not use wise speech. If it would be helpful in your language, you could express this connection with words that introduce an explanation, and you could briefly restate what Paul is explaining. Alternate translation: [I speak in this way because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the word of the cross**
UST the message that I proclaim about {the death of the Messiah on} the cross
(ὁ λόγος & ὁ τοῦ σταυροῦ)

Here Paul uses the possessive form to speak about a **word** or a teaching that is about **the cross**. If it would be helpful in your language, you could express this form by clarifying that the **cross** is the content of the **word**. Alternate translation: [the word about the cross]

Support Reference: Possession

ULT **of the cross**
UST about {the death of the Messiah on} the cross
(ὁ τοῦ σταυροῦ)

Here, the word **cross** stands for the event in which Jesus died on the cross. If it would be helpful in your language, you could include Jesus' death in your translation. Alternate translation: [of Jesus's death on the cross]

Support Reference: Metonymy

ULT **is foolishness**
UST sounds foolish
(μωρία ἐστίν)

If your language does not use an abstract noun for the idea behind **foolishness**, you could express the idea by using an adjective such as "foolish." Alternate translation: [seems foolish]

Support Reference: Abstract Nouns

ULT **to the ones perishing**
UST to people who are bringing destruction on themselves
(τοῖς & ἀπολλυμένοις)

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 here to focus on **the ones perishing** rather than focusing on the person who makes them "perish." If you must state who does the action, Paul could imply that: (1) they cause or experience the action. Alternate translation: [to those who will experience destruction]; (2) God does the action. Alternate translation: [to those whom God will destroy]

Support Reference: Active or Passive

ULT **but to us, the ones being saved**
UST However … for us whom he is rescuing
(τοῖς δὲ σῳζομένοις ἡμῖν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **the ones being saved** rather than the person doing the "saving." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [but to us whom God is saving]

Support Reference: Active or Passive

ULT **but to us, the ones being saved**
UST However … for us whom he is rescuing
(τοῖς δὲ σῳζομένοις ἡμῖν)

The description **the ones being saved** distinguishes **us** from everyone else. It is not just adding information. Use a form in your language that shows that this is a distinguishing phrase. Alternate translation: [but to us, that is, the ones who are being saved]

Support Reference: Distinguishing Versus Informing or Reminding

ULT it is the power of God
UST God works powerfully in this message
(δύναμις Θεοῦ ἐστιν)

Here Paul uses the possessive form to describe **power** that comes from **God**. If it would be helpful in your language, you could express this form by clarifying that **God** is the source of the **power**. Alternate translation: [power from God] or [God working in power]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the cross	about {the death of the Messiah on} the cross
perishing	who are bringing destruction on themselves
foolishness	foolish
being saved	he is rescuing
of God	God works powerfully in this message

1 Corinthians 1:19

ULT	UST
For it is written, “I will destroy the wisdom of the wise, and I will frustrate the understanding of the intelligent.”	*{You can tell that this is true,} because the prophet Isaiah wrote, “I will render useless the wise things that wise people think, and I will make the intelligent things that intelligent people think worthless.”*

ULT **For**
UST {You can tell that this is true,} because
(γάρ)

Here, **For** introduces Paul’s evidence that what he said in 1:18 is true. You could use a word that introduces evidence for a claim or leave the word untranslated. Alternate translation: [As]

Support Reference: Connecting Words and Phrases

ULT **it is written**
UST the prophet Isaiah wrote
(γέγραπται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is written** rather than the person doing the “writing.” If you must state who does the action, you can express it so that: (1) the scripture or scripture author writes or speaks the words. Alternate translation: [Isaiah has written]; (2) God speaks the words. Alternate translation: [God has said]

Support Reference: Active or Passive

ULT **For it is written**
UST {You can tell that this is true,} because the prophet Isaiah wrote
(γέγραπται γάρ)

In Paul’s culture, **For it is written** was a normal way to introduce a quotation from an important text. In this case, the quotation comes from Isaiah 29:14. If it would be helpful in your language, you could express how Paul introduces the quotation with a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [For it can be read in Isaiah] or [For it says in the book of Isaiah]

Support Reference: Quotations and Quote Margins

> ULT **I will destroy the wisdom of the wise, and I will frustrate the understanding of the intelligent**
> UST I will render useless the wise things that wise people think, and I will make the intelligent things that intelligent people think worthless
> (ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω)

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

Support Reference: Direct and Indirect Quotations

> ULT **the wisdom of the wise … the understanding of the intelligent**
> UST the wise things that wise people think … the intelligent things that intelligent people think
> (τὴν σοφίαν τῶν σοφῶν & τὴν σύνεσιν τῶν συνετῶν)

In both of these clauses, Paul uses the possessive form to describe **wisdom** or **understanding** that belongs to **the wise** or **the intelligent**. If it would be helpful in your language, you could indicate that **wisdom** and **understanding** belong to **the wise** or **the intelligent**. Alternate translation: [the wisdom that the wise have … the understanding that the intelligent have]

Support Reference: Possession

> ULT **of the wise … of the intelligent**
> UST that wise people think … that intelligent people think
> (τῶν σοφῶν & τῶν συνετῶν)

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

Support Reference: Nominal Adjectives

> ULT **of the intelligent**
> UST that intelligent people think
> (τῶν συνετῶν)

Here, **intelligent** describes someone who is good at figuring out problems, understanding new ideas, and making smart decisions. Use a word in your language that gets this general idea across. Alternate translation: [of the smart] or [of the clever]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will destroy	I will render useless
wisdom	wise things
of the wise	that wise people think
understanding	intelligent things

1 Corinthians 1:20

ULT	UST
Where {is} the wise person? Where {is} the scholar? Where {is} the debater of this age? Has not God turned the wisdom of the world into foolishness?	*{So then,} wise people are not really wise, and experts are not really experts, and people who are good at arguing are not really good at it, as they all belong to the current world system. {In fact,} God has shown that what seems to be wise in this current world is not wise at all.*

ULT **Where {is} the wise person? Where {is} the scholar? Where {is} the debater of this age**
UST {So then,} wise people are not really wise, and experts are not really experts, and people who are good at arguing are not really good at it, as they all belong to the current world system
(ποῦ σοφός? ποῦ γραμματεύς? ποῦ συνζητητὴς τοῦ αἰῶνος τούτου)

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

Support Reference: Rhetorical Question

ULT **the wise person … the scholar … the debater**
UST {So then,} wise people are not really wise, and experts are not really experts, and people who are good at arguing are not really good at it
(σοφός & γραμματεύς & συνζητητὴς)

Paul uses these singular nouns to identify types of people, but he does not mean just one **wise person**, **scholar**, or **debater**. If it would be helpful in your language, you could express this form with a form that identifies a type of person, or you could translate these nouns in plural form. Alternate translation: [the kind of person who has wisdom … the kind of person who is a scholar … the kind of person who is a debater]

Support Reference: Generic Noun Phrases

> ULT **the debater of this age**
> UST and people who are good at arguing are not really good at it, as they all belong to the current world system
> (συνζητητὴς τοῦ αἰῶνος τούτου)

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

Support Reference: Possession

> ULT **the debater**
> UST and people who are good at arguing are not really good at it
> (συνζητητὴς)

Here, **debater** refers to a person who spends much of their time arguing about beliefs, values, or actions. If it would be helpful in your language, you could express the meaning of this word with a short phrase or a term that expresses this idea better. Alternate translation: [the disputant]

Support Reference: Translate Unknowns

> ULT **Has not God turned the wisdom of the world into foolishness**
> UST {In fact,} God has shown that what seems to be wise in this current world is not wise at all
> (οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου)

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

Support Reference: Rhetorical Question

> ULT **the wisdom of the world**
> UST what seems to be wise in this current world
> (τὴν σοφίαν τοῦ κόσμου)

Here Paul uses the possessive form to describe **wisdom** that seems wise according to the standard of this **world**. If it would be helpful in your language, you could express the idea behind this form using a relative clause. Alternate translation: [the wisdom that this world values]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the wise person	{So then,} wise people are not really wise
the scholar	and experts are not really experts
of … age	as they all belong to the … world system
Has … turned … into foolishness	has shown that … is not wise at all
God	God
wisdom	what seems to be wise
of the world	in this current world

1 Corinthians 1:21

ULT	UST
For since in the wisdom of God, the world did not know God through wisdom, God was pleased to save the ones believing through the foolishness of the preaching.	*Here is how {God has done this}. Just as God wisely chose, unbelievers did not get to know God by means of their wise thinking. So, God decided to rescue those who have faith {in the Messiah} by means of the foolish message that believers proclaim.*

ULT **For**
UST Here is how {God has done this}
(γὰρ)

Here, **For** introduces an explanation of how God has turned the wisdom of the world into foolishness (1:20). You could use a word that introduces an explanation in your language or a short phrase that identifies that this verse explains the previous verse. Alternate translation: [That is,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **since … the world did not know God through wisdom, God was pleased**
UST unbelievers did not get to know God by means of their wise thinking. So, God decided
(ἐπειδὴ & οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς)

Here, **since** introduces the reason for the second half of the verse, which, begins with **God was pleased**. If it would be helpful in your language, you could make this more explicit or break the two pieces into two sentences and use a transition word that indicates result. Alternate translation: [because … the world did not know God through wisdom, therefore God was pleased]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in the wisdom of God**
UST Just as God wisely chose
(ἐν τῇ σοφίᾳ τοῦ Θεοῦ)

Here Paul uses the possessive form to speak of **wisdom** that **God** uses when he makes decisions or acts. If it would be helpful in your language, you could express the idea behind this form by adding “plans” or “thinking” and translating **wisdom** with an adjective such as “wise.” Alternate translation: [in God’s wise plan] or [in God’s wise thinking]

Support Reference: Possession

ULT **the world**
UST unbelievers
(ὁ κόσμος)

Here Paul uses **the world** to refer to the humans that are part of the **the world**. If it would be helpful in your language, you could express the meaning of this word by translating **the world** with a word or phrase that refers to people who do not believe in Christ, or you could use a phrase like “people of the world.” Alternate translation: [the people of the world]

Support Reference: Synecdoche

ULT **the foolishness of the preaching**
UST the foolish message that believers proclaim
(τῆς μωρίας τοῦ κηρύγματος)

Here Paul uses the possessive form to speak of **preaching** that is characterized by **foolishness**. If it would be helpful in your language, you could express the idea behind this form by translating **foolishness** as an adjective describing **the preaching** or the content of **the preaching**. Alternate translation: [the foolish preaching] or [the foolish message that we preach]

Support Reference: Possession

ULT **the foolishness**
UST the foolish message
(τῆς μωρίας)

Paul describes the **preaching** as **foolishness**. He does not actually think his message is foolish. Instead, he speaks from the perspective of **the world** and its **wisdom**, because the message is foolish to **the world**. If it would be helpful in your language, you could express this way of speaking with an expression that indicates that Paul is using irony or speaking from another person’s perspective. Alternate translation: [the so-called foolishness]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	wisely chose
of God	God
did … know	did … get to know
world	unbelievers
wisdom	their wise thinking
God	God
was pleased	decided
God	God

ULT	UST
foolishness	foolish message
of the preaching	that believers proclaim
to save	to rescue
believing	those who have faith {in the Messiah}

1 Corinthians 1:22

ULT	UST
For indeed, Jews ask for signs and Greeks seek wisdom.	*On the one hand, {many} Jewish people want to see powerful deeds. On the other hand, {many} Greek people search for wise thinking.*

ULT For indeed, Jews
UST On the one hand, {many} Jewish people
(ἐπειδὴ καὶ Ἰουδαῖοι)

Here, **For** sets up the contrast between this verse and what Paul says in the next verse. If your language has a way to begin a contrast, you could use it here. Otherwise, you could leave the word untranslated. Alternate translation: [It is indeed true that Jews]

Support Reference: Connecting Words and Phrases

ULT Jews … Greeks
UST {many} Jewish people … {many} Greek people
(Ἰουδαῖοι & Ἕλληνες)

By using the words translated **Jews** and **Greeks**, Paul is not saying that every single Jewish and Greek person does these things. Instead, he is generalizing, identifying common patterns among people who are Jewish and Greek. If it would be helpful in your language, you could express this form by clarifying that not all **Jews** and **Greeks** are meant. Alternate translation: [most Jews … most Greeks]

Support Reference: Hyperbole

ULT Greeks
UST {many} Greek people
(Ἕλληνες)

Here, **Greeks** does not refer only to people who are ethnically Greek. However, it also does not refer to everyone who is not a Jew. Rather, it refers to people who speak the Greek language and who value the philosophy and education that are part of Greek culture. If it would be helpful in your language, you could express the meaning of this word with a word or phrase that identifies these people by their interests and values more than by their ethnicity. Alternate translation: [people who value Greek philosophy] or [people who had a Greek education]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	{many} Jewish people
signs	powerful deeds
Greeks	{many} Greek people
wisdom	wise thinking
seek	search for

1 Corinthians 1:23

ULT	UST
But we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles.	*We, however, proclaim that the Messiah died on a cross. {Many} Jewish people {find this message} offensive, and {many} non-Jewish people {think that this message is} foolish.*

ULT **But**
UST however
(δὲ)

Here Paul uses **But** to continue the contrast he set up in 1:22. Jews seek signs, and Greeks seek wisdom, but Paul and those like him proclaim that the Messiah was crucified. If it would be helpful in your language, you could express this connection with a word or phrase that indicates a strong contrast between behavior or beliefs. Alternate translation: [In contrast with them,]

Support Reference: Connect — Contrast Relationship

ULT **we**
UST We
(ἡμεῖς)

Here, **we** refers to Paul and others who proclaim the gospel with him. It does not include the Corinthians.

Support Reference: Exclusive and Inclusive ‘We’

ULT **Christ crucified**
UST that the Messiah died on a cross
(Χριστὸν ἐσταυρωμένον)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **Christ** who was **crucified** rather than the person doing the “crucifying.” If you must state who does the action, you can express the idea with: (1) **Christ** as the subject. Alternate translation: [that Christ laid down his life on the cross]; (2) an indefinite or vague subject. Alternate translation: [that they crucified Christ]

Support Reference: Active or Passive

ULT **a stumbling block**
UST {find this message} offensive
(σκάνδαλον)

Paul uses **stumbling block** to indicate that the message about "Christ crucified" causes offense or repulses many Jews. If it would be helpful in your language, you could express the meaning of this word with a comparable metaphor or express the idea plainly. Alternate translation: [a repulsive concept] or [an unacceptable idea]

Support Reference: Metaphor

ULT **to Jews … to Gentiles**
UST {Many} Jewish people … {many} non-Jewish people
(Ἰουδαίοις μὲν & ἔθνεσιν)

By using the words translated **Jews** and **Gentiles**, Paul is not saying that every single Jewish and Gentile person responds to the gospel in these ways. Instead, he is generalizing, identifying common patterns among people who are Jewish and Gentile. If it would be helpful in your language, you could express this form by clarifying that not all **Jews** and **Gentiles** are meant. Alternate translation: [to most Jews … to most Gentiles]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
preach	proclaim
Christ	the Messiah
crucified	that … died on a cross
to Jews	{Many} Jewish people
to Gentiles	{many} non-Jewish people
foolishness	{think that this message is} foolish

1 Corinthians 1:24

ULT	UST
But to them, the called, both Jews and Greeks, Christ {is} the power of God and the wisdom of God.	*We, however, whom God has chosen, whether {we are} Jewish {people} or Greek {people}, have learned that God works powerfully and wisely through {this message about} the Messiah.*

ULT **But**
UST however
(δὲ)

Here Paul uses **But** to contrast **the called** and the "Jews" and "Gentiles" in 1:23. If it would be helpful in your language, you could express this connection with a word or phrase that contrasts people and their thinking. Alternate translation: [In contrast with them,]

Support Reference: Connect — Contrast Relationship

ULT **to them, the called, both Jews and Greeks, Christ {is} the power of God and the wisdom of God**
UST We … whom God has chosen, whether {we are} Jewish {people} or Greek {people}, have learned that God works powerfully and wisely through {this message about} the Messiah
(αὐτοῖς & τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν Θεοῦ δύναμιν, καὶ Θεοῦ σοφίαν)

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

Support Reference: Information Structure

> ULT **to them, the called**
> UST We … whom God has chosen … have learned that
> (αὐτοῖς & τοῖς κλητοῖς)

Paul uses the third person to speak about those whom God has called, because he is speaking of the group as a category in comparison with Jews who find the gospel a stumbling block and Gentiles who find the gospel to be foolish. He does not use the third person because he excludes himself or the Corinthians from this category. If it would be helpful in your language, you could express the idea behind this form with the first person. Alternate translation: [to those of us who are called]

Support Reference: First, Second or Third Person

> ULT **the called**
> UST whom God has chosen
> (τοῖς κλητοῖς)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **called** rather than the person doing the "calling." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [whom God has called]

Support Reference: Active or Passive

> ULT **Greeks**
> UST Greek {people}
> (Ἕλλησιν)

Here, **Greeks** does not refer only to people who are ethnically Greek. However, it also does not refer to everyone who is not a Jew. Rather, it refers to people who speak the Greek language and who value the philosophy and education that are part of Greek culture. If it would be helpful in your language, you could express the meaning of this word with a word or phrase that identifies these people by their interests and values more than by their ethnicity. Alternate translation: [people who value Greek philosophy] or [people who had a Greek education]

Support Reference: Translate Unknowns

ULT **Christ**
UST through {this message about} the Messiah
(Χριστὸν)

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

Support Reference: Metonymy

ULT **{is} the power of God**
UST God works powerfully
(Θεοῦ δύναμιν)

Here Paul uses the possessive form to speak of **power** that comes from **God**. If it would be helpful in your language, you could express this form by clarifying that **God** is the source of the **power**. Alternate translation: [power from God] or [God acting powerfully]

Support Reference: Possession

ULT **the wisdom of God**
UST wisely
(Θεοῦ σοφίαν)

Here Paul uses the possessive form to speak of **wisdom** that comes from **God**. If it would be helpful in your language, you could express this form by clarifying that **God** is the source of the **wisdom**. Alternate translation: [wisdom from God] or [God giving wisdom]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
called	whom God has chosen
Jews	we are} Jewish {people}
Greeks	Greek {people}
Christ	through {this message about} the Messiah
of God	God works
of God	Θεοῦ (ORIG QUOTE)
the wisdom	wisely

1 Corinthians 1:25

ULT	UST
For the foolishness of God is wiser than men, and the weakness of God {is} stronger than men.	*{This is} because what God does that seems foolish is wiser than {anything that} humans {do}, and what God does that seems weak is stronger than {anything that} humans {do}.*

ULT **For**
UST {This is} because
(ὅτι)

Here, **For** introduces the reason why the seemingly foolish message about Christ is power and wisdom (1:24). If it would be helpful in your language, you could express this connection with a word that introduces a reason or a short phrase that connects this verse to the previous verse or verses. Alternate translation: [God works through foolishness because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the foolishness of God … the weakness of God**
UST what God does that seems foolish … what God does that seems weak
(τὸ μωρὸν τοῦ Θεοῦ & τὸ ἀσθενὲς τοῦ Θεοῦ)

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

Support Reference: Irony

ULT **men … men**
UST than {anything that} humans {do} … than {anything that} humans {do}
(τῶν ἀνθρώπων)

The words translated **men** in both places in this verse do not refer just to male people. Rather, Paul means any human of any sex. If it would be helpful in your language, you could translate **men** to refer to both genders or use a gender-neutral word. Alternate translation: [women and men … women and men]

Support Reference: When Masculine Words Include Women

ULT **the foolishness of God is**
UST what God does that seems foolish is
(τὸ μωρὸν τοῦ Θεοῦ & ἐστίν)

Here Paul uses the possessive form to describe **foolishness** that comes from **God**. If it would be helpful in your language, you could express the idea behind this form with a phrase that indicates that **God** does **foolishness**. Alternate translation: [the foolish things that God does are]

Support Reference: Possession

ULT **is wiser than men**
UST is wiser than {anything that} humans {do}
(σοφώτερον τῶν ἀνθρώπων ἐστίν)

Paul does not include all the words that are needed in many languages to make a complete comparison. If you do need these words in your language, you could add whatever is needed to make the comparison complete, such “the wisdom.” Alternate translation: [is wiser than the wisdom of men]

Support Reference: Ellipsis

ULT **the weakness of God**
UST what God does that seems weak
(τὸ ἀσθενὲς τοῦ Θεοῦ)

Here Paul uses the possessive form to describe **weakness** that comes from **God**. If it would be helpful in your language, you could express this form by translating this idea with a phrase that indicates that **God** does **weakness**. Alternate translation: [the weak things that God does are]

Support Reference: Possession

ULT **{is} stronger than men**
UST is stronger than {anything that} humans {do}
(ἰσχυρότερον τῶν ἀνθρώπων)

Paul does not include all the words that are needed in many languages to make a complete comparison. If you do need these words in your language, you could add whatever is needed to make the comparison complete, such “the strength.” Alternate translation: [stronger than the strength of men]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolishness	what … does that seems foolish

ULT	UST
of God	God
wiser than	wiser
of God	God
{is} stronger than	is stronger

1 Corinthians 1:26

ULT	UST
For consider your calling, brothers, that not many {were} wise according to the flesh, not many {were} powerful, {and} not many {were} of noble birth.	*For {proof that this is so,} think about the fact that God chose you {the way you are}, fellow believers. From a human perspective, most of you did not think wisely, do powerful deeds, {or} belong to important families.*

ULT **For**
UST For {proof that this is so … }
(γὰρ)

Here, **For** introduces proof for or examples of what Paul has claimed so far about God choosing to work through foolishness and weakness. If it would be helpful in your language, you could express this connection with a word or phrase that introduces examples or support. Alternate translation: [For instance,]

Support Reference: Connecting Words and Phrases

ULT **your calling**
UST the fact that God chose you {the way you are}
(τὴν κλῆσιν ὑμῶν)

Here, **calling** refers primarily to who the Corinthians were at the time of their **calling**. It does not primarily refer to God's act in **calling** them. If it would be helpful in your language, you could emphasize this aspect in your translation. Alternate translation: [who you were at your calling]

Support Reference: Synecdoche

ULT **brothers**
UST fellow believers
(ἀδελφοί)

Here, **brothers** does not just refer to men but to people of any sex. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

> ULT **not many … not many … {and} not many**
> UST most of you
> (οὐ πολλοὶ)

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

Support Reference: Litotes

> ULT **not many … not many … {and} not many**
> UST most of you
> (οὐ πολλοὶ)

While Paul does not explicitly state that **not many** refers to the Corinthians, he is referring to the Corinthians when he says **not many**. If it would be helpful in your language, you could insert "you." Alternate translation: [not many of you … not many of you … and not many of you]

Support Reference: Pronouns — When to Use Them

> ULT **not many {were} wise according to the flesh, not many {were} powerful, {and} not many {were} of noble birth**
> UST From a human perspective, most of you did not think wisely, do powerful deeds, {or} belong to important families
> (οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς)

Paul here uses the phrase **according to the flesh** to clarify what he means by **wise**, and also **powerful**, and also **of noble birth**, not just **wise**. If it would be helpful in your language, you could move the phrase **according to the flesh** so that it is clear that it modifies all three of these statements. Alternate translation: [according to the flesh, not many were wise, not many were powerful, and not many were of noble birth]

Support Reference: Information Structure

ULT **according to the flesh**
UST From a human perspective
(κατὰ σάρκα)

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 meaning of this phrase by stating the idiom **according to the flesh** with a phrase that refers to human values or perspectives. Alternate translation: [according to human definitions] or [according to what humans value]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
calling	the fact that God chose … the way you are
{were} wise	did not think wisely
{were} powerful	do powerful deeds
{were} of noble birth	{or} belong to important families

1 Corinthians 1:27

ULT	UST
But God chose the foolish things of the world in order that he might shame the wise, and God chose the weak things of the world in order that he might shame the strong,	*Rather, God decided to use what seems foolish to humans to humble those who think wisely. God decided to use what seems weak to humans to humble those people and things that act powerfully.*

ULT **But**
UST Rather
(ἀλλὰ)

Here Paul uses **But** to introduce a contrast. He is contrasting **God chose the foolish things** with what a person might expect about how God would treat foolish and weak people like the Corinthians. He is not contrasting how **God chose the foolish things** with the statements in the previous verse about the foolishness and weakness of the Corinthians. If it would be helpful in your language, you could express this contrast by clarifying that Paul writes **But** to contrast this statement with what a person might expect about God. Alternate translation: [Despite what might be expected,]

Support Reference: Connect — Contrast Relationship

ULT **God chose the foolish things of the world in order that he might shame the wise, and God chose the weak things of the world in order that he might shame the strong**
UST God decided to use what seems foolish to humans to humble those who think wisely. God decided to use what seems weak to humans to humble those people and things that act powerfully
(τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα καταισχύνῃ τοὺς σοφούς; καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα καταισχύνῃ τὰ ἰσχυρά)

Here Paul makes two very similar statements in which **foolish** goes with **weak** and **wise** goes with **strong**. These two statements are almost synonymous, and Paul repeats himself to emphasize the point. If it would be helpful in your language, you could combine the two sentences into one. Alternate translation: [God chose the unimportant things of the world in order that he might shame the important things] or [God chose the foolish and weak things of the world in order that he might shame the wise and strong]

Support Reference: Parallelism

ULT **the foolish things of the world … the weak things of the world**
UST what seems foolish to humans … what seems weak to humans
(τὰ μωρὰ τοῦ κόσμου & τὰ ἀσθενῆ τοῦ κόσμου)

Paul uses the possessive form twice to clarify that the **foolish things** and **weak things** are only **foolish** and **weak** from the perspective of the **world**. If it would be helpful in your language, you could express the idea behind this form with a phrase such as "according to the world." Alternate translation: [things that are foolish according to the world … things that are weak according to the world]

Support Reference: Possession

ULT **of the world … of the world**
UST to humans … to humans
(τοῦ κόσμου)

When Paul uses **the world** in this context, he is not referring primarily to everything that God has made. Rather, he uses **the world** to refer to human beings. If it would be helpful in your language, you could express **the world** with an expression that refers to human beings in general. Alternate translation: [of people … of people]

Support Reference: Synecdoche

ULT **in order that … in order that**
UST to … to
(ἵνα)

Here, **in order that** could introduce: (1) the purpose for which **God chose the foolish things of the world** and **the weak things of the world**. Alternate translation: [so that … so that]; (2) what happened when **God chose the foolish things of the world** and **the weak things of the world**. Alternate translation: [with the result that … with the result that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **the wise … the strong**
UST those who think wisely … those people and things that act powerfully
(τοὺς σοφούς & τὰ ἰσχυρά)

Paul uses the adjective **wise** to describe a group of people, and he uses the adjective **strong** to describe a group of people and things. Your language may use adjectives in the same way. If not, you could translate these two adjectives with noun phrases. Alternate translation: [people who are wise … people and things which are strong]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolish things	what seems foolish
of the world	to humans
chose	decided to use
God	God
he might shame	humble
wise	those who think wisely
of the world	to humans
chose	decided to use
God	God
he might shame	humble

1 Corinthians 1:28

ULT	UST
and God chose the base things and the despised things of the world, {and} the {things that} are not, in order that he might bring to nothing the {things that} are,	*God decided to use what seems unimportant to people and what people look down on. {It is as if} these things do not {even} exist, {but God decided to use them} to make the things that everyone knows about insignificant.*

ULT **God chose … of the world … in order that**
UST God decided to use … to people … people … {but God decided to use them} to
(τοῦ κόσμου & ἐξελέξατο ὁ Θεός & ἵνα)

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

Support Reference: Parallelism

ULT **the base things**
UST what seems unimportant
(τὰ ἀγενῆ)

Here, **base things** means the opposite of the word translated “of noble birth” in 1:26. Paul uses it to refer to things and people that were not considered important or powerful in his culture. If it would be helpful in your language, you could express **base things** with a word or phrase that refers to people and things that have low status or low importance. Alternate translation: [the marginalized things]

Support Reference: Translate Unknowns

> ULT **the despised things**
> UST what … look down on
> (τὰ ἐξουθενημένα)

While **base things** refers to a person's status or a thing's status, the word translated as **despised things** refers to how people treat other people or things that have low status. Usually, people badly treat others whom they consider to be of lower status, ignoring them or mocking them. That is what Paul means when he says **despised**. If it would be helpful in your language, you could express **despised things** with a word or phrase that refers to how people mistreat others of lower status. Alternate translation: [the scorned things] or [the things people treat with contempt]

Support Reference: Translate Unknowns

> ULT **the base things and the despised things of the world**
> UST what seems unimportant to people and what people look down on
> (τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα)

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

Support Reference: Possession

> ULT **of the world**
> UST to people … people
> (τοῦ κόσμου)

When Paul uses **the world** in this context, he is not referring primarily to everything that God has made. Rather, he uses **the world** to refer to human beings. If it would be helpful in your language, you could express **the world** with an expression that refers to human beings in general. Alternate translation: [of people]

Support Reference: Synecdoche

ULT **{and} the {things that} are not**
UST {It is as if} these things do not {even} exist
(τὰ μὴ ὄντα)

Here Paul further describes the **base things** and **the despised things** as if they were **{things that} are not**. He does not mean that the **base** and **despised things** do not exist. Instead, he is identifying how people often ignore the **base** and **despised things**, just as if they did not exist at all. If it would be helpful in your language, you could express **the {things that} are not** with a comparable phrase or express the idea plainly. Alternate translation: [the things that people ignore]

Support Reference: Hyperbole

ULT **in order that**
UST {but God decided to use them} to
(ἵνα)

Here, **in order that** could introduce: (1) the purpose for which **God chose the base things and the despised things of the world, the things that are not**. Alternate translation: [so that]; (2) what happened when **God chose the base things and the despised things of the world, the things that are not**. Alternate translation: [with the result that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **he might bring to nothing**
UST make … insignificant
(καταργήσῃ)

Here, **he might bring to nothing** refers to making something ineffective, useless, or irrelevant. What Paul means is that God has made **the things that are** unimportant and without function because he instead worked through **the things that are not**. If it would be helpful in your language, you could express **bring to nothing** with a word or phrase that indicates that a person has acted so that something else is no longer important, useful, or effective. Alternate translation: [he might tear down] or [render ineffective]

Support Reference: Translate Unknowns

ULT **the {things that} are**
UST the things that everyone knows about
(τὰ ὄντα)

In this context, **the {things that} are** does not refer primarily to things that exist. Rather, it refers primarily to things that are important in society and culture. If it would be helpful in your language, you could express **the {things that} are** with a comparable phrase that refers to important or significant things and people in your culture. Alternate translation: [the things that people care about]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the world	to people … people
chose	decided to use
God	God

1 Corinthians 1:29

ULT	UST
so that no flesh might boast before God.	*{God did these things with the goal} that no humans would say great things about themselves in God's sight.*

ULT **so that**
UST {God did these things with the goal} that
(ὅπως)

Here, **so that** introduces a final goal. In 1:28–29, Paul uses "in order that" to introduce immediate goals, but here, **so that** is the overall goal. If it would be helpful in your language, you could express **so that** with a word or phrase that introduces a final or overall goal, making sure to distinguish it from the words you used in 1:28–29, if possible. Alternate translation: [so that, in the end,]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **no flesh**
UST no humans
(μὴ & σὰρξ)

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

Support Reference: Idiom

ULT **before God**
UST in God's sight
(ἐνώπιον τοῦ Θεοῦ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	in God’s sight

1 Corinthians 1:30

ULT	UST
But because of him, you are in Christ Jesus, who was made for us wisdom from God, righteousness, and also sanctification and redemption,	*It is God who has united you to the Messiah Jesus. By working through the Messiah, God has made us wise. He has declared us innocent, chosen us to be his own people, and delivered us {from evil powers}.*

ULT **But**
(δὲ)

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

Support Reference: Connecting Words and Phrases

ULT **because of him, you are in Christ Jesus**
UST It is God who has united you to the Messiah Jesus
(ἐξ αὐτοῦ & ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ)

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

Support Reference: Active or Passive

ULT **of him**
UST It is God
(αὐτοῦ)

Here, **of him** refers to God. If it would be helpful in your language, you could express to whom **him** refers with the name "God" here. Alternate translation: [of God]

Support Reference: Pronouns — When to Use Them

ULT **in Christ Jesus**
UST who has united … to the Messiah Jesus
(ἐν Χριστῷ Ἰησοῦ)

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

Support Reference: Metaphor

ULT **who was made for us wisdom from God, righteousness, and also sanctification and redemption**
UST By working through the Messiah, God has made us wise. He has declared us innocent, chosen us to be his own people, and delivered us {from evil powers}
(ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ Θεοῦ, δικαιοσύνη τε, καὶ ἁγιασμὸς, καὶ ἀπολύτρωσις)

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

Support Reference: Metaphor

ULT **who was made for us wisdom from God**
UST By working through the Messiah, God has made us wise
(ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ Θεοῦ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **Christ Jesus**, who was **made for us wisdom**, rather than focusing on the person “making” him wisdom. If you must state who does the action, Paul implies that “God” does it. Alternate translation: [whom God made for us wisdom from himself] or [whom God made to be wisdom for us]

Support Reference: Active or Passive

ULT **who**
UST By working through the Messiah
(ὃς)

Here, **who** refers to **Christ Jesus**. If it would be helpful in your language, you could use the name of **Christ Jesus** instead of using **who** or along with **who**. Alternate translation: [the Christ who]

Support Reference: Pronouns — When to Use Them

ULT **wisdom from God, righteousness, and also sanctification and redemption**
UST God has made … wise. He has declared us innocent, chosen us to be his own people, and delivered us {from evil powers}
(σοφία & ἀπὸ Θεοῦ, δικαιοσύνη τε, καὶ ἁγιασμὸς, καὶ ἀπολύτρωσις)

If your language does not use abstract nouns for the ideas behind **wisdom**, **righteousness**, **sanctification**, and **redemption**, you can express the ideas by using verbs with God as the subject. Alternate translation: [a person through whom God taught us, judged us not guilty, and also set us apart for himself and set us free]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	who has united … to the Messiah
Jesus	Jesus
in Christ Jesus	who has united … to the Messiah Jesus
wisdom	has made … wise
God	God
righteousness	He has declared us innocent
sanctification	chosen us to be his own people
redemption	delivered us {from evil powers}

1 Corinthians 1:31

ULT	UST
so that, just as it is written, "Let the one boasting, boast in the Lord."	*So, {because God is the one who does all these things, we should do what} the prophet Jeremiah wrote: "If people want to say great things about something, they should say those great things about the Lord."*

ULT **so that**
UST So, {because God is the one who does all these things, we should do … }
(ἵνα)

Here, **so that** could introduce: (1) the result of everything he has said about God being the one who chooses and acts. If you use one of the following alternate translation, you may need to add a period before it. Alternate translation: [Because of all this] or [Therefore]; (2) the purpose for which God chose the weak and foolish. Alternate translation: [in order that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **so that, just as it is written**
UST So, {because God is the one who does all these things, we should do what} the prophet Jeremiah wrote
(ἵνα καθὼς γέγραπται)

Here Paul leaves out some words that might be required in your language to make a complete thought. If your language does need these words, you could supply words such as "we should do." Alternate translation: [so that we should behave just as it is written]

Support Reference: Ellipsis

ULT **just as it is written, "Let the one boasting, boast in the Lord**
UST { … what} the prophet Jeremiah wrote: If people want to say great things about something, they should say those great things about the Lord
(καθὼς γέγραπται, ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω)

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

Support Reference: Information Structure

> ULT **just as it is written**
> UST { … what} the prophet Jeremiah wrote
> (καθὼς γέγραπται)

In Paul's culture, **just as it is written** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Jeremiah the prophet (See: Jeremiah 9:24). If it would be helpful in your language, you could express this form with a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [as it can be read in the Old Testament] or [according to Jeremiah the prophet]

Support Reference: Quotations and Quote Margins

> ULT **it is written**
> UST the prophet Jeremiah wrote
> (γέγραπται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is written** rather than the person doing the "writing." If you must state who does the action, you can express it so that: (1) the scripture or scripture author writes or speaks the words. Alternate translation: [Jeremiah has written]; (2) God speaks the words. Alternate translation: [God has said]

Support Reference: Active or Passive

> ULT **Let the one boasting, boast in the Lord**
> UST If people want to say great things about something, they should say those great things about the Lord
> (ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω)

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

Support Reference: Third-Person Imperatives

ULT Let … boast in the Lord
UST they should say those great things about the Lord
(ἐν Κυρίῳ καυχάσθω)

When Paul says that someone can **boast in the Lord**, he does not mean that they are inside **the Lord**. Rather, he means that they are boasting about **the Lord** and what he has done. If it would be helpful in your language, you could express **boast in the Lord** with a comparable phrase that indicates that someone is boasting about someone else. Alternate translation: [Let … boast with reference to the Lord]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	about the Lord
in the Lord	about the Lord

1 Corinthians 2

1 Corinthians 2 Chapter Introduction

Structure and Formatting

1. Against divisions (1:10–4:15)
    - Paul's attitude among the Corinthians (2:1–5)
    - The wisdom of God, revealed by the Spirit (2:6–16)

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

Religious and Cultural Concepts in This Chapter

Wisdom and foolishness

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

Power and weakness

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

The Spirit

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

The Mystery

Paul speaks of a "mystery" in 2:1; 2:7. This "mystery" is not some secret truth that is hard to understand and that only a few privileged individuals can learn about. Instead, it refers to God's plans that once were unknown but are now known to all his people. As Paul has already stated in chapter one, these plans center around the cross, which seems to be foolishness.

Translation Issues in This Chapter

The deep things of God

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

The rulers of this age

In 2:6; 2:8, Paul speaks about "the rulers of this age." This phrase refers to individuals who have power in the created world during the time between Christ's

first and second comings. While Paul does not state whether these individuals with power are humans or spiritual beings, he does say that they were the ones who crucified Jesus (2:8). This suggests that they are humans, and they would be people like governors, emperors, and unfaithful religious leaders. (See: rule, reign, ruler, prefect, official, leader; and age, aged, old, old age, years old)

Positive and negative uses of "wisdom"

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

First-person singular and plural

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

1 Corinthians 2:1

ULT	UST
And I, brothers, having come to you, did not come with superiority of speech or of wisdom, proclaiming to you the mystery of God.	*My fellow believers, I also {acted according to this pattern} when I visited you and told you about what God has now revealed to us. I did not speak in more powerful ways than others do. I did not argue in wiser ways than others do.*

ULT **And I**
UST I also {acted according to this pattern}
(κἀγὼ)

Here, **And I** introduces how Paul himself fits into the pattern he introduced in the last chapter. Just as God chooses the weak and the foolish, Paul preaches the gospel in weak and foolish ways. If it would be helpful in your language, you could express the idea behind this connection with a word or phrase that introduces an example or a comparison. Alternate translation: [In the same way, I]

Support Reference: Connecting Words and Phrases

ULT **brothers**
UST My fellow believers
(ἀδελφοί)

Although **brothers** is masculine, Paul is using it to refer to both men or women. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **having come to you, did not come**
UST when I visited you … I did not speak in more powerful ways than others do. I did not argue in wiser ways than others do
(ἐλθὼν πρὸς ὑμᾶς & ἦλθον οὐ)

Here Paul twice says that he has **come** to them. This is a structure that makes sense in Paul's language. However, If it would be helpful in your language, you could: (1) translate the first **come** with a different word, such as "visit." Alternate translation: [having visited you, did not come]; (2) combine these two phrases. Alternate translation: [did not come to you]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **having come to you**
> UST when I visited you
> (ἐλθὼν πρὸς ὑμᾶς)

The phrase **having come to you** gives background information. It describes what happened before Paul **did not come with superiority of speech or of wisdom**. If it would be helpful in your language, you could express this connection by clarifying by using a word that introduces action that has already occurred. Alternate translation: [after I came to you] or [when I came to you]

Support Reference: Connect — Background Information

> ULT **having come to you, did not come**
> UST when I visited you … I did not speak in more powerful ways than others do. I did not argue in wiser ways than others do
> (ἐλθὼν πρὸς ὑμᾶς & ἦλθον οὐ)

Here Paul is speaking about how he had previously visited the Corinthians. Use a form in your language that refers to a past visit. Alternate translation: [after arriving where you live, did not arrive]

Support Reference: Go and Come

> ULT **superiority of speech or of wisdom**
> UST I did not speak in more powerful ways than others do. I did not argue in wiser ways than others do
> (ὑπεροχὴν λόγου ἢ σοφίας)

Here Paul uses the possessive form to describe **speech** and **wisdom** that have **superiority**. If it would be helpful in your language, you could express the idea behind the meaning of this form by translating **superiority** as an adjective. Alternate translation: [superior speech or superior wisdom]

Support Reference: Possession

ULT **superiority of speech or of wisdom**
UST I did not speak in more powerful ways than others do. I did not argue in wiser ways than others do
(ὑπεροχὴν λόγου ἢ σοφίας)

Here, **superiority** refers to how something or someone has more authority, skill, knowledge, or power than something or someone else. If it would be helpful in your language, you could express the idea behind the meaning of this word with a comparable word or a short description. Alternate translation: [greatness of speech or of wisdom] or [speech or wisdom that was better than what others have]

Support Reference: Translate Unknowns

ULT **of wisdom, proclaiming to you the mystery of God**
UST and told you about what God has now revealed to us. I did not speak in more powerful ways than others do. I did not argue in wiser ways than others do
(σοφίας, καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ Θεοῦ)

The phrase **proclaiming to you the mystery of God** gives the situation in which Paul **did not come with superiority of speech or of wisdom**. If it would be helpful in your language, you could make it explicit by including a word that indicates that these things are happening at the same time. Alternate translation: [or wisdom when I proclaimed to you the mystery of God]

Support Reference: Connect — Simultaneous Time Relationship

ULT **the mystery of God**
UST what God has now revealed to us
(τὸ μυστήριον τοῦ Θεοῦ)

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

Support Reference: Possession

ULT **mystery**
UST what … has now revealed to us
(μυστήριον)

In Paul's language, **mystery** and "testimony" look and sound very similar. While some early and important manuscripts have "testimony" here, other early and important manuscripts have **mystery**. Unless there is a good reason to translate "testimony," it is best to follow the ULT here.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of wisdom	I did not speak in more powerful ways than others do. I did not argue in wiser ways than others do
proclaiming	and told … about
mystery	what … has now revealed to us
of God	God

1 Corinthians 2:2

ULT	UST
For I decided not to know anything among you except Jesus Christ, and him crucified.	*{I did this} because I chose {to speak and act as if} the only things I understood while I was with you were Jesus the Messiah and how he died on the cross.*

ULT **I decided not to know anything among you except Jesus Christ**
UST I chose {to speak and act as if} the only things I understood while I was with you were Jesus the Messiah
(οὐ & ἔκρινά τι εἰδέναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν)

Here Paul speaks as if he decides to forget all his knowledge and become ignorant of everything except **Jesus Christ**. This is an exaggeration that the Corinthians would have understood as emphasis on Paul's sharp focus on **Jesus Christ** as the one thing he wished to tell the Corinthians about. If it would be helpful in your language, you could express this exaggeration with a phrase that indicates that it is an exaggeration or express the idea plainly. Alternate translation: [I decided to speak among you only about Jesus Christ]

Support Reference: Hyperbole

ULT **I decided not to know anything among you except Jesus Christ, and him crucified**
UST I chose {to speak and act as if} the only things I understood while I was with you were Jesus the Messiah and how he died on the cross
(οὐ & ἔκρινά τι εἰδέναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον)

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

Support Reference: Connect — Exception Clauses

ULT **him crucified**
UST how he died on the cross
(τοῦτον ἐσταυρωμένον)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **Jesus Christ** who was **crucified** rather than the person doing the "crucifying." If you must state who does the action, you can express the idea with: (1) **Christ** as the subject. Alternate translation: [how he laid down his life on the cross]; (2) an indefinite or vague subject. Alternate translation: [how they crucified him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I decided	I chose {to speak and act … }
to know	as if … I understood
Jesus	were Jesus
Christ	the Messiah
crucified	how he died on the cross

1 Corinthians 2:3

ULT	UST
And I was with you in weakness and in fear and in much trembling.	*I also {lived according to this pattern} when I was staying with you. I was sick, I was afraid, and I frequently shivered and shook.*

ULT And I
UST I also {lived according to this pattern}
(κἀγὼ)

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

Support Reference: Connecting Words and Phrases

ULT And I was with you
UST I also {lived according to this pattern} when I was staying with you
(κἀγὼ & ἐγενόμην πρὸς ὑμᾶς)

Alternate translation: [And I remained with you]

ULT in weakness and in fear and in much trembling
UST I was sick, I was afraid, and I frequently shivered and shook
(ἐν ἀσθενείᾳ, καὶ ἐν φόβῳ, καὶ ἐν τρόμῳ πολλῷ)

If your language does not use abstract nouns for the ideas behind **weakness**, **fear**, and **trembling**, you can express the ideas by using adjectives or verbs. Alternate translation: [as a weak, fearful, and frequently trembling person] or [while I ailed, feared, and often trembled]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fear	I was afraid
trembling	I … shivered and shook

1 Corinthians 2:4

ULT	UST
And my word and my proclamation {were} not with persuasive words of wisdom, but with a demonstration of the Spirit and of power,	*I did not speak wisely and persuasively {according to human standards} when I talked {to you} and shared my message {with you}. Instead, I proved that God's Spirit works powerfully {through me when I shared my message}.*

ULT **my word and my proclamation {were} not with persuasive words of wisdom**
UST I did not speak wisely and persuasively {according to human standards} when I talked {to you} and shared my message {with you}
(ὁ λόγος μου καὶ τὸ κήρυγμά μου, οὐκ ἐν πειθοῖς σοφίας λόγοις)

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

Support Reference: Ellipsis

ULT **my word and my proclamation {were} not**
UST not … when I talked {to you} and shared my message {with you}
(ὁ λόγος μου καὶ τὸ κήρυγμά μου, οὐκ)

If your language does not use abstract nouns for the ideas behind **word** and **proclamation**, you can express the ideas by using verbs such as "speak" or "talk" and "proclaim." Alternate translation: [I spoke and proclaimed a message not]

Support Reference: Abstract Nouns

ULT **with persuasive words of wisdom**
UST I did … speak wisely and persuasively {according to human standards}
(ἐν πειθοῖς σοφίας λόγοις)

If your language does not use abstract nouns for the ideas behind **words** and **wisdom**, you can express the ideas by using a verb such as "speak" or "talk" and an adverb such as "wisely." Alternate translation: [based on speaking persuasively and wisely]

Support Reference: Abstract Nouns

> ULT **persuasive words of wisdom**
> UST I did … speak wisely and persuasively {according to human standards}
> (πειθοῖς σοφίας λόγοις)

Here Paul uses the possessive form to identify the **words** as containing **wisdom**. If it would be helpful in your language, you could express the idea behind this form by translating **wisdom** with an adjective such as "wise." Alternate translation: [wise, persuasive words]

Support Reference: Possession

> ULT **but with a demonstration of the Spirit and of power**
> UST Instead, I proved that God's Spirit works powerfully {through me when I shared my message}
> (ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως)

Here Paul has omitted some words that may be necessary to make a complete thought in your language. If your language needs these words, you could add them here, supplying the idea from earlier in the verse. Alternate translation: [but my word and my proclamation were with a demonstration of the Spirit and of power]

Support Reference: Ellipsis

> ULT **with a demonstration of the Spirit and of power**
> UST I proved that God's Spirit works powerfully {through me when I shared my message}
> (ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως)

If your language does not use abstract nouns for the ideas behind **demonstration** and **power**, you can express the ideas by using a verb such as "demonstrate" or "show" and an adverb such as "powerfully." Alternate translation: [based on demonstrating the Spirit and how he works powerfully]

Support Reference: Abstract Nouns

> ULT **a demonstration of the Spirit and of power**
> UST I proved that God's Spirit works powerfully {through me when I shared my message}
> (ἀποδείξει Πνεύματος καὶ δυνάμεως)

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

Support Reference: Possession

ULT **a demonstration**
UST I proved … when I shared my message
(ἀποδείξει)

Here, **demonstration** refers to proving or showing that something is true. If it would be helpful in your language, you could express the meaning of this word with a comparable expression. Alternate translation: [a validation] or [a confirmation]

Support Reference: Translate Unknowns

ULT **of the Spirit and of power**
UST that God's Spirit works powerfully {through me … }
(Πνεύματος καὶ δυνάμεως)

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

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
proclamation	shared my message {with you}
of wisdom	wisely and persuasively {according to human standards}
of the Spirit	that God's Spirit works powerfully {through me … }

1 Corinthians 2:5

ULT	UST
so that your faith might not be in the wisdom of men but in the power of God.	*{I shared my message in this way} in order that you might trust {in God} because he acts powerfully, not because humans spoke wise words {to you}.*

ULT **your faith might not be in the wisdom of men but in the power of God**
UST you might trust {in God} because he acts powerfully, not because humans spoke wise words {to you}
(ἡ πίστις ὑμῶν, μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ᾽ ἐν δυνάμει Θεοῦ)

Here, when someone has **faith** that is **in** something, the word **in** signals what the **faith** is based on. Unlike in many other cases, **in** does not introduce what it is that people trust. If it would be helpful in your language, you could express the meaning of this phrase by translating **in** with a word or phrase that indicates the basis of the **faith**. Alternate translation: [your faith might not be based on the wisdom of men but be based on the power of God]

Support Reference: Idiom

ULT **your faith might not be**
UST you might trust {in God} … not because humans spoke wise words {to you}
(ἡ πίστις ὑμῶν, μὴ ᾖ)

If you cannot use this form in your language, you could express the idea in active form by translating **faith** with a verb such as “trust” or “believe.” Alternate translation: [you might believe not]

Support Reference: Abstract Nouns

ULT **the wisdom of men**
UST because humans spoke wise words {to you}
(σοφίᾳ ἀνθρώπων)

Here Paul uses the possessive form to describe what **men** think is **wisdom**. If it would be helpful in your language, you could express the idea behind this form by translating **men** with an adjective such as “human.” Alternate translation: [in human wisdom]

Support Reference: Possession

ULT **of men**
UST because humans spoke wise words {to you}
(ἀνθρώπων)

Although **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **men** with a non gendered word or refer to both genders. Alternate translation: [of people]

Support Reference: When Masculine Words Include Women

ULT **the power of God**
UST because he acts powerfully
(δυνάμει Θεοῦ)

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

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	might trust {in God}
the wisdom	because humans spoke wise words {to you}
of God	because he acts powerfully

1 Corinthians 2:6

ULT	UST
Now we speak wisdom among the mature, but not wisdom of this age nor of the rulers of this age, the ones passing away.	*Despite {what I have said,} we {who proclaim the good news} do speak wisely when we are with spiritually mature people. However, people who think only in human ways and people who rule right now do not think that we speak wisely. {Soon,} these people will no longer rule.*

ULT **Now**
UST Despite {what I have said … }
(δὲ)

Here, **Now** introduces a contrast with what Paul has said in 2:4–5. In those verses, he said that he did not speak with **wisdom**. In this verse, however, he clarifies that he does **speak** with **wisdom** of a certain kind. If it would be helpful in your language, you could express the idea behind **Now** by using a word that introduces a contrast. Alternate translation: [In spite of this,]

Support Reference: Connect — Contrast Relationship

ULT **we speak**
UST we {who proclaim the good news} do speak
(λαλοῦμεν)

Here, **we** refers to Paul and others like him who preach the gospel. It does not include the Corinthians.

Support Reference: Exclusive and Inclusive ‘We’

ULT **wisdom … wisdom**
UST wisely … do … think that we speak wisely
(σοφίαν)

If your language does not use an abstract noun for the idea behind **wisdom**, you can express the idea by using by using an adverb such as “wisely” or an adjective such as “wise.” Alternate translation: [wisely … the wise speech]

Support Reference: Abstract Nouns

> ULT **the mature**
> UST when we are with spiritually mature people
> (τοῖς τελείοις)

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

Support Reference: Nominal Adjectives

> ULT **but not wisdom of this age nor of the rulers of this age**
> UST However, people who think only in human ways and people who rule right now do not think that we speak wisely
> (σοφίαν δὲ, οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου)

Here Paul uses the possessive form to describe **wisdom** that fits with the standards and values of **this age** and that **rulers of this age** value. If it would be helpful in your language, you could express the idea behind this form by using verbal phrases. Alternate translation: [but not wisdom that fits with this age nor wisdom that the rulers of this age value]

Support Reference: Possession

> ULT **but not wisdom**
> UST However … do not think that we speak wisely
> (σοφίαν δὲ, οὐ)

Here Paul omits some words that may be needed in your language to make this a complete thought. If your language does need these words, you could supply them from earlier in the verse. Alternate translation: [but we do not speak wisdom]

Support Reference: Ellipsis

> ULT **of the rulers of this age**
> UST people who rule right now
> (τῶν ἀρχόντων τοῦ αἰῶνος τούτου)

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

Support Reference: Possession

ULT **of the rulers of this age**
UST people who rule right now
(τῶν ἀρχόντων τοῦ αἰῶνος τούτου)

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

Support Reference: Translate Unknowns

ULT **the ones passing away**
UST {Soon,} these people will no longer rule
(τῶν καταργουμένων)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	wisely
mature	when we are with spiritually mature people
wisdom	do … think that we speak wisely
of … age	people who think only in human ways
of the rulers	people who rule
of … age	right now

1 Corinthians 2:7

ULT	UST
Instead, we speak the wisdom of God that has been hidden in a mystery that God predestined before the ages for our glory,	*No, we speak wisely {because we proclaim} the things that God has revealed to us. God concealed these things {until now}, although he had already decided to do them before he created anything. {He has done all of this} so that he might honor us.*

ULT **we speak … our**
UST we speak … us
(λαλοῦμεν & ἡμῶν)

Here, **we** refers to Paul and anyone who preaches the gospel. It does not include the Corinthians. However, the word **our** does include the Corinthians along with Paul.

Support Reference: Exclusive and Inclusive 'We'

ULT **the wisdom of God**
UST wisely {because we proclaim} the things that God has revealed to us
(Θεοῦ σοφίαν)

Here Paul uses the possessive form to describe **wisdom** that **God** would consider to be true **wisdom**. This also means that the **wisdom** comes from **God**. If it would be helpful in your language, you could express this form by clarifying that the **wisdom** comes from **God**. Alternate translation: [the wisdom from God]

Support Reference: Possession

ULT **the wisdom**
UST wisely {because we proclaim} the things that God has revealed to us
(σοφίαν)

If your language does not use an abstract noun for the idea behind **wisdom**, you can express the idea by using by using an adverb such as "wisely" or an adjective such as "wise." Alternate translation: [the wise message]

Support Reference: Abstract Nouns

> ULT **that has been hidden in a mystery**
> UST God concealed these things {until now}
> (ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην)

Here Paul uses both **has been hidden** and **in a mystery**. Both of these phrases refer to something that is secret. If using both of these phrases is redundant in your language, you could use only one. Alternate translation: [that has been hidden] or [that is a mystery]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **that has been hidden**
> UST God concealed these things {until now}
> (τὴν ἀποκεκρυμμένην)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **the wisdom** that has **been hidden** rather than the person doing the "hiding." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [that God has hidden]

Support Reference: Active or Passive

> ULT **that**
> UST although … had already decided to do them
> (ἣν)

Here, **that** refers to **the wisdom**, not **a mystery**. If it would be helpful in your language, you could repeat **wisdom** here. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: [the wisdom that]

Support Reference: Pronouns — When to Use Them

> ULT **before the ages**
> UST before he created anything
> (πρὸ τῶν αἰώνων)

Paul uses the phrase translated as **before the ages** to say that God **predestined** before he made anything. If it would be helpful in your language, you could express the meaning of this phrase with a comparable idiom or express the idea plainly. Alternate translation: [before the beginning of time]

Support Reference: Idiom

ULT **for our glory**
UST {He has done all of this} so that he might honor us
(εἰς δόξαν ἡμῶν)

The phrase translated as **for our glory** introduces the purpose for which **God predestined** the **wisdom**. If it would be helpful in your language, you could express **for our glory** with a word or phrase that introduces a purpose. Alternate translation: [so that we might have glory]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	wisely {because we proclaim} the things that God has revealed to us
the wisdom	wisely {because we proclaim} the things that God has revealed to us
a mystery	God concealed these things {until now}
predestined	although … had already decided to do them
God	he
ages	he created anything
glory	he might honor

1 Corinthians 2:8

ULT	UST
which none of the rulers of this age understood, for if they had understood {it}, they would not have crucified the Lord of glory.	*The people who rule right now did not know about these wise things. {You can tell that} they did not know, because they killed our glorious Lord on the cross.*

ULT **which**
UST these wise things
(ἣν)

Just as in 2:7, **which** refers to "the wisdom," not to "a mystery." If it would be helpful in your language, you could repeat "wisdom" here. Alternate translation: [the wisdom that]

Support Reference: Pronouns — When to Use Them

ULT **of the rulers of this age**
UST The people who rule right now
(τῶν ἀρχόντων τοῦ αἰῶνος τούτου)

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

Support Reference: Possession

ULT **for**
UST You can tell that … because
(γὰρ)

Here, **for** introduces Paul's proof that **the rulers** did not understand. If it would be helpful in your language, you could express the idea behind the meaning of this word using a word that customarily introduces proof or evidence. Alternate translation: [which is true because]

Support Reference: Connecting Words and Phrases

ULT **if they had understood {it}, they would not have crucified the Lord of glory**
UST they did not know … they killed our glorious Lord on the cross
(εἰ & ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν)

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

Support Reference: Connect — Contrary to Fact Conditions

ULT **the Lord of glory**
UST our glorious Lord
(τὸν Κύριον τῆς δόξης)

Here Paul uses the possessive form to describe **the Lord** who has **glory**. If it would be helpful in your language, you could express the idea behind this form by translating **glory** with an adjective or a relative clause. Alternate translation: [the Lord, who has glory]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the rulers	The people who rule
of … age	right now
understood	did … know about
they had understood {it}	they did … know
Lord	our … Lord
of glory	glorious
they would … have crucified	they killed … on the cross

1 Corinthians 2:9

ULT	UST
But just as it is written, "What eye has not seen, and ear has not heard, and has not arisen in the heart of man, these things God has prepared for the one loving him."	*Rather, {how they acted} fits with what the prophet Isaiah wrote: "God has ready for the people who love him things that no one witnessed before and things that no one heard about before and things that no human even imagined before."*

ULT **But**
UST Rather
(ἀλλὰ)

Here, **But** introduces a contrast with the hypothetical statement in 2:8 about how the rulers would not have crucified the Lord if they had understood God's wisdom. The **But** reminds the reader that this hypothetical statement is not true, and Paul wishes to introduce further statements about how people do not understand God's wisdom. If it would be helpful in your language, you could leave **But** untranslated or use a word or phrase that would signal that Paul is no longer speaking hypothetically. Alternate translation: [But instead,]

Support Reference: Connect — Contrast Relationship

ULT **But just as it is written**
UST Rather, {how they acted} fits with what the prophet Isaiah wrote
(ἀλλὰ καθὼς γέγραπται)

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

Support Reference: Ellipsis

ULT **just as it is written**
UST {how they acted} fits with what the prophet Isaiah wrote
(καθὼς γέγραπται)

In Paul's culture, **just as it is written** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book written by Isaiah the prophet (See: Isaiah 64:4). If it would be helpful in your language, you could express this form with a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [as it can be read in the Old Testament] or [according to Isaiah the prophet]

Support Reference: Quotations and Quote Margins

ULT **it is written**
UST what the prophet Isaiah wrote
(γέγραπται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is written** rather than the person doing the "writing." If you must state who does the action, you can express it so that: (1) the scripture author writes or speaks the words. Alternate translation: [Isaiah has written]; (2) God speaks the words. Alternate translation: [God has said]

Support Reference: Active or Passive

ULT **What eye has not seen, and ear has not heard, and has not arisen in the heart of man, these things God has prepared for the one loving him**
UST God has ready for the people who love him things that no one witnessed before and things that no one heard about before and things that no human even imagined before
(ἃ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὖς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν)

In this quotation, **What eye has not seen, and ear has not heard, and has not arisen in the heart of man** are the **things God has prepared**. If your language would naturally put **What eye has not seen, and ear has not heard, and has not arisen in the heart of man** after **God has prepared**, you could reverse the order. Alternate translation: [God has prepared for those who love him what eye has not seen, and ear has not heard, and has not arisen in the heart of man]

Support Reference: Information Structure

ULT **What eye has not seen, and ear has not heard, and has not arisen in the heart of man**
UST things that no one witnessed before and things that no one heard about before and things that no human even imagined before
(ἃ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὖς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη)

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

Support Reference: Synecdoche

ULT **has not arisen in the heart of man**
UST no human even imagined before
(ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη)

The phrase **heart of man** refers to the place where humans think. If something "arises" there, that means that a human has thought about that thing. If it would be helpful in your language, you could express the meaning of **arisen in the heart of man** with a comparable phrase or express the idea plainly. Alternate translation: [man has not thought about] or [man has not imagined]

Support Reference: Idiom

ULT **the heart of man**
UST no human even imagined before
(καρδίαν ἀνθρώπου)

Here Paul uses the possessive form to describe a **heart** that belongs to a **man**. If it would be helpful in your language, you could express this form by translating **man** with an adjective such as "human." Alternate translation: [the human heart]

Support Reference: Possession

ULT **of man**
UST no human even imagined before
(ἀνθρώπου)

Although **man** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **man** with a non gendered word or refer to both genders. Alternate translation: [of people]

Support Reference: When Masculine Words Include Women

ULT **of man**
UST no human even imagined before
(ἀνθρώπου)

Here, even though **man** is written in singular form, it refers to anyone who would be considered a **man**, that is, any human. If it would be helpful in your language, you could make **man** plural. Alternate translation: [of men] or [of humans]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
loving	for the people who love

1 Corinthians 2:10

ULT	UST
For God revealed them to us through the Spirit. For the Spirit searches everything, even the deep things of God.	*God has made these things known to us by the {power of God's} Spirit. {God works by the power of his Spirit} because God's Spirit explores all people and things. He even explores things about God that are very difficult to understand.*

ULT **For**
(γὰρ)

Here, **For** introduces an explanation of the last line of the quote from 2:9: "these things God has prepared for those who love him." Paul wants to explain that these are the things that **God has revealed** to those who believe. If it would be helpful in your language, you could leave **For** untranslated or use a word or phrase that introduces an explanation. Alternate translation: [In fact,]

Support Reference: Connecting Words and Phrases

ULT **For**
UST {God works by the power of his Spirit} because
(γὰρ)

Here, **For** introduces an explanation for why God's revelation is made **to us through the Spirit**. It is because the **Spirit searches everything** and knows everything that is **revealed**. If it would be helpful in your language, you could express this connection with a comparable word or phrase that introduces this kind of explanation. Alternate translation: [He works through the Spirit because]

Support Reference: Connecting Words and Phrases

ULT **searches**
UST explores
(ἐραυνᾷ)

Here, **searches** refers to how someone can explore or seek to know about something else. If it would be helpful in your language, you could express **searches** with another word for "exploring" or "knowing." Alternate translation: [comprehends] or [knows about]

Support Reference: Translate Unknowns

ULT **the deep things of God**
UST He … explores things about God that are very difficult to understand
(τὰ βάθη τοῦ Θεοῦ)

The phrase **deep things of God** refers to things about God that are hard to understand or things about God that no one can fully comprehend. If it would be helpful in your language, you could express this form with a comparable expression or state the idea plainly.
Alternate translation: [secrets about God] or [things about God that no one knows]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Spirit	{power of God's} Spirit
Spirit	God's Spirit
of God	about God

1 Corinthians 2:11

ULT	UST
For who among men knows the things of a man except the spirit of the man {that is} within him? So also, no one knows the things of God except the Spirit of God.	*{You can tell that God's Spirit explores everything about God,} because everyone knows that only each human being understands everything about himself or herself. In the same way, only God's Spirit understands everything about God.*

ULT **For who among men knows the things of a man except the spirit of the man {that is} within him**
UST {You can tell that God's Spirit explores everything about God,} because everyone knows that only each human being understands everything about himself or herself
(τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ)

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

Support Reference: Rhetorical Question

ULT **For who among men knows the things of a man except the spirit of the man {that is} within him? So also, no one knows the things of God except the Spirit of God**
UST {You can tell that God's Spirit explores everything about God,} because everyone knows that only each human being understands everything about himself or herself. In the same way, only God's Spirit understands everything about God
(τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ? οὕτως καὶ τὰ τοῦ Θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ)

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

Support Reference: Connect — Exception Clauses

> ULT **among men … of a man … of the man {that is} within him**
> UST everyone knows that … each human being understands everything about himself or herself
> (ἀνθρώπων & τοῦ ἀνθρώπου & τοῦ ἀνθρώπου τὸ ἐν αὐτῷ)

Although the words translated **men**, **man**, and **him** are masculine, Paul is using them to refer to anyone, whether man or woman. If it would be helpful in your language, you could express these masculine words with non gendered words or refer to both genders. Alternate translation: [among people … of a person … of the person that is within that person]

Support Reference: When Masculine Words Include Women

> ULT **of a man … of the man {that is} within him**
> UST each human being … everything about himself or herself
> (τοῦ ἀνθρώπου & τοῦ ἀνθρώπου τὸ ἐν αὐτῷ)

Paul uses the word **man** to speak of people in general, not one specific person. If it would be helpful in your language, you could express **man** with a form that indicates people in general in your language. Alternate translation: [of a certain man … of that certain man that is within him] or [of men … of men that is within them]

Support Reference: Generic Noun Phrases

> ULT **who among men**
> UST everyone knows that … understands
> (τίς & ἀνθρώπων)

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

Support Reference: Idiom

ULT **the things of a man … the things of God**
UST everything about himself or herself … everything about God
(τὰ τοῦ ἀνθρώπου & τὰ τοῦ Θεοῦ)

Here Paul uses the phrases **the things of a man** and **the things of God** to refer to everything that makes up the person, including personality, thoughts, actions, desires, possessions, and many more similar categories. Paul is intentionally general and does not narrow down which of these categories he has in mind. If it would be helpful in your language, you could express this form with an expression that refers to all the aspects of a person that makes that person unique. Alternate translation: [all the details about a man … all the details about God]

Support Reference: Idiom

ULT **the spirit of the man {that is} within him**
UST each human being
(τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ)

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

Support Reference: Translate Unknowns

ULT **the spirit of the man {that is} within him**
UST each human being
(τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knows	everyone knows that … understands
spirit	each human being
of God	everything about God
knows	understands
Spirit	Spirit
of God	God's

1 Corinthians 2:12

ULT	UST
But we did not receive the spirit of the world, but the Spirit from God, so that we might know the things freely given to us by God.	*We did indeed receive the Spirit who comes from God. We did not receive a spirit that belongs to the current world. {We received God's Spirit} in order that we might understand everything that God has done for us.*

ULT **But**
(δὲ)

Here, **But** introduces the next part of Paul's argument. If it would be helpful in your language, you could leave **But** untranslated or use a word or phrase that signifies that the argument is moving on. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **we did not receive the spirit of the world, but the Spirit from God**
UST We did indeed receive the Spirit who comes from God. We did not receive a spirit that belongs to the current world
(ἡμεῖς & οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα & ἐκ τοῦ Θεοῦ)

If your language would naturally state the negative before the positive, you could reverse the order of the **not** statement and the **but** statement. Alternate translation: [we received the Spirit who is from God, not the spirit of the world]

Support Reference: Information Structure

ULT **the spirit of the world**
UST a spirit that belongs to the current world
(τὸ πνεῦμα τοῦ κόσμου)

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

Support Reference: Translate Unknowns

ULT **the spirit of the world**
UST a spirit that belongs to the current world
(τὸ πνεῦμα τοῦ κόσμου)

Here Paul uses the possessive form to describe a **spirit** that comes from or has its source in **the world**. If it would be helpful in your language, you could express this form with a word or phrase that indicates that **the world** is the source or origin of this **spirit**. Alternate translation: [the spirit from the world] or [the spirit that comes from the world]

Support Reference: Possession

ULT **but the Spirit**
UST We did indeed receive the Spirit
(ἀλλὰ τὸ Πνεῦμα)

Here Paul omits some words that may be needed in your language to make a complete thought. If it would be helpful in your language, you could supply some words from earlier in the sentence. Alternate translation: [but we received the Spirit]

Support Reference: Ellipsis

ULT **the Spirit from God**
UST We did indeed receive the Spirit who comes from God
(τὸ Πνεῦμα & ἐκ τοῦ Θεοῦ)

If it would be more natural in your language, you could make God the subject of the **who** statement. Alternate translation: [the Spirit whom God sent]

Support Reference: Active or Passive

ULT **the things freely given to us by God**
UST everything that God has done for us
(τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **the things** that are **given** rather than God, who does the "giving." Alternate translation: [the things that God has freely given to us]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spirit	a spirit
of the world	that belongs to the current world
did … receive	did … receive
Spirit	We did indeed receive the Spirit

ULT	UST
God	God
we might know	we might understand
God	God

1 Corinthians 2:13

ULT	UST
And we speak these things not in words taught by human wisdom but in those taught by the Spirit, combining spiritual things with spiritual words.	*These are the very things that we also talk about. We do not use words that humans wisely teach. Instead, we use words that the Spirit teaches, so that we explain spiritual truths with spiritual words.*

ULT **we speak**
UST we … talk about
(λαλοῦμεν)

Here, **we** refers to Paul and others who proclaim the gospel with him. It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **not in words taught by human wisdom but in those taught by the Spirit**
UST We do not use words that humans wisely teach. Instead, we use words that the Spirit teaches
(οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος)

If your language would not naturally put the negative statement before the positive statement, you could reverse them, putting **words** with the positive statement. Alternate translation: [in words taught by the Spirit, not in those taught by human wisdom]

Support Reference: Information Structure

ULT **words taught by human wisdom**
UST words that humans wisely teach
(διδακτοῖς ἀνθρωπίνης σοφίας λόγοις)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **words** that are **taught** rather than focusing on the person doing the "teaching." If you must state who does the action, Paul implies that "humans" or "people" do it. Alternate translation: [words that human wisdom teaches] or [words that humans teach as wisdom]

Support Reference: Active or Passive

> ULT **those taught by the Spirit**
> UST words that the Spirit teaches
> (διδακτοῖς Πνεύματος)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **words** that are **taught** rather than the **Spirit**, who does the "teaching." Alternate translation: [those that the Spirit teaches]

Support Reference: Active or Passive

> ULT **combining spiritual things with spiritual words**
> UST so that we explain spiritual truths with spiritual words
> (πνευματικοῖς πνευματικὰ συνκρίνοντες)

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

Support Reference: Translate Unknowns

> ULT **combining**
> UST so that we explain
> (συνκρίνοντες)

Here, **combining** introduces an action that takes place at the same time as when **we speak**. The idea is that **combining spiritual things with spiritual words** is the way that **we speak these things**. If it would be helpful in your language, you could express the idea behind this connection by including a word or phrase that indicates that **combining** is the way in which **we speak**. Alternate translation: [by means of combining]

Support Reference: Connect — Simultaneous Time Relationship

> ULT **combining**
> UST so that we explain
> (συνκρίνοντες)

Here, **combining** could mean: (1) interpreting or explaining an idea. Alternate translation: [interpreting]; (2) putting two things together, either to compare or blend them together. Alternate translation: [comparing] or [compounding]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by … wisdom	wisely
by the Spirit	the Spirit
spiritual things	with spiritual words
with spiritual words	spiritual truths

1 Corinthians 2:14

ULT	UST
But the natural person does not receive the things of the Spirit of God, for they are foolishness to him, and he is not able to understand them, because they are spiritually discerned.	*Now, people who do not have God's Spirit reject the things that God's Spirit gives and teaches. {They reject these things,} because they think that they are foolish. They cannot know about {the things that God's Spirit gives and teaches,} because only people who have God's Spirit can judge rightly about them.*

ULT **But**
UST Now
(δὲ)

Here, **But** introduces a new part of Paul's argument, and it also introduces a contrast with how Paul and those with him speak by the power of the Spirit in 2:13. Unlike Paul and those with him, the **natural person** does not have the Spirit and does not use spiritual words. If it would be helpful in your language, you could leave **But** untranslated or use a word that introduces a contrast. Alternate translation: [However,]

Support Reference: Connect — Contrast Relationship

ULT **the natural person**
UST people who do not have God's Spirit
(ψυχικὸς & ἄνθρωπος)

The phrase **the natural person** describes a person who does not have God's Spirit. If it would be helpful in your language, you could express the idea behind the meaning of this phrase by using a word or phrase that describes someone who has not received God's Spirit. Alternate translation: [the person without the Spirit]

Support Reference: Translate Unknowns

ULT **the natural person does not receive … to him … he is not able**
UST people who do not have God's Spirit reject … they think that they are … They cannot
(ψυχικὸς & ἄνθρωπος, οὐ δέχεται & αὐτῷ & οὐ δύναται)

Paul uses the words **person**, **him**, and **he** to speak of people in general, not one specific man. If it would be helpful in your language, you could express the meaning of these words with a form that indicates people in general in your language. Alternate translation: [any natural person does not receive … to him or her … he or she is not able] or [natural people do not receive … to them … they are not able]

Support Reference: Generic Noun Phrases

ULT **to him … he is not able**
UST they think that they are … They cannot
(αὐτῷ & οὐ δύναται)

Here, the words translated **him** and **he** are written in masculine form, but they refer to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **he** and **him** by using a word that does not have gender, or you could use both genders. Alternate translation: [to that person … that person is not able] or [to him or her … he or she is not able]

Support Reference: When Masculine Words Include Women

ULT **they are foolishness to him**
UST they think that they are foolish
(μωρία & αὐτῷ ἐστίν)

If it would be more natural in your language, you could reverse the structure and make **him** the subject of a verb such as "think" or "consider." Alternate translation: [for he thinks that they are foolishness]

Support Reference: Active or Passive

ULT **they are spiritually discerned**
UST only people who have God's Spirit can judge rightly about them
(πνευματικῶς ἀνακρίνεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **discerned** rather than focusing on the person doing the "discerning." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [people can only discern them spiritually]

Support Reference: Active or Passive

ULT **they are spiritually discerned**
UST only people who have God's Spirit can judge rightly about them
(πνευματικῶς ἀνακρίνεται)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
does … receive	reject
of the Spirit of God	that God's Spirit gives and teaches
foolishness	foolish

ULT	UST
to understand them	know about {the things that God's Spirit gives and teaches … }
spiritually	only people who have God's Spirit
they are … discerned	can judge rightly about them

1 Corinthians 2:15

ULT	UST
But the spiritual one discerns all things, but he himself is discerned by no one.	*On the other hand, people who have God's Spirit {can} judge rightly about everything. However, no {other} person {can} judge rightly about them.*

ULT **the spiritual one**
UST people who have God's Spirit
(ὁ & πνευματικὸς)

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

Support Reference: Translate Unknowns

ULT **the spiritual one discerns … he himself is discerned**
UST people who have God's Spirit {can} judge rightly about … {can} judge rightly about them
(ὁ & πνευματικὸς ἀνακρίνει & αὐτὸς & ἀνακρίνεται)

Paul uses the words **spiritual one** and **he himself** to speak of people in general, not one specific man. If it would be helpful in your language, you could express the meaning of these words with a form that indicates people in general. Alternate translation: [any spiritual person discerns … he himself or she herself] or [spiritual people discern … they themselves are discerned]

Support Reference: Generic Noun Phrases

ULT **all things**
UST everything
(τὰ πάντα)

Here Paul uses **all things** as an exaggeration that the Corinthians would have understood to emphasize that the **spiritual one** can discern God's gifts and the message of the gospel. Paul does not mean that every **spiritual** person is able to discern everything there is to know. If it would be helpful in your language, you could express the idea behind this exaggeration by using a phrase such as "many things," and express the emphasis in another way. Alternate translation: [many things indeed]

Support Reference: Hyperbole

> ULT **he himself is discerned by no one**
> UST no {other} person {can} judge rightly about them
> (αὐτὸς & ὑπ᾽ οὐδενὸς ἀνακρίνεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **he** who is **discerned** rather than the person doing the "discerning." Alternate translation: [no one discerns him himself]

Support Reference: Active or Passive

> ULT **he himself is discerned**
> UST {can} judge rightly about them
> (αὐτὸς & ἀνακρίνεται)

Here, the words translated **he himself** are written in masculine form, but they refer to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **he himself** by using a word that does not have gender, or you could use both genders. Alternate translation: [that person is discerned] or [he himself or she herself is discerned]

Support Reference: When Masculine Words Include Women

> ULT **he himself is discerned by no one**
> UST no {other} person {can} judge rightly about them
> (αὐτὸς & ὑπ᾽ οὐδενὸς ἀνακρίνεται)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he himself is discerned**
> UST {can} judge rightly about them
> (αὐτὸς & ἀνακρίνεται)

Here, **himself** focuses attention on **the spiritual one**. If **himself** would not draw attention in this way in your language, you could express the attention or focus in another way. Alternate translation: [he is discerned] or [he indeed is discerned]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spiritual one	people who have God’s Spirit
discerns	{can} judge rightly about
he … is discerned	{can} judge rightly about

1 Corinthians 2:16

ULT	UST
“For who has known the mind of the Lord—who will instruct him?” But we have the mind of Christ.	*This fits with {what the scripture says}: “No human knows what the Lord is thinking. No human can teach him about anything.” We, however, can think the same things that the Messiah is thinking.*

ULT **For**
UST This fits with {what the scripture says}
(γὰρ)

Here, **For** introduces proof from Scripture to support what Paul has said about the “natural person” and the “spiritual” person in 2:14–15. If it would be helpful in your language, you could express this connection with a word or phrase that indicates that Paul is introducing proof. Alternate translation: [you could tell that these things are true, because] or [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **For**
UST This fits with {what the scripture says}
(γὰρ)

Here, **For** is the only word that Paul uses to introduce a quotation from the Old Testament, in this case, from the book written by Isaiah the prophet (See: Isaiah 40:13). If your language would not introduce a quotation in this way, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [For, as it can be read in the Old Testament,] or [For, according to Isaiah the prophet,]

Support Reference: Quotations and Quote Margins

ULT **who has known the mind of the Lord—who will instruct him**
UST No human knows what the Lord is thinking. No human can teach him about anything
(τίς & ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν)

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

Support Reference: Rhetorical Question

ULT **the mind of the Lord**
UST what the Lord is thinking
(νοῦν Κυρίου)

Here Paul uses the possessive form to describe a **mind** that the **Lord** has or uses. If it would be helpful in your language, you could express the idea behind that the **Lord** is one who is thinking with **the mind** by using a verbal phrase. Alternate translation: [the thoughts that the Lord thinks]

Support Reference: Possession

ULT **have the mind of Christ**
UST can think the same things that the Messiah is thinking
(νοῦν Χριστοῦ ἔχομεν)

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

Support Reference: Metaphor

ULT **the mind of Christ**
UST that the Messiah is thinking
(νοῦν Χριστοῦ)

Here Paul uses the possessive form to describe a **mind** that **Christ** has or uses. If it would be helpful in your language, you could express the idea behind that **Christ** is the one who is thinking with **the mind** by using a verbal phrase. Alternate translation: [the thoughts that Christ thinks]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has known	knows
the mind	what … is thinking
of the Lord	the Lord
will instruct	can teach … about anything
the mind	that … is thinking
of Christ	the Messiah

1 Corinthians 3

1 Corinthians 3 Chapter Introduction

Structure and Formatting

1. Against divisions (1:10–4:15)
    - Paul identifies the divisions (3:1–5)
    - Farming metaphor (3:6–9a)
    - Building metaphor (3:9b–15)
    - Temple metaphor (3:16–17)
    - Wisdom and folly (3:18–20)
    - All things are yours (3:21–23)

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

Religious and Cultural Concepts in This Chapter

Fleshly people

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

Fire and judgment

In Paul’s culture, fire was commonly associated with the day when God would come to judge everyone. Paul uses this association when he makes use of the metaphor of a building. When a building catches on fire, it shows how well it was built. Similarly, when the fire of God’s judgment comes, it will show who has taught the gospel

correctly. Fire fits within the metaphor of a building, but it is not just a part of that metaphor. If it is possible, retain the language of fire for God's judgment. (See: day of judgment)

Wisdom and foolishness

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

Translation Issues in This Chapter

Infants and food metaphor

In 3:1–2, Paul speaks as if the Corinthians are infants who were, and still are, unable to eat any solid food, but can only drink milk. By speaking about them as if they were infants, Paul wishes to tell the Corinthians that they are spiritually immature enough that they can only drink milk. Paul uses "milk" to refer to the very basic teachings about Christ, while he uses "solid food" to refer to the more advanced teachings. In translating this metaphor, use words that identify what very small children can eat (milk) and what they cannot eat (solid food). (See: Biblical Imagery — Extended Metaphors)

Farming metaphor

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

Building metaphor

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

Temple metaphor

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

Rhetorical questions

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

Christ is God's

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

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

1 Corinthians 3:1

ULT	UST
And I, brothers, was not able to speak to you as to spiritual, but as to fleshly, as to infants in Christ.	*My fellow believers, {when I visited you,} I was unable to teach you in the way I would teach people who have God's Spirit. Rather, {I had to teach you} in the way I would teach people who think only in human ways. {I had to do this} because you believed in the Messiah in an immature way.*

ULT **And I**
UST {when I visited you,} I
(κἀγώ)

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

Support Reference: Connecting Words and Phrases

ULT **brothers**
UST My fellow believers
(ἀδελφοί)

Although **brothers** is masculine, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **was not able to speak to you as to spiritual, but as to fleshly, as to infants in Christ**
UST was unable to teach you in the way I would teach people who have God's Spirit. Rather, {I had to teach you} in the way I would teach people who think only in human ways. {I had to do this} because you believed in the Messiah in an immature way
(οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ)

If your language would not naturally state the negative before the positive, you could reverse the order of the **not** statement and the **but** statements. Alternate translation: [had to speak to you as to fleshly, as to infants in Christ, not as to spiritual]

Support Reference: Information Structure

ULT **to spiritual … to fleshly**
UST people who have God's Spirit … people who think only in human ways
(πνευματικοῖς & σαρκίνοις)

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

Support Reference: Nominal Adjectives

ULT **but as to fleshly, as to infants**
UST Rather, {I had to teach you} in the way I would teach people who think only in human ways. {I had to do this} because … in an immature way
(ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις)

Here Paul leaves out some words that might be required in your language to make a complete thought. If it would be helpful in your language, you could supply the needed words from earlier in the sentence. Alternate translation: [but I spoke to you as to fleshly; I spoke to you as to infants]

Support Reference: Ellipsis

> ULT **to infants in Christ**
> UST you believed in the Messiah in an immature way
> (νηπίοις ἐν Χριστῷ)

Here Paul speaks as if the Corinthians were **infants**. He wants the Corinthians to think about how **infants** are immature, lack knowledge, and are unable to understand most things. By calling the Corinthians **infants in Christ**, he means that in their relationship with Jesus, they are immature, have little knowledge, and are unable to understand very much. If it would be helpful in your language, you could express why Paul calls the Corinthians **infants** with a comparable metaphor or express the idea plainly. Alternate translation: [to beginners in Christ] or [to those who could understand very little about their faith in Christ]

Support Reference: Metaphor

> ULT **in Christ**
> UST you believed in the Messiah
> (ἐν Χριστῷ)

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 in what area of their lives they were like **infants**. They acted like **infants** in their relationship with Christ. If it would be helpful in your language, you could express the idea behind **in Christ** by referring to their "faith" in **Christ** or their "relationship" with **Christ**. Alternate translation: [in their faith in Christ] or [in their relationship with Christ]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to spiritual	people who have God's Spirit
Christ	you believed in the Messiah
in Christ	you believed in the Messiah

1 Corinthians 3:2

ULT	UST
I gave you milk to drink, not solid food, for you were not yet able. Indeed, even now, you are not able.	*I taught you about things that are simple. I did not teach about things that are complex. {I did this} because you were not ready for complex teachings. In fact, you are still not ready for complex teachings.*

ULT **I gave you milk to drink, not solid food**
UST I taught you about things that are simple. I did not teach about things that are complex
(γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα)

Paul is using **milk**, the food of "infants" (See: 3:1), which is easy to digest, to represent things that are easy to understand. Paul is using **solid food**, which is harder to digest, to represent things that are harder to understand. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [I had to let you crawl, not walk] or [I taught you things that are easy to understand, not things that are hard to understand]

Support Reference: Metaphor

ULT **not solid food**
UST I did not teach about things that are complex
(οὐ βρῶμα)

Here Paul has omitted some words that may be necessary to make a complete thought in your language. If your language needs these words, you could add a phrase such as "to eat." Alternate translation: [not solid food to eat]

Support Reference: Ellipsis

ULT **you were not yet able … even now, you are not able**
UST you were not ready for complex teachings … you are still not ready for complex teachings
(οὔπω & ἐδύνασθε & οὐδὲ νῦν δύνασθε)

Here Paul has omitted some words that may be necessary to make a complete thought in your language. If your language needs these words, you could add them here, supplying the idea from earlier in the verse. Alternate translation: [you were not yet able to eat solid food … even now, you are not able to eat solid food]

Support Reference: Ellipsis

> ULT **Indeed**
> UST In fact
> (ἀλλ᾽)

Here, **Indeed** functions to contrast the time when Paul visited the Corinthians with the time when Paul is writing this letter. He speaks of these two different times to say that the Corinthians could not to eat the **solid food** at either time. If it would be helpful in your language, you could express **Indeed** with a word or phrase that contrasts two times or a word that introduces additional information. Alternate translation: [In fact]

Support Reference: Connect — Contrast Relationship

1 Corinthians 3:3

ULT	UST
For you are still fleshly. For where {there is} jealousy and strife among you, are you not fleshly and walking according to men?	*{I know that you are not ready for complex teachings,} because you are still people who think only in human ways. Some of you are jealous of each other, and some of you are fighting with each other. When you do these things, it proves that you are people who think only in human ways and who act only in human ways.*

ULT **fleshly … fleshly**
UST people who think only in human ways … people who think only in human ways
(σαρκικοί)

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

Support Reference: Nominal Adjectives

ULT **where {there is} jealousy and strife among you**
UST Some of you are jealous of each other, and some of you are fighting with each other. When you do these things
(ὅπου & ἐν ὑμῖν ζῆλος καὶ ἔρις)

If your language does not use abstract nouns for the ideas behind **jealousy** and **strife**, you can express the ideas by using verbs such as “being jealous” and “fighting.” Alternate translation: [where you are jealous and fight with one another]

Support Reference: Abstract Nouns

ULT **where {there is}**
UST When you do these things
(ὅπου)

The word **where** often refers to space. However, here Paul uses it to indicate that something exists without focusing on exactly **where** in space that thing is. Instead of identifying a specific location, it identifies existence. If it would be helpful in your language, you could express the idea behind **where** by using a word that refers to whether something exists or not. Alternate translation: [if there is]

Support Reference: Metonymy

> ULT **are you not fleshly and walking according to men**
> UST it proves that you are people who think only in human ways and who act only in human ways
> (οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε)

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

Support Reference: Rhetorical Question

> ULT **and**
> UST and
> (καὶ)

Here Paul uses **and** to introduce a definition of what **fleshly** means. It means **walking according to men**. If you cannot use **and** to introduce a definition or explanation, you could use another word or phrase that does introduce a definition or explanation. If you use one of the following alternate translations, you may need to add a comma before it. Alternate translation: [that is, are you not] or [which means]

Support Reference: Hendiadys

> ULT **walking according to men**
> UST who act only in human ways
> (κατὰ ἄνθρωπον περιπατεῖτε)

Paul speaks of behavior in life as if it were **walking**. If **walking** would not be understood as a description of a person's way of life in your language, you could express the idea with a comparable metaphor or plainly. Alternate translation: [behaving as men do]

Support Reference: Metaphor

ULT **according to men**
UST only in human ways
(κατὰ ἄνθρωπον)

Here Paul speaks of behavior that is **according to men**. He uses this phrase to refer to behaviors done by people who think and act in only human ways. These people do not have God's Spirit, so they "walk" according to the values and goals of this world. If it would be helpful in your language, you could express the idea behind **according to men** by using a word or phrase that refers to things and behaviors valued by people who do not believe. Alternate translation: [according to what mere humans value] or [according to this world]

Support Reference: Idiom

ULT **men**
UST only in human ways
(ἄνθρωπον)

Although **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **men** with a non gendered word or refer to both genders. Alternate translation: [humans]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
jealousy	are jealous of each other
strife	some of you are fighting with each other

1 Corinthians 3:4

ULT	UST
For when one says, "I am of Paul," and another, "I am of Apollos," are you not men?	*Further, some of you are claiming that you belong to Paul's group, for example, or that you belong to Apollos's group. When you make claims like these, it proves that you are thinking and acting only in human ways.*

ULT **For**
UST Further
(γὰρ)

Here, **For** introduces further evidence for Paul's argument that the Corinthians are acting in merely humans ways. If it would be helpful in your language, you could leave **For** untranslated or express the idea using a word or phrase that introduces more evidence or examples. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **one says … another**
UST some of you are claiming … or that you belong to Apollos's group
(λέγῃ τις & ἕτερος)

Here Paul uses the pronouns **one** and **another** to give two examples of some people in the Corinthian church who are saying these kinds of things. He does not mean that only two people are saying these things. He also does not mean that these are the only things that people in the church are saying. If it would be helpful in your language, you could express this form with words that introduce examples of a larger pattern, and you could add a phrase that indicates that the words **I am of Paul** and **I am of Apollos** are two examples of the kinds of things that they are saying. Alternate translation: [some people among you say things like … other people among you say things like]

Support Reference: Pronouns — When to Use Them

ULT **I am of Paul … I am of Apollos**
UST that you belong to Paul's group, for example, or that you belong to Apollos's group
(ἐγὼ & εἰμι Παύλου & ἐγὼ Ἀπολλῶ)

If you cannot use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: [that he or she is of Paul … that he or she is of Apollos]

Support Reference: Direct and Indirect Quotations

ULT **I am of Paul … I am of Apollos**
UST that you belong to Paul's group, for example, or that you belong to Apollos's group
(ἐγὼ & εἰμι Παύλου & ἐγὼ Ἀπολλῶ)

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

Support Reference: Possession

ULT **are you not men**
UST it proves that you are thinking and acting only in human ways
(οὐκ ἄνθρωποί ἐστε)

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

Support Reference: Rhetorical Question

ULT **men**
UST thinking and acting only in human ways
(ἄνθρωποί)

When Paul says that the Corinthians are **men**, he means that they are "only" or "merely" **men**. He is not identifying them as humans. Rather, he means that they are acting and speaking from "merely human" perspective rather than from God's perspective, a perspective they can share if they have God's Spirit. If it would be helpful in your language, you could add a word or phrase that clarifies that **men** refers to a "merely human" view of the world. Alternate translation: [merely men] or [speaking from a human perspective]

Support Reference: Assumed Knowledge and Implicit Information

ULT **men**
UST thinking and acting only in human ways
(ἄνθρωποί)

Although **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **men** with a non-gendered word or refer to both genders. Alternate translation: [humans] or [men and women]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Paul	that you belong to Paul's group, for example
of Apollos	or that you belong to Apollos's group

1 Corinthians 3:5

ULT	UST
Who then is Apollos? And who is Paul? Servants through whom you believed, even as the Lord gave to each one.	*You need to realize that Apollos and I, Paul, are just people who serve {the Messiah}. Each of us does what the Lord has assigned us to do. When we told you about the Messiah, you trusted in him{, not in us}.*

ULT **then**
UST You need to realize that Apollos and I, Paul, are just
(οὖν)

Here, **then** introduces a further stage in Paul's argument. He has argued in 3:4 that **Paul** and **Apollos** should not be treated as leaders of groups. In this verse, he goes on to explain how he thinks that **Paul** and **Apollos** should be treated, which is as servants of Christ. Thus, the word translated as **then** introduces who **Paul** and **Apollos** really are. If it would be helpful in your language, you could leave **then** untranslated or use a word that introduces the next step in an argument. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: [therefore,]

Support Reference: Connecting Words and Phrases

ULT **Who then is Apollos? And who is Paul? Servants**
UST You need to realize that Apollos and I, Paul, are just people who serve {the Messiah}
(τί οὖν ἐστιν Ἀπολλῶς? τί δέ ἐστιν Παῦλος? διάκονοι)

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

Support Reference: Rhetorical Question

> ULT **is Paul**
> UST You need to realize that Apollos and I, Paul, are just
> (ἐστιν Παῦλος)

In this verse, **Paul** speaks of himself in the third person. This could sound like he is speaking about a different **Paul** than himself. If it would be helpful in your language, you could express this use of **Paul** by clarifying that **Paul** is naming himself. Alternate translation: [am I, Paul]

Support Reference: First, Second or Third Person

> ULT **Servants through whom you believed**
> UST people who serve {the Messiah} … When we told you about the Messiah, you trusted in him{, not in us}
> (διάκονοι δι’ ὧν ἐπιστεύσατε)

Here Paul omits several words that may be required in your language to make a complete thought. If your language needs these words, you could include words such as “we are” or “they are.” Alternate translation: [We are servants through whom you believed] or [They are servants through whom you believed]

Support Reference: Ellipsis

> ULT **Servants through whom you believed**
> UST people who serve {the Messiah} … When we told you about the Messiah, you trusted in him{, not in us}
> (διάκονοι δι’ ὧν ἐπιστεύσατε)

When **Paul** says that he and **Apollos** are those **through whom** the Corinthians **believed**, he is implying that the Corinthians believed in someone other than **Paul** and **Apollos**. That is, they believed in Christ. If your readers would not make this inference about **whom** the Corinthians **believed** in, you could make it explicit by including what the Corinthians **believed** in, which is “Christ” and not **Apollos** or **Paul**. Alternate translation: [Servants through whom you believed in Christ] or [Servants through whom you believed in Christ, not in us]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **even as**
> UST what
> (καὶ & ὡς)

Here, the words translated **even as** introduce the way in which **Apollos** and **Paul** act as **servants**. If it would be helpful in your language, you could express this connection with a word or phrase that would introduce the ways in which **Apollos** and **Paul** are servants. Alternate translation: [who do what] or [serving just as]

Support Reference: Connecting Words and Phrases

> ULT **even as the Lord gave to each one**
> UST Each of us does what the Lord has assigned us to do
> (καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν)

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

Support Reference: Ellipsis

> ULT **to each one**
> UST Each of us does
> (ἑκάστῳ)

Here, **to each one** directly refers back to **Apollos** and **Paul**. However, it also probably refers to everyone who serves the Lord. If you can refer to multiple individuals considered separately in your language, you could use that form here. Alternate translation: [to each and every one who serves him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Apollos	You need to realize that Apollos and I, Paul, are just
Paul	You need to realize that Apollos and I, Paul, are just
Servants	people who serve {the Messiah}
you believed	you trusted in him{, not in us}
Lord	Lord

1 Corinthians 3:6

ULT	UST
I planted, Apollos watered, but God caused {it} to grow.	*{God assigned} me to proclaim the good news to you first. I was like someone who plants seeds. {God assigned} Apollos to proclaim even more about the good news to you. He was like someone who waters the seeds {so that they grow}. However, God himself enabled you to believe in and understand the good news. In the same way, he is the one who makes the plants grow.*

ULT **I planted, Apollos watered, but God caused {it} to grow**
UST {God assigned} me to proclaim the good news to you first. I was like someone who plants seeds. {God assigned} Apollos to proclaim even more about the good news to you. He was like someone who waters the seeds {so that they grow}. However, God himself enabled you to believe in and understand the good news. In the same way, he is the one who makes the plants grow
(ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ Θεὸς ηὔξανεν)

Paul speaks about the roles that God gave to him and to **Apollos** as if they were farmers who **planted** and **watered** their crops. See the chapter introduction for further explanation of this metaphor. If it would be helpful in your language, you could express the way that Paul uses farming language to describe how the Corinthians received the gospel with a comparable metaphor or express the idea plainly. Alternate translation: [I introduced you to the gospel, Apollos taught you more about the gospel, but God enabled you to believe]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **I planted, Apollos watered, but God caused {it} to grow**
UST {God assigned} me to proclaim the good news to you first. I was like someone who plants seeds. {God assigned} Apollos to proclaim even more about the good news to you. He was like someone who waters the seeds {so that they grow}. However, God himself enabled you to believe in and understand the good news. In the same way, he is the one who makes the plants grow
(ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ Θεὸς ηὔξανεν)

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

Support Reference: Ellipsis

> ULT **planted, Apollos watered, but God**
> UST {God assigned} me to proclaim the good news to you first. I was like someone who plants seeds. {God assigned} Apollos to proclaim even more about the good news to you. He was like someone who waters the seeds {so that they grow}. However, God himself enabled you to believe in and understand the good news. In the same way, he is the one who makes the plants grow
> (ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ Θεὸς)

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

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Apollos	God assigned} Apollos to proclaim even more about the good news to you. He was like someone who waters the seeds {so that they grow}
God	God himself enabled you to believe in and understand the good news. In the same way, he is the one who makes the plants grow

1 Corinthians 3:7

ULT	UST
So then, neither the one planting nor the one watering is anything, but God {is} the one causing the growth.	*You can see that the person who first proclaims the good news to people is not important. The person who proclaims even more about the good news to people is not important. These people are like those who plant the seeds and those who water the plants, since they too are not important. Instead, it is God who is important, because he enables people to believe in and understand the good news. In the same way, he is important because he causes the plants to grow.*

ULT **So then**
UST You can see that
(ὥστε)

Here, **so then** introduces a conclusion or inference from what Paul has said about watering, planting, and growth in 3:6. He wishes to explain that the difference between **Godcausing the growth** and anyone **planting** or **watering** relates to their importance in the process. It is **God** who is important, because he is the only one **causing the growth**, just as Paul stated in 3:6. If it would be helpful in your language, you could express **so then** with a comparable word or phrase that introduces a conclusion or an inference. Alternate translation: [Therefore]

Support Reference: Connect — Reason-and-Result Relationship

ULT **neither the one planting nor the one watering is anything, but God {is} the one causing the growth**
UST the person who first proclaims the good news to people is not important. The person who proclaims even more about the good news to people is not important. These people are like those who plant the seeds and those who water the plants, since they too are not important. Instead, it is God who is important, because he enables people to believe in and understand the good news. In the same way, he is important because he causes the plants to grow
(οὔτε ὁ φυτεύων ἐστίν τι, οὔτε ὁ ποτίζων, ἀλλ᾽ ὁ αὐξάνων, Θεός)

Paul now speaks in general about the tasks that God has given to those who proclaim the gospel. He continues to speak as if those who proclaim the gospel were farmers who planted and watered their crops. See the chapter introduction for further explanation of this metaphor. If it would be helpful in your language, you could express the way that Paul uses farming language to describe how people proclaim the gospel and how God enables others to receive it with a comparable metaphor or express the idea plainly. Alternate translation: [neither the person who introduces believers to the gospel nor the person who teaches believers more about the gospel is anything, but God is the one who enables believers to have faith]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the one planting … the one watering**
UST the person who first proclaims the good news to people … The person who proclaims even more about the good news to people is … important. These people are like those who plant the seeds and those who water the plants
(ὁ φυτεύων & ὁ ποτίζων)

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

Support Reference: Generic Noun Phrases

ULT **the one planting … the one watering**
UST the person who first proclaims the good news to people … The person who proclaims even more about the good news to people is … important. These people are like those who plant the seeds and those who water the plants
(ὁ φυτεύων & ὁ ποτίζων)

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

Support Reference: Ellipsis

ULT **anything**
UST important … important
(τι)

Here, **anything** is an exaggeration the Corinthians would have understood as emphasis on how unimportant the people who plant and water are. It is as if they were nothing, as if they did not exist. Paul does not mean that they do not exist. Instead, he uses this exaggeration to show how unimportant the people who plant and water are compared to God. If it would be helpful in your language, you could express **anything** with a word or phrase that indicates "importance." Alternate translation: [important] or [significant]

Support Reference: Hyperbole

ULT **but God {is} the one causing the growth**
UST Instead, it is God who is important, because he enables people to believe in and understand the good news. In the same way, he is important because he causes the plants to grow
(ἀλλ᾽ ὁ αὐξάνων, Θεός)

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

Support Reference: Ellipsis

> ULT **causing the growth**
> UST because he enables people to believe in and understand the good news. In the same way, he … because he causes the plants to grow
> (αὐξάνων)

If your language does not use an abstract noun for the idea behind **growth**, you can express the idea by using a verb such as "grow." Alternate translation: [who makes it grow] or [who causes things to grow]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	it is God who is important … is important

1 Corinthians 3:8

ULT	UST
Now the one planting and the one watering are one, and each will receive his own wages according to his own labor.	*In fact, the person who first proclaims the good news to people and the person who proclaims more about the good news to people have the same goal. They are like the person who plants the seeds and the person who waters the plants, who also have the same goal. God will reward people who do either task. {He will reward them} in a way that is appropriate for what they did.*

ULT **Now**
UST In fact
(δὲ)

Here, **Now** introduces the next step in Paul's argument. If it would be helpful in your language, you could leave **Now** untranslated or use a word or phrase that introduces the next step in an argument. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **the one planting and the one watering are one, and each will receive his own wages according to his own labor**
UST the person who first proclaims the good news to people and the person who proclaims more about the good news to people have the same goal. They are like the person who plants the seeds and the person who waters the plants, who also have the same goal. God will reward people who do either task. {He will reward them} in a way that is appropriate for what they did
(ὁ φυτεύων & καὶ ὁ ποτίζων, ἕν εἰσιν; ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται, κατὰ τὸν ἴδιον κόπον)

Here Paul continues to speak as if those who proclaim the gospel were farmers who planted and watered their crops. See the chapter introduction for further explanation of this metaphor. The **one planting** and the **one watering** will receive **wages** that match the kind of **labor** they did. In the same way, those who first proclaim the gospel and those who teach more about the gospel will receive rewards from God that match the task they accomplished. If it would be helpful in your language, you could express the way that Paul uses farming language to describe how people proclaim the gospel and how God rewards those who do so with a comparable metaphor or express the idea plainly. Alternate translation: [the person who introduces believers to the gospel and the person who teaches believers more about the gospel are one, and each will receive his own reward from God according to his own task]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the one planting … the one watering**
UST the person who first proclaims the good news to people … the person who proclaims more about the good news to people … They are like the person who plants the seeds … the person who waters the plants
(ὁ φυτεύων & ὁ ποτίζων)

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

Support Reference: Generic Noun Phrases

ULT **the one planting … the one watering**
UST the person who first proclaims the good news to people … the person who proclaims more about the good news to people … They are like the person who plants the seeds … the person who waters the plants
(ὁ φυτεύων & ὁ ποτίζων)

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

Support Reference: Ellipsis

ULT **are one**
UST have the same goal … who also have the same goal
(ἕν εἰσιν)

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

Support Reference: Metaphor

ULT **his own … his own**
UST God will reward … what they did
(τὸν ἴδιον)

Here, the words translated **his** are written in masculine form, but they refer to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **his** by using a word that does not have gender, or you could use both genders. Alternate translation: [his or her own … his or her own] or [that person's own … that person's own]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wages	God will reward
will receive	God will reward
labor	what they did

1 Corinthians 3:9

ULT	UST
For we are God's fellow workers; you are God's field, God's building.	*We {who proclaim the good news} all work for God, but you belong to God. It is as if you were farmland that God owns{, in which we planted and watered seeds}. Indeed, it is as if you were a house that God owns.*

ULT **For**
(γάρ)

Here, **For** introduces a summary statement that concludes the whole section in which Paul compares those who proclaim the gospel to farmers (3:5–8). If it would be helpful in your language, you could express the idea behind **For** by using a word or phrase that introduces a summary statement. Alternate translation: [Thus,] or [In the end,]

Support Reference: Connecting Words and Phrases

ULT **we are**
UST We {who proclaim the good news} all
(ἐσμεν)

Here, **we** refers to Paul, Apollos, and others who proclaim the gospel; **we** does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **God's fellow workers**
UST work for God
(Θεοῦ & συνεργοί)

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

Support Reference: Possession

> ULT **you are God's field, God's building**
> UST but you belong to God. It is as if you were farmland that God owns{, in which we planted and watered seeds}. Indeed, it is as if you were a house that God owns
> (Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε)

Here Paul switches from a metaphor about farming to a metaphor about building. He makes this switch without using any connecting words, and he makes the switch within one sentence. Consider whether your language would include the introduction of a new topic at the end of the previous section or at the beginning of a new section, and put **God's building** where it would be understood as introducing a new section. Include **you are** again if it would be necessary. Additionally, if your language would not begin a new section without using a connecting word or phrase, you could use such a word or phrase here. Alternate translation: [you are God's field. In fact, you are also God's building]

Support Reference: Information Structure

> ULT **God's field**
> UST belong to God. It is as if you were farmland that God owns{, in which we planted and watered seeds}. Indeed, it is as if you were a house that God owns
> (Θεοῦ γεώργιον)

Here Paul concludes the farming metaphor he began in 3:6. He identifies the Corinthians as a **field** that is owned by **God**. It is in this field that those who proclaim the gospel "plant" and "water" the crop. By calling the Corinthians a **God's field**, Paul means to say that they belong to God and that they are the people among whom those who proclaim the gospel labor. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [people who belong to God and among whom we work]

Support Reference: Metaphor

> ULT **God's building**
> UST belong to God. It is as if you were farmland that God owns{, in which we planted and watered seeds}. Indeed, it is as if you were a house that God owns
> (Θεοῦ οἰκοδομή)

Here Paul introduces a new metaphor that compares the Corinthians to a building. This building belongs to God, and those who proclaim the gospel, including Paul, help to construct the building. He uses this metaphor and variations of it in 3:9–17. Here, he calls the Corinthians **God's building**, by which he means basically the same thing as when he calls them **God's field**. They belong to God, and he and others who proclaim the gospel work among them. If it would be helpful in your language, you could express the meaning of this metaphor with a comparable metaphor or express the idea plainly. Alternate translation: [people who belong to God and among whom we work]

Support Reference: Biblical Imagery — Extended Metaphors

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God's	for God
fellow workers	work
God's	belong to God. It is as if you were farmland that God owns{, in which we planted and watered seeds}. Indeed, it is as if you were a house that God owns
God's	belong to God. It is as if you were farmland that God owns{, in which we planted and watered seeds}. Indeed, it is as if you were a house that God owns

1 Corinthians 3:10

ULT	UST
According to the grace of God that was given to me as a wise master builder, I laid a foundation, and another is building {on it}, but let each one be careful how he builds {on it},	*God gave me the skills to wisely proclaim the good news to you first. I am like the construction boss who puts a foundation in the ground before building a house. Others{, such as Apollos,} proclaim more about the good news to you. They are like other builders who construct a house on top of that foundation. In the end, all the people who proclaim more about the good news should make sure that they proclaim it correctly. They should be like builders who construct a house the right way on top of a foundation.*

ULT **of God that was given to me**

UST God gave me

(τοῦ Θεοῦ τὴν δοθεῖσάν μοι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **grace** that **was given** rather than focusing on the person doing the "giving." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [that God gave me]

Support Reference: Active or Passive

ULT **as a wise master builder, I laid a foundation, and another is building {on it}, but let each one be careful how he builds {on it}**
UST to wisely proclaim the good news to you first. I am like the construction boss who puts a foundation in the ground before building a house. Others{, such as Apollos,} proclaim more about the good news to you. They are like other builders who construct a house on top of that foundation. In the end, all the people who proclaim more about the good news should make sure that they proclaim it correctly. They should be like builders who construct a house the right way on top of a foundation
(ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλεπέτω, πῶς ἐποικοδομεῖ)

Paul began using the metaphor of a house in 3:9. Here he continues that metaphor by speaking about himself as a **wise master builder** who lays **a foundation**. By speaking in this way, he means that he is the one who first introduced the Corinthian believers to the gospel, just like a master builder first lays a foundation. He then speaks of people who build on that foundation, meaning that others who proclaim more about the gospel can only do this by using and continuing from the good news that Paul already proclaimed. If it would be helpful in your language, you could express this extended metaphor with a comparable metaphor or express the idea plainly. Alternate translation: [as a wise church planter, I first proclaimed the gospel to you, and another is teaching you more about that gospel, but let each one be careful how he teaches you more]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **as a wise master builder, I laid a foundation**
UST to wisely proclaim the good news to you first. I am like the construction boss who puts a foundation in the ground before building a house
(ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα)

The phrase **as a wise master builder** could describe: (1) the way in which Paul **laid a foundation**. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: [I laid a foundation as a wise master builder]; (2) the specific **grace** that God gave to Paul. Alternate translation: [to be a wise master builder, I laid a foundation]

Support Reference: Information Structure

> ULT **a wise master builder**
> UST to wisely proclaim the good news to you first. I am like the construction boss who puts a foundation in the ground before building a house
> (σοφὸς ἀρχιτέκτων)

Here, **master builder** refers to the person who is in charge of an entire construction project, including designing it and making sure that the building is constructed according to the design. If it would be helpful in your language, you could express **master builder** with a comparable word or phrase. Alternate translation: [a wise architect] or [a wise construction manager]

Support Reference: Translate Unknowns

> ULT **another is building {on it}**
> UST Others{, such as Apollos,} proclaim more about the good news to you. They are like other builders who construct a house on top of that foundation
> (ἄλλος & ἐποικοδομεῖ)

Here, **another** refers to anyone who **is building {on}** the foundation, including Apollos. However, Paul does not mean to identify one specific person who **is building**. If your readers would not infer that **another** refers to any builder, you could use a word or phrase that identifies any person who does a specific task. Alternate translation: [other people are building on it] or [someone else is building on it]

Support Reference: Pronouns — When to Use Them

> ULT **let each one be careful**
> UST all the people who proclaim more about the good news should make sure that they proclaim it correctly. They should be like builders who construct a house the right way on top of a foundation
> (ἕκαστος & βλεπέτω)

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as “should.” Alternate translation: [each one should be careful]

Support Reference: Third-Person Imperatives

ULT **each one**
UST all the people who proclaim more about the good news should make sure that they proclaim it correctly. They should be like builders who construct a house the right way on top of a foundation
(ἕκαστος)

Here, **each one** refers to any person who **builds** on the **foundation**. If it would be helpful in your language, you could express **each one** with a word or phrase that identifies any person who falls into a certain category. Alternate translation: [every person who builds on it] or [each builder]

Support Reference: Pronouns — When to Use Them

ULT **he builds {on it}**
UST all the people who proclaim more about the good news should make sure that they proclaim it correctly. They should be like builders who construct a house the right way on top of a foundation
(ἐποικοδομεῖ)

Here, **he** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **he** by using a word that does not have gender, or you could use both genders. Alternate translation: [he or she builds on it] or [each one builds on it]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	skills
of God	God
wise	to wisely proclaim the good news to you first. I am like the construction boss who puts a foundation in the ground before building a house
a foundation	to wisely proclaim the good news to you first. I am like the construction boss who puts a foundation in the ground before building a house

1 Corinthians 3:11

ULT	UST
for no one is able to lay a foundation other than the one being laid, that is, Jesus Christ.	*No one can put a foundation in the ground if another person has already put it in the ground. So also, no one else can first proclaim the good news to you, because I already did that. What I proclaimed to you is {what} Jesus the Messiah {accomplished}. This message about Jesus is like the foundation of a house.*

ULT **for**
(γὰρ)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **no one is able to lay a foundation other than the one being laid, that is, Jesus Christ**
UST No one can put a foundation in the ground if another person has already put it in the ground. So also, no one else can first proclaim the good news to you, because I already did that. What I proclaimed to you is {what} Jesus the Messiah {accomplished}. This message about Jesus is like the foundation of a house
(θεμέλιον & ἄλλον οὐδεὶς δύναται θεῖναι, παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός)

Paul continues the metaphor about houses, again speaking about a **foundation**. Here, he reminds the Corinthians that each house has only one **foundation**, and once that **foundation** has been **laid**, no one lays another **foundation** for the house. He speaks in this way to remind them that only one person can introduce them to the gospel, and anyone who tries to introduce them to another gospel is building a different house, not the same house. Paul then directly states that the **foundation** refers to the message about **Jesus Christ** that he preached to them and which should be the starting point and basis for everything else they learn about the gospel. If it would be helpful in your language, you could express the meaning of this metaphor with a comparable metaphor or express the idea plainly. Alternate translation: [no one can first proclaim a gospel to you other than the one that I already proclaimed to you, which is Jesus Christ]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the one being laid**
UST if another person has already put it in the ground … because I already did that
(τὸν κείμενον)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **being laid** rather than focusing on the person doing the "laying." If you must state who does the action, Paul implies that he himself does it. Alternate translation: [the one that I already laid]

Support Reference: Active or Passive

ULT **that is, Jesus Christ**
UST What I proclaimed to you is {what} Jesus the Messiah {accomplished}. This message about Jesus is like the foundation of a house
(ὅς ἐστιν Ἰησοῦς Χριστός)

If you use the second alternate translation, you may need to change the comma to a period before it. Alternate translation: [which is Jesus Christ] or [That foundation is Jesus Christ]

ULT **Jesus Christ**
UST What I proclaimed to you is {what} Jesus the Messiah {accomplished}. This message about Jesus is like the foundation of a house
(Ἰησοῦς Χριστός)

Here Paul uses the words translated **Jesus Christ** to refer to the message he proclaimed to them about **Jesus Christ**. If it would be helpful in your language, you could include a word or phrase that refers to Paul's message about **Jesus Christ**. Alternate translation: [the good news about Jesus Christ]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a foundation	No one can put a foundation in the ground … So also, no one else can first proclaim the good news to you
Jesus	What I proclaimed to you is {what} Jesus the Messiah {accomplished}. This message about Jesus is like the foundation of a house
Christ	What I proclaimed to you is {what} Jesus the Messiah {accomplished}. This message about Jesus is like the foundation of a house

1 Corinthians 3:12

ULT	UST
Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw,	*Builders can use many different building materials when they construct a house on its foundation. They can use {more durable materials like} gold, silver, and jewels, {and less durable materials like} lumber, grass, and straw. In the same way, some of those who proclaim more about the good news teach things that are more pleasing to God. Others teach things that are less pleasing to God.*

ULT Now
(δέ)

Here, **Now** introduces the next step in Paul's argument. If it would be helpful in your language, you could leave **Now** untranslated or use a word or phrase that introduces the next step in an argument. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw
UST Builders can use many different building materials when they construct a house on its foundation. They can use {more durable materials like} gold, silver, and jewels, {and less durable materials like} lumber, grass, and straw. In the same way, some of those who proclaim more about the good news teach things that are more pleasing to God. Others teach things that are less pleasing to God
(εἰ & τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην)

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

Support Reference: Biblical Imagery — Extended Metaphors

ULT **if anyone builds on the foundation**
UST Builders can use many different building materials when they construct a house on its foundation … In the same way, some of those who proclaim more about the good news teach
(εἰ & τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον)

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

Support Reference: Connect — Factual Conditions

ULT **with gold, silver, precious stones, wood, hay, or straw**
UST They can use {more durable materials like} gold, silver, and jewels, {and less durable materials like} lumber, grass, and straw … things that are more pleasing to God. Others teach things that are less pleasing to God
(χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην)

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

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foundation	on its foundation
with gold	They can use {more durable materials like} gold, silver, and jewels … things that are more pleasing to God
silver	They can use {more durable materials like} gold, silver, and jewels … things that are more pleasing to God

1 Corinthians 3:13

ULT	UST
the work of each one will become evident, for the day will display {it}; for it is revealed in fire, and the fire itself will test of what sort is the work of each one.	*On the day when the Messiah returns to judge everyone, he will reveal what kind of work each person has done. The quality of the materials that builders use to construct a building becomes clear when the building catches on fire. In a similar way, a judgment like fire will occur on the day when the Messiah returns. This judgment will show the quality of what those who proclaim more about the gospel have taught.*

ULT **the work of each one will become evident, for the day will display {it}; for it is revealed in fire, and the fire itself will test of what sort is the work of each one**
UST On the day when the Messiah returns to judge everyone, he will reveal what kind of work each person has done. The quality of the materials that builders use to construct a building becomes clear when the building catches on fire. In a similar way, a judgment like fire will occur on the day when the Messiah returns. This judgment will show the quality of what those who proclaim more about the gospel have taught
(ἑκάστου τὸ ἔργον φανερὸν γενήσεται; ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται; καὶ ἑκάστου τὸ ἔργον, ὁποῖόν ἐστιν, τὸ πῦρ αὐτὸ δοκιμάσει)

Here Paul continues the metaphor about building a house. He speaks as if **the day** of God's judgment is like a fire that **will test** the building and show what kind of building materials the builders used. Paul speaks in this way to illustrate how God's judgment will reveal whether what those who proclaim more about the gospel teach is pleasing to him or not. If it would be helpful in your language, you could express this metaphor with a comparable metaphor or express the idea plainly. Alternate translation: [the truth of what each one has taught you will become evident, for God will show how true it is when he comes to judge everyone; when he comes, he will judge everyone, and his judgment will reveal whether what each person has taught is true or not]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the work of each one**
UST he will reveal what kind of work each person has done
(ἑκάστου τὸ ἔργον)

Here, **work** refers to the product or result of the **work**, not the action of "working." If it would be helpful in your language, you could express the idea behind **work** with a word or phrase that refers to the product of the **work**. Alternate translation: [what each one has made]

Support Reference: Synecdoche

ULT **the work of each one will become evident**
UST he will reveal what kind of work each person has done
(ἑκάστου τὸ ἔργον φανερὸν γενήσεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **work** that will be **evident** rather than the person doing making it **evident**. If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God will make the work of each one evident]

Support Reference: Active or Passive

ULT **the day will display {it}**
UST On the day when the Messiah returns to judge everyone
(ἡ & ἡμέρα δηλώσει)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **it is revealed in fire**
UST In a similar way, a judgment like fire will occur on the day when the Messiah returns
(ἐν πυρὶ ἀποκαλύπτεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **revealed** rather than the person doing the "revealing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God reveals it in fire]

Support Reference: Active or Passive

ULT **it is revealed**
UST In a similar way, a judgment like fire will occur on the day when the Messiah returns
(ἀποκαλύπτεται)

Here, **it is revealed** refers to **the day**. It does not refer to the **work**. If it would be helpful in your language, you could clarify that **it** refers to **the day**. Alternate translation: [that day is revealed]

Support Reference: Pronouns — When to Use Them

ULT **it is revealed**
UST In a similar way, a judgment like fire will occur on the day when the Messiah returns
(ἀποκαλύπτεται)

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

Support Reference: Predictive Past

ULT **in fire**
UST In a similar way, a judgment like fire will occur on the day when the Messiah returns
(ἐν πυρὶ)

Alternate translation: [with fire] or [in a fiery way]

ULT **the fire itself**
UST when the building catches on fire … This judgment will show
(τὸ πῦρ αὐτὸ)

Here, **itself** focuses attention on **the fire**. If **itself** would not draw attention in this way in your language, you could express the attention or focus in another way. Alternate translation: [that fire] or [the fire indeed]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	On the day when the Messiah returns to judge everyone
will display {it}	On the day when the Messiah returns to judge everyone
will test	when the building catches on fire … This judgment will show

1 Corinthians 3:14

ULT	UST
If anyone's work that he built will remain, he will receive a reward;	*Any builders who constructed a building that survives a fire gain honor and money. In the same way, God will honor and reward all those who teach more about the good news in a way that God accepts when he judges everyone.*

ULT **If anyone's work that he built will remain, he will receive a reward**
UST Any builders who constructed a building that survives a fire gain honor and money. In the same way, God will honor and reward all those who teach more about the good news in a way that God accepts when he judges everyone
(εἴ τινος τὸ ἔργον μενεῖ, ὃ ἐποικοδόμησεν, μισθὸν λήμψεται)

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

Support Reference: Connect — Hypothetical Conditions

ULT **If anyone's work that he built will remain, he will receive a reward**
UST Any builders who constructed a building that survives a fire gain honor and money. In the same way, God will honor and reward all those who teach more about the good news in a way that God accepts when he judges everyone
(εἴ τινος τὸ ἔργον μενεῖ, ὃ ἐποικοδόμησεν, μισθὸν λήμψεται)

Here Paul continues the metaphor about building a house. In this verse, he notes that builders whose structures survive a fire receive rewards. He speaks in this way to indicate that God will reward those who proclaim more about the gospel if God finds their teachings to be accurate and acceptable to him when he judges everyone. The **reward** includes public recognition and other blessings. If it would be helpful in your language, you could express this metaphor with a comparable metaphor or express the idea plainly. Alternate translation: [If anyone teaches you more about the gospel with words that are acceptable to God, he will be honored by God]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **anyone's work that he built**
UST Any builders who constructed a building that survives a fire … all those who teach more about the good news in a way that God accepts when he judges everyone
(τινος τὸ ἔργον & ὃ ἐποικοδόμησεν)

Here Paul speaks both of **work** and what **he built**. If it would be helpful in your language, you could combine the ideas into one expression. Alternate translation: [anyone's building project] or [what anyone built]

Support Reference: Doublet

ULT **work**
UST who constructed a building that survives a fire … in a way that God accepts when he judges everyone
(τὸ ἔργον)

Here Paul uses **work** to refer to the product or result of the **work**, not the action of "working." If it would be helpful in your language, you could express the idea behind **work** with a word or phrase that refers to the product of the **work**. Alternate translation: [project] or [house]

Support Reference: Synecdoche

ULT **will remain**
UST who constructed a building that survives a fire … in a way that God accepts when he judges everyone
(μενεῖ)

Alternate translation: [does not burn up]

ULT **anyone's … he built … he will receive**
UST Any builders who constructed a building that survives a fire gain honor and money. In the same way, God will honor and reward all those who teach more about the good news in a way that God accepts when he judges everyone
(τινος & ἐποικοδόμησεν & λήμψεται)

Here, **he** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **he** by using a word that does not have gender, or you could use both genders. Alternate translation: [anyone's … he or she built … he or she will receive] or [people's … they built … they will receive]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a reward	

ULT	UST
	gain honor and money. In the same way, God will honor and reward
he will receive	gain honor and money. In the same way, God will honor and reward

1 Corinthians 3:15

ULT	UST
if anyone's work will be burned up, he will suffer loss, but he himself will be saved, but as though through fire.	*Any builders who constructed a building that fire consumes lose respect and money. However, the builders do not die in the fire, but they escape from the flames. In the same way, when he judges everyone, God will not honor or reward all those who teach more about the good news in a way that God does not accept. However, God will still accept these teachers despite the wrong things that they have taught.*

ULT **if anyone's work will be burned up, he will suffer loss**
UST Any builders who constructed a building that fire consumes lose respect and money … In the same way, when he judges everyone, God will not honor or reward all those who teach more about the good news in a way that God does not accept
(εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται)

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

Support Reference: Connect — Hypothetical Conditions

ULT **if anyone's work will be burned up, he will suffer loss, but he himself will be saved, but as though through fire**
UST Any builders who constructed a building that fire consumes lose respect and money. However, the builders do not die in the fire, but they escape from the flames. In the same way, when he judges everyone, God will not honor or reward all those who teach more about the good news in a way that God does not accept. However, God will still accept these teachers despite the wrong things that they have taught
(εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται; αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός)

Here Paul continues the metaphor about building a house. In this verse, those who proclaim more about the gospel are like builders whose structures do not survive a fire. They **suffer loss**, but they are **saved**, almost as if they were in the fire but escaped. Paul means that those who teach others wrongly about God will not receive honor or reward from God, but God will still accept them, although only just barely. If it would be helpful in your language, you could express this metaphor with a comparable metaphor or express the idea plainly. Alternate translation: [If anyone teaches you more about the gospel with words that are not acceptable to God, he will receive no honor or blessing when God judges everyone, but he himself will be accepted by God, although just barely]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **anyone's work will be burned up**
UST Any builders who constructed a building that fire consumes … when he judges everyone … all those who teach more about the good news in a way that God does not accept
(τινος τὸ ἔργον κατακαήσεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **work** that is **burned up** rather than on what does the "burning up." If you must state who does the action, Paul implies that the **fire** does it. Alternate translation: [fire burns up anyone's work]

Support Reference: Active or Passive

ULT **work**
UST who constructed a building that fire consumes … when he judges everyone … in a way that God does not accept
(τὸ ἔργον)

Here Paul uses **work** to refer to the product or result of the **work**, not the action of "working." If it would be helpful in your language, you could express the idea behind **work** with a word or phrase that refers to the product of the **work**. Alternate translation: [project] or [house]

Support Reference: Synecdoche

> ULT **anyone's … he will suffer loss … he himself will be saved**
> UST Any builders … lose respect and money … the builders do not die in the fire … In the same way … God will not honor or reward all those who teach more about the good news … God will still accept these teachers
> (τινος & ζημιωθήσεται; αὐτὸς & σωθήσεται)

Here, the words translated **he** and **himself** are written in masculine form, but they refer to anyone, no matter which their gender might be. If it would be helpful in your language, you could express the idea behind **he** and **himself** by using words that do not have gender, or you could use both genders. Alternate translation: [anyone's … he or she will suffer loss … he himself or she herself will be saved] or [people's … they will suffer loss … they themselves will be saved]

Support Reference: When Masculine Words Include Women

> ULT **he will suffer loss**
> UST lose respect and money … In the same way … God will not honor or reward
> (ζημιωθήσεται)

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

Support Reference: Translate Unknowns

> ULT **but he himself will be saved**
> UST However, the builders do not die in the fire … However, God will still accept these teachers
> (αὐτὸς δὲ σωθήσεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **he** who will **be saved** rather than the person doing the "saving." you can express the idea with **he** saving **himself** or **he** not perishing. Alternate translation: [but he will not perish] or [but he will save himself]

Support Reference: Active or Passive

ULT **he himself will be saved**
UST the builders do not die in the fire … God will still accept these teachers
(αὐτὸς & σωθήσεται)

Here, **himself** focuses attention on **he**. If **himself** would not draw attention in this way in your language, you could express the attention or focus in another way. Alternate translation: [he will be saved] or [he indeed will be saved]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he will suffer loss	lose respect and money … In the same way … God will not honor or reward
he … will be saved	the builders do not die in the fire … God will still accept these teachers

1 Corinthians 3:16

ULT	UST
Do you not know that you are a temple of God, and the Spirit of God lives in you?	*You need to remember that you are like God's temple in Jerusalem {because God is present among you like he was present in the temple}. You need to remember that you are like a house in which God's Spirit lives {because he is always present with you}.*

ULT **Do you not know that you are a temple of God, and the Spirit of God lives in you**
UST You need to remember that you are like God's temple in Jerusalem {because God is present among you like he was present in the temple}. You need to remember that you are like a house in which God's Spirit lives {because he is always present with you}
(οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν)

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

Support Reference: Rhetorical Question

ULT **Do you not know that you are a temple of God, and the Spirit of God lives in you**
UST You need to remember that you are like God's temple in Jerusalem {because God is present among you like he was present in the temple}. You need to remember that you are like a house in which God's Spirit lives {because he is always present with you}
(οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν)

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

Support Reference: Biblical Imagery — Extended Metaphors

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you … know	You need to remember
a temple	you are like God's temple in Jerusalem {because God is present among you like he was present in the temple}
of God	you are like God's temple in Jerusalem {because God is present among you like he was present in the temple}
Spirit of God	that you are like a house in which God's Spirit lives {because he is always present with you}

1 Corinthians 3:17

ULT	UST
If anyone destroys the temple of God, God will destroy that {person}. For the temple of God is holy, which you are.	*God will act against any person who acts against his temple. This is because God's temple belongs to him alone. {Since} you are like God's temple{, God will act against any person who acts against you}.*

ULT **If anyone destroys the temple of God, God will destroy that {person}. For the temple of God is holy, which you are**
UST God will act against any person who acts against his temple. This is because God's temple belongs to him alone. {Since} you are like God's temple{, God will act against any person who acts against you}
(εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός; ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς)

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

Support Reference: Biblical Imagery — Extended Metaphors

ULT **If anyone destroys the temple of God, God will destroy that {person}**
UST God will act against any person who acts against his temple
(εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός)

Here Paul uses **If** to introduce a true possibility. He means that a person might destroy God's temple, or that person might not. He then specifies the consequence if someone does destroy God's temple. If it would be helpful in your language, you could express this form by stating the **If** statement by using a relative clause. Alternate translation: [God will destroy anyone who destroys the temple of God]

Support Reference: Connect — Hypothetical Conditions

ULT **which you are**
UST Since} you are like God's temple{, God will act against any person who acts against you}
(οἵτινές ἐστε ὑμεῖς)

Here, **which** could refer to: (1) **the temple of God**. Alternate translation: [which temple you are]; (2) **holy**. Alternate translation: [and you too are holy]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temple	temple
of God	his
destroys	acts against
will destroy	will act against
God	God
temple	temple
of God	God's
holy	belongs to him alone

1 Corinthians 3:18

ULT	UST
Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool," that he may become wise.	*Do not believe what is not true about yourselves. You who consider yourselves to be wise according to human standards should become foolish {according to human standards}. In this way, you will {really} become wise people.*

ULT **Let no one deceive himself … let him become a "fool**
UST Do not believe what is not true about yourselves … should become foolish {according to human standards}
(μηδεὶς ἑαυτὸν ἐξαπατάτω & μωρὸς γενέσθω)

In this verse, Paul uses two third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the ideas using a word such as "should." Alternate translation: [No one should deceive himself … he should become a "fool"]

Support Reference: Third-Person Imperatives

ULT **Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool," that he may become wise**
UST Do not believe what is not true about yourselves. You who consider yourselves to be wise according to human standards should become foolish {according to human standards}. In this way, you will {really} become wise people
(μηδεὶς ἑαυτὸν ἐξαπατάτω; εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός)

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

Support Reference: When Masculine Words Include Women

ULT **If anyone among you thinks he is wise in this age, let him become a "fool**
UST You who consider yourselves to be wise according to human standards should become foolish {according to human standards}
(εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω)

Here Paul uses **If** to introduce a true possibility. He means that a person might think that **he is wise**, or that person might not think this. He then specifies the consequence if someone does think that **he is wise**. If it would be helpful in your language, you could express this form by stating the **If** statement by using a relative clause. Alternate translation: [Let whoever among you thinks he is wise in this age become a 'fool']

Support Reference: Connect — Hypothetical Conditions

ULT **in this age**
UST according to human standards
(ἐν τῷ αἰῶνι τούτῳ)

Alternate translation: [according to the standards of this age]

ULT **let him become a "fool," that he may become wise**
UST should become foolish {according to human standards}. In this way, you will {really} become wise people
(μωρὸς γενέσθω, ἵνα γένηται σοφός)

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

Support Reference: Irony

ULT **that**
UST In this way
(ἵνα)

Here, **that** introduces the goal or purpose for which a person should **become a "fool"**. If it would be helpful in your language, you could express the idea behind **that** with a word or phrase that introduces a goal or purpose. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Let … deceive	Do … believe what is not true about
wise	wise
age	according to human standards
a “fool	foolish {according to human standards}
wise	wise people

1 Corinthians 3:19

ULT	UST
For the wisdom of this world is foolishness with God. For it is written, "He catches the wise in their craftiness."	*{I speak these words} because the things that humans consider to be wise are things that God considers to be foolish. {You know that this is true} because the author of the book of Job wrote, "God is the one who disrupts the clever schemes that wise people plan."*

ULT **the wisdom of this world**
UST the things that humans consider to be wise
(ἡ & σοφία τοῦ κόσμου τούτου)

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

Support Reference: Possession

ULT **with God**
UST that God considers to be
(παρὰ τῷ Θεῷ)

Here Paul uses the phrase **with God** to identify God's perspective. If it would be helpful in your language, you could express the idea behind **with God** with a word or phrase that identifies that this is **foolishness** according to how God views the world. Alternate translation: [from God's perspective] or [in God's eyes]

Support Reference: Idiom

ULT **For it is written**
UST {You know that this is true} because the author of the book of Job wrote
(γέγραπται γάρ)

In Paul's culture, **For it is written** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled "Job" (See: Job 5:13). If it would be helpful in your language, you could express this form with a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [For it can be read in the Old Testament] or [For the book of Job says]

Support Reference: Quotations and Quote Margins

> ULT **it is written**
> UST the author of the book of Job wrote
> (γέγραπται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is written** rather than the person doing the "writing." If you must state who does the action, you can express it so that: (1) the scripture or scripture author writes or speaks the words. Alternate translation: [the author of Job has written]; (2) God speaks the words. Alternate translation: [God has said]

Support Reference: Active or Passive

> ULT **it is written, He catches the wise in their craftiness**
> UST the author of the book of Job wrote, God is the one who disrupts the clever schemes that wise people plan
> (γέγραπται & ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν)

If you cannot use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: [it is written that God catches the wise in their craftiness]

Support Reference: Direct and Indirect Quotations

> ULT **catches the wise in their craftiness**
> UST God is the one who disrupts the clever schemes that wise people plan
> (δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν)

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

Support Reference: Metaphor

> ULT **the wise**
> UST that wise people plan
> (τοὺς σοφοὺς)

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

Support Reference: Nominal Adjectives

ULT **craftiness**
UST the clever schemes
(τῇ πανουργίᾳ)

If your language does not use an abstract noun for the idea behind **craftiness**, you can express the idea by using by using a phrase such as “crafty plans” or “clever planning.” Alternate translation: [crafty plans] or [clever planning]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
wisdom	things … wise
of … world	that humans consider to be
foolishness	things … foolish
God	that God considers to be
wise	that wise people plan

1 Corinthians 3:20

ULT	UST
And again, "The Lord knows the reasonings of the wise, that they are futile."	*Further, {the author of a psalm wrote}, "The Lord is aware of everything that wise people plan, {and he knows} that these plans will not succeed."*

ULT **And again**
UST Further, {the author of a psalm wrote}, The
(καὶ πάλιν)

In Paul's culture, **And again** is a normal way to introduce another quotation from an important text that supports the same point. In this case, Paul quotes from the Old Testament book titled "Psalms" (See: Psalm 94:11). If it would be helpful in your language, you could express **And again** with a comparable phrase that indicates that Paul is introducing another quotation from an important text. Alternate translation: [In another place in the Old Testament it can be read] or [And the book of Psalms also says]

Support Reference: Quotations and Quote Margins

ULT **The Lord knows the reasonings of the wise, that they are futile**
UST Lord is aware of everything that wise people plan, {and he knows} that these plans will not succeed
(Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι)

If you cannot use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: [that the Lord knows the reasonings of the wise, that they are futile]

Support Reference: Direct and Indirect Quotations

ULT **knows the reasonings of the wise, that they are futile**
UST is aware of everything that wise people plan, {and he knows} that these plans will not succeed
(γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι)

If the form **the reasonings of the wise, that they** would be redundant in your language, you could express the idea without the redundant words. Alternate translation: [knows that the reasonings of the wise are futile]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the reasonings of the wise**
UST everything that wise people plan
(τοὺς διαλογισμοὺς τῶν σοφῶν)

If your language does not use an abstract noun for the idea behind **reasonings**, you can express the idea by using a verb such as "reason" or "plan." Alternate translation: [the things that the wise reason] or [the things that the wise plan]

Support Reference: Abstract Nouns

ULT **of the wise**
UST wise people
(τῶν σοφῶν)

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

Support Reference: Nominal Adjectives

ULT **they are futile**
UST these plans will not succeed
(εἰσὶν μάταιοι)

Alternate translation: [they will come to nothing] or [they are worthless]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The Lord	Lord
knows	is aware of
of the wise	wise people
futile	these plans will not succeed

1 Corinthians 3:21

ULT	UST
So then, let no one boast in men. For all things are yours,	*Therefore, none of you should boast about {how you follow other} humans. {I say this} because you have everything{, so boasting about following other humans is foolish}.*

> ULT **let no one boast in men**
> UST none of you should boast about {how you follow other} humans
> (μηδεὶς καυχάσθω ἐν ἀνθρώποις)

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as “should.” Alternate translation: [no one should boast in men]

Support Reference: Third-Person Imperatives

> ULT **let no one boast in men**
> UST none of you should boast about {how you follow other} humans
> (μηδεὶς καυχάσθω ἐν ἀνθρώποις)

The phrase **boast in men** means that a person is boasting “about” humans. If it would be helpful in your language, you could express **boast in** with a word or phrase that clarifies that the “boasting” has **men** as its content. Alternate translation: [let no one boast about men]

Support Reference: Idiom

> ULT **in men**
> UST about {how you follow other} humans
> (ἐν ἀνθρώποις)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **men**
> UST about {how you follow other} humans
> (ἀνθρώποις)

Although **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **men** with a non gendered word or refer to both genders. Alternate translation: [in people] or [in men or women]

Support Reference: When Masculine Words Include Women

> ULT **all things are yours**
> UST you have everything{, so boasting about following other humans is foolish}
> (πάντα & ὑμῶν ἐστιν)

Here, **all things are yours** also implies that **boasting in men** is foolish. If the Corinthians have everything, then boasting about following a specific leader does not make sense. All the Corinthians have all the leaders, and much more beyond that (See: 3:22). If your readers would not infer that **all things are yours** implies these conclusions, you could include a phrase that states these conclusions. Alternate translation: [all things are yours, including all leaders]

Support Reference: Assumed Knowledge and Implicit Information

1 Corinthians 3:22

ULT	UST
whether Paul or Apollos or Cephas or the world or life or death or things present or things coming. All {things are} yours,	*You have {leaders such as} Paul, Apollos, and Peter. You have everything that God made, {you do not fear when} you live, and {you can find comfort when you} die. You have everything that exists now and everything that will exist in the future. Indeed, you have everything.*

ULT **whether Paul or Apollos or Cephas or the world or life or death or things present or things**

UST You have {leaders such as} Paul, Apollos, and Peter. You have everything that God made, {you do not fear when} you live, and {you can find comfort when you} die. You have everything that exists now and everything that will exist in the future

(εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ, εἴτε θάνατος, εἴτε ἐνεστῶτα, εἴτε μέλλοντα)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **or life or death**

UST {you do not fear when} you live, and {you can find comfort when you} die

(εἴτε ζωὴ, εἴτε θάνατος)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **or things present or things**
UST You have everything that exists now and everything that will exist in the future
(εἴτε ἐνεστῶτα, εἴτε μέλλοντα)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **All {things are} yours**
UST Indeed, you have everything
(πάντα ὑμῶν)

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

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	You have {leaders such as} Paul
Apollos	Apollos
Cephas	and Peter
the world	You have everything that God made

1 Corinthians 3:23

ULT	UST
and you {are} Christ's, and Christ {is} God's.	*Further, the Messiah has you, and God has the Messiah.*

ULT you {are} Christ's
UST the Messiah has you
(ὑμεῖς & Χριστοῦ)

Here Paul uses the possessive form to show the Corinthians that they belong to Christ. If it would be helpful in your language, you could express the idea behind this form by using a phrase such as "belong to" or a verb such as "has." Alternate translation: [you belong to Christ]

Support Reference: Possession

ULT Christ {is} God's
UST God has the Messiah
(Χριστὸς & Θεοῦ)

Here Paul uses the possessive form to show the Corinthians that **Christ** belongs to who **God** is. If it would be helpful in your language, you could express the idea behind this form by using a phrase such as "belongs to" or a verb such as "includes." Alternate translation: [Christ belongs to God] or [Christ is part of who God is]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ's	the Messiah has
Christ {is}	the Messiah
God's	God has

1 Corinthians 4

1 Corinthians 4 Chapter Introduction

Structure and Formatting

1. Against divisions (1:10–4:15)
    - God alone is judge (4:1–5)
    - Present weakness (4:6–15)
2. Against sexual immorality (4:16–6:20)
    - Paul's planned visit (4:16–21)

Religious and Cultural Concepts in This Chapter

Judgment

In 4:3–5, Paul refers to three different judgments. The first judgment is what humans think of each other, including what they think of Paul. The second is Paul's own judgment of himself. The third is God's judgment, which occurs when the Lord returns. Paul argues that the first two judgments are not important and carry no weight. Rather, the only judgment that matters is God's judgment. Therefore, Paul argues that no one should issue a final verdict about anything until God has performed his judgment (4:5). (See: discern, discernment, distinguish)

Pride

Paul mentions the Corinthians' pride many times in this chapter. He speaks specifically of being "puffed up" (4:6; 4:18–19), and boasting (4:7). In contrast, Paul describes himself and the other apostles as humble and weak (4:9–13). By making this contrast, Paul wants the Corinthians to rethink their opinions about themselves. If the apostles, the leaders of the church, are weak and humble, they need to think again about whether they really are as great as they think they are.

Word and power

In 4:19–20, Paul contrasts "word" with "power." This is a common comparison in his culture that contrasts talk and deeds. Anyone can say they are capable of doing something, but only those with "power" can actually do what they claim. Paul introduces this contrast because he is coming to see if those who claim greatness ("word") can do what they claim ("power"). He argues that "power" is what matters more than "word" because God's kingdom is a matter of "power," not "word." It is about action, not just talk. If your language has a standard comparison between "talk" and "deeds," you could use it in these verses.

Translation Issues in This Chapter

Paul as father

In 4:14–15, Paul identifies the Corinthians as his children, which makes him their father. He became their father when he preached the gospel to them. Thus, he is their spiritual father, the one who helped bring them into the Christian life. In the metaphor, Paul does not specify who the mother is, and he does not intend his audience to make an inference as to who it might be. In 4:17, Paul continues this metaphor by claiming Timothy as his spiritual child. If possible, use words in your language that do not always require biological relationships.

The spectacle

In 4:9, Paul speaks of the "spectacle" that he and the other apostles participate in. The "spectacle" could be a victory parade in which Paul and the other apostles are prisoners who will be killed, or it could be a gladiatorial performance in an arena in which Paul and the other apostles are destined to die. See the notes on the verse for translation options. Whichever "spectacle" Paul refers to, he is presenting himself and the other apostles as people who are going to be humiliated and killed in public. With this metaphor he continues the theme of Christ working in power through his and others' weakness. (See: Metaphor)

Irony

In 4:8, Paul says that the Corinthians are satisfied, rich, and reigning. In the second half of the verse, however, he says that he "wishes" that they were actually reigning. The first part of the verse, then, presents how the Corinthians think about themselves.

Paul speaks from their perspective in order to show them that their views are foolish and impossible. (See: Irony)

Rhetorical questions

In 4:7 and 4:21, Paul uses several questions. All the questions in these two verses are not seeking answers that provide information or further knowledge. Rather, all the questions are meant to make the Corinthians think about what they are thinking and doing. For translation options, see the notes on these two verses. (See: Rhetorical Question)

"Not beyond what is written"

In 4:6, Paul quotes a phrase: "Not beyond what is written." This is not a quote from Scripture, and Paul does not say where the phrase comes from. However, the way he quotes it shows that both he and the Corinthians were familiar with this saying. Most likely, the phrase is a well-known proverb or wise saying that Paul uses to strengthen his argument. For the meaning of the phrase and translation options, see the notes on that verse.

Paul's coming

In 4:18–21, Paul speaks many times about how he will "come" to them. He intends to visit them again, and he speaks in these verses about what his visit might be like. Use words in your language that refer to someone temporarily visiting someone else.

1 Corinthians 4:1

ULT	UST
In this manner let a man regard us: as servants of Christ and stewards of the mysteries of God.	*I want people to think of us {who proclaim the good news} as those who serve the Messiah and who are in charge of proclaiming what God has now revealed to us.*

ULT **In this manner let a man regard us: as**
UST I want people to think of us {who proclaim the good news} as
(οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς)

If the form **In this manner let a man regard us: as** would be redundant in your language, you could express the idea without the redundant words. Alternate translation: [Let a man regard us as]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **let a man regard us**
UST I want people to think of us {who proclaim the good news}
(ἡμᾶς λογιζέσθω ἄνθρωπος)

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as “should.” Alternate translation: [a man should regard us]

Support Reference: Third-Person Imperatives

ULT **a man**
UST people
(ἄνθρωπος)

Although **man** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **man** with a non gendered word or refer to both genders. Alternate translation: [man or woman] or [human]

Support Reference: When Masculine Words Include Women

ULT **a man**
UST people
(ἄνθρωπος)

Paul uses the word **man** to speak of people in general, not one specific person. If it would be helpful in your language, you could express **man** with a form that indicates people in general in your language. Alternate translation: [everybody] or [any person]

Support Reference: Generic Noun Phrases

ULT **us**
UST us {who proclaim the good news}
(ἡμᾶς)

Here, **us** refers to Paul, Apollos, and others who proclaim the gospel. It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **stewards of the mysteries of God**
UST who are in charge of proclaiming what God has now revealed to us
(οἰκονόμους μυστηρίων Θεοῦ)

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

Support Reference: Possession

ULT **of the mysteries of God**
UST what God has now revealed to us
(μυστηρίων Θεοῦ)

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

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	the Messiah
stewards	who are in charge of proclaiming
of the mysteries	what … has now revealed to us

ULT	UST
of God	God

1 Corinthians 4:2

ULT	UST
In this case, it is required in the stewards that one may be found faithful.	*Whenever a leader puts another person in charge, the leader requires that person to do his or her tasks faithfully. {In the same way, God requires that we who proclaim the good news do our task faithfully.}*

ULT **In this case**
UST Whenever a leader puts another person in charge
(ὧδε λοιπὸν)

Here Paul uses the phrase **In this case** to introduce further information about what it means to be **stewards**. Since he is talking about himself and others who proclaim the gospel as **stewards**, it is important to understand what it is that **stewards** are **required** to do. If it would be helpful in your language, you could express this connection with a word or phrase that introduces more information about a topic. Alternate translation: [Now] or [Speaking of stewards,]

Support Reference: Connecting Words and Phrases

ULT **it is required in the stewards that one may be found faithful**
UST the leader requires that person to do his or her tasks faithfully. {In the same way, God requires that we who proclaim the good news do our task faithfully … }
(ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **it is required**
UST the leader requires … In the same way, God requires
(ζητεῖται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is required** rather than the on person doing the "requiring." If you must state who does the action, you can use a vague subject or refer to "masters." Alternate translation: [people require] or [a master requires]

Support Reference: Active or Passive

ULT **one may be found faithful**
UST to do his or her tasks faithfully … do our task faithfully
(πιστός τις εὑρεθῇ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **found** rather than the person doing the "finding." If you must state who does the action, you can use a vague subject or refer to "masters." Alternate translation: [people find one faithful] or [a master finds one faithful]

Support Reference: Active or Passive

ULT **one**
UST to do his or her tasks faithfully … do our task faithfully
(τις)

Here Paul uses **one** to refer to any of the **stewards**. If it would be helpful in your language, you could express the idea behind **one** by using a plural pronoun such as "they." Alternate translation: [they]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
stewards	that person … that we who proclaim the good news
faithful	to do his or her tasks faithfully … do our task faithfully

1 Corinthians 4:3

ULT	UST
But to me it is a very small thing that I would be examined by you or by a human court. For I do not examine myself.	*I do not worry about what you or any other human authority decides {about whether I have acted faithfully or not}. In fact, I do not even worry about what I myself decide {about whether I have acted faithfully or not}.*

ULT **to me it is**
UST I do not worry about
(ἐμοὶ & ἐστιν)

Alternate translation: [I consider it] or [from my perspective]

ULT **it is a very small thing**
UST I do not worry about
(εἰς ἐλάχιστόν ἐστιν)

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

Support Reference: Idiom

ULT **I would be examined by you or by a human court**
UST you or any other human authority decides {about whether I have acted faithfully or not}
(ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on Paul, who is **examined**, rather than **you** or the **human court**, who does the "examining." Alternate translation: [you or a human court would examine me]

Support Reference: Active or Passive

ULT **a human court**
UST any other human authority
(ἀνθρωπίνης ἡμέρας)

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

Support Reference: Translate Unknowns

ULT **For**
UST In fact
(ἀλλ᾽)

Here, **For** introduces an even stronger statement about how little Paul cares about being **examined** by humans. He cares so little that he does not even **examine** himself. If it would be helpful in your language, you could express this connection with a word or phrase that normally introduces a further, stronger statement. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I would be examined	decides {about whether I have acted faithfully or not}
I do … examine	I do … even worry about what I myself decide {about … }

1 Corinthians 4:4

ULT	UST
For I am aware of nothing against myself, but I am not justified by this; but the one judging me is the Lord.	*In fact, I do not know about anything I have done wrong. However, what I know about myself does not prove that I have acted faithfully. Rather, it is the Lord who will decide {whether I have acted faithfully or not}.*

ULT **I am aware of nothing against myself**
UST I do not know about anything I have done wrong
(οὐδὲν & ἐμαυτῷ σύνοιδα)

Paul says that he is **aware of nothing against** himself. By this, he means that he does not know about anything that could be used to accuse him. He is not aware of anything he has done wrong. If it would be helpful in your language, you could express the meaning of this phrase with a comparable idiom or express the idea plainly. Alternate translation: [I have a clear conscience] or [I cannot think of any wrong things I have done]

Support Reference: Idiom

ULT **I am not justified by this**
UST what I know about myself does not prove that I have acted faithfully
(οὐκ ἐν τούτῳ δεδικαίωμαι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on Paul, who is **justified**, rather than what "justifies" him. Alternate translation: [this does not justify me]

Support Reference: Active or Passive

ULT **this**
UST what I know about myself
(τούτῳ)

Here, **this** refers back to the whole idea that Paul is **aware of nothing against** himself. If it would be helpful in your language, you could express **this** by clarifying that it refers back to the whole previous statement. Alternate translation: [what I am aware of]

Support Reference: Pronouns — When to Use Them

ULT **but**
UST Rather
(δὲ)

Paul uses **but** to introduce a contrast with everyone else who might "examine" Paul (See: 4:3–4). If it would be helpful in your language, you could express this connection with a word or phrase that introduces a contrast with several previous statements. Alternate translation: [Instead,]

Support Reference: Connect — Contrast Relationship

ULT **the one judging me is the Lord**
UST it is the Lord who will decide {whether I have acted faithfully or not}
(ὁ & ἀνακρίνων με Κύριός ἐστιν)

Alternate translation: [the Lord is the one who judges me]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I am … justified	does … prove that I have acted faithfully
judging	who will decide {whether … } … have acted faithfully or not
the Lord	the Lord

1 Corinthians 4:5

ULT	UST
Therefore, do not judge anything before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the purposes of the hearts. And then the praise from God will come to each one.	*So then, you should not finally decide about anything until the Lord comes back {to judge everyone and everything}. He will make clear what is now hidden, and he will show everyone what each person desires and plans. At that time, God will praise each person {who has acted faithfully}.*

ULT **before the time, until the Lord comes**
UST until the Lord comes back {to judge everyone and everything}
(πρὸ καιροῦ & ἕως ἂν ἔλθῃ ὁ Κύριος)

If the form **before the time, until the Lord comes** contains redundant information that would be unnatural to state in your language, you could express the idea without the redundant words. Alternate translation: [before the Lord comes] or [until the Lord comes]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **comes**
UST comes back {to judge everyone and everything}
(ἂν ἔλθῃ)

Here Paul is speaking about how **the Lord** will "come" back to earth at some point in the future. Use a form in your language that could refer to Jesus' return to earth. Alternate translation: [returns to the earth]

Support Reference: Go and Come

ULT **who will both bring to light the hidden things of darkness**
UST He will make clear what is now hidden
(ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους)

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

Support Reference: Metaphor

> ULT **the hidden things of darkness**
> UST what is now hidden
> (τὰ κρυπτὰ τοῦ σκότους)

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

Support Reference: Possession

> ULT **the hidden things of darkness**
> UST what is now hidden
> (τὰ κρυπτὰ τοῦ σκότους)

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

Support Reference: Abstract Nouns

> ULT **the purposes of the hearts**
> UST what each person desires and plans
> (τὰς βουλὰς τῶν καρδιῶν)

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

Support Reference: Possession

> ULT **the purposes**
> UST desires and plans
> (τὰς βουλὰς)

Here, **purposes** refers to how humans have specific goals in mind and plan ways of attaining those goals. If it would be helpful in your language, you could express **purposes** with a word such as "plans" or "intentions." Alternate translation: [the plans] or [the intentions]

Support Reference: Translate Unknowns

ULT **of the hearts**
UST what each person
(τῶν καρδιῶν)

In Paul's culture, **hearts** are the places where humans think and plan. If it would be helpful in your language, you could state clearly the place where humans think in your culture or express the idea of **hearts**. Alternate translation: [of the minds] or [that humans plan]

Support Reference: Metonymy

ULT **the praise from God will come to each one**
UST God will praise each person {who has acted faithfully}
(ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ)

Here Paul speaks as if **praise** were something that could **come** or travel from **God** to humans. Paul means that **God** is the source of the **praise** that **each one** will receive. If it would be helpful in your language, you could express the meaning of this sentence by translating it so that **God** is the one who gives the **praise**. Alternate translation: [God will give praise to each one]

Support Reference: Idiom

ULT **the praise from God will come to each one**
UST God will praise each person {who has acted faithfully}
(ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ)

Here Paul might seem to be saying that every person will receive some **praise** from **God**. However, Paul does not mean that. Instead, he only gives the example of the person who has been faithful to God, not the example of the person who has not been faithful to God. If it would be helpful in your language, you could express why Paul uses only one example by clarifying that this example is only about those who are faithful, or you could include the opposite example about those who have been unfaithful. Alternate translation: [the praise from God will come to each faithful one] or [the praise and blame from God will come to each one]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the time	until
do … judge	you should … finally decide about
Lord	Lord
praise	will praise
God	God

1 Corinthians 4:6

ULT	UST
Now, these things, brothers, I applied to myself and Apollos for your sakes, so that through us you might learn this: "Not beyond what is written," so that no one would be puffed up in favor of the one against the other.	*My fellow believers, I have talked in this way about myself and Apollos for your benefit. I want you to learn from our example that you should act only in ways that fit with what the authors of the Scriptures wrote. Then, nobody will speak great things about one leader and bad things about another leader.*

ULT **these things**
UST in this way
(ταῦτα)

Here, **these things** refers back to everything Paul has said about himself and Apollos in 3:4–23. If it would be helpful in your language, you could express what **these things** refers to by clarifying that it refers to what Paul has said about farming and building. Alternate translation: [what I have said about farming and building]

Support Reference: Pronouns — When to Use Them

ULT **brothers**
UST My fellow believers
(ἀδελφοί)

Although **brothers** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **us**
UST from our example
(ἡμῖν)

Here, **us** refers to Paul and Apollos only. It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **you might learn this: Not beyond what is written**
UST you to learn … that you should act only in ways that fit with what the authors of the Scriptures wrote
(μάθητε, τό μὴ ὑπὲρ ἃ γέγραπται)

If your language does not use this form, you can translate this statement as an indirect quote instead of as a direct quote. Alternate translation: [you might learn not to go beyond what is written]

Support Reference: Direct and Indirect Quotations

ULT **this: Not beyond what is written**
UST that you should act only in ways that fit with what the authors of the Scriptures wrote
(τό μὴ ὑπὲρ ἃ γέγραπται)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **is written**
UST the authors of the Scriptures wrote
(γέγραπται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is written** rather than focusing on the person doing the "writing." If you must state who does the action, you can express it so that: (1) the Scriptures or scriptural author writes or speaks the words. Alternate translation: [the authors of Scripture have written]; (2) God speaks the words. Alternate translation: [God has said]

Support Reference: Active or Passive

ULT **so that**
UST Then
(ἵνα)

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

Support Reference: Information Structure

ULT **no one would be puffed up**
UST nobody will speak great things
(μὴ εἷς & φυσιοῦσθε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that the person "puffs" himself or herself up. Alternate translation: [no one would puff himself or herself up]

Support Reference: Active or Passive

ULT **of the one … the other**
UST one leader … another leader
(τοῦ ἑνὸς & τοῦ ἑτέρου)

Here, **the one** and **the other** refer to any specific leaders the Corinthians might praise or blame. Perhaps Paul specifically has himself and Apollos in mind, but he intentionally uses words that would include any leader whom the Corinthians could praise or blame. If it would be helpful in your language, you could express the idea behind **the one** and **the other** by using a word or phrase that indicates that Paul is speaking generally of any leaders here. Alternate translation: [of any leader … any other leader]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Apollos	Apollos

1 Corinthians 4:7

ULT	UST
For who makes you superior? And what do you have that you did not receive? And if indeed you received {it}, why do you boast as if you did not receive {it}?	*Nobody has set you apart {from every other believer}. In fact, God has given to you every good thing that you have. Since these things are gifts from God, you should not say proudly that you yourself earned them.*

ULT **you … do you have … you did … receive … you received {it} … do you boast … you did … receive {it}**
UST you … God has given to you every good thing that you have … these things are gifts from God, you should not say proudly that you yourself earned them
(σε & ἔχεις & ἔλαβες & ἔλαβες & καυχᾶσαι & λαβών)

In this verse, Paul uses the singular form for **you**. He does this in order to directly address each specific person among the Corinthian believers. In the next verse, he again uses the plural form of "you."

Support Reference: Forms of 'You' — Singular

ULT **who makes you superior**
UST Nobody has set you apart {from every other believer}
(τίς & σε διακρίνει)

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

Support Reference: Rhetorical Question

ULT **what do you have that you did not receive**
UST God has given to you every good thing that you have
(τί & ἔχεις ὃ οὐκ ἔλαβες)

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

Support Reference: Rhetorical Question

ULT **And if indeed you received {it}**
UST Since these things are gifts from God
(εἰ δὲ καὶ ἔλαβες)

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

Support Reference: Connect — Factual Conditions

ULT **why do you boast as if you did not receive {it}**
UST you should not say proudly that you yourself earned them
(τί καυχᾶσαι ὡς μὴ λαβών)

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

Support Reference: Rhetorical Question

ULT **indeed you received {it} … you did not receive {it}**
UST these things are gifts from God … that you yourself earned them
(καὶ ἔλαβες & μὴ λαβών)

Here, both uses of **{it}** refer back to **what** the Corinthians **have**. If your language does not use **{it}** to refer to an unstated "thing," you can use a word or phrase that does refer clearly back to **what** the Corinthians **have**. Alternate translation: [you indeed received everything … you did not receive everything] or [you did receive what you have … you did not receive what you have]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you did … receive	God has given to you
you received {it}	these things are gifts from God
you did … receive {it}	that you yourself earned them

1 Corinthians 4:8

ULT	UST
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.	*{You are acting as if} you currently have everything that you need spiritually. {You are acting as if} you currently have more spiritual blessings than you need. {You are acting as if} you have currently begun to rule with Christ, even though we {who proclaim the good news} are not ruling with Christ now. Indeed, I wish that you really were ruling with him, in order that we {who proclaim the good news} could be ruling with you.*

ULT **Already you are satisfied! Already you have become rich! You began to reign apart from us**
UST {You are acting as if} you currently have everything that you need spiritually. {You are acting as if} you currently have more spiritual blessings than you need. {You are acting as if} you have currently begun to rule with Christ, even though we {who proclaim the good news} are not ruling with Christ now
(ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε)

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

Support Reference: Irony

ULT **you are satisfied**
UST {You are acting as if} you … have everything that you need spiritually
(κεκορεσμένοι ἐστέ)

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

Support Reference: Metaphor

ULT **you have become rich**
UST {You are acting as if} you … have more spiritual blessings than you need
(ἐπλουτήσατε)

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

Support Reference: Metaphor

ULT **us … we**
UST even though we {who proclaim the good news} are not ruling with Christ now … we {who proclaim the good news}
(ἡμῶν & ἡμεῖς)

Here, **us** and **we** refer to Paul and others who proclaim the gospel. It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You began to reign	{You are acting as if} you have currently begun to rule with Christ
you … did reign	that you … were ruling with him
might reign with	could be ruling with

1 Corinthians 4:9

ULT	UST
For I think God has exhibited us apostles last of all, as sentenced to death. For we have become a spectacle to the world—both to angels and to men.	*Rather {than thinking that we rule with Christ now}, I consider us apostles to be those whom God has appointed to suffer humiliation and to die. We suffer humiliation and die publicly, and everything that God has created, including spiritual beings and humans, can see us.*

ULT **For**
UST Rather {than thinking that we rule with Christ now}
(γάρ)

Here, **For** introduces evidence that Paul and the other apostles are not "reigning" right now. If it would be helpful in your language, you could express the idea behind this connection by using a contrast word such as "rather" or use a word or phrase that indicates that this sentence provides evidence that Paul is not "reigning." Alternate translation: [Rather,] or [you could tell we are not reigning, since]

Support Reference: Connecting Words and Phrases

ULT **I think**
UST I consider … to be
(δοκῶ)

Here, **I think** introduces Paul's own opinion of what he and other **apostles** are meant to do and experience. If it would be helpful in your language, you could express the idea behind **I think** by using a word or phrase that introduces a person's interpretation or opinion. Alternate translation: [in my opinion,] or [it seems to me that]

Support Reference: Translate Unknowns

ULT **us … we have become**
UST us … We suffer humiliation and die publicly
(ἡμᾶς & ἐγενήθημεν)

Here, **we** and **us** refer to Paul and his fellow apostles. It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **has exhibited us apostles last of all, as sentenced to death**
UST us apostles … those whom … has appointed to suffer humiliation and to die
(ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανατίους)

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

Support Reference: Metaphor

ULT **last of all**
UST those whom … has appointed to suffer humiliation and to die
(ἐσχάτους)

Here, **last of all** could identify: (1) the time when the **apostles** are **exhibited**, which would be as the last event held in the arena. Alternate translation: [at the end]; (2) the place where the **apostles** are **exhibited**, which would be at the end of the victory parade. Alternate translation: [last in line]

Support Reference: Translate Unknowns

ULT **we have become a spectacle to the world—both to angels and to men**
UST We suffer humiliation and die publicly, and everything that God has created, including spiritual beings and humans, can see us
(θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις)

Here Paul speaks as if he and other apostles were part of a gladiatorial game or a theatrical show. He speaks in this way to show that the humiliation and death he and other apostles suffer happens in public, with everyone watching to see what happens. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [we live in full view of the world—both of angels and of men] or [we undergo these things publicly, before the world —both angels and men]

Support Reference: Metaphor

ULT **to the world—both to angels and to men**
UST and everything that God has created, including spiritual beings and humans, can see us
(τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις)

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

Support Reference: Information Structure

ULT **to men**
UST humans
(ἀνθρώποις)

Although **men** is masculine, Paul is using it to refer to anyone, whether men or women. If it would be helpful in your language, you could express **men** with a non gendered word or refer to both genders. Alternate translation: [to men and women] or [to people]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
apostles	apostles
to the world	and everything that God has created … can see us
to angels	including spiritual beings

1 Corinthians 4:10

ULT	UST
We {are} fools for Christ's sake, but you {are} wise in Christ. We {are} weak, but you {are} strong. You {are} honored, but we {are} dishonored.	*We {seem to} be foolish people because we serve the Messiah, but {you think that} you are wise people because God unites you to the Messiah. We {seem to} be people who do not have power or influence, but {you think that} you do have these things. {You think that} people praise you, but those people shame us.*

ULT **We {are} fools for Christ's sake, but you {are} wise in Christ. We {are} weak, but you {are} strong. You {are} honored, but we {are} dishonored**
UST We {seem to} be foolish people because we serve the Messiah, but {you think that} you are wise people because God unites you to the Messiah. We {seem to} be people who do not have power or influence, but {you think that} you do have these things. {You think that} people praise you, but those people shame us
(ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ; ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί; ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι)

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

Support Reference: Ellipsis

ULT **We … We … we**
UST We … We … us
(ἡμεῖς)

Here, **we** refers to Paul and the other "apostles." It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **We {are} fools … We {are} weak … we {are} dishonored**
UST We {seem to} be foolish people … We {seem to} be people who do not have power or influence … those people shame us
(ἡμεῖς μωροὶ & ἡμεῖς ἀσθενεῖς & ἡμεῖς & ἄτιμοι)

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

Support Reference: Irony

ULT **but you {are} wise … but you {are} strong. You {are} honored**
UST but {you think that} you are wise people … but {you think that} you do have these things. {You think that} people praise you
(ὑμεῖς δὲ φρόνιμοι & ὑμεῖς δὲ ἰσχυροί; ὑμεῖς ἔνδοξοι)

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

Support Reference: Irony

> ULT **in Christ**
> UST because God unites you to the Messiah
> (ἐν Χριστῷ)

Paul uses the spatial metaphor **in Christ** to describe the union of believers with Christ. In this case, being **in Christ**, or united to Christ, explains: (1) the means by which God has made the Corinthians **wise**. Alternate translation: [by means of your union with Christ]; (2) the reason why God has made the Corinthians **wise**. Alternate translation: [because of your union with Christ Jesus]

Support Reference: Metaphor

> ULT **You {are} honored, but we {are} dishonored**
> UST {You think that} people praise you, but those people shame us
> (ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι)

Paul changes the order of the last item in the list, putting **You** in front of **we**. In his culture, this is one way to identify the last item in a list. If it would be helpful in your language, you could match the order that Paul uses for the first two items. Alternate translation: [We are dishonored, but you are honored]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} fools	{seem to} be foolish people
Christ's	because we serve the Messiah
{are} wise	{ … think that} you are wise people
Christ	because God unites you to the Messiah
in Christ	because God unites you to the Messiah
{are} honored	{You think that} people praise

1 Corinthians 4:11

ULT	UST
Up to the present hour we are both hungry and thirsty and are poorly clothed and are brutally beaten and are homeless	*Even now {as I write this letter to you}, we {whom Christ has sent} have often not had enough food or drink. We wear ragged clothing, and others repeatedly strike us. We constantly travel and do not return to a home.*

ULT **Up to the present hour**
UST Even now {as I write this letter to you}
(ἄχρι τῆς ἄρτι ὥρας)

In Paul's culture, the phrase **Up to this present hour** means that what Paul is about to say has been happening and continues to happen up to the time when he writes this letter. If it would be helpful in your language, you could express this phrase with a comparable idiom or express the idea plainly. Alternate translation: [To this very day] or [All the time that we serve Christ,]

Support Reference: Idiom

ULT **we are … hungry**
UST we {whom Christ has sent} have often not had enough food
(πεινῶμεν)

Here, **we** refers to Paul and the other "apostles." It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **are poorly clothed**
UST We wear ragged clothing
(γυμνιτεύομεν)

Here, **are poorly clothed** means that the clothing is old and worn and barely covers a person's body. If it would be helpful in your language, you could translate **are poorly clothed** with a word or phrase that identifies clothing that barely covers a person. Alternate translation: [are clothed in rags]

Support Reference: Translate Unknowns

> ULT **and are brutally beaten and**
> UST and others repeatedly strike us
> (καὶ κολαφιζόμεθα, καὶ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **we** who are **beaten** rather than focusing on the people doing the "beating." If you must state who does the action, you can use a vague or indefinite subject. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: [and people brutally beat us, and we]

Support Reference: Active or Passive

> ULT **are homeless**
> UST We constantly travel and do not return to a home
> (ἀστατοῦμεν)

Here, **are homeless** means that Paul and the other apostles do not have a permanent residence or a house that they own. It does not mean that they never had a place to stay. If it would be helpful in your language, you could express **are homeless** with a word or phrase that indicates that Paul and the other apostles do not have a permanent residence. Alternate translation: [do not own homes] or [are always on the move]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	Even now {as I write this letter to you}
are brutally beaten	others repeatedly strike us

1 Corinthians 4:12

ULT	UST
and are working hard, working with our own hands. Being reviled, we bless; being persecuted, we endure;	*We do manual labor {to earn a living}. When people speak badly to us, we say good things about them. When people hurt us {because we serve the Messiah}, we patiently live through it.*

ULT **own … we bless … we endure**
UST manual labor {to earn a living} … we say good things about them … we patiently live through it
(ἰδίαις & εὐλογοῦμεν & ἀνεχόμεθα)

Here, **our** and **we** refer to Paul and other "apostles." They do not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **are working hard, working**
UST We do manual labor {to earn a living}
(κοπιῶμεν, ἐργαζόμενοι)

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

Support Reference: Doublet

ULT **working with our own hands**
UST manual labor {to earn a living}
(ἐργαζόμενοι ταῖς ἰδίαις χερσίν)

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

Support Reference: Idiom

> ULT **Being reviled … being persecuted**
> UST When people speak badly to us … When people hurt us {because we serve the Messiah}
> (λοιδορούμενοι & διωκόμενοι)

The phrases **Being reviled** and **being persecuted** identify the situations in which Paul and other apostles **bless** and **endure**. If it would be helpful in your language, you could: (1) include a word such as "when" to indicate that these actions happen at the same time. Alternate translation: [Any time we are reviled … any time we are persecuted]; (2) include a word such as "although" to indicate that these actions are in contrast with each other. Alternate translation: [Although we are reviled … although we are persecuted]

Support Reference: Connect — Simultaneous Time Relationship

> ULT **Being reviled**
> UST When people speak badly to us
> (λοιδορούμενοι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **reviled** rather than focusing on the people doing the "reviling." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [Others reviling us]

Support Reference: Active or Passive

> ULT **Being reviled**
> UST When people speak badly to us
> (λοιδορούμενοι)

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

Support Reference: Translate Unknowns

> ULT **we bless**
> UST we say good things about them
> (εὐλογοῦμεν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **being persecuted**
UST When people hurt us {because we serve the Messiah}
(διωκόμενοι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **persecuted** rather than the people doing the "persecuting." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [Others persecuting us]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are working hard	We do
working	manual labor {to earn a living}
we bless	we say good things about them
being persecuted	When people hurt us {because we serve the Messiah}

1 Corinthians 4:13

ULT	UST
being slandered, we comfort. We have become as the scum of the world, the refuse of all things, even until now.	*When people say bad things about us, we say encouraging words to them. From a human perspective, we are worthless, like filthy garbage that someone should throw away. {All these things are true about us} even now {as I write this letter to you}.*

ULT **we comfort. We have become**
UST we say encouraging words to them … we are worthless
(παρακαλοῦμεν & ἐγενήθημεν)

Here, **we** refers to Paul and other "apostles." It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **being slandered**
UST When people say bad things about us
(δυσφημούμενοι)

The phrase **being slandered** identifies the situation in which Paul and other apostles **comfort**. If it would be helpful in your language, you could: (1) include a word such as "when" to indicate that these actions happen at the same time. Alternate translation: [Any time we are slandered]; (2) include a word such as "although" to indicate that these actions are in contrast with each other. Alternate translation: [Although we are slandered]

Support Reference: Connect — Simultaneous Time Relationship

ULT **being slandered**
UST When people say bad things about us
(δυσφημούμενοι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **slandered** rather than the people doing the "slandering." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [others slandering us]

Support Reference: Active or Passive

ULT **We have become as the scum of the world, the refuse of all things**
UST From a human perspective, we are worthless, like filthy garbage that someone should throw away
(ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα)

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

Support Reference: Simile

ULT **the scum of the world, the refuse of all things**
UST From a human perspective … filthy garbage that someone should throw away
(περικαθάρματα τοῦ κόσμου & πάντων περίψημα)

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

Support Reference: Doublet

ULT **the scum of the world**
UST From a human perspective … filthy garbage
(περικαθάρματα τοῦ κόσμου)

Here Paul uses the possessive form to describe what **the world** identifies as **scum**. If it would be helpful in your language, you could express this form with a short phrase to clarify that **scum** is what **the world** thinks he and other apostles are. Alternate translation: [what the world considers scum]

Support Reference: Possession

ULT **of the world**
UST From a human perspective
(τοῦ κόσμου)

When Paul uses **the world** in this context, he is not referring primarily to everything that God has made. Rather, he uses **the world** to refer to human beings who do not believe in Jesus. If it would be helpful in your language, you could express **the world** with an expression that refers to human beings in general. Alternate translation: [of human beings]

Support Reference: Synecdoche

ULT **the refuse of all things**
UST that someone should throw away
(πάντων περίψημα)

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

Support Reference: Possession

ULT **even until now**
UST All these things are true about us} even now {as I write this letter to you}
(ἕως ἄρτι)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being slandered	When people say bad things about us
of the world	From a human perspective

1 Corinthians 4:14

ULT	UST
I do not write these things as shaming you, but as my beloved children, I correct {you}.	*I do not include in my letter what I have just finished saying because I want to make you ashamed. Rather, {I include these things} because I want to admonish you, since you are like my own children, whom I love.*

ULT **I do not write these things as shaming you, but as my beloved children, I correct {you}**
UST I do not include in my letter what I have just finished saying because I want to make you ashamed. Rather, {I include these things} because I want to admonish you, since you are like my own children, whom I love
(οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ᾽ ὡς τέκνα μου ἀγαπητὰ, νουθετῶ)

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: [I correct you as my beloved children. I do not write these things as shaming you]

Support Reference: Information Structure

ULT **as shaming you**
UST because I want to make you ashamed
(ἐντρέπων ὑμᾶς)

Here, the phrase **as shaming you** introduces what Paul did **not write** to do. If your readers would not understand **as shaming** as a purpose, you could use a word or phrase that does clearly indicate purpose. Alternate translation: [in order to shame you]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **these things**
UST what I have just finished saying
(ταῦτα)

Here, **these things** refers back to what Paul has already written, focusing on 4:6–13. If it would be helpful in your language, you could express **these things** with a word or phrase that refers back to what Paul has just finished writing. Alternate translation: [what I have said about us apostles and you]

Support Reference: Pronouns — When to Use Them

ULT **as my beloved children**
UST since you are like my own children, whom I love
(ὡς τέκνα μου ἀγαπητὰ)

Here, the phrase **as my beloved children** could introduce: (1) the reason why Paul corrects the Corinthians. Alternate translation: [because you are my beloved children]; (2) the way in which he corrects the Corinthians. Alternate translation: [as a father corrects his beloved children, so]

Support Reference: Connect — Reason-and-Result Relationship

ULT **my beloved children**
UST my own children, whom I love
(τέκνα μου ἀγαπητὰ)

Here Paul speaks of the Corinthians as if they were his **beloved children**. He speaks in this way because he is their spiritual father, the one who first preached the good news to them. Also, he loves them in the same way a father loves his own children. If it would be helpful in your language, you could express the idea behind why Paul calls the Corinthians his **beloved children** with a comparable metaphor or plainly. Alternate translation: [my beloved younger siblings] or [fellow believers whom I love]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as shaming	because I want to make … ashamed
beloved	whom I love
I correct {you}	{I include these things} because I want to admonish you

1 Corinthians 4:15

ULT	UST
For if you would have myriads of guardians in Christ, yet {you would} not {have} many fathers; for I fathered you in Christ Jesus through the gospel.	*When I first preached the good news to you, and God united you to Jesus the Messiah, I became your spiritual father. So, even if you had a million teachers who helped you to live in union with the Messiah, I would still be the only spiritual father you have.*

ULT **if you would have myriads of guardians in Christ**
UST even if you had a million teachers who helped you to live in union with the Messiah
(ἐὰν & μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ)

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

Support Reference: Connect — Contrary to Fact Conditions

ULT **myriads of guardians**
UST a million teachers
(μυρίους παιδαγωγοὺς)

Here, **myriads of guardians** is an exaggeration that the Corinthians would have understood to mean a large number of **guardians**. If it would be helpful in your language, you could express **myriads** with a word or phrase that refers to a large number. Alternate translation: [many guardians] or [a large number of guardians]

Support Reference: Hyperbole

ULT **in Christ**
UST who helped you to live in union with the Messiah
(ἐν Χριστῷ)

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, could identify: (1) that these **guardians** are helping the Corinthians in their union with Christ. Alternate translation: [who work to unite you more strongly to Christ]; (2) the guardians as fellow believers in Jesus. Alternate translation: [who believe in Christ]

Support Reference: Metaphor

> ULT **{you would} not {have} many fathers**
> UST I would still be the only spiritual father you have
> (οὐ πολλοὺς πατέρας)

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

Support Reference: Ellipsis

> ULT **{you would} not {have} many fathers**
> UST I would still be the only spiritual father you have
> (οὐ πολλοὺς πατέρας)

Alternate translation: [you would have only one father]

Support Reference: Litotes

> ULT **{you would} not {have} many fathers; for I fathered you in Christ Jesus through the gospel**
> UST When I first preached the good news to you, and God united you to Jesus the Messiah, I became your spiritual father. So … I would still be the only spiritual father you have
> (οὐ πολλοὺς πατέρας; ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου, ἐγὼ ὑμᾶς ἐγέννησα)

Here Paul speaks of himself as a "father" to the Corinthian believers. He became their father **through the gospel**, which means that he is their spiritual father. He is the one who preached the **gospel** to them when they became united to **Christ Jesus**, and that makes him the one who **fathered** them. If it would be helpful in your language, you could express how Paul speaks about fathers by clarifying that Paul refers here to spiritual fathers. Alternate translation: [you would not have many spiritual fathers; for I fathered you spiritually in Christ Jesus through the gospel]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **in Christ**
> UST and God united you to Jesus the Messiah
> (ἐν & Χριστῷ)

Here Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with Christ. In this case, being **in Christ**, or united to Christ, means that the Corinthians became united to Christ when Paul preached the good news to them. Alternate translation: [when you were united to Christ]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	who helped you to live in union with the Messiah
in Christ	who helped you to live in union with the Messiah
Christ	and God united you to Jesus the Messiah
Jesus	and God united you to Jesus the Messiah
for … in Christ Jesus	and God united you to Jesus the Messiah … So
gospel	When I first preached the good news to you

1 Corinthians 4:16

ULT	UST
Therefore, I urge you, become imitators of me.	*Because {I am your spiritual father}, I plead with you to imitate how I live.*

ULT **become imitators of me**
UST to imitate how I live
(μιμηταί μου γίνεσθε)

If your language does not use an abstract noun for the idea behind **imitators**, you can express the idea by using a verbal such as “imitate.” Alternate translation: [imitate me]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I urge	I plead with

1 Corinthians 4:17

ULT	UST
Because of this I sent to you Timothy, who is my beloved and faithful child in the Lord, who will remind you of my ways {that are} in Christ Jesus, just as I teach everywhere in every church.	*Because {I want you to imitate me}, I had Timothy visit you. He is like my own child, and I love him. He faithfully {serves the Messiah} as one whom God has united to the Lord. He will teach you again about how I behave as one whom God has united to the Messiah Jesus. I instruct every church in every place {that I visit} to behave in these ways.*

ULT **Because of this**
UST Because {I want you to imitate me}
(διὰ τοῦτο)

Here, **this** refers back to what Paul said in the previous verse about imitating him. If it would be helpful in your language, you could express what **this** refers to by clarifying that it refers back to the previous verse. Alternate translation: [For that reason]

Support Reference: Pronouns — When to Use Them

ULT **I sent**
UST I had … visit
(ἔπεμψα)

Sometimes, Paul uses the past tense **sent** with reference to the person who carries the letter to its destination. However, Paul later speaks of Timothy visiting them as only a possibility (See: 16:10). Therefore, the visit to which Paul refers here could: (1) have already happened by the time Paul is writing this letter. Timothy would be visiting the Corinthians while Paul is writing this letter, since Paul uses the future tense to refer to how Timothy **will remind** them of Paul's ways. Alternate translation: [I have sent]; (2) be when Timothy brings the letter to them, at which time he **will remind** them of his ways. Alternate translation: [I am sending]

Support Reference: Predictive Past

ULT **who is my beloved and faithful child**
UST He is like my own child, and I love him. He faithfully {serves the Messiah}
(ὅς ἐστίν μου τέκνον, ἀγαπητὸν καὶ πιστὸν)

Here Paul speaks of **Timothy** as if he were his own **child**. This continues the metaphor about Paul as a spiritual father from 4:15. Paul is Timothy's spiritual father, and Paul loves **Timothy** in the way a father loves his child. If it would be helpful in your language, you could express the idea behind this figure of speech with a comparable metaphor or plainly. Alternate translation: [who is my beloved and faithful spiritual child] or [whom I love and who is faithful]

Support Reference: Metaphor

ULT **in the Lord**
UST as one whom God has united to the Lord
(ἐν Κυρίῳ)

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, identifies Timothy as someone who faithfully does what he is called to do in his union with **the Lord**. Alternate translation: [in his union with the Lord]

Support Reference: Metaphor

ULT **my ways {that are} in**
UST how I behave as one whom God has united to the Messiah Jesus
(τὰς ὁδούς μου τὰς ἐν)

Here Paul speaks of how he lives and what he does as **my ways**, which refers to the paths that Paul walks on. This way of speaking is related to how Paul has already spoken of behavior as "walking" (See: 3:3). The phrase **my ways** could identify: (1) how Paul thinks and lives. Alternate translation: [the way that I live in]; (2) the principles that Paul follows concerning how to think and live. Alternate translation: [the principles that I follow in]

Support Reference: Metaphor

ULT **in Christ Jesus**
UST as one whom God has united to the Messiah Jesus
(ἐν Χριστῷ Ἰησοῦ)

Here Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with Christ. In this case, being **in Christ Jesus**, or united to Christ Jesus, describes Paul's **ways** as ways that are appropriate for those united to Christ Jesus. Alternate translation: [appropriate in union with Christ Jesus]

Support Reference: Metaphor

ULT **just as I teach**
UST I instruct … to behave in these ways
(καθὼς & διδάσκω)

Here Paul does not explicitly state what it is that he is teaching. From the previous words, however, it is clear that he teaches his **ways**, the same **ways** that Timothy will **remind** them about. If you need to clarify what Paul teaches, you could refer to the **ways** explicitly. Alternate translation: [the same ways that I teach]

Support Reference: Assumed Knowledge and Implicit Information

ULT **everywhere in every church**
UST every church in every place {that I visit}
(πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ)

Here Paul speaks as if Paul has been **everywhere** and visited **every church**. The Corinthians would have understood this to refer to **everywhere** and **every church** that Paul has visited. If it would be helpful in your language, you could express **everywhere** and **every church** by clarifying that Paul refers to **every** place and church he has visited. Alternate translation: [everywhere I go and in every church that I visit]

Support Reference: Hyperbole

ULT **everywhere in every church**
UST every church in every place {that I visit}
(πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ)

Here, the words **everywhere** and **in every church** have very similar meanings. Paul repeats the idea to emphasize that he teaches the **ways** in every church, not just among the Corinthians. If your language does not use repetition in this way, you can combine the two phrases into one. Alternate translation: [in every church]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Timothy	Timothy
beloved	and I love him
faithful	He faithfully {serves the Messiah}
the Lord	as one whom God has united to the Lord
in the Lord	as one whom God has united to the Lord
Christ	as one whom God has united to the Messiah Jesus
Jesus	as one whom God has united to the Messiah Jesus
in Christ Jesus	as one whom God has united to the Messiah Jesus

ULT	UST
church	every church

1 Corinthians 4:18

ULT	UST
Now some have been puffed up, as though I were not coming to you.	*Some of you are saying great things about yourselves. These people act as if I were not about to visit you.*

ULT Now
(δέ)

Here, **Now** introduces a development in the argument. Paul starts addressing some of the Corinthians who are proud. If **Now** does not introduce a new part of the argument in your language, you could use a word or phrase that does do this. Alternate translation: [Moving on,]

Support Reference: Connecting Words and Phrases

ULT some
UST Some of you
(τινες)

The word **some** refers to **some** of the Corinthians. If it would be helpful in your language, you could express what **some** refers to by clarifying that it identifies **some** Corinthian believers. Alternate translation: [some from among you]

Support Reference: Pronouns — When to Use Them

ULT have been puffed up
UST are saying great things about yourselves
(ἐφυσιώθησάν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that the people “puff” themselves up. Alternate translation: [have puffed themselves up]

Support Reference: Active or Passive

> ULT **as though**
> UST These people act as if
> (ὡς)

Here Paul speaks of him **not coming** as something that is a possibility. However, he is convinced that this is not true, since he will “come” to them. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [as if]

Support Reference: Connect — Contrary to Fact Conditions

> ULT **I were not coming**
> UST I were not about to visit
> (μὴ ἐρχομένου & μου)

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit someone. Alternate translation: [I were not about to arrive where you live]

Support Reference: Go and Come

1 Corinthians 4:19

ULT	UST
But I will come to you soon, if the Lord wills, and I will find out not merely the word of the ones having been puffed up, but their power.	*However, I will visit you very soon, as long as the Lord wants {me to do so}. I already know what these people who say great things about themselves claim. {When I visit you}, I will learn whether they are actually powerful or not.*

ULT **But**
UST However
(δὲ)

Here, **But** introduces a contrast with what some people are thinking in the previous verse, that is, that Paul is not going to visit them. In this verse, he says that he will visit them soon. Use a word or phrase in your language that introduces a strong contrast. Alternate translation: [Despite what they think,]

Support Reference: Connect — Contrast Relationship

ULT **I will come to you soon, if the Lord wills**
UST I will visit you very soon, as long as the Lord wants {me to do so}
(ἐλεύσομαι & ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ)

If your language would put the **if** statement first, you could rearrange these two clauses. Alternate translation: [if the Lord wills, I will come to you soon]

Support Reference: Information Structure

ULT **I will come to you**
UST I will visit you
(ἐλεύσομαι & πρὸς ὑμᾶς)

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit someone. Alternate translation: [I will arrive where you live]

Support Reference: Go and Come

ULT **if the Lord wills**
UST as long as the Lord wants {me to do so}
(ἐὰν ὁ Κύριος θελήσῃ)

Here Paul says that he will only visit the Corinthians **if the Lord wills**. He is not sure whether the Lord will "will" or not. Use a form in your language that indicates a true hypothetical. Alternate translation: [only if the Lord wills, of course]

Support Reference: Connect — Hypothetical Conditions

ULT **the word … their power**
UST what … claim … whether they are actually powerful or not
(τὸν λόγον & τὴν δύναμιν)

The contrast between **word** and **power** was well known in Paul's culture. The contrast states that people can say many things, but they cannot always do what they say they can. If your language has a way to express this contrast between "talk" and "action," you could use it here. Alternate translation: [the talk … their deeds]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the word of the ones having been puffed up**
UST what these people who say great things about themselves claim
(τὸν λόγον τῶν πεφυσιωμένων)

Here, **word** represents what someone says in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: [what these who have been puffed up say]

Support Reference: Metonymy

ULT **of the ones having been puffed up**
UST these people who say great things about themselves
(τῶν πεφυσιωμένων)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that the people "puff" themselves up. Alternate translation: [of these people who have puffed themselves up]

Support Reference: Active or Passive

ULT **their power**
UST whether they are actually powerful or not
(τὴν δύναμιν)

If your language does not use an abstract noun for the idea behind **power**, you can express the idea by using an adjective such as "powerful." Alternate translation: [how powerful they are] or [their powerful deeds]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
I will find out	I already know

1 Corinthians 4:20

ULT	UST
For the kingdom of God {is} not in word but in power.	*{I will do this} because God's kingdom functions by God working powerfully through people, not by people saying great things.*

ULT **the kingdom of God {is} not in word but in power**
UST God's kingdom functions by God working powerfully through people, not by people saying great things
(οὐ & ἐν λόγῳ ἡ Βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει)

Here Paul speaks as if **the kingdom of God** exists **in**, not **word**, but **power**. By this, he means that **the kingdom of God** does not consist in what people say but in what they do. To say it another way, **word**, or what people say, by itself does not make people part of God's kingdom. Rather, it takes God's **power** working for and through people to make them part of God's kingdom. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [the kingdom of God consists not in word but in power] or [the kingdom of God is not about word but about power]

Support Reference: Metaphor

ULT **in word but in power**
UST functions by God working powerfully through people … by people saying great things
(ἐν λόγῳ & ἀλλ' ἐν δυνάμει)

The contrast between **word** and **power** was well-known in Paul's culture. The contrast states that people can say many things, but they cannot always do what they say they can do. If your language has a way to express this contrast between "talk" and "action," you could use it here. Alternate translation: [not in talk but in deeds]

Support Reference: Assumed Knowledge and Implicit Information

ULT **word**
UST by people saying great things
(λόγῳ)

Here, **word** represents what someone says in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: [what people say]

Support Reference: Metonymy

ULT **power**
UST functions by God working powerfully through people
(δυνάμει)

If your language does not use an abstract noun for the idea behind **power**, you can express the idea another way. Alternate translation: [powerful deeds] or [what people powerfully do]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom of God	God’s kingdom

1 Corinthians 4:21

ULT	UST
What do you want? Shall I come to you with a rod or with love and a spirit of gentleness?	*When you choose how you will respond to what I am saying, you are also choosing how I will act {when I visit}. When I visit you, I can either harshly discipline you {because you did not listen}, or I can act gently and lovingly {because you did listen}.*

ULT **What do you want**
UST When you choose how you will respond to what I am saying, you are also choosing how I will act {when I visit}
(τί θέλετε)

Paul asks the Corinthians **What** they **want** because he wants them to realize that their behavior will show him how to respond to them. He does not want the Corinthians to tell him all their desires. Rather, he presents two options in the rest of the verse, and the question **What do you want?** shows the Corinthians that they can choose between those two options by listening to Paul or choosing not to listen to him. If your language does not use a question to express this idea, you can translate the question in statement form. Alternate translation: [Depending on what you do, I will behave towards you in one of two ways.] or [How you respond to me will tell me how to respond to you.]

Support Reference: Rhetorical Question

ULT **Shall I come to you with a rod or with love and a spirit of gentleness**
UST When I visit you, I can either harshly discipline you {because you did not listen}, or I can act gently and lovingly {because you did listen}
(ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνεύματί τε πραΰτητος)

Here Paul uses a question to present the two options for how he could act toward the Corinthians when he “comes” to them. He asks a question for the same reason he asked the first question in this verse. He wants them to realize that how they choose to respond to him will dictate how he will act when he visits. If they do not listen to him, he will **come with a rod**. If they do listen, he will come **with love and a spirit of gentleness**. If your language does not use a question to express this idea, you can translate the question in statement form. Alternate translation: [I will either come to you with a rod or with love and a spirit of gentleness.] or [If you do not listen, I will come to you with a rod. If you do listen, I will come to you with love and a spirit of gentleness.]

Support Reference: Rhetorical Question

ULT **Shall I come to you**
UST When I visit you
(ἔλθω πρὸς ὑμᾶς)

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit someone. Alternate translation: [Shall I arrive where you live]

Support Reference: Go and Come

ULT **with a rod**
UST I can either harshly discipline you {because you did not listen}
(ἐν ῥάβδῳ)

Paul speaks of coming **with a rod** as if he is going to physically beat the Corinthians to teach them to listen to him. This metaphor may continue the way in which he speaks of himself as a "father" in 4:14–15, since fathers could punish their children physically **with a rod** if they did not obey. By speaking in this way, Paul thus refers to discipline or punishment, but the discipline he threatens will not be physical. If it would be helpful in your language, you could express this figure of speech with a word or phrase that would describe discipline or punishment, or you could express the idea plainly. Alternate translation: [to punish you] or [with a harsh rebuke]

Support Reference: Metaphor

ULT **with love and**
UST I can act gently and lovingly {because you did listen}
(ἐν ἀγάπῃ & τε)

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using an adverb such as "lovingly" or a verb such as "love." Alternate translation: [shall I love you with]

Support Reference: Abstract Nouns

ULT **a spirit of gentleness**
UST I can act gently and lovingly {because you did listen}
(πνεύματί & πραΰτητος)

Here Paul uses the possessive form to describe a **spirit** that is characterized by **gentleness**. If your language would not use the possessive form to express that idea, you could express the idea by translating **gentleness** as an adjective, such as "gentle." Alternate translation: [a gentle spirit]

Support Reference: Possession

ULT **a spirit**
UST I can act gently and lovingly {because you did listen}
(πνεύματί)

Here, **spirit** does not refer to God's Spirit, the Holy Spirit. Rather, it refers to Paul's spirit. In Paul's culture, **as spirit of** something is a way to describe a person's attitude that is characterized by that thing. Here, then, Paul speaks about an attitude that is gentle. If it would be helpful in your language, you could express **spirit** with a word such as "attitude" to express the idea. Alternate translation: [an attitude]

Support Reference: Translate Unknowns

ULT **of gentleness**
UST I can act gently and lovingly {because you did listen}
(πραΰτητος)

If your language does not use an abstract noun for the idea behind **gentleness**, you can express the idea by using an adjective such as "gentle." Alternate translation: [that is gentle]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a rod	I can either harshly discipline you {because you did not listen}
love	I can act gently and lovingly {because you did listen}
a spirit	I can act gently and lovingly {because you did listen}

1 Corinthians 5

1 Corinthians 5 Chapter Introduction

Structure and Formatting

1. Against sexual immorality (4:16–6:20)
    - Paul condemns a sexually immoral man (5:1–5)
    - Passover festival metaphor (5:6–8)
    - Explanation of previous letter (5:9–13)

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULT does this with the quoted words of verse 13. Verse 13 quotes from Deuteronomy 17:7.

Religious and Cultural Concepts in This Chapter

Sexual immorality

This chapter deals mostly with what Paul calls “sexual immorality” (5:1, 9–11). The word Paul uses for “sexual immorality” is a general term for sexual behavior that is considered improper. The specific type of “sexual immorality” that Paul addresses in this chapter is a man having sex with his step-mother. In some languages, there is a specific word for this. English uses the word “incest.” However, since Paul uses a general term and then brings up a specific situation, you also should use a general term for “sexual immorality” in this chapter. (See: sexual immorality, immorality, immoral, fornication)

Judgment

Paul refers to “judgment” or “judging” in 5:3, 12–13. “Judging” refers to deciding whether someone is guilty or innocent. Paul emphasizes in this chapter that Christians should “judge” other Christians in the proper setting (See: 5:3–5). However, they do not need to “judge” people who are not Christians. Paul states that “judging” them is God’s responsibility (5:12–13). (See: judge, judgment)

Excommunication

In 5:2, Paul speaks about "removing" the person who committed the sexual sin from among the Corinthians, and he makes a similar command in 5:13. The phrase "hand this man over to Satan" in 5:5 has a similar meaning. Finally, when Paul tells them to "clean out the old yeast" (5:7), this is a metaphor for the same action. Paul is commanding the Corinthians to stop including in their group the man who committed the sexual sin. It is not totally clear whether the man can be accepted back into the group if he stops committing the sin.

Translation Issues in This Chapter

Euphemisms

As is the case in many cultures, sexual behavior is a delicate topic. Paul thus uses euphemisms to avoid sounding crude or nasty. When he says that "someone has his father's wife" (5:1), this is a delicate way to refer to someone consistently having sex with his father's wife, whether married or not. He later on calls this behavior "a deed" (5:2) or "such a thing" (5:3). These phrases are ways of referring back to the man having sex with his father's wife without using crude words. If your language has similar euphemisms for delicately referring to sexual behavior, you could use them here. (See: Euphemism)

Passover metaphor

In 5:6–8, Paul speaks of "yeast" and "Passover." Passover was Jewish festival in which the people celebrated how God delivered them from serving as slaves in Egypt. The Israelites sacrificed lambs and spread the blood on their doors, and they ate bread without yeast in it because they would have to leave quickly, before the bread could rise. Then, God sent a destroying angel who killed the firstborn child in every house that did not have blood on its door. When this happened, the ruler of Egypt told the Israelites to leave immediately. you could read about these events in Exodus 12. Later generations of Israelites celebrated this day by removing the yeast from their houses and by sacrificing a lamb. Paul refers to this festival in these verses. He uses the festival of Passover as a metaphor to encourage the Corinthians to remove sinful people ("yeast") from their group ("their house"). There is even a "Passover lamb," who is Jesus himself. Since this metaphor is drawn from the Old Testament, you should preserve it in your translation. If necessary you could include a footnote that gives some extra information, or you could refer your readers to

Exodus 12 if they have access to the book of Exodus. (See: yeast, leaven, unleavened; Passover; and Metaphor)

Rhetorical questions

In 5:6 and 5:12, Paul uses rhetorical questions. He is not asking these questions because he wants the Corinthians to provide him with information. Rather, he is asking these questions because he wants the Corinthians to think about how they are acting and what they are thinking. The questions encourage them to think along with Paul. For ways to translate these questions, look for the notes on each verse that includes these kinds of questions. (See: Rhetorical Question)

Present in spirit

In 5:3–4, Paul speaks of being with the Corinthians "in spirit." While this could be a reference to the Holy Spirit, who would connect Paul with the Corinthians, more likely Paul is referring to his own "spirit," which refers to the aspect of Paul that can connect with the Corinthians even when he is not physically present. When he says that he is with them "in spirit," that means that he is thinking about them and that they should act as they would if Paul was physically present. You could either use a comparable idiom in your language or explain in some other way what "spirit" means in these verses. (See: spirit, wind, breath)

Structure of 5:3–5

In 5:3–5, Paul uses a long and complicated sentence structure. In 5:3, he describes how he has "passed judgment" as if he were present. In 5:5, he tells them what the response to that judgment should be: "hand this man over to Satan." In 5:4, then, he describes the situation in which they should hand the man over: they should be gathered together and acting with the authority of both Paul and Jesus. Finally, in 5:4, "in the name of our Lord Jesus Christ" could describe how Paul has "passed judgment" in 5:3, or it could describe how the Corinthians have "assembled" in 5:4. In order to translate these verses clearly, you may need to rearrange some clauses or add explanatory information that clarifies what Paul is saying. For more details and translation options, see the notes on those verses.

Structure of 5:12–13

In 5:12–13, Paul alternates between talking about judging "those outside" and "those inside." If alternating between these two ideas would be confusing in your language,

you could rearrange the clauses so that the verses deal with “those outside” first and then “those inside.” Here is an example of how you could do this: “For what to me to judge those outside? God will judge those outside. But do you not judge those inside? Remove the evil from among yourselves.”

1 Corinthians 5:1

ULT	UST
It is actually reported {that there is} sexual immorality among you, and such immorality which {is} not even among the Gentiles—that someone has his father's wife.	*I have learned that you are in fact allowing people from your group to have improper sex. Even those who do not worship God do not allow some of the things that you allow. {The worst thing that I have learned is} that a man from your group is having sex with his stepmother.*

ULT **It is actually reported {that … }**
UST I have learned … in fact
(ὅλως ἀκούεται)

Here, **actually** could: (1) emphasize that something is really true. Alternate translation: [It is really reported that]; (2) emphasize that many people know about what is going on in the Corinthian church. Alternate translation: [It is everywhere reported that] or [It is reported by many people that]

Support Reference: Translate Unknowns

ULT **It is actually reported {that … }**
UST I have learned … in fact
(ὅλως ἀκούεται)

Here Paul intentionally uses a passive form to avoid stating who told him about the **sexual immorality**. If your language does not use this passive form, you can express the idea by making Paul the subject of a verb such as "learn" or by using a form that avoids naming a person. Alternate translation: [Some people have actually reported to me that]

Support Reference: Active or Passive

ULT **{ … there is} sexual immorality among you, and such immorality which {is} not even among the Gentiles**
UST that you are … allowing people from your group to have improper sex. Even those who do not worship God do not allow some of the things that you allow
(ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν)

Here Paul repeats **sexual immorality** in order to emphasize how shocked and upset he is that people among the Corinthians are committing sexual sins. If your language does not use repetition in this way, you can combine these two statements and express Paul's shock in another way. Alternate translation: [there is sexual immorality among you that even the Gentiles condemn] or [you overlook flagrant sexual immorality, a kind which even the Gentiles do not accept]

Support Reference: Doublet

ULT **which {is} not even among the Gentiles**
UST those who do not worship God do not allow
(ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν)

While Paul does not explicitly say why this **immorality** is not **among the Gentiles**, the Corinthians would have understood him to mean that the **Gentiles** do not permit such behavior and prohibit it by law or social practice. If this information would not be implied in your language, you could include a word or phrase that indicates that Paul refers to the attitude of **Gentiles** towards this kind of **sexual immorality**. Alternate translation: [which even the Gentiles avoid] or [which even the Gentiles find shocking]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Gentiles**
UST those who do not worship God
(τοῖς ἔθνεσιν)

Here Paul does not use **the Gentiles** primarily to refer to non-Jews, since there were non-Jewish members of the church. Rather, Paul uses **the Gentiles** to describe anyone who does not worship the true God. If it would be helpful in your language, you could express **the Gentiles** with a word or phrase that identifies those who do not worship or serve God. Alternate translation: [the pagans]

Support Reference: Translate Unknowns

ULT **someone has his father's wife**
UST a man from your group is having sex with his stepmother
(γυναῖκά τινα τοῦ πατρὸς ἔχειν)

In Paul's culture, if man **has** a woman, it refers to a long-term sexual relationship. Often this would be a marriage, but it could also be a sexual relationship without marriage. Here, it is not clear whether the person (**someone**) marries **his father's wife** or not. What is clear is that he is in a long-term sexual relationship with **his father's wife**. If possible use a word or phrase that indicates this kind of general relationship. Alternate translation: [someone is living with his father's wife] or [someone is sleeping with his father's wife]

Support Reference: Euphemism

ULT **his father's wife**
UST his stepmother
(γυναῖκά & τοῦ πατρὸς)

Here, **his father's wife** identifies a woman who is married to a man's father but who is not the man's mother. If your language has a specific word for this relationship, you could use it here. If your language does not have a word for this relationship, you can describe the relationship with a phrase, much like the ULT does. Alternate translation: [his father's wife who is not his mother]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
It is … reported {that … }	I have learned
{ … there is} sexual immorality	that … are … allowing people from your group to have improper sex
immorality	some of the things that you allow
Gentiles	those who do not worship God

1 Corinthians 5:2

ULT	UST
And you are puffed up, and you did not mourn instead, so that the one having done this deed might be removed from among you.	*{Despite this,} you still say great things about yourselves instead of lamenting {that sin}. {You should have lamented} with the goal of expelling the man who committed this sexual sin.*

ULT **you are puffed up**
UST you … say great things about yourselves
(ὑμεῖς πεφυσιωμένοι ἐστέ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that **you** "puff" yourselves up. Alternate translation: [you puff yourselves up]

Support Reference: Active or Passive

ULT **so that the one having done this deed might be removed**
UST {You should have lamented} with the goal of expelling the man who committed this sexual sin
(ἵνα ἀρθῇ & ὁ, τὸ ἔργον τοῦτο ποιήσας)

Here, **so that** could introduce: (1) a purpose for the "mourning." Alternate translation: [in order that the one who did this deed might be removed]; (2) a command. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [The one who did this deed should be removed]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **so that the one having done this deed might be removed from among you**
UST {You should have lamented} with the goal of expelling the man who committed this sexual sin
(ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ, τὸ ἔργον τοῦτο ποιήσας)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **removed** rather than the people doing the "removing." If you must state who does the action, Paul implies that "you" do it. Alternate translation: [so that you remove the one who did this deed from among you]

Support Reference: Active or Passive

ULT **the one having done this deed**
UST the man who committed this sexual sin
(ὁ, τὸ ἔργον τοῦτο ποιήσας)

In Paul's culture, it was normal to use both **done** and **deed** to refer to performing an act. If your language would not use both **done** and **deed** here, you could express the idea with just one of these two words. Alternate translation: [the one who did this] or [the one who carried out this deed]

Support Reference: Doublet

ULT **might be removed from among you**
UST expelling
(ἀρθῇ ἐκ μέσου ὑμῶν)

When someone is **removed from among** a group, it means that he or she is no longer part of the group. If your language has a specific word or phrase to describe expelling a member of a group, you could use it here. Alternate translation: [might be banned from your group]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you did … mourn	lamenting {that sin}

1 Corinthians 5:3

ULT	UST
For even I, being absent in the body but being present in the spirit, have already passed judgment on the one having done such a thing, as if being present.	*{You should expel him} because I have already declared the man who did this evil thing to be guilty. Although I am not with you physically, I think about you and care about you. {Therefore, when I declare this man to be guilty, it is as valid} as if I were with you.*

ULT **For**
UST {You should expel him} because
(γάρ)

Here, the word **For** introduces the reason why the man who has committed the sexual sin should be “removed from among you” (5:2). The reason is because Paul has already **passed judgment** on him, and so the Corinthians should be enacting the punishment. Use a word or phrase in your language that introduces a reason. Alternate translation: [He should be removed since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **being absent in the body**
UST I am not with you physically
(ἀπὼν τῷ σώματι)

In Paul’s culture, **being absent in body** is a figurative way to speak about not being present in person. If it would be helpful in your language, you could express **being absent in the body** with a comparable expression or translate the idea plainly. Alternate translation: [not being there with you]

Support Reference: Idiom

ULT **being present in the spirit**
UST I think about you and care about you
(παρὼν & τῷ πνεύματι)

In Paul’s culture, **being present in spirit** is a figurative way to speak of thinking about and caring about that person. If it would be helpful in your language, you could express the idea behind **being present in spirit** with a comparable metaphor or plainly. Alternate translation: [still being connected to you]

Support Reference: Idiom

ULT **in the spirit**
UST I think about you and care about you
(τῷ πνεύματι)

Here, **spirit** could refer to: (1) Paul's **spirit**, which would be the part of him that connects with the Corinthians across a distance. Alternate translation: [in my spirit]; (2) the Holy Spirit, which connects Paul with the Corinthians, even though they are not physically together. Alternate translation: [in God's Spirit] or [by the power of God's Spirit]

Support Reference: Assumed Knowledge and Implicit Information

ULT **have already passed judgment on the one having done such a thing**
UST have already declared the man who did this evil thing to be guilty
(ἤδη κέκρικα & τὸν οὕτως τοῦτο κατεργασάμενον)

Paul assumes that his readers will understand that **already passed judgment** means that he has declared the man to be guilty. You could include this information if that would be helpful to your readers. Two verses later (5:4), Paul specifies what the punishment that results from the **judgment** should be: the man should be "handed over to Satan." Use a word or phrase that indicates a decision about guilt, not a punishment. Alternate translation: [have already judged the one who did such a thing to be guilty]

Support Reference: Assumed Knowledge and Implicit Information

ULT **have already passed judgment on**
UST have already declared … to be guilty
(ἤδη κέκρικα)

If your language does not use an abstract noun for the idea behind **judgment**, you can express the idea by using a verb such as "judge" instead of **passed judgment on**. Alternate translation: [have already judged]

Support Reference: Abstract Nouns

ULT **the one having done such a thing**
UST the man who did this evil thing
(τὸν οὕτως τοῦτο κατεργασάμενον)

Paul does not wish to repeat the ugly details of the man having sex with his stepmother. Instead, he uses general words to refer back to what he has already said about the man. If possible, preserve how Paul avoids repeating the details of the sin in your translation. You could use vague language like Paul does, or you could use a similar euphemism. Alternate translation: [the man who committed this sin]

Support Reference: Euphemism

> ULT **as if being present**
> UST {Therefore, when I declare this man to be guilty, it is as valid} as if I were with you (ὡς παρὼν)

Here Paul makes a conditional statement that might sound hypothetical but that he knows is not true. He knows that he is not present with them, but he wants to emphasize that his **judgment** is just as effective **as if** he were **present**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [even though I am absent]

Support Reference: Connect — Contrary to Fact Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the spirit	I think about you and care about you
have … passed judgment on	have … declared … to be guilty
having done	who did

1 Corinthians 5:4

ULT	UST
You and my spirit, having been assembled in the name of our Lord Jesus Christ, with the power of our Lord Jesus,	*When you gather together, and I am thinking of you, we represent our Lord Jesus the Messiah. {When you gather in this way, you should punish this man} as our Lord Jesus authorizes you to do.*

ULT **You and my spirit, having been assembled**
UST When you gather together, and I am thinking of you
(συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος)

The phrase **You and my spirit, having been assembled** gives the time and situation in which the Corinthians should "hand this man over to Satan" (5:5). If this phrase would not indicate timing or a situation in your language, you could use a word or phrase that does indicate time or situation. Alternate translation: [One of the times when you and my spirit have been assembled]

Support Reference: Connect — Simultaneous Time Relationship

ULT **having been assembled**
UST When … gather together
(συναχθέντων)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the things that are **assembled** rather than what does the "assembling." you can express the idea in active form by using a verb such as "gather together" or "meet." Alternate translation: [meeting together]

Support Reference: Active or Passive

ULT **in the name of our Lord Jesus Christ**
UST we represent our Lord Jesus the Messiah
(ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

Acting **in the name of** a person means representing that person. Representatives, those who do anything **in the name of** someone else, act with the authority of the people they represent. If it would be helpful in your language, you could express **in the name of** with a comparable idiom for representing someone or express the idea plainly. Alternate translation: [as representatives of our Lord Jesus Christ] or [as people who act for our Lord Jesus Christ]

Support Reference: Idiom

ULT **You and my spirit, having been assembled in the name of our Lord Jesus Christ**
UST When you gather together, and I am thinking of you, we represent our Lord Jesus the Messiah
(ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος)

The phrase **in the name of our Lord Jesus Christ** could modify: (1) how they have **been assembled**. Alternate translation: [You and my spirit, in the name of our Lord Jesus Christ having been assembled]; (2) how Paul has "passed judgment" in 5:3. Alternate translation: [I passed this judgment in the name of our Lord Jesus Christ. You and my spirit, having been assembled,]

Support Reference: Information Structure

ULT **and my spirit**
UST and I am thinking of you
(καὶ τοῦ ἐμοῦ πνεύματος)

Just as in 5:3, Paul speaks of his "spirit." Just as there, Paul's **spirit** being **assembled** with them is a figurative way to speak of how Paul thinks about and cares about them. Here, it has the additional implication that what they do when **assembled** carries Paul's own authority. If it would be helpful in your language, you could express the idea behind **my spirit** with a comparable metaphor or plainly. Alternate translation: [and my thoughts] or [with my authority]

Support Reference: Idiom

ULT **my spirit**
UST I am thinking of you
(τοῦ ἐμοῦ πνεύματος)

Here, **my spirit** could refer to: (1) Paul's **spirit**, which would be the part of him that connects with the Corinthians across a distance. Alternate translation: [my own spirit]; (2) the Holy Spirit, which connects Paul with the Corinthians, even though they are not physically together. Alternate translation: [my share of God's Spirit] or [I, by the power of God's Spirit]

> ULT **with the power of our Lord Jesus**
> UST {When you gather in this way, you should punish this man} as our Lord Jesus authorizes you to do
> (σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ)

If your language does not use an abstract noun for the idea behind **power**, you can express the idea by using a verb such as "empower" or "authorize." Alternate translation: [as people who are empowered by our Lord Jesus] or [as people whom our Lord Jesus has empowered]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … Lord	Lord
Jesus	Jesus
Christ	the Messiah
having been assembled	When … gather together
spirit	I am thinking of you
of … Lord	Lord
Jesus	Jesus

1 Corinthians 5:5

ULT	UST
hand this man over to Satan for the destruction of the flesh so that his spirit may be saved in the day of the Lord.	*You should expel this man so that Satan rules over him. That will destroy his sinful parts, and then God will save him when the Lord returns.*

ULT **hand this man over**
UST You should expel this man so that … rules over him
(παραδοῦναι τὸν τοιοῦτον)

The phrase **hand this man over** identifies the punishment that goes with the verdict that Paul reached when he "judged" him (5:3). If possible, express **hand this man over** as the result or the implication of Paul having "already judged" him. Alternate translation: [since I have declared this man guilty, hand him over]

Support Reference: Information Structure

ULT **hand this man over to Satan**
UST You should expel this man so that Satan rules over him
(παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ)

The phrase **hand** someone **over to** someone else refers to transferring a person from one authority to another. Here, then, Paul wants the Corinthians to transfer **this man** from under the authority of the church to under the authority of **Satan**. If it would be helpful in your language, you could express the idea behind this figure of speech with a comparable idiom or plainly. Alternate translation: [turn this man over to Satan] or [put this man under Satan's authority]

Support Reference: Metaphor

ULT **for the destruction of the flesh**
UST That will destroy his sinful parts
(εἰς ὄλεθρον τῆς σαρκός)

Here, **for** introduces the result of "handing this man over to Satan." If **for** would not indicate result in your language, use a word or phrase that does introduce a result. Alternate translation: [with the result that his flesh is destroyed]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **for the destruction of the flesh**
> UST That will destroy his sinful parts
> (εἰς ὄλεθρον τῆς σαρκός)

This phrase could be a reference to the **destruction** of: (1) the parts of the **man** that are weak and sinful, which would indicate cleansing or sanctification. Alternate translation: [so that he will not continue to live sinfully]; (2) the man's physical body, which would mean either by physical suffering or death. Alternate translation: [so that he suffers in his body] or [for the death of his body]

Support Reference: Translate Unknowns

> ULT **for the destruction of the flesh**
> UST That will destroy his sinful parts
> (εἰς ὄλεθρον τῆς σαρκός)

Here Paul uses the possessive form to clarify that **destruction** will happen to **the flesh**. If your language does not use this form to express that idea, you can translate **destruction** with a verb such as "destroy." Alternate translation: [to destroy the flesh]

Support Reference: Possession

> ULT **for the destruction of the flesh**
> UST That will destroy his sinful parts
> (εἰς ὄλεθρον τῆς σαρκός)

If your language does not use an abstract noun for the idea behind **destruction**, you can express the idea by using a verb such as "destroy." Alternate translation: [to destroy the flesh]

Support Reference: Abstract Nouns

> ULT **so that**
> UST and then
> (ἵνα)

While **for the destruction of the flesh** is the result of the "handing over," the words **so that** introduce the purpose of the "handing over." Use a word or phrase in your language that introduces a purpose. Alternate translation: [in order that] or [with the goal that]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **his spirit may be saved**
> UST God will save him
> (τὸ πνεῦμα σωθῇ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **saved** rather than focusing on the person doing the "saving." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God may save his spirit]

Support Reference: Active or Passive

> ULT **his spirit**
> UST him
> (τὸ πνεῦμα)

Here, **spirit** refers to the parts of **this man** that are not **flesh**. Therefore, the **spirit** is not just the nonphysical part of the person but rather a reference to the whole person apart from his or her sins and weaknesses. If it would be helpful in your language, you could express that meaning of **spirit** with a word or phrase that refers to the salvation of the whole person. Alternate translation: [he] or [his soul]

Support Reference: Translate Unknowns

> ULT **in the day of the Lord**
> UST when the Lord returns
> (ἐν τῇ ἡμέρᾳ τοῦ Κυρίου)

Here Paul uses the words translated **day of the Lord** in the same way the Old Testament uses them: to refer to an event in which God saves his people and punishes his enemies. Paul specifically refers to the event in which Jesus returns to judge everyone. If it would be helpful in your language, you could translate **day of the Lord** by including more words that clarify what Paul means by **day**. Alternate translation: [on the day when the Lord returns] or [when the Lord comes to judge everyone]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Satan	Satan
spirit	him
may be saved	God will save
day	when … returns
day of the Lord	when the Lord returns

1 Corinthians 5:6

ULT	UST
Your boasting {is} not good. Do you not know that a little yeast leavens the whole loaf?	*Saying great things about yourselves is not the right thing to do. Surely you realize that one person doing evil things is like fermented dough. Even a little fermented dough makes a whole lump of dough fermented, and even one person doing evil things makes the whole church guilty.*

ULT Your boasting {is} not good
UST Saying great things about yourselves is not the right thing to do
(οὐ καλὸν τὸ καύχημα ὑμῶν)

Alternate translation: [Your boasting is bad]

ULT a little yeast leavens the whole loaf
UST one person doing evil things is like fermented dough. Even a little fermented dough makes a whole lump of dough fermented, and even one person doing evil things makes the whole church guilty
(μικρὰ ζύμη, ὅλον τὸ φύραμα ζυμοῖ)

In 5:6–8, Paul speaks about **yeast** and "dough." Verses 7–8 clarify that Paul is thinking about the "Passover." In this Jewish festival, people would remove all the **yeast** from their houses and only bake dough that was not fermented ("unleavened bread"). See Exodus 12:1–28. In this verse, then, the **yeast** does not represent a good thing. Rather, it is supposed to be removed from the house, but any **yeast** that is left will still "leaven" a whole loaf. If your language would not consider **yeast** to be a bad thing when mixed into dough, you could include a word or phrase that indicates that the **yeast** is not wanted in the dough.
Alternate translation: [a little yeast leavens a whole loaf that is meant to be unleavened]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Do you not know that a little yeast leavens the whole loaf**
UST Surely you realize that one person doing evil things is like fermented dough. Even a little fermented dough makes a whole lump of dough fermented, and even one person doing evil things makes the whole church guilty
(οὐκ οἴδατε ὅτι μικρὰ ζύμη, ὅλον τὸ φύραμα ζυμοῖ)

Paul does not ask this question because he is looking for information or for agreement or disagreement. Rather, he asks it to involve the Corinthians in what he is arguing by reminding them of something that they should already know. The question assumes that the answer is "yes." If it would be helpful in your language, you could express the idea behind this question with an emphatic statement. Alternate translation: [You know that a little yeast leavens the whole loaf]

Support Reference: Rhetorical Question

ULT **a little yeast leavens the whole loaf**
UST one person doing evil things is like fermented dough. Even a little fermented dough makes a whole lump of dough fermented, and even one person doing evil things makes the whole church guilty
(μικρὰ ζύμη, ὅλον τὸ φύραμα ζυμοῖ)

Here, **yeast** refers to anything that is added to bread dough to make it ferment and rise. This could be **yeast** itself or dough that is already fermented ("leaven"). Paul here uses this metaphor to indicate that, just like even a little bit of **yeast** will "leaven" **the whole loaf**, so a little bit of sin, or one person who sins, will affect the whole church. Therefore, the Corinthians believers should not "boast," since the one person who is sinning among them denigrates the whole church. Since this metaphor is based on material from the Old Testament, you should try to preserve the form in your language. You could use a simile, or if necessary, you could use a comparable metaphor. Alternate translation: [sin is like yeast: a little yeast leavens the whole loaf] or [one bad apple spoils the whole barrel]

Support Reference: Biblical Imagery — Extended Metaphors

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is … good	is … the right thing to do
Do you … know	Surely you realize
a … yeast	one person doing evil things is like fermented dough. Even a little fermented dough … and even one person doing evil things
leavens	makes … fermented … makes … guilty

1 Corinthians 5:7

ULT	UST
Clean out the old yeast so that you may be new dough, just as you are unleavened bread. For Christ, our Passover lamb, has also been sacrificed.	*Just as Jews remove the yeast from their houses {during the Passover festival}, so you should remove anyone who does evil things from your group. Then, you will be free of sin, just like fresh, unleavened dough is free of yeast. In fact, you live in a time that is like the festival of Passover. {This is because} the Messiah has died for you, just like the lamb that Jews sacrifice during the Passover festival represents how God delivered them.*

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

UST Just as Jews remove the yeast from their houses {during the Passover festival}, so you should remove anyone who does evil things from your group. Then, you will be free of sin, just like fresh, unleavened dough is free of yeast. In fact, you live in a time that is like the festival of Passover. {This is because} the Messiah has died for you, just like the lamb that Jews sacrifice during the Passover festival represents how God delivered them

(ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι. καὶ γὰρ τὸ Πάσχα ἡμῶν ἐτύθη, Χριστός)

Just as in 5:6 and 5:8, Paul is thinking about the Jewish festival of **Passover**. During this festival, people would remove all the **yeast** from their houses and only bake **unleavened bread**, that is, bread that is not fermented. Additionally, a **lamb** would be sacrificed and eaten. The **lamb** would remind the people about how God had delivered them from slavery in the land of Egypt. See Exodus 12:1–28. If your readers would not infer this information, you could include a footnote that explains **Passover** and how it relates to **yeast** and a **lamb**.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Clean out the old yeast so that you may be new dough, just as you are unleavened bread**
UST Just as Jews remove the yeast from their houses {during the Passover festival}, so you should remove anyone who does evil things from your group. Then, you will be free of sin, just like fresh, unleavened dough is free of yeast
(ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι)

Here Paul speaks about how Jews would **clean out the old yeast** during the festival of Passover and only bake **unleavened bread**. Just like in 5:6, he compares sin to **yeast**. By speaking in this way, he urges the Corinthians to **clean out** the person who is sinning. Then, they will be like **new dough**, like **unleavened bread**, that is, without sin. Since this metaphor is based on material from the Old Testament, you should try to preserve the form in your language. You could use a simile, or if necessary, you could use a comparable metaphor. Alternate translation: [Clean out the old yeast, that is, sin, so that you may be new dough, just as you are unleavened bread] or [Clean out the bad apple so that you may be a fresh barrel, just as you are fresh apples]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **just as you are unleavened bread**
UST free of sin, just like fresh, unleavened dough is free of yeast
(καθώς ἐστε ἄζυμοι)

When Paul says that they **are unleavened bread**, this means that they are in danger of encountering the **yeast**, that is, sin. This is why they must **clean out the old yeast**. If they remain **unleavened** by avoiding contact with **old yeast**, they will be **new dough**. If it would be helpful in your language, you could express **you are unleavened bread** by clarifying that Paul calls them this because it shows that **yeast** is a threat to them. Alternate translation: [for you are currently unleavened bread]

Support Reference: Translate Unknowns

ULT **For**
UST In fact, you live in a time that is like the festival of Passover. {This is because}
(γὰρ)

Here Paul uses **For** to introduce the reason why his metaphor about **yeast** is appropriate. **Christ** is like the **Passover lamb**. Since Christ has **been sacrificed** like that **lamb**, the Corinthians are supposed to live as if it is **Passover**. This means avoiding sin in their group. If it would be helpful in your language, you could make it more explicit. Alternate translation: [You should act like people observing Passover because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **Christ, our Passover lamb, has also been sacrificed**
UST In fact, you live in a time that is like the festival of Passover. {This is because} the Messiah has died for you, just like the lamb that Jews sacrifice during the Passover festival represents how God delivered them
(καὶ & τὸ Πάσχα ἡμῶν ἐτύθη, Χριστός)

When God delivered the Jewish people from Egypt, he required them to sacrifice a lamb and spread its blood on their doors. God did not harm anyone who had the blood on their door, but the firstborn son of anyone who did not have the blood on their door died. Because of this, the **lamb** that was sacrificed at **Passover** represented God delivering the Jewish people by accepting the **lamb**'s death in place of the firstborn son. See Exodus 12:1–28. The implication here is that **Christ**'s death also functioned in this way, in place of those whom he delivers. If it would be helpful in your language, you could add a footnote explaining the function of the **lamb** at **Passover**.

Support Reference: Assumed Knowledge and Implicit Information

ULT **Christ, our Passover lamb, has also been sacrificed**
UST In fact, you live in a time that is like the festival of Passover. {This is because} the Messiah has died for you, just like the lamb that Jews sacrifice during the Passover festival represents how God delivered them
(καὶ & τὸ Πάσχα ἡμῶν ἐτύθη, Χριστός)

Here Paul compares **Christ** to the **Passover lamb**, since both died to save someone else. Since this metaphor is based on material from the Old Testament, you should try to preserve the form in your language, or you could use a simile. Alternate translation: [Christ, who is like our Passover lamb, has also been sacrificed]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **Christ, our Passover lamb, has also been sacrificed**
UST In fact, you live in a time that is like the festival of Passover. {This is because} the Messiah has died for you, just like the lamb that Jews sacrifice during the Passover festival represents how God delivered them
(καὶ & τὸ Πάσχα ἡμῶν ἐτύθη, Χριστός)

Paul intentionally does not state who **sacrificed** the **Passover lamb**, who is **Christ**. If your language does not use this passive form, you can express the idea in another way. If possible, do not state who **sacrificedChrist**. Alternate translation: [Christ, our Passover lamb, has also died as a sacrifice]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
yeast	the yeast … anyone who does evil things

ULT	UST
unleavened bread	free of sin, just like fresh, unleavened dough is free of yeast
Passover lamb	just like the lamb that Jews sacrifice during the Passover festival represents how God delivered them
has … been sacrificed	has died
Christ	the Messiah

1 Corinthians 5:8

ULT	UST
So then, we should celebrate the festival, not with old yeast, nor with yeast of evil and wickedness, but with unleavened bread of sincerity and truth.	*Since {the Messiah has died for us}, let us act as if we were participating in the festival of Passover and remove the old leaven. We should get rid of the leaven, which stands for doing what is evil and wicked. Instead, we should eat unfermented bread, which stands for doing what is honest and trustworthy.*

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

UST Since {the Messiah has died for us}, let us act as if we were participating in the festival of Passover and remove the old leaven. We should get rid of the leaven, which stands for doing what is evil and wicked. Instead, we should eat unfermented bread, which stands for doing what is honest and trustworthy

(ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ᾽ ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας)

Just as in 5:6–7, here Paul speaks about **yeast** and "dough." In this Jewish **festival** of Passover, people would remove all the **yeast** from their houses and only bake dough that was not fermented (**unleavened bread**). See Exodus 12:1–28. Here, then, the **yeast** is what is meant to be removed, and the **unleavened bread** is what is meant to be eaten. If your readers would not understand this background, you could include a footnote that gives extra information.

Support Reference: Assumed Knowledge and Implicit Information

ULT **So then, we should celebrate the festival, not with old yeast, nor with yeast of evil and wickedness, but with unleavened bread of sincerity and truth**
UST Since {the Messiah has died for us}, let us act as if we were participating in the festival of Passover and remove the old leaven. We should get rid of the leaven, which stands for doing what is evil and wicked. Instead, we should eat unfermented bread, which stands for doing what is honest and trustworthy
(ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ᾽ ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας)

Here Paul finishes the metaphor about **yeast** and Passover that he began in 5:6. Paul encourages the Corinthians to **celebrate the festival** by getting rid of the **old yeast**. He then identifies that the **yeast** stands for **evil and wickedness**, while the **unleavened bread** that they are supposed to eat stands for **sincerity and truth**. With this metaphor Paul exhorts the Corinthians to expel from their group the man who has sinned, just as one would remove yeast from one's house during the **festival**. Since this metaphor is based on material from the Old Testament, you should try to preserve the form in your language. You could use a simile, or you could include a footnote that explains the metaphor. Alternate translation: [So then, we should be like those who celebrate the festival, not with old yeast, nor with yeast of evil and wickedness, but with unleavened bread of sincerity and truth]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **we should celebrate the festival**
UST let us act as if we were participating in the festival of Passover
(ἑορτάζωμεν)

Because of what Paul has said in 5:7, this **festival** must be the festival connected with Passover. If your readers would not understand this from the context, you could include the name "Passover" here. Alternate translation: [we might celebrate the Passover festival]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not with old yeast, nor with yeast of evil and wickedness**
UST and remove the old leaven. We should get rid of the leaven, which stands for doing what is evil and wicked
(μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας)

Here Paul repeats **yeast** in order to define what he means by **old yeast**. If your language does not use repetition in this way, you can combine the two phrases and introduce the definition in another way. Alternate translation: [not with old yeast, which is evil and wickedness]

Support Reference: Doublet

ULT **yeast of evil and wickedness**
UST the leaven, which stands for doing what is evil and wicked
(ζύμῃ κακίας καὶ πονηρίας)

Here Paul uses the possessive from to identify the **yeast** as **evil and wickedness**. If your language does not use this form for that idea, you can express the idea by using a word or phrase that renames or identifies something. Alternate translation: [yeast, that is, evil and wickedness]

Support Reference: Possession

ULT **of evil and wickedness**
UST which stands for doing what is evil and wicked
(κακίας καὶ πονηρίας)

If your language does not use abstract nouns for the ideas behind **evil** and **wickedness**, you can express the ideas by using adjectives that describe actions or "behavior." Alternate translation: [of evil and wicked behavior]

Support Reference: Abstract Nouns

ULT **of evil and wickedness**
UST which stands for doing what is evil and wicked
(κακίας καὶ πονηρίας)

Here, the words **evil** and **wickedness** mean almost the same thing. The word **evil** refers to something that is morally "bad," while the word **wickedness** refers to something that is characterized by vice. If your language does not have two words that are this similar, you can express the idea with one word. Alternate translation: [of evil]

Support Reference: Doublet

ULT **unleavened bread of sincerity and truth**
UST unfermented bread, which stands for doing what is honest and trustworthy
(ἀζύμοις εἰλικρινείας καὶ ἀληθείας)

Here Paul uses the possessive from to identify the **unleavened bread** as **sincerity and truth**. If your language does not use this form for that idea, you can express the idea by using a word or phrase that renames or identifies something. Alternate translation: [unleavened bread, that is, sincerity and truth]

Support Reference: Possession

ULT **of sincerity and truth**
UST which stands for doing what is honest and trustworthy
(εἰλικρινείας καὶ ἀληθείας)

If your language does not use abstract nouns for the ideas behind **sincerity** and **truth**, you can express the ideas by using adjectives that describe actions or behaviors. Alternate translation: [of sincere and true behavior]

Support Reference: Abstract Nouns

ULT **of sincerity**
UST which stands for doing what is honest and trustworthy
(εἰλικρινείας)

The word **sincerity** identifies actions done with only one intention, done without deceit. The people doing those actions do not say or pretend one thing while doing something else. If it would be helpful in your language, you could express the idea behind this word by using a word or phrase that identifies something that is done honestly and with one goal in mind. Alternate translation: [of integrity]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we should celebrate the festival	let us act as if we were participating in the festival of Passover
yeast	the … leaven
yeast	the leaven
of evil	which stands for doing what is evil and wicked
wickedness	which stands for doing what is evil and wicked
unleavened bread	unfermented bread

1 Corinthians 5:9

ULT	UST
I wrote to you in my letter not to associate with sexually immoral people—	*In the letter {that I sent to you before this one}, I told you not to keep company with people who act in sexually improper ways.*

ULT **I wrote to you in my letter**
UST In the letter {that I sent to you before this one}, I told you
(ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ)

Here Paul refers to a letter that he wrote and sent to the Corinthians before he began this letter. The phrase does not refer to this letter but to a previous letter. If it would be helpful in your language, you could translate **I wrote to you in my letter** by including a word that clarifies that **my letter** is one that Paul has already sent. Alternate translation: [I already wrote to you in my previous letter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to associate with**
UST to keep company with
(συναναμίγνυσθαι)

Here, **to associate with** often refers to two groups of people meeting together. The idea here is that **sexually immoral people** should not be a part of the Corinthians' group. If **to associate with** does not have this meaning in your language, you could express the idea by using a word that refers to including people in one's group. Alternate translation: [to consistently meet with]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sexually immoral people	people who act in sexually improper ways

1 Corinthians 5:10

ULT	UST
by no means the immoral people of this world, or the greedy and swindlers, or idolaters, since then you would need to go out from the world.	*{I did} not {mean that you should} entirely {disassociate} with unbelieving people who act in sexually immoral ways, or with people who want more than they need or who cheat others, or with people who worship false gods. To avoid these kinds of people, you would need to get away from the entire world. {That is not what I have commanded you to do.}*

ULT **by no means**
UST I did} not {mean that you should} entirely {disassociate}
(οὐ πάντως)

Paul uses **by no means** to strongly introduce a clarification about what he wrote to them previously (5:9). When he told them "not to associate with sexually immoral people," he did not mean **people of this world**. Rather, as the next verse clarifies, he meant fellow believers. If it would be helpful in your language, you could express **by no means** with a word or phrase that introduces a qualification to a previous statement. Alternate translation: [not that you should not associate at all with]

Support Reference: Connecting Words and Phrases

ULT **of this world**
UST unbelieving
(τοῦ κόσμου τούτου)

The phrase **of this world** clarifies that the **immoral people** are not part of the church. If it would be helpful in your language, you could express this phrase with a comparable phrase that identifies the **immoral people** as unbelievers. Alternate translation: [who do not believe] or [who are not part of the church]

Support Reference: Translate Unknowns

ULT **the greedy**
UST with people who want more than they need
(τοῖς πλεονέκταις)

Paul is using the adjective **greedy** as a noun in order to identify a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [greedy people]

Support Reference: Nominal Adjectives

ULT **swindlers**
UST who cheat others
(ἅρπαξιν)

Here, **swindlers** identifies people who take money from others dishonestly. If it would be helpful in your language, you could express **swindlers** with a word that refers to such people. Alternate translation: [thieves] or [embezzlers]

Support Reference: Translate Unknowns

ULT **since then you would need to go out from the world**
UST To avoid these kinds of people, you would need to get away from the entire world. {That is not what I have commanded you to do … }
(ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν)

Paul draws the logical conclusion about what he did not mean in his letter. Thus, while Paul does not think that the basis for the exhortation is true, he does think that this is the logical result of that basis. He gives this exhortation to show that it is absurd, since they cannot **go out from the world**. Therefore, the basis for this exhortation is also absurd. If **since then** in your language would not introduce a result from a reason that Paul thinks is not true, you could use a word or phrase that would introduce such an idea. Alternate translation: [If that was what I had meant, then you would need to go out from the world]

Support Reference: Connect — Contrary to Fact Conditions

ULT **to go out from the world**
UST to get away from the entire world
(ἐκ τοῦ κόσμου ἐξελθεῖν)

This phrase is not a euphemism for dying. Instead, Paul is saying that the Corinthians would need to travel off earth to get away from the **immoral people of this world**. In his culture and time, this was impossible. If it would be helpful in your language, you could express **go out from the world** with a word or phrase that refers to traveling off earth. Alternate translation: [to leave earth]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
immoral people	with … people who act in sexually immoral ways
of … world	unbelieving
greedy	with people who want more than they need
idolaters	with people who worship false gods

ULT	UST
world	the entire world

1 Corinthians 5:11

ULT	UST
But now I wrote to you not to associate with any so-called brother {who} is sexually immoral or greedy or an idolater or verbally abusive or a drunkard or a swindler. Do not even eat with such a person.	*Now, in this letter, I am telling you not to keep company with any person whom you call a fellow believer who is acting sinfully. This includes having improper sex, wanting more than one needs, worshiping other gods, abusing others with words, getting drunk, and cheating others. Do not have meals with a person who does any of these things.*

ULT **But now I wrote to you**
UST Now, in this letter, I am telling you
(νῦν δὲ ἔγραψα ὑμῖν)

Here Paul could be speaking about: (1) the letter he is writing **now**, in contrast to the letter he already wrote (5:9). He uses the past tense **wrote** because the "writing" will be in the past when the letter is read to the Corinthians. Use the tense that would be appropriate in your language for this situation. Alternate translation: [But now I have written to you]; (2) the letter he already wrote, but he wants them to understand it correctly **now**. Alternate translation: [But what I really wrote to you was]

Support Reference: Predictive Past

ULT **to associate with**
UST to keep company with
(συναναμίγνυσθαι)

Here, **to associate with** often refers to two groups of people meeting together. The idea here is that **sexually immoral** people who claim to belong to the Corinthians' group should not be considered part of the group. If **to associate with** does not have this meaning in your language, you could express the idea by using a word that refers to including people in one's group. Alternate translation: [to consistently meet with]

Support Reference: Translate Unknowns

> ULT **any so-called brother**
> UST any person whom you call a fellow believer who is acting sinfully
> (ἐάν τις ἀδελφὸς ὀνομαζόμενος)

Here, **who is called a brother** distinguishes **anyone** from the people mentioned in the last verse. Paul did not require the Corinthians **not to associate** with those people, but he does require them **not to associate** with any such person **who is called a brother**. Use a construction in your language that indicates that Paul is distinguishing, not informing. Alternate translation: [any person called a brother]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **so-called**
> UST whom you call
> (ὀνομαζόμενος)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **called** rather than the person doing the "calling." If you must state who does the action, you can use "you" or "the brother" as the subject. Alternate translation: [who calls himself]

Support Reference: Active or Passive

> ULT **brother**
> UST a fellow believer
> (ἀδελφὸς)

Although **brother** is masculine, Paul is using it to refer to a man or a woman. If it would be helpful in your language, you could express **brother** with a non gendered word or refer to both genders. Alternate translation: [a brother or a sister]

Support Reference: When Masculine Words Include Women

> ULT **verbally abusive**
> UST abusing others with words
> (λοίδορος)

Here, **verbally abusive** describes someone who shows anger by using vicious words to attack others. Use a word in your language that describes this kind of person. Alternate translation: [vocally vicious]

Support Reference: Translate Unknowns

ULT **a swindler**
UST cheating others
(ἅρπαξ)

Here, **swindler** identifies a person who takes money from others dishonestly. If it would be helpful in your language, you could express **swindler** with a word that refers to such people. Alternate translation: [a thief] or [an embezzler]

Support Reference: Translate Unknowns

ULT **Do not even eat with such a person**
UST Do not have meals with a person who does any of these things
(τῷ τοιούτῳ μηδὲ συνεσθίειν)

In Paul's culture, to **eat with** someone meant that you accepted them into your social group. Here, he wants the Corinthians not to accept such people into their group. If "eating with" someone does not signify accepting them in your culture, you may need to make that idea explicit. Alternate translation: [Do not even include such a person in your group's meals]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
so-called	whom you call
sexually immoral	having improper sex
greedy	wanting more than one needs
an idolater	worshiping other gods
a drunkard	getting drunk

1 Corinthians 5:12

ULT	UST
For what to me to judge the ones outside? Do you not judge the ones inside?	*{I want you to act in this way only with fellow believers,} because {you and} I do not need to decide whether someone who is not part of our group is guilty or innocent. Rather, you need to focus on deciding whether people who are part of your group are guilty or innocent.*

ULT **For**
UST {I want you to act in this way only with fellow believers,} because
(γάρ)

Here, **For** introduces further reasons why Paul wants the Corinthians to focus on "judging" fellow believers but not **those outside**. These reasons continue into the next verse (5:13). If it would be helpful in your language, you could express this connection with a word or phrase that would introduce further reasons. Alternate translation: [Further,] or [For more proof,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **what to me to judge the ones outside**
UST {you and} I do not need to decide whether someone who is not part of our group is guilty or innocent
(τί & μοι τοὺς ἔξω κρίνειν)

Paul asks **what to me to judge those outside**, but he is not really asking for information. Rather, the question assumes that the answer is "nothing" or "it does not matter to me," and Paul uses the question to involve the Corinthians in what he is arguing. If it would be helpful in your language, you could express the idea behind this question with a strong negative statement. Alternate translation: [it is nothing to me to judge those outside] or [it is not my business to judge those outside]

Support Reference: Rhetorical Question

ULT **what to me**
UST {you and} I do not need
(τί & μοι)

Here Paul omits some words that may be required in your language to make a full sentence. You could supply words such as "is it" or "does it matter" to complete the thought. Alternate translation: [what is it to me] or [what does it matter to me]

Support Reference: Ellipsis

ULT **to me**
UST {you and} I do not need
(μοι)

Here Paul speaks of himself only, but he wants the Corinthians to have the same opinion that he has. If **to me** would cause your readers to misunderstand this point, you could include the Corinthians in this question as well. Alternate translation: [to us] or [to you and me]

Support Reference: First, Second or Third Person

ULT **the ones outside … the ones inside**
UST someone who is not part of our group … people who are part of your group
(τοὺς ἔξω & τοὺς ἔσω)

The phrase **the ones outside** identifies people who do not belong to the group of believers in Corinth. The phrase **the ones inside** identifies the opposite: people who do belong to the group of believers in Corinth. If it would be helpful in your language, you could express these phrases with words or phrases that refer to people who belong to and do not belong to a specific group. Alternate translation: [the outsiders … the insiders]

Support Reference: Idiom

ULT **Do you not judge the ones inside**
UST Rather, you need to focus on deciding whether people who are part of your group are guilty or innocent
(οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation or statement of obligation. Alternate translation: [But you should judge those inside] or [You do indeed judge those inside]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to judge	to decide whether … is guilty or innocent
Do … judge	need to focus on deciding whether … are guilty or innocent

1 Corinthians 5:13

ULT	UST
But God judgesthe ones outside. “Remove the evil from among yourselves.”	*{Do not worry about people who are not part of your group because} God is the one who decides whether they are guilty or innocent. {You should focus on people who are part of your group because the scripture says,} “You must get rid of any evil person who is part of your group!”*

ULT **judges**
UST who decides whether … are guilty or innocent
(κρίνει)

In Paul’s language, **judges** and “will judge” look and sound very similar. While some early and important manuscripts have “will judge” here, some early and important manuscripts have **judges**. Unless there is a good reason to translate “will judge,” it is best to follow the ULT here.

Support Reference: Textual Variants

ULT **judges**
UST who decides whether … are guilty or innocent
(κρίνει)

Here, **judges** makes a general statement about what God does. The present tense does not mean that God is currently passing final judgment on **those outside** and will not do so in the future. Rather, Paul has the final judgment in mind. If it would be helpful in your language, you could express the present tense of **judges** with the future tense here. Alternate translation: [will judge]

Support Reference: Predictive Past

ULT **the ones outside**
UST they
(τοὺς & ἔξω)

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

Support Reference: Idiom

ULT **Remove the evil from among yourselves**
UST { … You should focus on people who are part of your group because the scripture says,} You must get rid of any evil person who is part of your group
(ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν)

Here Paul quotes a command that appears many times in the Old Testament book named Deuteronomy (See: Deuteronomy 13:5; 17:7, 17:12; 19:19; 21:21; 22:21–22, 22:24; 24:7). If your readers would not recognize this command as a quotation, you could introduce it in the same way that you have already introduced quotations from the Old Testament (See: 1:31). Alternate translation: [As it can be read in the Old Testament, "Remove the evil from among yourselves"] or [According to the book of Deuteronomy, "Remove the evil from among yourselves"]

Support Reference: Quotations and Quote Margins

ULT **Remove the evil from among yourselves**
UST { … You should focus on people who are part of your group because the scripture says,} You must get rid of any evil person who is part of your group
(ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν)

If you cannot use this form in your language, you could translate this command as an indirect quote instead of as a direct quote. Alternate translation: [We read in Scripture that you should remove the evil from among yourselves]

Support Reference: Direct and Indirect Quotations

ULT **the evil**
UST any evil person
(τὸν πονηρὸν)

Paul is using the adjective **evil** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [people who are evil]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God is the one
judges	who decides whether … are guilty or innocent
evil	any evil person

1 Corinthians 6

1 Corinthians 6 Chapter Introduction

Structure and Formatting

1. Against sexual immorality (4:16–6:20)
    - Against public lawsuits (6:1–8)
    - Sins and salvation (6:9–11)
    - Flee from sexual immorality (6:12–20)

Religious and Cultural Concepts in This Chapter

Lawsuits

In 6:1–8, Paul speaks about believers taking other believers to court in lawsuits. Paul critiques them for taking their disputes before unbelievers rather than settling them within the church. By the end of the section, Paul says that lawsuits themselves are a "complete defeat" of believers. Paul's point is that believers will judge angels and the world, so they are quite able to resolve disputes within the church. Therefore, believers should never take other believers to court. In this section, use words and language that describe legal matters in your language. (See: judge, judgment)

Sexual immorality

In 6:12–20, Paul discusses "sexual immorality." This phrase refers generally to any kind of improper sexual activity, and Paul does speak generally in this section. He mentions particularly having sex with prostitutes, but the commands he gives apply to all kinds of sexual activity. The Corinthians seemed to think that they could do whatever they wanted with their bodies, including having sex with anyone. Paul responds that their bodies are united to Christ, and any sexual activity they participate in needs to fit with their union with Christ. Use general words for improper sexual activity in this section. (See: sexual immorality, immorality, immoral, fornication)

Redemption

In 6:20, Paul tells the Corinthians that they have been "bought with a price." He does not state what the price is or whom God bought the Corinthians from. However, it is clear that Paul is speaking about what we call "redemption" here. Paul thinks of the Corinthians as slaves up for sale, and God buys them from their previous owner by paying a price. The previous owner can be understood as sin, death, and evil powers, while the price is Jesus the Son dying for believers. You should not include all these implications in your translation, but you should use words that can be interpreted in this way. (See: redeem, redeemer, redemption)

Translation Issues in This Chapter

"Members" of Christ or of a prostitute

In 6:15–17, Paul speaks of a person's connection to Christ and to a prostitute with the language of "members" and "joining." When he refers to "members," he is speaking as if the believer were either a body part of Christ or a body part of a prostitute. He shows how bad it is to be "joined" with a prostitute by speaking as if someone cut a body part off of Christ and attached it to a prostitute instead. That is how closely a person is joined either to Christ or to a prostitute. If possible, preserve the body parts language here. (See: member, body part)

Body as temple

In 6:19, Paul speaks as if believers' bodies are temples of the Holy Spirit. Sometimes he speaks as if the church as a whole is a temple, but here he means that individual believers are all temples. A temple is where a god is specially present, so Paul means that the Holy Spirit is specially present in believers' bodies. If possible, preserve this metaphor, since it connects to themes throughout the entire Bible. (See: Metaphor)

Rhetorical questions

In 6:1–7, 9, 15–16, 19, Paul uses rhetorical questions. He is not asking these questions because he wants the Corinthians to provide him with information. Rather, he is asking these questions because he wants the Corinthians to think about how they are acting and what they are thinking. The questions encourage them to think along with Paul. For ways to translate these questions, look for the notes on each verse that includes these kinds of questions. (See: Rhetorical Question)

Words for homosexual behavior

In 6:9, Paul refers to “male prostitutes” and “those who practice homosexuality.” In Paul’s culture, these words refer to both participants in homosexual activity. The words “male prostitutes” refers to those who are penetrated during sexual activity, while “those who practice homosexuality” refer to those who do the penetrating during sexual activity. If your culture has specific words to describe these things, you could use them here. If your culture does not have such specific words, you could use general phrases like the ULT does, or you could combine the two phrases into one phrase that identifies homosexual activity.

Quoting the Corinthians

In 6:12–13, Paul quotes words that the Corinthians have said or that they wrote to him. The ULT indicates these words by putting quotation marks around them. Use a natural way in your language to indicate that an author is quoting someone else. (See: Quotations and Quote Margins)

1 Corinthians 6:1

ULT	UST
Do any of you dare, having a dispute with another, to go to court before the unrighteous, and not before the saints?	*When someone from your group quarrels with another person from your group, you should never settle the quarrel {in a public court} in front of people who do not believe. Rather, {you should settle the quarrel in private} among the people whom God has set apart for himself.*

ULT **Do any of you dare, having a dispute with another, to go to court before the unrighteous, and not before the saints**
UST When someone from your group quarrels with another person from your group, you should never settle the quarrel {in a public court} in front of people who do not believe. Rather, {you should settle the quarrel in private} among the people whom God has set apart for himself
(τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. Here, the truthful answer to the question is "they are, but they should not." Paul asks the question to get the Corinthians to realize how bad going **to court before the unrighteous** is. If it would be helpful in your language, you could express the idea behind this question with a "should" statement or a statement of fact. Alternate translation: [Some of you actually dare, having a dispute with another, to go to court before the unrighteous, and not before the saints.]

Support Reference: Rhetorical Question

ULT **Do … dare**
UST you should never
(τολμᾷ)

Here, **dare** refers to having confidence or boldness when one should not have confidence or boldness. Use a word or phrase in your language that indicates improper confidence. Alternate translation: [Do … have the audacity]

Support Reference: Translate Unknowns

ULT **having a dispute with another**
UST When … quarrels with another person from your group
(πρᾶγμα ἔχων πρὸς τὸν ἕτερον)

The phrase **having a dispute with another** provides the situation in which they are going **to court**. If it would be helpful in your language, you could make it explicit. Alternate translation: [if you have a dispute with another] or [whenever you have a dispute with another]

Support Reference: Connect — Simultaneous Time Relationship

ULT **another**
UST another person from your group
(τὸν ἕτερον)

Here, **another** identifies the other person as a fellow believer. If it would be helpful in your language, you could translate **another** with a word or phrase that identifies **another** as a believer. Alternate translation: [another believer]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to go to court before … before**
UST settle the quarrel {in a public court} in front of people who do not believe … {you should settle the quarrel in private} among the people whom God has set apart for himself
(κρίνεσθαι ἐπὶ & ἐπὶ)

The phrase **to go to court before** refers to settling a lawsuit or other legal dispute **before** a judge. If it would be helpful in your language, you could express **go to court before** with a comparable idiom that refers to setting a dispute in a court of law. Alternate translation: [to resolve your lawsuit in the presence of … in the presence of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to go to court	settle the quarrel
unrighteous	{in a public court} in front of people who do not believe
saints	{you should settle the quarrel in private} among the people whom God has set apart for himself

1 Corinthians 6:2

ULT	UST
Or do you not know that the saints will judge the world? And if the world is judged by you, are you unworthy of the smallest cases?	*Surely you know that the people whom God has set apart for himself will decide whether all things and people that God has created are guilty or innocent. Since you will decide whether all these things and people are guilty or innocent, you can surely decide about small quarrels {within your group}.*

ULT **Or**
UST Surely
(ἢ)

The word **Or** introduces an alternate to what Paul speaks about in 6:1. The Corinthians currently think that going to court in public is fine. Paul gives the true alternative: they **will judge the world** and thus should not need to take their quarrels and lawsuits anywhere else. 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 other hand,]

Support Reference: Connecting Words and Phrases

ULT **Or do you not know that the saints will judge the world**
UST Surely you know that the people whom God has set apart for himself will decide whether all things and people that God has created are guilty or innocent
(ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is “yes.” If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [You already know that the saints will judge the world.]

Support Reference: Rhetorical Question

ULT **are you unworthy of the smallest cases**
UST you can surely decide about small quarrels {within your group}
(ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no." If it would be helpful in your language, you could express the idea behind this question with a strong negative or positive statement. Alternate translation: [you are definitely not unworthy of the smallest cases] or [you are definitely worthy of the smallest cases]

Support Reference: Rhetorical Question

ULT **if the world is judged by you**
UST Since you will decide whether all these things and people are guilty or innocent
(εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος)

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

Support Reference: Connect — Factual Conditions

ULT **the world is judged by you**
UST you will decide whether all these things and people are guilty or innocent
(ἐν ὑμῖν κρίνεται ὁ κόσμος)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **the world**, which is **judged**, rather than **you**, who do the "judging." Alternate translation: [you judge the world]

Support Reference: Active or Passive

ULT **is judged**
UST will decide whether … are guilty or innocent
(κρίνεται)

Here, **is judged** makes a general statement about what **you**, that is, the **saints**, do. The present tense does not mean that the **saints** are currently passing final judgment and will not do so in the future. Rather, Paul uses the present tense to state a general fact about the **saints**. The judgment itself will occur in the future. If it would be helpful in your language, you could express the present tense of **is judged** with the future tense here. Alternate translation: [will be judged]

Support Reference: Predictive Past

ULT **unworthy of the smallest cases**
UST you can surely decide about small quarrels {within your group}
(ἀνάξιοί & κριτηρίων ἐλαχίστων)

Here, to be **unworthy of** something means that one is not capable of doing that thing or is not qualified to do it. If it would be helpful in your language, you could express **unworthy of** with a comparable idiom or express the idea plainly. Alternate translation: [unqualified concerning the smallest cases] or [not able to judge the smallest cases]

Support Reference: Idiom

ULT **of the smallest cases**
UST small quarrels {within your group}
(κριτηρίων ἐλαχίστων)

Here, **cases** could refer to: (1) legal disputes that are resolved in a court of law. Alternate translation: [of the smallest legal disputes]; (2) the court of law that decides the legal dispute. Alternate translation: [of the lowest courts of law]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you … know	you know
saints	the people whom God has set apart for himself
world	all things and people that God has created
will judge	will decide whether … are guilty or innocent
is judged	will decide whether … are guilty or innocent
world	all these things and people

1 Corinthians 6:3

ULT	UST
Do you not know that we will judge angels? How much more, matters of this life?	*You need to realize that we will decide whether angels are innocent or guilty. {Since we will do that,} we are certainly able to decide about disputes related to our current lives.*

ULT Do you not know that we will judge angels
UST You need to realize that we will decide whether angels are innocent or guilty
(οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes." If it would be helpful in your language, you could express the idea behind this question as an emphatic statement. Alternate translation: [Surely you know that we will judge angels.]

Support Reference: Rhetorical Question

ULT How much more, matters of this life
UST {Since we will do that,} we are certainly able to decide about disputes related to our current lives
(μήτι γε βιωτικά)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the reader agrees. If it would be helpful in your language, you could express the idea behind this question as an emphatic statement. Alternate translation: [How much more the matters of this life!]

Support Reference: Rhetorical Question

ULT How much more, matters of this life
UST {Since we will do that,} we are certainly able to decide about disputes related to our current lives
(μήτι γε βιωτικά)

Here Paul omits some words that may be required in your language to make a full sentence. You could supply words such as "can we judge" or "are we able to judge" to complete the thought. Alternate translation: [How much more can we judge the matters of this life] or [How much more are we able to judge the matters of this life]

Support Reference: Ellipsis

ULT **How much more**
UST {Since we will do that,} we are certainly able to decide about
(μήτι γε)

Here Paul's argument assumes that judging **angels** is a greater and more difficult thing than judging **the matters of this life**. The phrase **How much more** implies that people who can do a great and difficult thing like judging **angels** can easily do a less impressive and easier thing like judging **the matters of this life**. If **How much more** does not express that connection in your language, you could use a word or phrase that does express that connection. Alternate translation: [If we can do that, can we not judge] or [Should it not be easy, then, to judge]

Support Reference: Connect — Reason-and-Result Relationship

ULT **matters of this life**
UST disputes related to our current lives
(βιωτικά)

Here, **matters of this life** refers to anything that is a part of people's ordinary or daily lives. Paul uses the word to identify the lawsuits among the Corinthians as simply matters of ordinary life and insignificant in comparison with something like judging **angels**. If it would be helpful in your language, you could express **matters of this life** with a word or phrase that refers to features of daily or regular life. Alternate translation: [what happens in our daily lives]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you … know	You need to realize
angels	angels
we will judge	we will decide whether … are innocent or guilty

1 Corinthians 6:4

ULT	UST
So then, if you have legal disputes about things of this life, why do you appoint as judges these ones of no account in the church?	*Therefore, whenever you quarrel with one another concerning your current lives, you should not choose people who are not part of your group of believers to decide who is guilty or innocent.*

ULT **if you have legal disputes about things of this life**
UST whenever you quarrel with one another concerning your current lives
(βιωτικὰ & κριτήρια ἐὰν ἔχητε)

Here Paul uses **if** to introduce a true possibility. He means that they might **have legal disputes**, or they might not **have legal disputes**. He then specifies the result for if they do **have legal disputes**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as “whenever” or “when.” Alternate translation: [when you have legal disputes about things of this life]

Support Reference: Connect — Hypothetical Conditions

ULT **you have legal disputes**
UST you quarrel with one another
(κριτήρια & ἔχητε)

Here, **legal disputes** could refer to: (1) legal disputes that are resolved in a court of law. Alternate translation: [you have lawsuits]; (2) the court of law that decides the legal dispute. Alternate translation: [you seek a judgment in a court of law]

Support Reference: Translate Unknowns

ULT **about things of this life**
UST concerning your current lives
(βιωτικὰ)

Here, **things of this life** refers to anything that is a part of people’s ordinary or daily lives. Paul uses the word to identify the lawsuits among the Corinthians as matters of ordinary life. If it would be helpful in your language, you could express **about things of this life** with a word or phrase that refers to features of daily or regular life. Alternate translation: [about what happens in your daily lives]

Support Reference: Translate Unknowns

ULT **why do you appoint as judges these ones of no account in the church**
UST you should not choose people who are not part of your group of believers to decide who is guilty or innocent
(τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "there is no good reason." If it would be helpful in your language, you could express the idea behind this question as an emphatic statement or a command. Alternate translation: [do not appoint as judges those who are of no account in the church!]

Support Reference: Rhetorical Question

ULT **ones of no account in the church**
UST who are not part of your group of believers
(τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ)

Here, these **ones of no account in the church** could be: (1) people who are not members of the church in Corinth. Alternate translation: [who do not believe]; (2) people who are members of the church in Corinth but whom other believers do not respect. Alternate translation: [whom the fellow believers do not respect]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
legal disputes	you quarrel with one another
church	your group of believers

1 Corinthians 6:5

ULT	UST
I speak to your shame. {Is it} thus that there is not any wise {man} among you who will be able to discern between his brothers?	*I include what I have just said in order to make you feel ashamed. Surely there are people in your group who are wise enough to be able to decide about disputes among fellow believers.*

ULT **I speak**
UST I include what I have just said
(λέγω)

The phrase **I speak** could refer: (1) to what Paul has already said, probably all of 6:1–4. Alternate translation: [I say those things]; (2) to what Paul is saying throughout this whole section (6:1–8). Alternate translation: [I am saying these things]

Support Reference: Pronouns — When to Use Them

ULT **to your shame**
UST in order to make you feel ashamed
(πρὸς ἐντροπὴν ὑμῖν)

Here, **to your shame** means that the things that Paul has said should make the Corinthians feel **shame**. If it would be helpful in your language, you could express **to your shame** with a comparable idiom or express the idea plainly. Alternate translation: [to embarrass you] or [to make you feel ashamed]

Support Reference: Idiom

ULT **I speak to your shame**
UST I include what I have just said in order to make you feel ashamed
(πρὸς ἐντροπὴν ὑμῖν λέγω)

If your language does not use an abstract noun for the idea behind **shame**, you can express the idea by using a verb such as “shame.” Alternate translation: [I say this to shame you]

Support Reference: Abstract Nouns

ULT **Is it} thus that there is not any wise {man}**
UST Surely there are people in your group who are wise enough
(οὕτως οὐκ ἔνι & σοφὸς)

The phrase **{Is it} thus that there is not any wise {man}** identifies a situation in which no **wise {man}** can be found. If it would be helpful in your language, you could express this phrase or find it confusing with a comparable expression that identifies a situation in which there are no wise people. Alternate translation: [Is there not a wise man]

Support Reference: Idiom

ULT **{Is it} thus that there is not any wise {man} among you who will be able to discern between his brothers**
UST Surely there are people in your group who are wise enough to be able to decide about disputes among fellow believers
(οὕτως οὐκ ἔνι ἐν ὑμῖν & σοφὸς, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ)

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, specifically by making them feel ashamed. The question assumes that the answer is “there should be.” If it would be helpful in your language, you could express the idea behind this question with a “should” statement or introduce a statement with “surely.” Alternate translation: [You should have a wise man among you who will be able to discern between his brothers.]

Support Reference: Rhetorical Question

ULT **there is not any wise {man} … his**
UST Surely there are people in your group who are wise enough … fellow believers
(οὐκ ἔνι & σοφὸς & αὐτοῦ)

Although the words translated **wise {man}** and **his** are masculine, Paul is using them to refer to anyone, whether man or woman. If it would be helpful in your language, you could express these masculine words with non gendered words or refer to both genders. Alternate translation: [there are not any wise people … their] or [there is not any wise man or woman … his or her]

Support Reference: When Masculine Words Include Women

ULT **brothers**
UST fellow believers
(τοῦ ἀδελφοῦ)

Although **brothers** is masculine, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **to discern between**
UST to decide about disputes among
(διακρῖναι ἀνὰ μέσον)

The phrase **to discern between** refers to making decisions about disputes between people. If it would be helpful in your language, you could express the idea behind this phrase with a word or phrase that refers to deciding which party is in the right in a dispute. Alternate translation: [to judge between] or [to settle disputes between]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shame	make … feel ashamed
wise {man}	who are wise enough

1 Corinthians 6:6

ULT	UST
But brother goes to court against brother, and this before unbelievers?	*But instead, some believers among you accuse other believers in a legal court, and people who do not believe settle the dispute.*

ULT **brother goes to court against brother, and this before unbelievers**
UST some believers among you accuse other believers in a legal court, and people who do not believe settle the dispute
(ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that there will be no verbal answer. Rather, the question is supposed to make the Corinthians feel ashamed. If it would be helpful in your language, you could express the idea behind this question with a statement that expresses shock or condemnation. Alternate translation: [brother really goes to court against brother, and this before unbelievers!]

Support Reference: Rhetorical Question

ULT **brother … brother**
UST some believers among you … other believers
(ἀδελφὸς & ἀδελφοῦ)

Although the words translated **brother** are masculine, Paul is using these words to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brother** with non gendered words or refer to both genders. Alternate translation: [a brother or sister … a brother or sister]

Support Reference: When Masculine Words Include Women

ULT **and this before unbelievers**
UST and people who do not believe settle the dispute
(καὶ τοῦτο ἐπὶ ἀπίστων)

In this clause, Paul has omitted some words that might be necessary to make a complete thought in your language. If your language needs these words, you could include what action is happening. Alternate translation: [and they do this before unbelievers] or [and they go to court before unbelievers]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
goes to court	accuse … in a legal court

ULT	UST
unbelievers	people who do not believe settle the dispute

1 Corinthians 6:7

ULT	UST
This, therefore, is indeed already a complete defeat for you, since you have lawsuits among yourselves. Why not rather be wronged? Why not rather be cheated?	*Because you have disputes with each other, you have already completely failed to follow Jesus. Rather {than failing in this way}, you should instead forgive fellow believers when they harm or defraud you.*

ULT **This, therefore, is indeed already a complete defeat for you, since you have lawsuits among yourselves**
UST Because you have disputes with each other, you have already completely failed to follow Jesus
(ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ’ ἑαυτῶν)

Here Paul gives the reason for the **defeat** after he mentions the **defeat**. If your language would state the reason first, you could reverse the order of these clauses. Alternate translation: [Therefore, since you have lawsuits among yourselves, this is indeed already a complete defeat for you]

Support Reference: Information Structure

ULT **already a complete defeat for you**
UST you have already completely failed to follow Jesus
(ἤδη & ὅλως ἥττημα ὑμῖν)

Here, **already** refers to how the Corinthians do not suffer **defeat** in the court of law but rather, before that, when the lawsuit begins. If it would be helpful in your language, you could express **already** by clarifying that the time in view is before the lawsuit is decided. Alternate translation: [a complete defeat for you even before you enter the court of law]

Support Reference: Assumed Knowledge and Implicit Information

ULT **This, therefore, is indeed already a complete defeat for you**
UST you have already completely failed to follow Jesus
(ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστιν)

Alternate translation: [Therefore, you are indeed already completely defeated]

ULT **a complete defeat**
UST you have … completely failed to follow Jesus
(ὅλως ἥττημα)

Here, **complete defeat** refers to total failure in attempting to accomplish some goal. The **defeat** does not require an opponent, since one can suffer **defeat** because of other obstacles. If it would be helpful in your language, you could express the idea behind **complete defeat** with a comparable metaphor or plainly. Alternate translation: [a total derailing] or [a total failure]

Support Reference: Metaphor

ULT **Why not rather be wronged? Why not rather be cheated**
UST Rather {than failing in this way}, you should instead forgive fellow believers when they harm or defraud you
(διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε? διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε)

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the reader agrees that it would be better to **be wronged** and **cheated**. If it would be helpful in your language, you could express these questions by stating the ideas as emphatic comparisons. Alternate translation: [It would be better to be wronged! It would be better to be cheated!]

Support Reference: Rhetorical Question

ULT **Why not rather be wronged? Why not rather be cheated**
UST Rather {than failing in this way}, you should instead forgive fellow believers when they harm or defraud you
(διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε? διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε)

Here Paul repeats his first question with almost exactly the same words. He does this to emphasize the point he is making. If it would be helpful in your language, you could combine the questions and express the emphasis in another way. Alternate translation: [Why not rather be wronged or cheated?]

Support Reference: Doublet

> ULT **be wronged**
> UST when they harm
> (ἀδικεῖσθε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **wronged** rather than the person doing the "wronging." If you must state who does the action, Paul implies that a "fellow believer" does it. Alternate translation: [let a fellow believer wrong you]

Support Reference: Active or Passive

> ULT **be cheated**
> UST or defraud you
> (ἀποστερεῖσθε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **cheated** rather than focusing on the person doing the "cheating." If you must state who does the action, Paul implies that a "fellow believer" does it. Alternate translation: [let a fellow believer cheat you]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lawsuits	disputes
be wronged	when they harm

1 Corinthians 6:8

ULT	UST
But you do wrong and cheat, and this to your brothers!	*Rather {than forgiving others}, however, you have harmed and defrauded {other people}. In fact, {you have done} these things to fellow believers!*

ULT **But**
UST Rather {than forgiving others}, however
(ἀλλὰ)

Here, **But** introduces a contrast with what Paul wants them to do, which is to "be wronged" and "cheated" rather than take a fellow believer to court. Here Paul says that they do the exact opposite. Rather than "be wronged" and "cheated," they actually **wrong** and **cheat** fellow believers. If it would be helpful in your language, you could express the idea behind this connection with a phrase that clarifies what Paul is contrasting. Alternate translation: [But instead of being wronged and cheated,]

Support Reference: Connect — Contrast Relationship

ULT **and this to your brothers**
UST In fact, {you have done} these things to fellow believers
(καὶ τοῦτο ἀδελφούς)

In this clause, Paul has omitted some words that might be necessary to make a complete thought in your language. If your language needs these words, you could include what action is happening. Alternate translation: [and you do this to your brothers]

Support Reference: Ellipsis

ULT **to your brothers**
UST to fellow believers
(ἀδελφούς)

Although **brothers** is masculine, Paul is using this word to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [to your brothers and sisters]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do wrong	have harmed

1 Corinthians 6:9

ULT	UST
Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor practicing homosexuals	*{I am shocked that you do these things} even though you realize that people who harm others will not participate in God's kingdom. Do not believe anyone who tells you something else. Anyone who has improper sex or who worships other gods or who has sex with a married person or who participates in sexual acts with a person of the same gender or who initiates sexual acts with a person of the same gender*

Note:

In 6:9–10, Paul lists people who do things that are unrighteous. Many of these words are the same words he used in the similar lists in 5:10–11. It may be helpful to refer to how you translated the words there.

ULT **Or**
UST {I am shocked that you do these things} even though
(ἢ)

The word **Or** introduces Paul's question as an alternative to "wronging and cheating brothers" in 6:7. If they do indeed **know that the unrighteous will not inherit the kingdom of God**, they should not be "wronging and cheating brothers." Paul uses the word **Or** to show that these two things are not compatible. If it would be helpful in your language, you could express **Or** with a word or phrase that introduces an alternative. Alternate translation: [Against that,]

Support Reference: Connecting Words and Phrases

ULT **Or do you not know that the unrighteous will not inherit the kingdom of God**
UST {I am shocked that you do these things} even though you realize that people who harm others will not participate in God's kingdom
(ἢ οὐκ οἴδατε ὅτι ἄδικοι Θεοῦ Βασιλείαν οὐ κληρονομήσουσιν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we know." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [Surely you know that the unrighteous will not enter the kingdom of God.]

Support Reference: Rhetorical Question

ULT **the unrighteous**
UST people who harm others
(ἄδικοι)

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

Support Reference: Nominal Adjectives

ULT **will not inherit**
UST will not participate in
(οὐ κληρονομήσουσιν)

Here Paul speaks of the **kingdom of God** as if it were property that a parent could pass on to their child when the parent dies. Here, Paul uses the word **inherit** to refer to being able to live in the **kingdom of God**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [will not live in]

Support Reference: Metaphor

ULT **Do not be deceived**
UST Do not believe anyone who tells you something else
(μὴ πλανᾶσθε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **deceived** rather than focusing on the person doing the "deceiving." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [Let no one deceive you]

Support Reference: Active or Passive

ULT **the sexually immoral**
UST Anyone who has improper sex
(πόρνοι)

Paul is using the adjective phrase **sexually immoral** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [people who are sexually immoral] or [sexually immoral people]

Support Reference: Nominal Adjectives

ULT **nor male prostitutes nor practicing homosexuals**
UST or who participates in sexual acts with a person of the same gender or who initiates sexual acts with a person of the same gender
(οὔτε μαλακοὶ, οὔτε ἀρσενοκοῖται)

The word translated as **male prostitutes** identifies men who are penetrated during sexual acts with other men. The word translated as **practicing homosexuals** identifies men who penetrate other men during sexual acts. Your language may have specific words for these behaviors. If so, you could use them here. If your language does not have specific words for these behavior, you can either use descriptive phrases, or you can combine the two words and refer to homosexual activity in general. Alternate translation: [nor men who practice homosexuality]

Support Reference: Translate Unknowns

ULT **practicing homosexuals**
UST or who initiates sexual acts with a person of the same gender
(ἀρσενοκοῖται)

If your language does not use an abstract noun for the idea behind **homosexuals**, you can express the idea by using verbal form. Alternate translation: [those who have same-sex intercourse]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you … know	you realize
the unrighteous	people who harm others
the kingdom of God	God's kingdom
will … inherit	will … participate in
Do … be deceived	Do … believe anyone who tells you something else
the sexually immoral	Anyone who has improper sex
idolaters	or who worships other gods
adulterers	or who has sex with a married person

1 Corinthians 6:10

ULT	UST
nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.	*or who steals from others or who wants more than he or she needs or who gets drunk or who abuses others with words or who cheats others will not participate in God's kingdom.*

ULT **the greedy**
UST or who wants more than he or she needs
(πλεονέκται)

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

Support Reference: Nominal Adjectives

ULT **slanderers**
UST or who abuses others with words
(λοίδοροι)

Here, **slanderers** is the same word that is translated as "verbally abusive" in 5:11. It describes someone who shows anger by using vicious words to attack others. Use a word in your language that describes this kind of person. Alternate translation: [vocally vicious people]

Support Reference: Translate Unknowns

ULT **swindlers**
UST or who cheats others
(ἅρπαγες)

Here, **swindlers** is the same word that is translated as "swindler" in 5:11. It identifies a person who takes money from others dishonestly. If it would be helpful in your language, you could express **swindlers** with a word that refers to such people. Alternate translation: [embezzlers]

Support Reference: Translate Unknowns

ULT **will inherit**
UST will not participate in
(κληρονομήσουσιν)

Here Paul speaks of the **kingdom of God** as if it were property that a parent could pass on to their child when the parent dies. Here, Paul uses the word **inherit** to refer to being able to live in the **kingdom of God**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [will live in]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
thieves	or who steals from others
the greedy	or who wants more than he or she needs
drunkards	or who gets drunk
the kingdom of God	God's kingdom
will inherit	will not participate in

1 Corinthians 6:11

ULT	UST
And that {is what} some of you were. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.	*Some of you used to behave in these ways. However, now God has cleansed you, he has made you holy, and he has declared you to be innocent. {You experience these things} because the Lord Jesus the Messiah and the Holy Spirit work powerfully {to give them to you}.*

ULT **that {is what}**
UST in these ways
(ταῦτά)

Here, **that** refers to the list of unrighteous behaviors that Paul gave in 6:9–10. Paul identifies **some** of the Corinthians as people who behaved in those ways. If it would be helpful in your language, you could translate **that** by more clearly referring back to the list of unrighteous behaviors. Alternate translation: [those kinds of people are what]

Support Reference: Pronouns — When to Use Them

ULT **But you were washed, but you were sanctified, but you were justified**
UST However, now God has cleansed you, he has made you holy, and he has declared you to be innocent
(ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε)

Here Paul repeats **But you were** in order to emphasize the contrast between what the Corinthians **were** and what they have now experienced. If your language does not use repetition in this way, you can use **But you were** once and express the strong contrast in another way. Alternate translation: [But now you have been washed, sanctified, and justified]

Support Reference: Doublet

> ULT **you were washed … you were sanctified … you were justified**
> UST God has cleansed you, he has made you holy, and he has declared you to be innocent
> (ἀπελούσασθε & ἡγιάσθητε & ἐδικαιώθητε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **you**, who are **washed**, **sanctified**, and **justified**, rather than the person doing the "washing," "sanctifying," and "justifying." If you must state who does the actions, Paul implies that "God" does them. Alternate translation: [God washed you … God sanctified you … God justified you]

Support Reference: Active or Passive

> ULT **you were washed**
> UST God has cleansed you
> (ἀπελούσασθε)

Here Paul speaks as if the Corinthians had been **washed** with water. By speaking in this way, Paul emphasizes that they have been cleansed from sin, just like washing with water cleanses a person from dirt. Paul may have baptism in mind. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [you were washed clean] or [you were purified]

Support Reference: Metaphor

> ULT **in the name of the Lord Jesus Christ**
> UST {You experience these things} because the Lord Jesus the Messiah … work powerfully {to give them to you}
> (ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ)

When something is done **in the name of** a person, it is done with the authority or power of that person. Here the cleansing, sanctification, and justification are done with the authority or power of Jesus, since they are done **in the name of the Lord Jesus Christ**. If it would be helpful in your language, you could express **in the name of** with a comparable idiom or express the idea plainly. Alternate translation: [with the power of the Lord Jesus Christ] or [by the authority of the Lord Jesus Christ]

Support Reference: Idiom

ULT **the Spirit of our God**
UST the Holy Spirit
(τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν)

Here Paul uses the possessive form to identify the **Spirit** as **our God**, that is, as the Holy Spirit. He does not mean that the **Spirit** is something that belongs to **our God**. If your language would not use that form to identify the **Spirit** as **our God**, you could use a word or phrase that does identify the **Spirit** as **our God** or the "Holy Spirit." Alternate translation: [the Spirit who is our God] or [the Holy Spirit, our God]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you were sanctified	he has made you holy
you were justified	and he has declared you to be innocent
of the Lord	the Lord
Jesus	Jesus
Christ	the Messiah
Spirit of … God	the Holy Spirit

1 Corinthians 6:12

ULT	UST
“Everything is lawful for me,” but not everything is beneficial. “Everything is lawful for me,” but I will not be mastered by anything.	*{Some of you say,} “I can do anything and not become guilty.” However, {I say that} some things are not helpful {to anybody}. {Again, some of you say,} “I can do anything and not become guilty.” However, {I say that} I will not serve anything that will make me its slave.*

ULT **Everything is lawful for me,” but not everything is beneficial. “Everything is lawful for me,” but I will not be mastered by anything**
UST {Some of you say,} “I can do anything and not become guilty.” However, {I say that} some things are not helpful {to anybody}. {Again, some of you say,} “I can do anything and not become guilty.” However, {I say that} I will not serve anything that will make me its slave
(πάντα μοι ἔξεστιν, ἀλλ’ οὐ πάντα συμφέρει. πάντα μοι ἔξεστιν, ἀλλ’ οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος)

Here Paul repeats **Everything is lawful for me** to make two separate comments on the statement. By repeating **Everything is lawful for me**, Paul emphasizes his qualifications or objections to this statement. If your language does not use repetition in this way, you can state **Everything is lawful for me** once and include both comments after that. Alternate translation: [“Everything is lawful for me,” but not everything is beneficial, and I will not be mastered by anything]

Support Reference: Doublet

ULT **Everything is lawful for me,” but … Everything is lawful for me,” but**
UST Some of you say,} “I can do anything and not become guilty.” However, {I say that} … Again, some of you say,} “I can do anything and not become guilty.” However, {I say that}
(πάντα μοι ἔξεστιν, ἀλλ’)

In this verse, Paul twice quotes what some people in the Corinthian church are saying. The ULT, by using quotation marks, indicates that these claims are quotations. If it would be helpful in your language, you could express **Everything is lawful for me** and think that Paul is claiming this by clarifying that some of the Corinthians are saying this, and Paul is saying the words that occur after **but**. Alternate translation: [You say, “Everything is lawful for me,” but I respond that … You say, “Everything is lawful for me,” but I respond that]

Support Reference: Quotations and Quote Margins

ULT **Everything … everything … Everything**
UST Some of you say … anything … some things … not … Again, some of you say … anything
(πάντα)

Here, **Everything** refers to any action or behavior that one might pursue. If it would be helpful in your language, you could express **Everything** by clarifying that Paul is referring to any action or behavior. Alternate translation: [Every behavior … every behavior … Every behavior]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is beneficial**
UST are … helpful {to anybody}
(συμφέρει)

Here Paul does not say to whom **everything** is not **beneficial**. He means that **everything** is not **beneficial** to the person or people who say that **Everything is lawful** for them. If your language would include for whom **everything** is not **beneficial**, you could include a phrase such as “for you” here. Alternate translation: [is beneficial for you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I will not be mastered by anything**
UST I will not serve anything that will make me its slave
(οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are not **mastered** rather than focusing on **anything**, which tries to do the “mastering.” Alternate translation: [nothing will master me]

Support Reference: Active or Passive

ULT **will not be mastered by**
UST will not serve anything that will make me its slave
(οὐκ & ἐξουσιασθήσομαι ὑπό)

Here, **be mastered** refers to being under the authority of something else. Paul here means that some things, when a person habitually does them, begin to have power or control over that person. Here, then, he wishes to tell the Corinthians that, while such things might be **lawful**, they should avoid doing these things because they will **be mastered** by these things. If it would be helpful in your language, you could express the idea behind **be mastered** by using words that refer to "power" or "control." Alternate translation: [will not be controlled by] or [will not be under the power of]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is lawful	can do … and not become guilty
is beneficial	are … helpful {to anybody}
is lawful	can do … and not become guilty

1 Corinthians 6:13

ULT	UST
“Food {is} for the stomach, and the stomach for food,” but God will do away with both this and those. Now the body {is} not for sexual immorality, but for the Lord and the Lord for the body.	*{Some of you say,} “Food exists for a person’s stomach to digest it, and a person’s stomach exists to digest food.” Indeed, {I also say that} God will make food and stomachs unimportant. {While it is true that food exists for a person’s stomach,} the human body does not exist for a person to have improper sex with it. Instead, {the human body} exists to serve the Lord, and the Lord has worked to save the human body.*

ULT **Food {is} for the stomach, and the stomach for food,” but**
UST Some of you say,} “Food exists for a person’s stomach to digest it, and a person’s stomach exists to digest food.” Indeed, {I also say that}
(τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν & δὲ)

In this verse, Paul quotes what some people in the Corinthian church are saying, just like he did in 6:12. The ULT, by using quotation marks, indicates that this claim is a quotation. If it would be helpful in your language, you could express **Food {is} for the stomach, and the stomach for food** and think that Paul is claiming this by clarifying that some of the Corinthians are saying this, and Paul is saying the words that occur after **but**. Alternate translation: [You say, “Food is for the stomach, and the stomach for food,” but I respond that]

Support Reference: Quotations and Quote Margins

ULT **Food {is} for the stomach, and the stomach for food … the body {is} not for sexual immorality, but for the Lord and the Lord for the body**
UST {Some of you say,} “Food exists for a person’s stomach to digest it, and a person’s stomach exists to digest food … the human body does not exist for a person to have improper sex with it. Instead, {the human body} exists to serve the Lord, and the Lord has worked to save the human body
(τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν & τὸ & σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι)

In these two sentences, Paul omits **{is}** multiple times. If your language does not need to state **{is}** to express the idea, you can omit **{is}** throughout these two sentences. If your language does need to state **{is}** to express the idea, you could: (1) include **{is}** the first time it is needed in each sentence. See the ULT. (2) include **{is}** every time it is needed. Alternate translation: [Food is for the stomach, and the stomach is for food … the body is not for sexual immorality, but is for the Lord, and the Lord is for the body]

Support Reference: Ellipsis

ULT **will do away with**
UST will make … unimportant
(καταργήσει)

Here, **will do away with** refers to making something ineffective, useless, or irrelevant. What Paul means is that God will make **food** and **the stomach** unimportant and without function. If it would be helpful in your language, you could express **will do away with** with a word or phrase that indicates that a God has acted so that **food** and **the stomach** are no longer important, useful, or effective. Alternate translation: [will render ineffective]

Support Reference: Translate Unknowns

ULT **both this and those**
UST food and stomachs
(καὶ ταύτην καὶ ταῦτα)

Here, **this** refers to **stomach**, and **those** refers to **food**, since **food** is plural here. If it would be helpful in your language, you could express what **this** and **those** refer to with the names **stomach** and **food** instead. Alternate translation: [both stomach and food]

Support Reference: Pronouns — When to Use Them

ULT **Now**
UST While it is true that food exists for a person's stomach
(δὲ)

Here, **Now** introduces a development based on what Paul has said about **food** and **the stomach**. While **food** is indeed **for the stomach**, the **body** is not **for sexual immorality**. Paul agrees with the Corinthians about **food** and **the stomach**, but he disagrees that **sexual immorality** and **the body** should be understood in the same way. Instead, **the body** exists **for the Lord**. Paul further explains in the next verse (6:14) that, unlike **food** and **the stomach**, God will not **do away with** the **body**, since we will be resurrected. If **Now** would not introduce a difference between **the stomach** and **the body**, you could use a word or phrase that does introduce such a contrast. Alternate translation: [On the other hand,]

Support Reference: Connecting Words and Phrases

ULT **for sexual immorality**
UST does … exist for a person to have improper sex with it
(τῇ πορνείᾳ)

If your language does not use an abstract noun for the idea behind **immorality**, you can express the idea by using an adjective such as "immoral." Alternate translation: [for what is sexually immoral] or [sexually immoral behavior]

Support Reference: Abstract Nouns

ULT **for the Lord**
UST {the human body} exists to serve the Lord
(τῷ Κυρίῳ)

Here Paul means that the **body** is meant to serve and please **the Lord**. If it would be helpful in your language, you could translate **for the Lord** with a verbal phrase that indicates that the **body** should serve **the Lord**. Alternate translation: [for pleasing the Lord]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the Lord for the body**
UST and the Lord has worked to save the human body
(καὶ ὁ Κύριος τῷ σώματι)

Here, **the Lord for the body** could express the idea that: (1) the **Lord** works for the human **body** and not just the human "soul" or nonphysical part. If you use either of the following alternate translations, you may need to include a comma before it. Alternate translation: [and the Lord works for the body]; (2) the **Lord** is human now and in a **body**, which would explain why Paul speaks about the resurrection of the **Lord** in the next verse. Alternate translation: [and the Lord has a human body]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
for sexual immorality	does … exist for a person to have improper sex with it
for the Lord	{the human body} exists to serve the Lord
Lord	Lord

1 Corinthians 6:14

ULT	UST
Now God indeed raised the Lord and will also raise up us by his power.	*In fact, God made the Lord alive again, and he will work powerfully to make us also alive again.*

ULT **Now**
UST In fact
(δὲ)

Here, **Now** introduces one way in which "the Lord is for the body" (6:13). Human bodies are important and are not for sexual immorality, because God will raise those who believe to new life, and this includes human bodies. If **Now** would not introduce a further development of the argument in your language, you could use a word or phrase that does function in this way. Alternate translation: [Further,]

Support Reference: Connecting Words and Phrases

ULT **raised the Lord and will also raise up us**
UST made the Lord alive again, and he will work … to make us also alive again
(τὸν Κύριον ἤγειρεν, καὶ ἡμᾶς ἐξεγερεῖ)

Paul uses the words **raised** and **raise up** 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 can use a comparable idiom or express the idea plainly. Alternate translation: [restored the Lord to life and will also restore us to life]

Support Reference: Idiom

ULT **raised … will … raise up**
UST made … alive again … he will work … to make … alive again
(ἤγειρεν & ἐξεγερεῖ)

Here, **raised** and **raise up** have the same meaning. Paul uses a slightly different word for variety or because he is referring to the future. In your translation, you could use the same word for **raised** and **raise up**. Alternate translation: [raised … will … raise]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **by his power**
UST powerfully
(διὰ τῆς δυνάμεως αὐτοῦ)

If your language does not use an abstract noun for the idea behind **power**, you can express the idea by using an adverb such as “powerfully” or an adjective such as “powerful.” Alternate translation: [by working powerfully] or [by his powerful action]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Lord	Lord

1 Corinthians 6:15

ULT	UST
Do you not know that your bodies are members of Christ? Therefore, having taken away the members of Christ, should I make {them} members of a prostitute? May it never be!	*Surely you know that your bodies belong to the Messiah, just as if you were his body parts. Because of that, you should not take your body back and then give it to a prostitute, so that your body belongs to her, just as if you were her body parts. Never do that!*

ULT **members of Christ … the members of Christ … members of a prostitute**
UST belong to the Messiah, just as if you were his body parts … your body … it to a prostitute, so that your body belongs to her, just as if you were her body parts
(μέλη Χριστοῦ & τὰ μέλη τοῦ Χριστοῦ & πόρνης μέλη)

Here Paul speaks as if the Corinthians were **members**, which are body parts, that belong either to **Christ** or to a **prostitute**. He speaks in this way to indicate how closely joined the Corinthians are either to **Christ** or to a **prostitute**. This union is as close as the union between a finger and the body to which it belongs. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [united to Christ … people who are united to Christ … unite with a prostitute]

Support Reference: Metaphor

ULT **Do you not know that your bodies are members of Christ**
UST Surely you know that your bodies belong to the Messiah, just as if you were his body parts
(οὐκ οἴδατε, ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστιν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is “yes, we know.” If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [You should know that your bodies are members of Christ.]

Support Reference: Rhetorical Question

ULT **having taken away the members of Christ**
UST you should not take your body back
(ἄρας & τὰ μέλη τοῦ Χριστοῦ)

Here Paul speaks about **taking away the members of Christ** as if, like cutting off a finger, he could remove a body part from **Christ**. He speaks in this way to show how bad it is to remove a person from union with **Christ**. It is as bad as cutting off a finger, arm, or leg from a person's body. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [having removed people from union with Christ]

Support Reference: Metaphor

ULT **having taken away the members of Christ, should I make {them} members of a prostitute**
UST you should not take your body back and then give it to a prostitute, so that your body belongs to her, just as if you were her body parts
(ἄρας & τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, you should not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [I should never take away the members of Christ and make them members of a prostitute.]

Support Reference: Rhetorical Question

ULT **should I make {them}**
UST and then give
(ποιήσω)

Here Paul speaks in the first person because he is using himself as an example. If it would be helpful in your language, you could include a word or phrase that clarifies that Paul is treating himself as an example, or you could use a form that would naturally provide an example in your language. Alternate translation: [should I, for example, make them]

Support Reference: First, Second or Third Person

ULT **May it never be**
UST Never do that
(μὴ γένοιτο)

Here, **May it never be!** gives Paul's own response to his question. The phrase is one of the strongest negatives Paul could use. Use a strong word or phrase that answers a question with a no. Alternate translation: [Never!] or [Absolutely not!]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you … know	Surely you know
members	belong to the Messiah, just as if you were his body parts
of Christ	belong to the Messiah, just as if you were his body parts
members	your body
of Christ	your body
of a prostitute	it to a prostitute, so that your body belongs to her, just as if you were her body parts
members	it to a prostitute, so that your body belongs to her, just as if you were her body parts

1 Corinthians 6:16

ULT	UST
Or do you not know that the one being joined to the prostitute is one body? For it says, "The two will become as one flesh."	*Surely you know that a man who has sex with a prostitute unites himself to her as closely as if they shared the same body. {You should know this} because the scripture says, "The {man and the woman, although} two people, will become {like} one person."*

ULT **Or do you not know that the one being joined to the prostitute is one body**
UST Surely you know that a man who has sex with a prostitute unites himself to her as closely as if they shared the same body
(ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ, ἓν σῶμά ἐστιν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we know." If it would be helpful in your language, you could express the idea behind this question as an emphatic statement. Alternate translation: [You know for sure that the one who is joined to the prostitute is one body.]

Support Reference: Rhetorical Question

ULT **the one being joined to the prostitute**
UST a man who has sex with a prostitute
(ὁ κολλώμενος τῇ πόρνῃ)

Here, **being joined to the prostitute** is a euphemism for having sex with a **prostitute**. Paul uses this euphemism in order to be polite. He also picks this specific euphemism because it can also refer to **being joined** to someone without sexual implications. He uses the phrase in this way in the next verse to speak about union with Christ (6:17). If it would be helpful in your language, you could express **being joined to the prostitute** with a similar polite euphemism in your language. If possible, use a euphemism that can also work to describe the nonsexual union with Christ in the next verse. Alternate translation: [the one who lives with the prostitute]

Support Reference: Euphemism

> ULT **the one being joined to the prostitute**
> UST a man who has sex with a prostitute
> (ὁ κολλώμενος τῇ πόρνῃ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **joined** rather than the person doing the "joining." If you must state who did the action, Paul implies that the person did it to himself. Alternate translation: [the one who joins himself to the prostitute]

Support Reference: Active or Passive

> ULT **to the prostitute**
> UST with a prostitute
> (τῇ πόρνῃ)

Jesus is speaking of prostitutes in general, not of one particular **prostitute**. If it would be helpful in your language, you could use a phrase that refers in general to "prostitutes." Alternate translation: [to any prostitute]

Support Reference: Generic Noun Phrases

> ULT **is one body**
> UST unites himself to her as closely as if they shared the same body
> (ἓν σῶμά ἐστιν)

Here Paul is pointing out that **the one being joined** and the **prostitute** make up **one body** together. He is not arguing that **the one being joined** by himself is **one body**. If it would be helpful in your language, you could include some words that Paul implies. Alternate translation: [is one body with her]

Support Reference: Ellipsis

> ULT **is one body**
> UST unites himself to her as closely as if they shared the same body
> (ἓν σῶμά ἐστιν)

Here Paul is speaking as if **the one being joined** and the **prostitute** together share **one body** when they have sex. He speaks in this way to emphasize the unity that these two people have when they have sex, which is as close as if they had only one body. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [shares all things with her] or [is united to her]

Support Reference: Metaphor

ULT **For it says**
UST {You should know this} because the scripture says
(γάρ, φησίν)

In Paul's culture, **For it says** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled "Genesis" (See: Genesis 2:24). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [For it can be read in the Old Testament] or [For in the book of Genesis we read]

Support Reference: Quotations and Quote Margins

ULT **it says, "The two will become as one flesh**
UST the scripture says, "The {man and the woman, although} two people, will become {like} one person
(ἔσονται & φησίν, οἱ δύο εἰς σάρκα μίαν)

If you do not use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: [it says that the two will become as one flesh]

Support Reference: Direct and Indirect Quotations

ULT **The two will become as one flesh**
UST The {man and the woman, although} two people, will become {like} one person
(ἔσονται & οἱ δύο εἰς σάρκα μίαν)

The passage that Paul quotes here comes from the book of Genesis. The story is about God creating Adam and Eve, the first man and woman. When God brings Eve, the woman, to the man named Adam, the narrative comments that this is why "a man will leave his father and his mother, and he will cling to his wife, and they will become one flesh" (Genesis 2:24). Paul quotes the end of this sentence here. If it would be helpful in your language, you could express what this quote refers to, you could include a footnote explaining the context. Additionally by clarifying what the word **two** refers to. Alternate translation: [A man and a woman will become as one flesh]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you … know	Surely you know
to the prostitute	with a prostitute

1 Corinthians 6:17

ULT	UST
But the one being joined to the Lord is one spirit.	*In a similar way, any people who unite themselves to the Lord become spiritually one {with the Lord}.*

ULT **the one being joined to the Lord**
UST any people who unite themselves to the Lord
(ὁ & κολλώμενος τῷ Κυρίῳ)

Here, **being joined to the Lord** refers to what Paul elsewhere describes as being "in Christ" or "united to Christ." Paul uses this specific phrase because he used it in the last verse to refer to union with a "prostitute" (See: 6:16). If it would be helpful in your language, you could express **being joined to the Lord** with a comparable metaphor or express the idea plainly. If possible, use the same words you that you used in the last verse for "joined to the prostitute." Alternate translation: [the one who lives with the Lord]

Support Reference: Metaphor

ULT **the one being joined to the Lord**
UST any people who unite themselves to the Lord
(ὁ & κολλώμενος τῷ Κυρίῳ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person **being joined** rather than the person doing the "joining." If you must state who did the action, Paul implies that the person did it to himself or herself. Alternate translation: [the one who joins himself to the Lord]

Support Reference: Active or Passive

ULT **is one spirit**
UST become spiritually one {with the Lord}
(ἓν πνεῦμά ἐστιν)

Here Paul is pointing out that the **one being joined** and the **Lord** make up **one spirit** together. He is not arguing that the **one being joined** by himself is **one spirit**. If it would be helpful in your language, you could include some words that Paul implies. Alternate translation: [is one spirit with him]

Support Reference: Ellipsis

ULT **is one spirit**
UST become spiritually one {with the Lord}
(ἓν πνεῦμά ἐστιν)

Here Paul is speaking as if the **one being joined** and the **Lord** together share **one spirit** when the **one being joined** believes in the **Lord**. He speaks in this way to emphasize the unity between a believer and Jesus, which is as close as if they had only one spirit. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [shares all things with him spiritually] or [is spiritually united to him]

Support Reference: Metaphor

ULT **spirit**
UST spiritually
(πνεῦμά)

Here, **spirit** could refer to: (1) a person's **spirit** in contrast to their "body." While a prostitute and a man can have "one body" (6:16), which is a physical union, the Lord and a believer can have **one spirit**, which is a spiritual union. Alternate translation: [spiritually]; (2) the Holy Spirit, who unites the Lord and the believer. Alternate translation: [in the Holy Spirit]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the Lord	to the Lord
spirit	spiritually

1 Corinthians 6:18

ULT	UST
Flee from sexual immorality! Every sin that a man might commit is outside the body, but the one being sexually immoral sins against his own body.	*Intentionally avoid having improper sex. When people sin, they usually do so without directly hurting their bodies. However, when people have improper sex, they do hurt their own bodies.*

ULT **Flee from**
UST Intentionally avoid
(φεύγετε)

Here Paul wants the Corinthians to avoid **sexual immorality** as urgently as if it were an enemy or danger that they might **Flee from**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [Carefully stay away from] or [Fight against]

Support Reference: Metaphor

ULT **sexual immorality**
UST having improper sex
(τὴν πορνείαν)

If your language does not use an abstract noun for the idea behind **immorality**, you can express the idea by using an adjective such as “immoral.” Alternate translation: [what is sexually immoral] or [sexually immoral behavior]

Support Reference: Abstract Nouns

ULT **Every sin that a man might commit is outside the body, but the one being sexually immoral sins against his own body**
UST When people sin, they usually do so without directly hurting their bodies. However, when people have improper sex, they do hurt their own bodies
(πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using exception language. Alternate translation: [Almost every sin that a man might commit is outside the body, but the one who is sexually immoral sins against his own body]

Support Reference: Connect — Exception Clauses

ULT **a man … his own**
UST When people sin … their own bodies
(ἄνθρωπος & τὸ ἴδιον)

Although **man** and **his** are masculine, Paul is using these words to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **man** and **his** with non gendered words or refer to both genders. Alternate translation: [a man or woman … his or her own]

Support Reference: When Masculine Words Include Women

ULT **is outside the body**
UST without directly hurting their bodies
(ἐκτὸς τοῦ σώματός ἐστιν)

Here Paul speaks as if sins were located **outside the body**. By speaking in this way, he means that most sins do not affect the **body** the way **sexual immorality** does. If it would be helpful in your language, you could express the idea behind this figure of speech plainly or with a comparable metaphor. Alternate translation: [does not directly affect the body] or [is apart from the body]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sexual immorality	having improper sex
sin	they usually do so
being sexually immoral	when people have improper sex
sins	they do hurt

1 Corinthians 6:19

ULT	UST
Or do you not know that your body is a temple of the Holy Spirit in you, whom you have from God? And you are not your own,	*Surely you know that God has given the Holy Spirit to you. Therefore, your bodies are like temples for the Holy Spirit, since he unites himself to you {like how a god unites himself to his temple}. Because of that, you do not belong to yourselves.*

ULT **Or**
UST Surely you know
(ἢ)

The word **Or** introduces an alternate to what Paul speaks about in 6:18. Some people are indeed "sinning against their bodies." Paul gives the correct alternative: they should **know** that their bodies are the "temple" of the **Holy Spirit**. 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 other hand,]

Support Reference: Connecting Words and Phrases

ULT **Or do you not know that your body is a temple of the Holy Spirit in you, whom you have from God**
UST Surely you know that God has given the Holy Spirit to you. Therefore, your bodies are like temples for the Holy Spirit, since he unites himself to you {like how a god unites himself to his temple}
(ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν, ναὸς τοῦ ἐν ὑμῖν Ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we know." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [You certainly know that your body is a temple of the Holy Spirit in you, whom you have from God.]

Support Reference: Rhetorical Question

ULT **your body**
UST Therefore, your bodies
(τὸ σῶμα ὑμῶν)

The word **body** is a singular noun that refers to multiple "bodies." Paul makes this clear by using a plural **your**. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: [each of your bodies]

Support Reference: Collective Nouns

ULT **a temple of the Holy Spirit in you**
UST like temples for the Holy Spirit, since he unites himself to you {like how a god unites himself to his temple}
(ναὸς τοῦ ἐν ὑμῖν Ἁγίου Πνεύματός)

Here Paul speaks of the relationship between the believer and the **Holy Spirit** as if the believer were a **temple** and the **Holy Spirit** were the god that dwelled in that temple. In Paul's culture, deities had specific temples, and they would be specially present to their worshipers in those temples. Paul applies this thinking to believers. Each believer is a **temple**, and the **Holy Spirit** is **in** each believer. This means that the Holy Spirit is specially present with each believer. This is a significant metaphor in the Bible so, if possible, preserve the metaphor or express the idea by using a simile. Alternate translation: [is a temple in which the Holy Spirit dwells]

Support Reference: Metaphor

ULT **whom you have from God**
UST God has given the Holy Spirit to you
(οὗ ἔχετε ἀπὸ Θεοῦ)

Alternate translation: [whom God has given to you]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you … know	Surely you know
a temple	like temples
of the Holy Spirit	for the Holy Spirit
God	God

1 Corinthians 6:20

ULT	UST
for you were bought with a price. Therefore, glorify God in your body.	*{Rather, you belong to God, since the Messiah died for you. When he died for you,} it was as if God paid money to buy you. Because {you belong to God}, you must honor him whenever you do anything with your body.*

ULT **you were bought with a price**
UST it was as if God paid money to buy you
(ἠγοράσθητε & τιμῆς)

Here Paul speaks if the Corinthians were slaves whom God had **bought with a price** from someone else. Paul is speaking of what we often call "redemption." The **price** is Christ's death on the cross, which "redeems" believers from sin and evil powers. This is an important biblical metaphor so, if possible, preserve the metaphor or express it as an analogy. Alternate translation: [you were bought with a price, which is the Messiah's death]

Support Reference: Metaphor

ULT **you were bought with a price**
UST it was as if God paid money to buy you
(ἠγοράσθητε & τιμῆς)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **bought** rather than the person doing the "buying." If you must state who did the action, Paul implies that "God" did it. Alternate translation: [God bought you with a price]

Support Reference: Active or Passive

ULT **in your body**
UST whenever you do anything with your body
(ἐν τῷ σώματι ὑμῶν)

Alternate translation: [with your body] or [with what you do with your body]

ULT **in your body**
UST whenever you do anything with your body
(ἐν τῷ σώματι ὑμῶν)

After **your body**, a few early manuscripts include “and in your spirit, which belong to God.” Most early manuscripts do not include these additional words. If possible, do not include this addition.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glorify	you must honor
God	him

1 Corinthians 7

1 Corinthians 7 Chapter Introduction

Structure and Formatting

1. On abstinence (7:1–40)
    - Directions on sex in marriage (7:1–7)
    - Directions on marriage and divorce (7:8–16)
    - Believers should remain as God called them (7:17–24)
    - Benefit of staying as one is, whether single or married (7:25–35)
    - Exceptions for engaged Christians and widows (7:36–40)

Religious and Cultural Concepts in This Chapter

The letter from the Corinthians to Paul

In 7:1, Paul says that the Corinthians wrote to him. In fact, the second half of the verse is probably a quote from their letter to Paul. To show this, the ULT puts the quotation inside quotation marks. We do not know what else the letter included about marriage and sex. In the rest of the chapter, though, Paul responds to what they wrote to him.

Sex and marriage

Throughout this chapter, Paul speaks at length about sex and marriage. While he does not argue this here, he assumes that sexual relations should only take place within a marriage. This is clear when he says that lack of sexual self-control is a good reason to get married in 7:9. Further, he has four categories of people in mind: those who have never gotten married, those who are engaged to be married, those who are no longer married (whether through divorce or death of a spouse), and those who are currently married. Whether your language has more or fewer categories for marital status, make the distinctions between these four categories as clear as possible.

Sanctification of unbelieving spouse and children

In 7:12–16, Paul addresses Christian men and women who have an unbelieving spouse. He specifically argues that they should stay together unless the unbelieving spouse wishes to leave the marriage. He argues that they should stay together because the unbelieving spouse and the children are "sanctified" by the believing spouse. By "sanctified," Paul does not mean that the unbelieving spouse and the children are considered to be Christians whom God has saved. Rather, "sanctified" identifies the unbelieving spouse and the children as appropriate family for the believing spouse. In other words, having an unbelieving spouse does not make one's marriage and children improper before God. Instead, God "sanctifies" them. If your language has a way to refer to an improper or unacceptable marriage, you might be able to use those kinds of words here.

Divorce

In this passage, Paul uses a number of words and phrases to refer to what we call divorce: "being separated" (7:10–11), "divorce" (11–13), "departing" (15), and "being released" (27). In Paul's culture, the rules for divorce were different in different places, and some divorces would have been more formal and legal than others. Additionally, in many places both men and women could divorce a spouse, but in a few places only men could divorce their wives. If Paul's language would be understood in your language, you should try to preserve the different words and phrases he uses. If you need to make his language more consistent, use a word or phrase that refers generally to ending a marriage.

The "virgin"

In 7:25–38, Paul refers repeatedly to "virgins." With this word, he identifies a woman who has never been married. The word does not necessarily mean that the woman has never had any sexual experiences. When Paul identifies the virgin as "his virgin," he refers either to a woman who is engaged to be married to a man or to a daughter who is under the authority of her father (See: the last section in this introduction). In your language, use a word or phrase that refers to a woman who has never been married.

The "coming distress"

In 7:26, Paul speaks of the "coming distress." This is trouble, persecution, or difficulties that affect the Corinthian church and perhaps all churches. When Paul

says that the distress is "coming," he could mean that it has already begun to happen and will continue to happen. It is more likely, however, that "coming" means that the distress is about to begin. Because of this "distress," Paul thinks that believers are better off not getting married. It is unclear what Paul thought about the length of this "distress." Is the "distress" still happening in the present day? It is better not to clarify the answer to this in your translation, since Paul does not give any hints. (See: trouble, disturb, stir up, distress, hardship, calamity)

Calling

Paul refers consistently to a "calling" and to "being called" in 7:17–24. Throughout this section, "being called" refers to God's action to save a person. Paul speaks about a person's situation when they "were called" as a "calling" in 7:20, while in other places he specifies what that situation might be: married or unmarried, circumcised or uncircumcised, slave or free. The point Paul wishes to make is that God's "call" does not require one to change one's situation. Rather, God's "call" is for people to serve him in the situation they are in. (See: call, called)

Translation Issues in This Chapter

Euphemisms for having sex

In the first half of this chapter, Paul uses many euphemisms for having sex: "touching a woman" (7:1), "duty" (3), not "depriving each other" (5), and being "together again" (5). In most cases, he speaks in this way to be polite and avoid offending those who would read the letter. When this is true, you could translate Paul's language with any polite way of referring to having sex in your language. However, the euphemism "duty" in (7:3) particularly emphasizes that married couples are required to have sex. If your language has a euphemism that emphasizes "duty," you could use it in that verse. (See: Euphemism)

Redemption

Just as in 6:20, in 7:23 Paul tells the Corinthians that they have been "bought with a price." He does not state what the price is or from whom God bought the Corinthians. However, it is clear that Paul is speaking about what we call "redemption" here. Paul thinks of the Corinthians as slaves who are for sale, and God buys them from their previous owner by paying a price. The previous owner can be understood as sin, death, and evil powers, while the price is Jesus the Son dying for

believers. You should not include all these implications in your translation, but you should use words that can be interpreted in this way. (See: redeem, redeemer, redemption)

Those who have … should be as those who do not have …

In 7:29–31, Paul emphasizes that those who have or do something "should be as those" who do not have or do that thing. He emphasizes this by giving a list of five examples. Paul's point is that actions or things related to this world should not define who Christians are. He backs this up in 7:31 by stating that "the present form of this world is passing away." Therefore, those who weep should act like those who do not weep, and those who are married should act like those who are not married. Neither weeping nor marriage should have an impact on who the Christian is and on what the Christian does. As a Christian, none of these five things, which stand for everything in the "present form of this world," are significant for one's relationship to God. If possible, preserve the strong contrasts, which almost sound like contradictions. These strong contrasts are an essential part of Paul's argument.

Rhetorical questions

Paul uses rhetorical questions in 7:16. He asks these questions to involve the Corinthians in his argument and to force them to think about what he is saying. He again uses rhetorical questions in 7:18, 21, 27. He asks these questions for a different reason: to identify those to whom his statements apply. If possible, you should preserve these questions. However, if your language does not use rhetorical questions, see the notes on each question for other translation possibilities. (See: Rhetorical Question)

Translating gendered words

In much of this chapter, Paul uses masculine and feminine words to identify when he is addressing men and when he is addressing women. Unlike in most of the previous chapters, then, you should intentionally preserve most of the gendered language in this chapter. The notes will identify any cases of gendered language that refer to all people. If there is no note, assume that the gendered language is functioning to distinguish between genders.

Who speaks, Paul or the Lord?

Throughout this chapter, Paul uses a number of phrases to indicate whose authority lies behind the commands he gives. First, he marks 7:10–11 as something that the Lord, not him, has spoken. Of course, he himself is speaking, but he is summarizing the Lord's teaching on divorce. Therefore, "not I, but the Lord" in 7:11 is Paul's way of indicating that he is summarizing teaching directly from the Lord. Second, he marks 7:12–16 as something he commands. By using "I, not the Lord" in 7:12, he indicates that he gives the commands that follow on his own authority as an apostle. He is not saying that these commands are not as authoritative or important as those in 7:10–11. Third, Paul introduces 7:25–40 by stating that again he does "not have a command from the Lord," but that he gives "an opinion" that God has made "trustworthy." He concludes the section by stating that he has given his "judgment," and he has the "Spirit of God" (7:40). This is a slightly weaker claim to authority than he made in 7:12: these are his "opinion" or "judgment." However, Paul also claims that God has made him "trustworthy" and given him the Spirit, so these verses should not be taken simply as Paul's private opinion. Rather, Paul himself already provides exceptions and qualifications in this section because he is less confident. Do not translate what Paul says as if it were simply advice from someone. Instead, this whole chapter carries apostolic authority.

Father or fiancé in 7:36–38?

In these verses, Paul repeatedly refers to "he" or "him." He does not state who this man is, but the man has a "virgin." There are two common ways to understand these verses. First, and more likely, the man is engaged to "his virgin," and Paul is giving him instructions on whether to get married or not. Second, and less likely, the man is the father of the daughter ("his virgin"), and Paul is giving him instructions on whether to give his daughter in marriage or not. If a specific translation choice follows one of these interpretations instead of the other, the notes on these verses will point out whether it matches the "fiancé interpretation" or the "father interpretation."

1 Corinthians 7:1

ULT	UST
Now concerning what you wrote: "{It is} good for a man not to touch a woman."	*Moving on to what you asked me about, in your letter you said that it is appropriate for people not to have sex with each other.*

ULT **Now**
UST Moving on to what you asked me about
(δὲ)

Here, **Now** introduces a new topic in the letter. Paul begins to discuss things that the Corinthians asked him about in a letter. If it would be helpful in your language, you could express **Now** with a word or phrase that introduces a new topic. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **what you wrote**
UST Moving on to what you asked me about, in your letter you said
(ὧν ἐγράψατε)

The phrase **what you wrote** implies that the Corinthians had previously written a letter to Paul in which they asked him questions. Paul now begins to answer those questions. If **what you wrote** would not imply that the Corinthians had already written a letter to Paul, you could make this explicit. Alternate translation: [what you wrote to me in your letter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you wrote: "{It is} good for a man not to touch a woman**
UST in your letter you said that it is appropriate for people not to have sex with each other
(ἐγράψατε, καλὸν ἀνθρώπῳ, γυναικὸς μὴ ἅπτεσθαι)

Here Paul could be: (1) quoting what the Corinthians said in their letter so that he can respond to it, much like he did in 6:12–13. Alternate translation: [you wrote: You said, "It is good for a man not to touch a woman."]; (2) expressing his own views about men and women. Alternate translation: [you wrote: It is true that it is good for a man not to touch a woman]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{It is} good for a man not to touch a woman**
UST that it is appropriate for people not to have sex with each other
(καλὸν ἀνθρώπῳ, γυναικὸς μὴ ἅπτεσθαι)

Alternate translation: [When a man does not touch a woman, that is good]

> ULT **for a man … a woman**
> UST for people not to have sex with each other
> (ἀνθρώπῳ, γυναικὸς)

While the words **man** and **woman** could refer specifically to "husband" and "wife," Paul is quoting a more general statement here that refers to men and women in general. If it would be helpful in your language, you could express **man** and **woman** with words that refer more specifically to the sex of the people involved. Alternate translation: [for a male … a female]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **for a man … a woman**
> UST for people not to have sex with each other
> (ἀνθρώπῳ, γυναικὸς)

Here Paul refers to **man** and **woman** in the singular, but he is speaking generically of any **man** and any **woman**. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: [for men … women]

Support Reference: Generic Noun Phrases

> ULT **for a man not to touch a woman**
> UST for people not to have sex with each other
> (ἀνθρώπῳ, γυναικὸς μὴ ἅπτεσθαι)

Here, **for a man** to **touch a woman** is a euphemism for having sex. This is a general statement about having sex, although Paul primarily speaks about sex within marriage in the verses that follow. The Corinthians used this euphemism in their letter to Paul in order to be polite. If it would be helpful in your language, you could express **for a man not to touch a woman** with a similar polite euphemism in your language. Alternate translation: [for a man not to sleep with a woman]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{It is} good	that it is appropriate

1 Corinthians 7:2

ULT	UST
But because of immorality, let each man have his own wife, and let each woman have her own husband.	*On the other hand, people often desire to have sex, even improper sex. Because of that, a husband should stay married to his own wife, and a wife should stay married to her own husband.*

ULT **But**
UST On the other hand
(δὲ)

Here, **But** introduces the qualifications Paul wishes to give for the statement in the previous verse: "{It is} good for a man not to touch a woman." Paul wishes to give qualifications about whether that statement is from the Corinthians or is Paul's own statement. Use a word or phrase in your culture that introduces qualifications to a claim. Alternate translation: [However,]

Support Reference: Connecting Words and Phrases

ULT **because of immorality**
UST people often desire to have sex, even improper sex. Because of that
(διὰ & τὰς πορνείας)

If your language does not use an abstract noun for the idea behind **immorality**, you can express the idea by using an adjective such as "immoral." Alternate translation: [because people are immoral] or [because of immoral behavior]

Support Reference: Abstract Nouns

ULT **because of immorality**
UST people often desire to have sex, even improper sex. Because of that
(διὰ & τὰς πορνείας)

Here, **because of immorality** refers to how people desire to commit **immorality** and do commit **immorality**. Paul does not refer to **immorality** in the abstract. If it would be helpful in your language, you could translate **immorality** with a word or phrase that refers to "temptation" or "behavior." Alternate translation: [because of the temptation of immorality] or [because people act immorally]

Support Reference: Metonymy

> ULT **let each man have his own wife, and let each woman have her own husband**
> UST a husband should stay married to his own wife, and a wife should stay married to her own husband
> (ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω)

Here Paul uses two third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the idea by using a word such as “should” or “allow.” Alternate translation: [each man should have his own wife, and each woman should have her own husband]

Support Reference: Third-Person Imperatives

> ULT **let each man have his own wife, and let each woman have her own husband**
> UST a husband should stay married to his own wife, and a wife should stay married to her own husband
> (ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω)

The phrases **have his own wife** and **have her own husband** refer primarily to the ongoing state of being married, which includes continuing to have sex. However, the idiom primarily emphasizes remaining in a state of marriage with one’s current spouse. If it would be helpful in your language, you could translate **have his own wife** and **have her own husband** with a comparable idiom or refer directly to staying married. Alternate translation: [let each man continue in marriage with his own wife, and let each woman continue in marriage with her own husband]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
immorality	people often desire to have sex, even improper sex. Because of that

1 Corinthians 7:3

ULT	UST
Let the husband give to the wife the duty and likewise the wife also to the husband.	*Husbands should regularly have sex with their wives. Similarly, wives should regularly have sex with their husbands.*

ULT **the husband … to the wife … the wife … to the husband**
UST Husbands … with their wives … wives should regularly have sex with their husbands
(τῇ γυναικὶ ὁ ἀνὴρ & ἡ γυνὴ τῷ ἀνδρί)

Here Paul refers to **the husband** and **the wife** in the singular, but he is speaking generically about any **husband** and **wife**. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: [each husband … to his wife … each wife … to her husband]

Support Reference: Generic Noun Phrases

ULT **Let the husband give**
UST Husbands should regularly have sex
(ὁ ἀνὴρ & ἀποδιδότω)

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” or “must.” Alternate translation: [A husband should give]

Support Reference: Third-Person Imperatives

ULT **Let the husband give to the wife the duty**
UST Husbands should regularly have sex with their wives
(τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω)

Here Paul uses **duty** to refer to married couples having sex. He uses this word to be polite and also because he wishes to emphasize that having sex is an obligation for married couples. If it would be helpful in your language, you could express **duty** with a comparable euphemism or refer directly to how married couples “should” have sex. Alternate translation: [Let the husband fulfill his sexual obligations to the wife]

Support Reference: Euphemism

> ULT **likewise the wife also to the husband**
> UST Similarly, wives should regularly have sex with their husbands
> (ὁμοίως & καὶ ἡ γυνὴ τῷ ἀνδρί)

Here Paul omits some words that may be required in your language to make a full sentence. You could supply words from the first half of the verse to complete the thought. Alternate translation: [likewise let the wife also give to the husband the duty]

Support Reference: Ellipsis

1 Corinthians 7:4

ULT	UST
The wife does not have authority over her own body, but the husband {does}. And likewise, the husband also does not have authority over his own body, but the wife {does}.	*Wives' bodies belong to their husbands, not to themselves. Similarly, husbands' bodies belong to their wives, not to themselves.*

ULT **The wife … the husband {does} … the husband … the wife {does}**
UST belong to their husbands … themselves … belong to their wives … themselves
(ἡ γυνὴ & ὁ ἀνήρ & ὁ ἀνὴρ & ἡ γυνή)

Just as in 7:3, Paul here refers to **the husband** and **the wife** in the singular, but he is speaking generically about any **husband** and **wife**. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: [each wife … her husband does … each husband … his wife does]

Support Reference: Generic Noun Phrases

ULT **does not have authority over her own body … does not have authority over his own body**
UST Wives' bodies … not to … husbands' bodies … not to
(τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει)

If your language does not use an abstract noun for the idea behind **authority**, you can express the idea by using a verb or verbal phrase such as "control" or "claim as one's own." Alternate translation: [does not control her own body … does not control his own body] or [does not claim her body as her own … does not claim his body as his own]

Support Reference: Abstract Nouns

ULT **the husband {does} … the wife {does}**
UST belong to their husbands … belong to their wives
(ὁ ἀνήρ & ἡ γυνή)

In both these places, Paul omits some words that may be required in your language to make a full sentence. You could supply words from the first half of each statement in order to complete the thought, as the ULT does. Alternate translation: [the husband has authority over her body … the wife has authority over his body]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
does … have authority over	not to

ULT	UST
does … have authority over	not to

1 Corinthians 7:5

ULT	UST
Do not deprive each other, except by mutual agreement for a season, so that you may devote {yourselves} to prayer, and then be together again, so that Satan might not tempt you because of your lack of self-control.	*You should only stop having sex regularly when both of you agree to do so for a brief time. You should only do this when you want to focus on praying to God, and you should soon resume having sex regularly. If you do not do this quickly, Satan will use how you desire to have sex to entice you to do what is wrong.*

ULT **Do not deprive each other**
UST You should … stop having sex regularly
(μὴ ἀποστερεῖτε ἀλλήλους)

Here Paul omits a direct reference to having sex in order to be polite. The Corinthians would have understood him to mean that they should not **deprive each other** of having sex. If your readers also would understand this, you could express the idea the same way Paul did. If your readers would not understand this, you may need to include a word or phrase that politely refers to having sex. Alternate translation: [Do not deprive each other of sleeping together]

Support Reference: Euphemism

ULT **Do not deprive each other, except by mutual agreement**
UST You should only stop having sex regularly when both of you agree to do so
(μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [You should deprive each other only in one situation: by mutual agreement]

Support Reference: Connect — Exception Clauses

ULT **by mutual agreement**
UST both of you agree to do so
(ἐκ συμφώνου)

If your language does not use an abstract noun for the idea behind **agreement**, you can express the idea by using a verb such as “agree.” Alternate translation: [when you both agree]

Support Reference: Abstract Nouns

> ULT **for a season**
> UST for a brief time
> (πρὸς καιρὸν)

Here, **for a season** identifies a short, undefined period of time. The word **season** does not refer to winter or summer. If it would be helpful in your language, you could express **for a season** with a word or phrase that refers vaguely to a short time. Alternate translation: [for a short period of time] or [for a brief time]

Support Reference: Idiom

> ULT **so that**
> UST You should only do this when
> (ἵνα)

Here, **so that** introduces the purpose for which the Corinthians can **deprive each other**. In other words, it gives the purpose for the **except** statement. If it would be helpful in your language, you could express what **so that** refers back to by clarifying that it explains why the Corinthians can **deprive each other**. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [You may deprive each only so that]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **you may devote {yourselves} to prayer**
> UST you want to focus on praying to God
> (σχολάσητε τῇ προσευχῇ)

Here, **devote {yourselves}** refers to making time to focus on something specific. Paul argues that the only time to avoid having sex with one's spouse is so that both spouses have extra time to focus on praying to God. If it would be helpful in your language, you could express **devote {yourselves}** with a comparable expression. Alternate translation: [you may make more time for prayer] or [you may spend more time in prayer]

Support Reference: Translate Unknowns

> ULT **to prayer**
> UST on praying to God
> (τῇ προσευχῇ)

If your language does not use an abstract noun for the idea behind **prayer**, you can express the idea by using a verb such as "praying." Alternate translation: [to praying]

Support Reference: Abstract Nouns

ULT **be together again**
UST you should soon resume having sex regularly
(πάλιν ἐπὶ τὸ αὐτὸ ἦτε)

Here, **be together again** is a polite way to refer to resuming sexual relations. If it would be helpful in your language, you could express **be together again** with a comparable phrase that politely refers to having sex. Alternate translation: [sleep together again]

Support Reference: Euphemism

ULT **so that**
UST If you do not do this quickly
(ἵνα)

Here, **so that** could introduce the purpose for which: (1) the Corinthians need quickly to **be together again**. It is because Satan will **tempt** them unless they are **together**. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [Be together again soon so that]; (2) the Corinthians should not **deprive each other**. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [The point of not depriving each other is so that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **because of**
UST will use how you desire to have sex
(διὰ)

Here, **because** could introduce the reason why: (1) **Satan** may **tempt** them. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: [which he would do because of]; (2) they should soon **be together again**. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [You should do this because of]

Support Reference: Connect — Reason-and-Result Relationship

ULT **because of your lack of self-control**
UST will use how you desire to have sex
(διὰ τὴν ἀκρασίαν ὑμῶν)

If your language does not use an abstract noun for the idea behind **self-control**, you can express the idea by using a verbal phrase such as “cannot restrain.” Alternate translation: [because you cannot restrain yourselves]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a season	for a brief time
to prayer	on praying to God
might … tempt	to entice … to do what is wrong
Satan	Satan
lack of self-control	will use how you desire to have sex

1 Corinthians 7:6

ULT	UST
But I say this as a concession, not as a command.	*I do not command you {to stop having sex regularly in order to focus on praying}. Rather, I am only allowing you {to do so}.*

ULT **this**
UST to stop having sex regularly in order to focus on praying
(τοῦτο)

Here, **this** could refer to: (1) what Paul has said about the one situation in which they may "deprive each other" in 7:5. Alternate translation: [this about when you may deprive each other]; (2) what Paul has said about how married couples should regularly have sex in 7:2–5. Alternate translation: [this about being married]

Support Reference: Pronouns — When to Use Them

ULT **as a concession, not as a command**
UST I do not command you … Rather, I am only allowing you {to do so}
(κατὰ συνγνώμην, οὐ κατ' ἐπιταγήν)

If your language would express the negative statement before the positive, you could reverse the order of these two phrases. Alternate translation: [not as a command but as a concession]

Support Reference: Information Structure

ULT **a concession**
UST Rather, I am only allowing you {to do so}
(συνγνώμην)

Here, **a concession** is something that one allows even though one does not entirely agree with it. Usually, the **concession** is made because one wishes to avoid antagonizing the person one is dealing with. If it would be helpful in your language, you could express the idea behind **concession** by using a comparable word or phrase. Alternate translation: [a compromise] or [an allowance]

Support Reference: Translate Unknowns

> ULT **as a concession, not as a command**
> UST I do not command you … Rather, I am only allowing you {to do so}
> (κατὰ συνγνώμην, οὐ κατ᾽ ἐπιταγήν)

If your language does not use abstract nouns for the ideas behind **concession** and **command**, you can express the idea by using a verb such as “concede” and “command.” Alternate translation: [because I concede it, not because I command it]

Support Reference: Abstract Nouns

1 Corinthians 7:7

ULT	UST
But I wish for all men to be even as myself. But each one has his own gift from God, one indeed this way, and another that way.	*If it were up to me, all people would be like me {and remain unmarried}. However, God gives each person his or her own way to live. Some {people live in} one way, while other people {live in} another way.*

ULT **But**
UST If it were up to me
(δὲ)

Here, **But** introduces a contrast with everything that Paul has said in 7:1–6. In those verses, he speaks about how believers should act when they are already married. Now, however, he begins to talk about getting married, and he says that he wishes that people stayed unmarried, like he does. The **But** introduces a new stage in the argument that deals with getting married. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a new but related topic. Alternate translation: [Now] or [Moving on,]

Support Reference: Connecting Words and Phrases

ULT **to be even as myself**
UST would be like me {and remain unmarried}
(εἶναι ὡς καὶ ἐμαυτόν)

When Paul wrote this letter, he was not married, and as far as we know, he was never married. When Paul says that he wishes that all people were **even as myself**, he is referring to how he is unmarried. If it would be helpful in your language, you could translate **to be even as myself** to include the fact that Paul is not married. Alternate translation: [to be unmarried as I am]

Support Reference: Assumed Knowledge and Implicit Information

ULT **men … his own**
UST people … his or her own way to live
(ἀνθρώπους & ἴδιον)

Although **men** and **his** are masculine, Paul is using these words to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **men** and **his** with non gendered words or refer to both genders. Alternate translation: [men and women … his or her own]

Support Reference: When Masculine Words Include Women

ULT **gift**
UST gives
(χάρισμα)

Here Paul speaks about the way of life that God has called each person to live as if it were a **gift** that each person receives from God. By using **gift**, Paul emphasizes that the person receives the **gift** freely from God and that the **gift** is a good thing. If it would be helpful in your language, you could express the idea behind **gift** plainly or with a comparable metaphor. Alternate translation: [blessing] or [calling]

Support Reference: Metaphor

ULT **one indeed this way, and another that way**
UST Some {people live in} one way, while other people {live in} another way
(ὁ μὲν οὕτως, ὁ δὲ οὕτως)

Here Paul omits some words that may be necessary in your language to make a complete thought. If your language needs these words, you could include a phrase such as “acts in” or “live in.” Alternate translation: [one indeed acts in this way, and another acts in that way]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

1 Corinthians 7:8

ULT	UST
Now to the unmarried and to the widows I say that {it is} good if they remain as I also am.	*Here I am speaking to people who have not married and to women whose husbands have died. The best thing {for these people} is to stay {unmarried} like I do.*

ULT **to the unmarried**
UST to people who have not married
(τοῖς ἀγάμοις)

Here, **unmarried** could refer to: (1) people who are not currently married, whether they never have been married or are no longer married. Alternate translation: [to those without spouses]; (2) men whose wives have died, which pairs well with **widows**. Alternate translation: [to the widowers]

Support Reference: Translate Unknowns

ULT **to the unmarried**
UST to people who have not married
(τοῖς ἀγάμοις)

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

Support Reference: Nominal Adjectives

ULT **to the widows**
UST to women whose husbands have died
(ταῖς χήραις)

Here, **widows** refers specifically to women whose husbands have died. It does not refer to men whose wives have died. Alternate translation: [to women who are widowed]

Support Reference: Translate Unknowns

ULT **if**
UST is to stay {unmarried}
(ἐὰν)

Here Paul uses **if** to introduce a true possibility. He means that people might **remain** as Paul is or they might not. He specifies that it is **good** if they do **remain**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: [whenever]

Support Reference: Connect — Hypothetical Conditions

ULT **remain as I also am**
UST is to stay {unmarried} like I do
(μείνωσιν ὡς κἀγώ)

Just as in 7:7, Paul again assumes that his readers know that he is unmarried. When Paul says that it is good for **the unmarried** and **the widows** to **remain as I also am**, he is referring to how he is unmarried. If it would be helpful in your language, you could translate **remain as I also am** by including the fact that Paul is not married. Alternate translation: [remain without a spouse, as I also am]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{it is} good	The best thing

1 Corinthians 7:9

ULT	UST
But if they do not have self-control, they should marry. For it is better to marry than to burn.	*However, some people will struggle to control how they desire to have sex. These people should get married, because that is a better choice than constantly desiring to have sex.*

ULT **if they do not have self-control, they should marry**
UST some people will struggle to control how they desire to have sex. These people should get married
(εἰ & οὐκ ἐνκρατεύονται, γαμησάτωσαν)

Here Paul uses **if** to introduce a true possibility. He means that people might **have self-control** or they might not. Here he gives instructions for if they **do not have self-control**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: [whoever does not have self-control should marry]

Support Reference: Connect — Hypothetical Conditions

ULT **they do not have self-control**
UST some people will struggle to control how they desire to have sex
(οὐκ ἐνκρατεύονται)

If your language does not use an abstract noun for the idea behind **self-control**, you can express the idea by using an adjective such as “self-controlled” or a verbal phrase such as “control themselves.” Alternate translation: [they are not self-controlled] or [they do not control themselves]

Support Reference: Abstract Nouns

ULT **they should marry**
UST These people should get married
(γαμησάτωσαν)

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 “let” or “should,” as the ULT does. Alternate translation: [let them marry]

Support Reference: Third-Person Imperatives

> ULT **to burn**
> UST constantly desiring to have sex
> (πυροῦσθαι)

Here, **to burn** is a way to refer to sexual desire. Paul uses **burn** because he represents the desire as hard to fight and as something that consumes a person like fire consumes a building. If it would be helpful in your language, you could express the idea behind this figure of speech with a comparable metaphor or by including a reference to sexual desire. Alternate translation: [to burn with desire] or [to lust after someone]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they do … have self-control	some people will struggle to control how they desire to have sex

1 Corinthians 7:10

ULT	UST
Now to the married I command—not I, but the Lord—a wife is not to be separated from her husband	*Here I am speaking what the Lord himself said to people who have gotten married. I require the wives to stay with their husbands.*

ULT **to the married**
UST to people who have gotten married
(τοῖς & γεγαμηκόσιν)

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

Support Reference: Nominal Adjectives

ULT **not I, but the Lord**
UST I am speaking what the Lord himself said
(οὐκ ἐγὼ, ἀλλὰ ὁ Κύριος)

Here Paul clarifies that he is not the authority behind this command. It is **the Lord** who is the authority here. Paul specifically has in mind what **the Lord** said about marriage and divorce while he was on earth (See: Mark 10:5–12). If it would be helpful in your language, you could translate **not I, but the Lord** either by identifying that it is not Paul "alone" who gives the command, or by clarifying that Paul is referring to what **the Lord** said. Alternate translation: [not I alone, but the Lord also] or [and here I refer to what the Lord said]

Support Reference: Connect — Contrast Relationship

ULT **a wife … from her husband**
UST the wives to stay with their husbands
(γυναῖκα ἀπὸ ἀνδρὸς)

Here Paul is speaking of wives and husbands in general, not just of one **wife** and **husband**. If it would be helpful in your language, you could express **wife** and **husband** with a comparable way to refer generically to wives and husbands. Alternate translation: [each wife … from her husband]

Support Reference: Generic Noun Phrases

> ULT **is not to be separated from**
> UST to stay with
> (ἀπὸ & μὴ χωρισθῆναι)

Here, **to be separated from** is technical language for ending a marriage before death. The phrase does not distinguish between "separation" and "divorce." If possible, use a similar general phrase in your language. Alternate translation: [is not to divorce or separate from] or [is not to leave]

Support Reference: Idiom

> ULT **is not to be separated**
> UST to stay with
> (μὴ χωρισθῆναι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **wife**, who is **separated**, rather than the person doing the "separating." If you must state who does the action, Paul implies that the **wife** does it herself. Alternate translation: [is not to separate]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	I am speaking what the Lord himself said

1 Corinthians 7:11

ULT	UST
(but even if she might be separated, let her remain unmarried, or let her be reconciled to the husband), and a husband is not to divorce a wife.	*Now whenever they do not stay with their husbands, they should not marry again, or they should go back to their husbands. Further, husbands should stay with their wives.*

ULT **but even if she might be separated, let her remain unmarried, or let her be reconciled to the husband**
UST Now whenever they do not stay with their husbands, they should not marry again, or they should go back to their husbands
(ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω)

The ULT puts this clause in parentheses because it is a qualification of what Paul said in 7:11 and because one can read 7:10–11 smoothly together without this clause. In this clause, Paul issues commands about what the wife is supposed to do if she divorces her husband despite what Paul has said. Use a form in your language that would indicate a qualification or a parenthesis. Alternate translation: [if she is separated despite what I have said, let her remain unmarried, or let her be reconciled to the husband]

Support Reference: Information Structure

ULT **she might be separated … to the husband … a husband … a wife**
UST they do not stay with their husbands … to their husbands … husbands … their wives
(χωρισθῇ & τῷ ἀνδρὶ & ἄνδρα γυναῖκα)

Here Paul is speaking of wives and husbands in general, not just of one **wife** and **husband**. If it would be helpful in your language, you could express **wife** and **husband** with a comparable way to refer generically to wives and husbands. Alternate translation: [one of the wives might be separated … to her husband … each husband … his wife]

Support Reference: Generic Noun Phrases

ULT **but even if she might be separated, let her remain**
UST Now whenever they do not stay with their husbands, they should not marry again
(ἐὰν δὲ καὶ χωρισθῇ, μενέτω)

Here Paul uses **even if** to introduce a true possibility. He means that a wife **might be separated**, or she might not. He then specifies the result if **she** is **separated**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as “whenever” or with a relative clause. Alternate translation: [but let whichever wife might be separated remain]

Support Reference: Connect — Hypothetical Conditions

> ULT **she might be separated**
> UST they do not stay with their husbands
> (χωρισθῇ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the "wife" who is **separated**, rather than focusing on the person doing the "separating." If you must state who does the action, Paul implies that the "wife" does it herself. Alternate translation: [she separates]

Support Reference: Active or Passive

> ULT **she might be separated**
> UST they do not stay with their husbands
> (χωρισθῇ)

Here Paul omits some words that might be needed in your language to make a complete thought. Paul omits them because he already used them in 7:10 and he assumes his audience will infer them from there. If you need to include these words, you could insert the words "from her husband." Alternate translation: [she might be separated from her husband]

Support Reference: Ellipsis

> ULT **let her remain unmarried, or let her be reconciled to the husband**
> UST they should not marry again, or they should go back to their husbands
> (μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω)

Here Paul uses two third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the idea by using a word such as "should" or "must." Alternate translation: [she must remain unmarried, or she must be reconciled to the husband]

Support Reference: Third-Person Imperatives

> ULT **let her be reconciled to the husband**
> UST they should go back to their husbands
> (τῷ ἀνδρὶ καταλλαγήτω)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the "wife," who is **reconciled**, rather than focusing on the person doing the "reconciling." If you must state who does the action, Paul implies that the "wife" does it herself. Alternate translation: [let her reconcile with the husband]

Support Reference: Active or Passive

> ULT **a husband is not to divorce a wife**
> UST husbands should stay with their wives
> (ἄνδρα γυναῖκα μὴ ἀφιέναι)

Alternate translation: [a husband should not divorce a wife]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
let her be reconciled	they should go back

1 Corinthians 7:12

ULT	UST
But to the rest I say—I, not the Lord—if any brother has an unbelieving wife, and she agrees to live with him, let him not divorce her.	*Now to the rest {of you who have a spouse who is not a believer}, the Lord did not speak about this, so I am speaking what I myself command. Some fellow believers have unbelieving wives, and the wives may wish to stay with their believing husbands. In this situation, the husbands should stay with their wives.*

ULT I, not the Lord
UST the Lord did not speak about this … what I myself command
(ἐγώ, οὐχ ὁ Κύριος)

Here, **I, not the Lord** is the opposite of what Paul said in 7:10. Paul wishes to clarify that he is the authority behind this command. Of course, **the Lord** made him an apostle and gave him authority, but he wants the Corinthians to know that he is speaking out of that authority here, and he is not referring to what **the Lord** said while he was on earth. If it would be helpful in your language, you could translate **I, not the Lord** either by identifying that it is Paul alone who gives the command, or by clarifying that **the Lord** did not say anything about this topic. Alternate translation: [I alone] or [on my own authority, since the Lord did not speak about this topic]

Support Reference: Connect — Contrast Relationship

ULT if any brother has an unbelieving wife, and she agrees to live with him, let him not divorce
UST Some fellow believers have unbelieving wives, and the wives may wish to stay with their believing husbands. In this situation, the husbands should stay with
(εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ’ αὐτοῦ, μὴ ἀφιέτω)

Here Paul uses **if** to introduce a true possibility. He means that a **brother** might have **an unbelieving wife**, and she might agree **to live with him**, or this situation might not happen. He then specifies the result if this situation does happen. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as “whenever” or by using a relative clause. Alternate translation: [but let any brother who has an unbelieving wife who agrees to live with him not divorce]

Support Reference: Connect — Hypothetical Conditions

> ULT **to live with him**
> UST to stay with their believing husbands
> (οἰκεῖν μετ᾽ αὐτοῦ)

Here, **to live with him** refers to staying married. If it would be helpful in your language, you could express **to live with him** with a comparable idiom that refers to staying married. Alternate translation: [to stay with him] or [to remain married to him]

Support Reference: Idiom

> ULT **let him not divorce her**
> UST In this situation, the husbands should stay with their wives
> (μὴ ἀφιέτω αὐτήν)

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 “must” or “should.” Alternate translation: [he must not divorce her]

Support Reference: Third-Person Imperatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	the Lord did not speak about this
unbelieving	unbelieving

1 Corinthians 7:13

ULT	UST
And if any woman has an unbelieving husband, and he agrees to live with her, let her not divorce the husband.	*Similarly, some fellow believers have unbelieving husbands, and the husbands may wish to stay with their believing wives. In this situation, the wives should stay with their husbands.*

ULT **if any woman has an unbelieving husband, and he agrees to live with her, let her not divorce**

UST some fellow believers have unbelieving husbands, and the husbands may wish to stay with their believing wives. In this situation, the wives should stay with

(γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ’ αὐτῆς, μὴ ἀφιέτω)

Here Paul uses **if** to introduce a true possibility. He means that a **woman** might have **an unbelieving husband**, and he might agree **to live with her**, or this situation might not happen. He then specifies the result if this situation does happen. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as “whenever” or by using a relative clause. Alternate translation: [but let any woman who has an unbelieving husband who agrees to live with her not divorce]

Support Reference: Connect — Hypothetical Conditions

ULT **to live with her**

UST to stay with their believing wives

(οἰκεῖν μετ’ αὐτῆς)

Here, **to live with her** refers to staying married. If it would be helpful in your language, you could express **to live with her** with a comparable idiom that refers to staying married. Alternate translation: [to stay with her] or [to remain married to her]

Support Reference: Idiom

ULT **let her not divorce the husband**

UST In this situation, the wives should stay with their husbands

(μὴ ἀφιέτω τὸν ἄνδρα)

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 “must” or “should.” Alternate translation: [she must not divorce the husband]

Support Reference: Third-Person Imperatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unbelieving	unbelieving

1 Corinthians 7:14

ULT	UST
For the unbelieving husband is sanctified through the wife, and the unbelieving wife is sanctified through the brother. Otherwise your children are unclean, but now they are holy.	*{You should remain with an unbelieving husband or wife,} because God considers the unbelieving husband to be an acceptable spouse for the believing wife. Similarly, God considers the unbelieving wife to be an acceptable spouse for the believing husband. Because of this, God treats the children in this situation just like he treats the children of two believing parents. If what I have said were not true, God would treat the children in this situation just like he treats the children of two unbelieving parents.*

ULT **For**
UST {You should remain with an unbelieving husband or wife,} because
(γὰρ)

Here, **For** introduces the reason or basis for Paul's commands in 7:12–13. When one spouse is not a believer, Paul wants them to stay together, and the reason is that the unbelieving spouse is **sanctified**. If it would be helpful in your language, you could express **For** with a word or phrase that introduces the basis for a command. Alternate translation: [You should do this because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the unbelieving husband … through the wife … the unbelieving wife … through the brother**
UST the unbelieving husband … for the believing wife … the unbelieving wife … for the believing husband
(ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί & ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ)

Here Paul is speaking of wives and husbands in general, not just of one **wife** and **husband**. If it would be helpful in your language, you could express **wife** and **husband** with a comparable way to refer generically to wives and husbands. Alternate translation: [any unbelieving husband … through his wife … any unbelieving wife … through her husband]

Support Reference: Generic Noun Phrases

ULT **the unbelieving husband is sanctified through the wife, and the unbelieving wife is sanctified through the brother**
UST God considers the unbelieving husband to be an acceptable spouse for the believing wife. Similarly, God considers the unbelieving wife to be an acceptable spouse for the believing husband
(ἡγίασται & ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί; καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **sanctified** rather than the person doing the "sanctifying." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God sanctifies the unbelieving husband through the wife, and God sanctifies the unbelieving wife through the brother]

Support Reference: Active or Passive

ULT **is sanctified … is sanctified**
UST God considers … to be an acceptable spouse … God considers … to be an acceptable spouse
(ἡγίασται)

Here, **sanctified** is a reference to purity. It does not mean that the **unbelieving husband** or **unbelieving wife** is considered to be a believer. Rather, Paul's point is that the believing spouse is not made unclean by the unbelieving spouse. Just the opposite: the marriage is clean and pure because of the believing spouse. If it would be helpful in your language, you could express **sanctified** with a word or phrase that identifies an acceptable or pure marriage partner. Alternate translation: [is made clean … is made clean] or [is considered an acceptable spouse … is considered an acceptable spouse]

Support Reference: Translate Unknowns

ULT **the brother**
UST for the believing husband
(τῷ ἀδελφῷ)

Here, **the brother** refers to a believing man, in this case the believing husband. If it would be helpful in your language, you could express **the brother** by clarifying that **the brother** is the **unbelieving wife**'s spouse. Alternate translation: [the husband]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Otherwise your children are unclean**
UST If what I have said were not true, God would treat the children in this situation just like he treats the children of two unbelieving parents
(ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν)

Here, **Otherwise** refers to what the situation would be like if what Paul has just said were not true. Paul does not actually think that **your children are unclean**, but that would be true if he was wrong about the unbelieving spouse being **sanctified**. If it would be helpful in your language, you could express **Otherwise** with a form that refers to a situation that the author thinks is not true. Alternate translation: [If that were not so, your children would be unclean]

Support Reference: Connect — Contrary to Fact Conditions

ULT **your**
UST the children in this situation
(ὑμῶν)

Here, **your** refers to anyone among the Corinthians who has an unbelieving spouse. Thus, it refers back to **the wife** and **the brother**. If your language would not use **your** in this situation, you could use **their** instead. Alternate translation: [their]

Support Reference: First, Second or Third Person

ULT **but now they are holy**
UST Because of this, God treats the children in this situation just like he treats the children of two believing parents
(νῦν δὲ ἁγιά ἐστιν)

Here, **but now** provides the contrast with **Otherwise your children are unclean**. The word **now** does not refer to time but rather identifies that what Paul has said about the unbelieving spouse being **sanctified** really is true. If it would be helpful in your language, you could express **now** with a word or phrase that identifies that what Paul has said is true. Alternate translation: [but since the unbelieving spouse is sanctified, they are holy]

Support Reference: Connect — Contrast Relationship

ULT **unclean … holy**
UST God treats the children in this situation just like he treats the children of two believing parents … God would treat … just like he treats the children of two unbelieving parents
(ἀκάθαρτά & ἅγιά)

Here, **holy** is a reference to purity, and **unclean** is a reference to impurity. The word **holy** does not mean that the **children** are considered to be believers. Rather, Paul's point is that the **children** are not made **unclean** by having an unbelieving parent. Just the opposite: the **children** are clean and pure because of the believing parent. If it would be helpful in your language, you could express **unclean** and **holy** with words or phrases that identify the **children** as those born in a "clean" or "honorable" way. Alternate translation: [not pure … pure] or [dishonored … honorable]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is sanctified	God considers … to be an acceptable spouse
unbelieving	unbelieving
is sanctified	God considers … to be an acceptable spouse
unbelieving	unbelieving
holy	God treats the children in this situation just like he treats the children of two believing parents

1 Corinthians 7:15

ULT	UST
But if the unbeliever departs, let him go. In such cases, the brother or the sister is not bound, but God has called us to peace.	*On the other hand, some unbelieving husbands or wives may want to leave their believing spouses. In this situation, the believing spouses should allow them to leave. The believing spouses do not have to stay with their unbelieving husbands or wives. {In any situation like this, remember that} God requires us to be peaceful people.*

ULT **if the unbeliever departs, let him go**
UST some unbelieving husbands or wives may want to leave their believing spouses … the believing spouses should allow them to leave
(εἰ & ὁ ἄπιστος χωρίζεται, χωριζέσθω)

Here Paul uses **if** to introduce a true possibility. He means that **the unbeliever** might depart, or he or she might not. He then specifies the result for if **the unbeliever departs**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: [whichever unbeliever departs, let him go]

Support Reference: Connect — Hypothetical Conditions

ULT **if the unbeliever departs, let him go**
UST some unbelieving husbands or wives may want to leave their believing spouses … the believing spouses should allow them to leave
(εἰ & ὁ ἄπιστος χωρίζεται, χωριζέσθω)

Here, **departs** refers to ending the marriage, that is, leaving the spouse. The phrase **let him go** refers to allowing the spouse to break the marriage or leave. If these words would not refer to breaking a marriage or getting divorced in your language, you could use a comparable expression. Alternate translation: [if the unbeliever wants a divorce, let him divorce you]

Support Reference: Idiom

ULT **the unbeliever … let him go**
UST unbelieving husbands or wives … the believing spouses should allow them to leave
(ὁ ἄπιστος & χωριζέσθω)

Although **him** is masculine, Paul is using it to refer back to **the unbeliever**, which could refer to either a man or a woman. If it would be helpful in your language, you could express **him** with a non gendered word or refer to both genders. Alternate translation: [the unbeliever … let him or her go]

Support Reference: When Masculine Words Include Women

ULT **the unbeliever … the brother or the sister**
UST unbelieving husbands or wives … The believing spouses
(ὁ ἄπιστος & ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ)

Here Paul is speaking of unbelievers, brothers, and sisters in general and not of just one **unbeliever**, **brother**, or **sister**. If it would be helpful in your language, you could express these words with a comparable way to refer generically to unbelievers, brothers, and sisters. Alternate translation: [one of the unbelievers … the brother or the sister involved]

Support Reference: Generic Noun Phrases

ULT **let him go**
UST the believing spouses should allow them to leave
(χωριζέσθω)

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” or “allow.” Alternate translation: [allow him to go]

Support Reference: Third-Person Imperatives

ULT **the brother or the sister is not bound**
UST The believing spouses do not have to stay with their unbelieving husbands or wives
(οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ)

Here, **bound** could refer to: (1) the marriage with an unbelieving spouse. Paul is saying that the **brother or the sister** does not need to try to preserve the marriage. They are not **bound** to the unbeliever but can accept the divorce. Alternate translation: [the brother or the sister is not bound to the unbeliever]; (2) the rules that Paul laid out for staying with a spouse in 7:10–13. Paul is saying that **the brother or the sister** does not have to follow those rules about staying with a spouse, and perhaps he is even saying that they can marry someone else. Alternate translation: [the brother or the sister is not bound to remain unmarried]

Support Reference: Metaphor

ULT **the brother or the sister**
UST The believing spouses
(ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ)

Here Paul uses **brother** and **sister** to identify the people involved as believers of both genders. The people he refers to are **brother** and **sister** of the Corinthian believers, not of the **unbeliever**. Rather, **the brother or the sister** is married to the **unbeliever**. If it would be helpful in your language, you could express **the brother or the sister** with a word or phrase that refers to believing husbands and wives. Alternate translation: [the believing husband or wife]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the brother or the sister is not bound**
UST The believing spouses do not have to stay with their unbelieving husbands or wives
(οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **not bound** rather than focusing on what does the "binding." If you must state who does the action, Paul implies that "the marriage" does not bind the **brother** or **sister**. Alternate translation: [the brother or the sister is free]

Support Reference: Active or Passive

ULT **but**
UST In any situation like this, remember that
(δὲ)

Here, **but** introduces how Paul wants the Corinthians to act in general. Whether their spouse leaves or not, they should act in **peace**. If it would be helpful in your language, you could express the idea behind **but** by using a word or phrase that introduces a general principle. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [In every case,]

Support Reference: Connecting Words and Phrases

ULT **peace**
UST to be peaceful people
(εἰρήνῃ)

If your language does not use an abstract noun for the idea behind **peace**, you can express the idea by using an adjective such as "peaceful" or an adverb such as "peaceably." Alternate translation: [act peaceably]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
unbeliever	unbelieving husbands or wives
is … bound	do … have to stay with their unbelieving husbands or wives
peace	to be peaceful people
has called	requires
God	God

1 Corinthians 7:16

ULT	UST
For how do you know, woman, whether you will save the husband? Or how do you know, man, whether you will save the wife?	*{You should allow an unbelieving spouse to leave} because each wife does not know whether she can help her husband to believe in Jesus. Each husband also does not know whether he can help his wife to believe in Jesus.*

ULT **do you know … you will save the husband … do you know … you will save the wife**
UST does not know … she can help her husband to believe in Jesus … does not know … he can help his wife to believe in Jesus
(οἶδας & τὸν ἄνδρα σώσεις & οἶδας & τὴν γυναῖκα σώσεις)

Here Paul addresses each individual woman within the Corinthian church. Because of this, **you** in this verse is always singular.

Support Reference: Forms of 'You' — Singular

ULT **how do you know, woman, whether you will save the husband? Or how do you know, man, whether you will save the wife**
UST each wife does not know whether she can help her husband to believe in Jesus. Each husband also does not know whether he can help his wife to believe in Jesus
(τί & οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις? ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις)

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer is "we do not know for sure." If these questions would be confusing for your readers, you could express the ideas by using statements. Paul could be using these questions to show the Corinthians that: (1) they should have little confidence about unbelieving spouses becoming Christians. The questions thus support how Paul allows divorces initiated by an unbelieving spouse in 7:15. Alternate translation: [you cannot know, woman, that you will save the husband. And you cannot know, man, that you will save the wife.]; (2) show the Corinthians that they should have much confidence about unbelieving spouses becoming Christians. The questions thus support how Paul says that the unbelieving spouse is "holy" in 7:14. Alternate translation: [you could not know, woman, but you may save the husband. And you could not know, man, but you may save the wife.]

Support Reference: Rhetorical Question

ULT **For how do you know, woman, whether … how do you know, man, whether**
UST {You should allow an unbelieving spouse to leave} because each wife does not know whether … Each husband … does not know whether
(τί γὰρ οἶδας, γύναι, εἰ & τί οἶδας, ἄνερ, εἰ)

Here, the words **woman** and **man** are direct addresses to people in the audience. If your language would put these words somewhere else in the sentence, you could move them to where they sound natural. Alternate translation: [For woman, how do you know whether … man, how do you know whether]

Support Reference: Information Structure

ULT **how do you know, woman, whether you will save the husband? Or how do you know, man, whether you will save the wife**
UST each wife does not know whether she can help her husband to believe in Jesus. Each husband also does not know whether he can help his wife to believe in Jesus
(τί & οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις? ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις)

Paul directly addresses a **woman** and a **man** in the audience. The Corinthians would have understood him to mean a **woman** or **man** in their group who was married to an unbelieving spouse. If it would be helpful in your language, you could express **woman** or **man** by stating the direct address in a different way. Alternate translation: [how does any woman know whether she will save the husband? Or how does any man know whether he will save the wife?]

Support Reference: Generic Noun Phrases

ULT **woman … the husband … man … the wife**
UST each wife … her husband … Each husband … his wife
(γύναι & τὸν ἄνδρα & ἄνερ & τὴν γυναῖκα)

Here Paul refers to **woman**, **husband**, **man**, and **wife** in the singular, but he is speaking generically of any person who fits into these categories. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: [each of you women … your husband … each of you men … your wife]

Support Reference: Generic Noun Phrases

ULT **you will save … you will save**
UST she can help … to believe in Jesus … he can help … to believe in Jesus
(σώσεις)

Here Paul speaks of husbands or wives leading their spouses to faith in Jesus as "saving" them. By this, Paul means that the **woman** or **man** is the means by which God will **save** the **husband** or **wife**. If it would be helpful in your language, you could express **you will save** with a word or phrase that refers to leading someone towards "salvation," that is, helping them to believe in Jesus. Alternate translation: [God will use you to save … God will use you to save]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do you know	does not know
you will save	she can help … to believe in Jesus
do you know	does not know
you will save	he can help … to believe in Jesus

1 Corinthians 7:17

ULT	UST
However, as the Lord has assigned to each one, as God has called each one, thus let him walk. And in this way I direct in all the churches.	*In general, all people need to behave in ways that fit with what the Lord has appointed them to do and with how God requires them to act. I require people to follow this teaching in every group of believers {that I visit}.*

ULT **However**
UST In general
(εἰ μὴ)

Here, **However** acknowledges the exception about "walking" **as the Lord has assigned to each one** that he just included: if an unbelieving spouse wishes to divorce a believing spouse, that is permissible. Paul acknowledges this exception but wishes to emphasize the main point: the believers should remain in the state they are in. If **However** would not have the meaning of acknowledging an exception to a claim, you could use a word or phrase that does do so. Alternate translation: [In every other case]

Support Reference: Connecting Words and Phrases

ULT **as the Lord has assigned to each one, as God has called each one, thus let him walk**
UST all people need to behave in ways that fit with what the Lord has appointed them to do and with how God requires them to act
(ἑκάστῳ ὡς ἐμέρισεν ὁ Κύριος, ἕκαστον ὡς κέκληκεν ὁ Θεός, οὕτως περιπατείτω)

If your language would state the command to **walk** before explaining how to **walk**, you could rearrange these clauses so that they read more naturally. Alternate translation: [let each one walk as the Lord has assigned to each one, as God has called each one]

Support Reference: Information Structure

ULT **as the Lord has assigned**
UST what the Lord has appointed … to do
(ὡς ἐμέρισεν ὁ Κύριος)

Here Paul omits some words that might be needed in your language to make a complete sentence. If necessary, you could include what it is that **the Lord has assigned** by using a word such as "task" or "position." Alternate translation: [as the Lord has assigned a position] or [as the Lord has assigned a task]

Support Reference: Ellipsis

ULT **let him walk**
UST all people need to behave
(περιπατείτω)

Paul speaks of behavior in life as if it were "walking." If **let him walk** would not be understood as a description of a person's way of life in your language, you could express the idea plainly or with a comparable metaphor. Alternate translation: [let him live his life]

Support Reference: Metaphor

ULT **let him walk**
UST all people need to behave
(περιπατείτω)

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" or "must." Alternate translation: [he must walk]

Support Reference: Third-Person Imperatives

ULT **let him walk**
UST all people need to behave
(περιπατείτω)

Here, **he** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **he** by using a word that does not have gender, or you could use both genders. Alternate translation: [let him or her walk]

Support Reference: When Masculine Words Include Women

ULT **And in this way I direct in all the churches**
UST I require people to follow this teaching in every group of believers {that I visit}
(καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι)

Alternate translation: [This is what I require from all the churches]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has assigned	what … has appointed … to do
Lord	Lord
has called	and with how … requires … to act
God	God
churches	every group of believers {that I visit}

1 Corinthians 7:18

ULT	UST
Was anyone called, having been circumcised? Let him not be uncircumcised. Was anyone called in uncircumcision? Let him not be circumcised.	*There are some people whom others circumcised before they believed in Jesus. These people should not try to become uncircumcised again. There are other people whom others did not circumcise before they believed in Jesus. These people should not try to become circumcised.*

ULT **Let him not be uncircumcised … Let him not be circumcised**
UST These people should not try to become uncircumcised again … These people should not try to become circumcised
(μὴ ἐπισπάσθω & μὴ περιτεμνέσθω)

Here Paul is speaking of male circumcision only. Therefore, the masculine words in this verse should be retained in translation if possible.

Support Reference: When Masculine Words Include Women

ULT **Was anyone called, having been circumcised? Let him not be uncircumcised**
UST There are some people whom others circumcised before they believed in Jesus. These people should not try to become uncircumcised again
(περιτετμημένος τις ἐκλήθη? μὴ ἐπισπάσθω)

Paul does not ask this question because he is looking for information. Rather, he asks it to identify people who fit into the situation he describes. If someone answered “yes” to this question, then the following command applies to them. If it would be helpful in your language, you could express this question with a different way to identify to whom the command applies. Alternate translation: [If anyone was called, having been circumcised, let him not be uncircumcised.] or [Some of you were called, having been circumcised. If that is you, do not be uncircumcised.]

Support Reference: Rhetorical Question

ULT **Was anyone called … Was anyone called**
UST There are some people … before they believed in Jesus … There are other people … before they believed in Jesus
(τις ἐκλήθη & κέκληταί τις)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **called** rather than focusing on the person doing the "calling." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [Did God call anyone … Did God call anyone]

Support Reference: Active or Passive

ULT **having been circumcised**
UST whom others circumcised
(περιτετμημένος)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **circumcised** rather than focusing on the person doing the "circumcising." If you must state who does the action, you can use an indefinite or vague subject. Alternate translation: [someone having circumcised them]

Support Reference: Active or Passive

ULT **Let him not be uncircumcised**
UST These people should not try to become uncircumcised again
(μὴ ἐπισπάσθω)

To **be uncircumcised** refers to a physical procedure by which one could make one's penis appear to have a foreskin, even though one had been circumcised. If your language has a word for this procedure, you could use it here. If your language does not have such a word, you can use a phrase that identifies this procedure. Alternate translation: [Let him not hide his circumcision] or [Let him not undo his circumcision]

Support Reference: Translate Unknowns

> ULT **Let him not be uncircumcised … Let him not be circumcised**
> UST These people should not try to become uncircumcised again … These people should not try to become circumcised
> (μὴ ἐπισπάσθω & μὴ περιτεμνέσθω)

In this verse, Paul uses two third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the ideas using a word such as "should" or "must." Alternate translation: [He must not be uncircumcised … he must not be circumcised]

Support Reference: Third-Person Imperatives

> ULT **Let him not be uncircumcised … Let him not be circumcised**
> UST These people should not try to become uncircumcised again … These people should not try to become circumcised
> (μὴ ἐπισπάσθω & μὴ περιτεμνέσθω)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **uncircumcised** or **circumcised** rather than the person doing the "uncircumcising" or "circumcising." If you must state who does the action, you can use an indefinite or vague subject. Alternate translation: [Let someone not uncircumcise him … Let someone not circumcise him]

Support Reference: Active or Passive

> ULT **Was anyone called in uncircumcision? Let him not be circumcised**
> UST There are other people whom others did not circumcise before they believed in Jesus. These people should not try to become circumcised
> (ἐν ἀκροβυστίᾳ κέκληταί τις? μὴ περιτεμνέσθω)

Paul does not ask this question because he is looking for information. Rather, he asks it to identify people who fit into the situation he describes. If someone answered "yes" to this question, then the following command applies to them. If it would be helpful in your language, you could express this question with a different way to identify to whom the command applies. Alternate translation: [If anyone was called in uncircumcision, let him not be circumcised.] or [Some of you were called in uncircumcision. If that is you, do not be circumcised.]

Support Reference: Rhetorical Question

ULT **in uncircumcision**
UST whom others did not circumcise
(ἐν ἀκροβυστίᾳ)

If your language does not use an abstract noun for the idea behind **uncircumcision**, you can express the idea by using an adjective such as "uncircumcised." Alternate translation: [while uncircumcised]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having been circumcised	whom others circumcised
Was … called	before they believed in Jesus
Let him … be uncircumcised	These people should … try to become uncircumcised again
uncircumcision	whom others did not circumcise
Was … called	before they believed in Jesus
Let him … be circumcised	These people should … try to become circumcised

1 Corinthians 7:19

ULT	UST
Circumcision is nothing, and uncircumcision is nothing, but observance of the commandments of God.	*Whether a person has had someone circumcise them or not does not matter {to us or to God}. On the other hand, doing what God requires of us {does matter to us and to God}.*

ULT **Circumcision is nothing, and uncircumcision is nothing**
UST Whether a person has had someone circumcise them or not does not matter {to us or to God}
(ἡ περιτομὴ οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν)

Here Paul says that both **Circumcision** and **uncircumcision** are **nothing**. He does not mean that **Circumcision** and **uncircumcision** do not exist. Rather, the Corinthians would have understood him to mean that **Circumcision** and **uncircumcision** do not have value or importance. If it would be helpful in your language, you could express **nothing** with a comparable figure of speech or express the idea plainly. Alternate translation: [Circumcision has no value, and uncircumcision has no value]

Support Reference: Hyperbole

ULT **Circumcision is nothing, and uncircumcision is nothing**
UST Whether a person has had someone circumcise them or not does not matter {to us or to God}
(ἡ περιτομὴ οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν)

Here Paul repeats **is nothing** because this repetition was powerful in his language. If your language does not use repetition in this way, you can combine the two clauses and make the claim sound strong by using some other method. Alternate translation: [Neither circumcision nor uncircumcision is anything]

Support Reference: Parallelism

ULT **Circumcision … uncircumcision**
UST Whether a person has had someone circumcise them or … not
(ἡ περιτομὴ & ἡ ἀκροβυστία)

If your language does not use abstract nouns for the ideas behind **circumcision** and **uncircumcision**, you can express the ideas by using adjectives such as “circumcised” and “uncircumcised.” Alternate translation: [Being circumcised … being uncircumcised]

Support Reference: Abstract Nouns

ULT **observance of the commandments of God**
UST doing what God requires of us
(τήρησις ἐντολῶν Θεοῦ)

Here Paul omits some words that may be necessary in your language to complete the thought. If your language does require more words, you could infer them from the first half of the verse. Alternate translation: [observance of the commandments of God is everything] or [observance of the commandments of God is important]

Support Reference: Ellipsis

ULT **observance of the commandments**
UST doing what … requires of us
(τήρησις ἐντολῶν)

If your language does not use an abstract noun for the idea behind **observance**, you can express the idea by using a verb such as "observe." Alternate translation: [observing the commandments]

Support Reference: Abstract Nouns

ULT **of the commandments of God**
UST what God requires of us
(ἐντολῶν Θεοῦ)

If your language does not use an abstract noun for the idea behind **commandments**, you can express the idea by using a verb such as "command." Alternate translation: [what God commands]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Circumcision	Whether a person has had someone circumcise them
uncircumcision	or … not
of God	God

1 Corinthians 7:20

ULT	UST
Each one, in the calling in which he was called, let him remain in that.	*All people should serve God faithfully while doing the normal things they were already doing when God changed them.*

ULT **Each one, in the calling in which he was called, let him remain in that**
UST All people should serve God faithfully while doing the normal things they were already doing when God changed them
(ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω)

The order of elements in this sentence might be confusing in your language. If your language would structure this sentence in a different way, you could rearrange the elements so that they sound more natural. Paul has arranged the elements to emphasize **in the calling in which he was called**, so retain the emphasis on this element if possible. Alternate translation: [Let each one remain in the calling in which he was called]

Support Reference: Information Structure

ULT **in the calling in which he was called**
UST the normal things they were already doing when God changed them
(ἐν τῇ κλήσει ᾗ ἐκλήθη)

Alternate translation: [in the calling which God gave to him] or [in his own calling from God]

ULT **he was called, let him remain**
UST should serve God faithfully … when God changed them
(ἐκλήθη & μενέτω)

Here, the words translated **he** and **him** are written in masculine form, but they refer to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **he** and **him** by using words that do not have gender, or you could use both genders. Alternate translation: [he or she was called, let him or her remain]

Support Reference: When Masculine Words Include Women

ULT **he was called**
UST when God changed them
(ἐκλήθη)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **called** rather than focusing on the person doing the "calling." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God called him]

Support Reference: Active or Passive

ULT **let him remain**
UST should serve God faithfully
(μενέτω)

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" or "must." Alternate translation: [he must remain]

Support Reference: Third-Person Imperatives

ULT **let him remain in that**
UST should serve God faithfully while doing
(ἐν ταύτῃ μενέτω)

Here, **remain in** refers to faithfully serving God in a specific situation. In other words, Paul does not want them to try to change their social and economic situation. Instead, they should serve God in the situation in which God **called** them. If it would be helpful in your language, you could express the idea behind **remain in** plainly or with a comparable metaphor. Alternate translation: [let him live his life in that] or [let him be content in that]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
calling	the normal things they were already doing
he was called	when God changed them

1 Corinthians 7:21

ULT	UST
Were you called {as} a slave? Let it not be a concern to you. But if indeed you are able to become free, then take advantage of {it}.	*Some people were slaves when they believed in Jesus. These people should not worry about being slaves. On the other hand, they should make use of any chance they have to become free.*

ULT **Were you called … to you … you are able**
UST when they believed in Jesus. These people should … worry about being slaves … any chance they have
(ἐκλήθης & σοι & δύνασαι)

Here Paul addresses each individual person within the Corinthian church. Because of this, **you** in this verse is always singular.

Support Reference: Forms of 'You' — Singular

ULT **Were you called {as} a slave? Let it not be a concern to you**
UST Some people were slaves when they believed in Jesus. These people should not worry about being slaves
(δοῦλος ἐκλήθης? μή σοι μελέτω)

Paul does not ask this question because he is looking for information. Rather, he asks it to identify people who fit into the situation he describes. If someone answered "yes" to this question, then the command that follows applies to them. If it would be helpful in your language, you could express this question with a different way to identify to whom the command applies. Alternate translation: [If you were called as a slave, let it not be a concern to you.] or [Some of you were called as slaves. If that is you, let it not be a concern to you.]

Support Reference: Rhetorical Question

ULT **Were you called**
UST when they believed in Jesus
(ἐκλήθης)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **you**, who are **called**, rather than focusing on the person doing the "calling." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [Did God call you]

Support Reference: Active or Passive

ULT **Let it not be a concern to you**
UST These people should not worry about being slaves
(μή σοι μελέτω)

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," or you could rephrase the imperative. Alternate translation: [Do not be concerned about it]

Support Reference: Third-Person Imperatives

ULT **if indeed you are able to become free, then take advantage of {it}**
UST they should make use of any chance they have to become free
(εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι)

Here Paul uses **if** to introduce a true possibility. He means that a person might be **able to become free**, or that person might not. He then specifies the result for if someone is **able to become free**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: [indeed whoever is able to become free should take advantage of it]

Support Reference: Connect — Hypothetical Conditions

ULT **take advantage of {it}**
UST they should make use of
(χρῆσαι)

Alternate translation: [use the opportunity that you have]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{as} a slave	Some people were slaves
Were you called	when they believed in Jesus
free	to become free

1 Corinthians 7:22

ULT	UST
For the one having been called in the Lord {as} a slave is a freedman of the Lord. Likewise, the one having been called as a freeman is a slave of Christ.	*{Do not worry about your social position,} because the Lord considers all people who were slaves when they believed in him to be free people now. Similarly, the Messiah considers all people who were free people when they believed in him to be his slaves now.*

ULT **For**
UST {Do not worry about your social position,} because
(γὰρ)

Here, **For** provides support for the claim that Paul made at the beginning of the previous verse that those who are slaves should not be concerned by that (7:21). If it would be helpful in your language, you could make what **For** supports explicit. Alternate translation: [Do not be concerned about being a slave because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the one having been called in the Lord {as} … the one having been called as**
UST all people who were slaves when they believed in him … all people who were free people when they believed in him
(ὁ & ἐν Κυρίῳ κληθεὶς & ὁ & κληθεὶς)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **called** rather than focusing on the person doing the "calling." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [the one whom God called in the Lord as … the one whom God called]

Support Reference: Active or Passive

ULT **in the Lord**
UST all people who were slaves when they believed in him
(ἐν Κυρίῳ)

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, identifies the person **having been called** as someone who is united to the **Lord**. Alternate translation: [to be united to the Lord]

Support Reference: Metaphor

ULT **a freedman of the Lord**
UST the Lord considers … to be free people now
(ἀπελεύθερος Κυρίου)

Here Paul uses the possessive form to describe someone who is a **freedman** in the perspective of **the Lord**. In other words, while the person may be a slave in terms of human thinking, that person is a **freedman** before **the Lord**. If your language would not use the possessive form to express that idea, you could express the idea by speaking about the Lord's "perspective" or "sight." Alternate translation: [is a freedman in the Lord's eyes]

Support Reference: Possession

ULT **a slave of Christ**
UST the Messiah considers … to be his slaves now
(δοῦλός & Χριστοῦ)

Here Paul uses the possessive form to describe someone who is a **slave** who belongs to **Christ**. In other words, while the person may be free in terms of human thinking, that person is a **slave** in relationship to **Christ**. If your language would not use the possessive form to express that idea, you could express the idea by using a phrase such as "belonging to." Alternate translation: [a slave who belongs to Christ]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	all people who were slaves when they believed in him
in the Lord	all people who were slaves when they believed in him
having been called … as	all people who were slaves when they believed in him
a slave	all people who were slaves when they believed in him
a freedman	the Lord considers … to be free people now
of the Lord	the Lord considers … to be free people now
a freeman	all people who were free people when they believed in him
having been called as	all people who were free people when they believed in him
a slave	the Messiah considers … to be his slaves now
of Christ	the Messiah considers … to be his slaves now

1 Corinthians 7:23

ULT	UST
You were bought with a price; do not become slaves of men.	*{When Jesus died for you,} it was as if God paid money to buy you. {Because of that,} you should not serve other humans, but only God.*

ULT **You were bought with a price**
UST {When Jesus died for you,} it was as if God paid money to buy you
(τιμῆς ἠγοράσθητε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **you**, who are **bought**, rather than focusing on the person doing the "buying." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God bought you with a price]

Support Reference: Active or Passive

ULT **You were bought with a price**
UST {When Jesus died for you,} it was as if God paid money to buy you
(τιμῆς ἠγοράσθητε)

Here Paul speaks as if the Corinthians were slaves whom God had **bought with a price** from someone else. Paul is speaking of what we often call "redemption." The **price** is Christ's death on the cross, which "redeems" believers from sin and evil powers. This is an important biblical metaphor so, if possible preserve the metaphor or express it as an analogy. Alternate translation: [you were bought with a price, which is the Messiah's death]

Support Reference: Metaphor

ULT **do not become slaves of men**
UST {Because of that,} you should not serve other humans, but only God
(μὴ γίνεσθε δοῦλοι ἀνθρώπων)

Here Paul uses **slaves** as a description of anyone who follows and obeys someone else. Paul wants the Corinthians, whether they are **slaves** or "freedmen" in social and economic terms, to only obey and serve God, not **men**. If it would be helpful in your language, you could express **slaves** by clarifying that Paul has "serving" and "obeying" in mind. Alternate translation: [do not obey men] or [do not serve mere humans]

Support Reference: Metaphor

> ULT **of men**
> UST serve other humans, but only God
> (ἀνθρώπων)

Although **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **men** with a non gendered word or refer to both genders. Alternate translation: [of people]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
slaves	serve other humans, but only God

1 Corinthians 7:24

ULT	UST
Brothers, each one in that which he was called, let him remain with God in this.	*My fellow believers, all people should serve God faithfully while doing the normal things they were already doing when God changed them.*

Note:

This verse is very similar to 7:20. The main difference is that this verse refers to remaining **with God**, while that verse does not. With that exception, translate this verse so that it sounds similar to 7:20.

Support Reference: Information Structure

ULT **each one in that which he was called, let him remain with God in this**
UST all people should serve God faithfully while doing the normal things they were already doing when God changed them
(ἕκαστος ἐν ᾧ ἐκλήθη & ἐν τούτῳ μενέτω παρὰ Θεῷ)

The order of elements in this sentence might be confusing in your language. If your language would structure this sentence in a different way, you could rearrange the elements so that they sound more natural. Paul has arranged the elements to emphasize **each one in that which he was called**, so retain the emphasis on this element if possible. Alternate translation: [let each one remain with God in that which he was called]

Support Reference: Information Structure

ULT **in that which he was called**
UST the normal things they were already doing when God changed them
(ἐν ᾧ ἐκλήθη)

Alternate translation: [in that which God gave to him] or [in what he received from God]

ULT **Brothers … he was called, let him remain**
UST My fellow believers … should serve … faithfully … when God changed them
(ἐκλήθη, ἀδελφοί & μενέτω)

Although **Brothers**, **he**, and **him** are masculine, Paul is using these words to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **Brothers**, **he**, and **him** with non gendered words or refer to both genders. Alternate translation: [Brothers and sisters … he or she was called, let him or her remain]

Support Reference: When Masculine Words Include Women

> ULT **he was called**
> UST when God changed them
> (ἐκλήθη)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **called** rather than focusing on the person doing the "calling." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God called him]

Support Reference: Active or Passive

> ULT **let him remain**
> UST should serve … faithfully
> (μενέτω)

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" or "must." Alternate translation: [he must remain]

Support Reference: Third-Person Imperatives

> ULT **let him remain with God in this**
> UST should serve God faithfully while doing
> (ἐν τούτῳ μενέτω παρὰ Θεῷ)

Here, **remain with God in that** refers to faithfully serving God in a specific situation. In other words, Paul does not want them to try to change their social and economic situations. Instead, they should serve God in the situations in which God called them. If it would be helpful in your language, you could express the idea behind **remain with God in that** plainly or with a comparable metaphor. Alternate translation: [let him live his life with God in that] or [let him be content serving God in that]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he was called	when God changed them
God	God

1 Corinthians 7:25

ULT	UST
Now concerning the virgins, I do not have a command of the Lord. However, I give an opinion as having received mercy from the Lord to be trustworthy.	*I am now moving on to speak about those who have not gotten married. On this issue, I do not have anything that the Lord said to tell you. However, I will tell you what I think is best. {I do this} because God has acted kindly towards me by making me a trustworthy {teacher}.*

ULT **Now concerning**
UST I am now moving on to speak about
(περὶ δὲ)

Just as in 7:1, **Now concerning** introduces a new topic that Paul wishes to address. Likely, the topics that he introduces in this way are what the Corinthians wrote to him about. Translate **Now concerning** here as you did in 7:1. Alternate translation: [Next, about]

Support Reference: Connecting Words and Phrases

ULT **I do not have a command of the Lord**
UST On this issue, I do not have anything that the Lord said to tell you
(ἐπιταγὴν Κυρίου οὐκ ἔχω)

Here Paul wishes to clarify that he is speaking out of the authority that he has as an apostle. He is not referring to anything that the Lord said while he was on earth, unlike what Paul did in 7:10. If it would be helpful in your language, you could express **I do not have a command of the Lord** with the language of "authority" or "quotation." Alternate translation: [I do not quote from the Lord]

Support Reference: Translate Unknowns

ULT **a command of the Lord**
UST anything that the Lord said
(ἐπιταγὴν Κυρίου)

If your language does not use an abstract noun for the idea behind **command**, you can express the idea by using a verb such as "command." Alternate translation: [anything that the Lord commanded]

Support Reference: Abstract Nouns

> ULT **I give an opinion**
> UST I will tell you what I think is best
> (γνώμην & δίδωμι)

Here, **I give an opinion** identifies that Paul is speaking from his own knowledge and authority. He wants the Corinthians to take this as strong advice, not as a command from God. If it would be helpful in your language, you could express **I give an opinion** with a word or phrase that indicates that what Paul says is not as strong as a command. Alternate translation: [I give my own view]

Support Reference: Translate Unknowns

> ULT **I give an opinion**
> UST I will tell you what I think is best
> (γνώμην & δίδωμι)

If your language does not use an abstract noun for the idea behind **opinion**, you can express the idea by using a verb such as "think." Alternate translation: [I say what I think]

Support Reference: Abstract Nouns

> ULT **having received mercy from the Lord**
> UST God has acted kindly towards me
> (ἠλεημένος ὑπὸ Κυρίου)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on Paul, who has **received mercy**, rather than focusing on the **Lord**, who gives the "mercy." Alternate translation: [one to whom the Lord has given mercy]

Support Reference: Active or Passive

> ULT **having received mercy from the Lord**
> UST God has acted kindly towards me
> (ἠλεημένος ὑπὸ Κυρίου)

If your language does not use an abstract noun for the idea behind **mercy**, you can express the idea by using an adverb such as "mercifully" or an adjective such as "merciful." Alternate translation: [having received what the Lord has mercifully done to make me]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
virgins	those who have not gotten married
of the Lord	the Lord
having received mercy	has acted kindly towards me

ULT	UST
the Lord	God
trustworthy	a trustworthy {teacher}

1 Corinthians 7:26

ULT	UST
Therefore, I think this is good, because of the coming distress, that {it is} good for a man to remain as he is.	*What I suggest is that people should not change how they are living. I say this because I know that dangerous things are going to happen soon.*

ULT **Therefore**
UST What I suggest is
(οὖν)

Here, **Therefore** does not refer back to how Paul has received mercy from God. Rather, **Therefore** introduces the "opinion" that Paul said he was going to "give" (7:25). If it would be helpful in your language, you could express **Therefore** with a word or phrase that introduces a statement that one has already spoken about. Alternate translation, changing the comma to a colon or a period: [Here is my opinion:]

Support Reference: Connecting Words and Phrases

ULT **this is good, because of the coming distress, that {it is} good**
UST What I suggest is that … should not change … I say this because I know that dangerous things are going to happen soon
(τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν)

Here Paul repeats **good**, because in his language it was a natural way to remind the reader that he had already said **this is good**. If your language would not use repetition in this way, you could use only one **good**. Alternate translation: [that, because of the coming distress, it is good]

Support Reference: Doublet

ULT **this is good, because of the coming distress, that {it is} good for a man to remain as he is**
UST What I suggest is that people should not change how they are living. I say this because I know that dangerous things are going to happen soon
(τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι)

Here Paul interrupts his sentence to include the reason why he thinks that this is **good** advice. He does this to emphasize **the coming distress**. If it would be helpful in your language, you could translate rearrange the sentence and represent the emphasis on **the coming distress** in another way. Alternate translation: [that it is good for a man to remain as he is. This is because of the coming distress]

Support Reference: Information Structure

> ULT **the coming distress**
> UST dangerous things are going to happen soon
> (τὴν ἐνεστῶσαν ἀνάγκην)

Here, **coming** could refer to: (1) something that is about to happen. Alternate translation: [of the distress that will soon be here]; (2) something that is already happening. Alternate translation: [of the present distress]

Support Reference: Translate Unknowns

> ULT **the coming distress**
> UST dangerous things are going to happen soon
> (τὴν ἐνεστῶσαν ἀνάγκην)

Here, **distress** could refer to: (1) general suffering and persecution of the church throughout the world. Alternate translation: [of the coming general distress]; (2) suffering and difficulties that the Corinthian believers are experiencing. Alternate translation: [of the distress coming on your group]

Support Reference: Translate Unknowns

> ULT **for a man … as he is**
> UST people … how they are living
> (ἀνθρώπῳ τὸ οὕτως)

Here, the words translated **man** and **he** are written in masculine form, but they refer to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **man** and **he** by using words that do not have gender, or you could use both genders. Alternate translation: [for a person … as he or she is]

Support Reference: When Masculine Words Include Women

> ULT **to remain as he is**
> UST how they are living
> (τὸ οὕτως εἶναι)

Alternate translation: [to stay in the position he is in]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	What I suggest is
good … it is	should not change

1 Corinthians 7:27

ULT	UST
Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife.	*Some people have gotten engaged. They should not separate. Other people have never gotten engaged. They should not try to become engaged.*

ULT **Are you bound … Are you released**
UST Some people have gotten engaged … Other people have never gotten engaged
(δέδεσαι & λέλυσαι)

Here Paul addresses an issue that people within the Corinthian church would need to consider as individuals. Because of this, **you** in this verse is always singular.

Support Reference: Forms of 'You' — Singular

ULT **Are you bound to a wife? Do not seek … Are you released from a wife? Do not seek**
UST Some people have gotten engaged. They should not separate. Other people have never gotten engaged. They should not try to become engaged
(δέδεσαι γυναικί? μὴ ζήτει & λέλυσαι ἀπὸ γυναικός? μὴ ζήτει)

Paul does not ask these questions because he is looking for information. Rather, he asks them to identify people who fit into the situations he describes. If someone answered "yes" to one of these questions, then the following command applies to that person. If it would be helpful in your language, you could express these questions with a different way to identify to whom the command applies. Alternate translation: [If you are bound to a wife, do not seek … If you are released from a wife, do not seek] or [Some of you are bound to a wife. If that is you, do not seek … Some of you are released from a wife. If that is you, do not seek]

Support Reference: Rhetorical Question

ULT **Are you bound to a wife**
UST Some people have gotten engaged
(δέδεσαι γυναικί)

Here, **bound to a wife** could refer to: (1) a man being engaged to marry a woman. Alternate translation: [Are you engaged to a woman]; (2) a man being married to a woman. Alternate translation: [Are you married]

Support Reference: Idiom

ULT **Do not seek to be released**
UST They should not separate
(μὴ ζήτει λύσιν)

Here, **released** could refer to: (1) breaking off an engagement or betrothal. Alternate translation: [Do not seek to break off the betrothal]; (2) ending a marriage. Alternate translation: [Do not seek a divorce]

Support Reference: Idiom

ULT **Are you released from a wife**
UST Other people have never gotten engaged
(λέλυσαι ἀπὸ γυναικός)

Here, **released from a wife** could refer to: (1) someone who has never been engaged or married. Alternate translation: [Are you single]; (2) someone who has been engaged or married but broken the marriage or engagement. Alternate translation: [Have you left your fiancée] or [Have you divorced your wife]

Support Reference: Idiom

ULT **Do not seek to be released. Are you released from a wife**
UST They should not separate. Other people have never gotten engaged
(μὴ ζήτει λύσιν. λέλυσαι ἀπὸ γυναικός)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **released** rather than focusing on the person doing the "releasing." If you must state who does the action, Paul implies that either **you** or a "judge" does it. Alternate translation: [Do not seek to break up. Do you have no woman] or [Do not seek for a judge to release you. Has a judge released you from a woman]

Support Reference: Active or Passive

ULT **Do not seek a wife**
UST They should not try to become engaged
(μὴ ζήτει γυναῖκα)

Here, to **seek a wife** refers to searching for a **woman** to marry. If it would be helpful in your language, you could express **seek a wife** with a comparable idiom or expression. Alternate translation: [Do not look for a wife]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Are you bound	Some people have gotten engaged

ULT	UST
Do … seek	They should … separate
Are you released	Other people have never gotten engaged
Do … seek	They should … try to become engaged

1 Corinthians 7:28

ULT	UST
But if indeed you would marry, you have not sinned; and if the virgin would marry, she has not sinned. But the ones of such kind will have distress in the flesh, and I want to spare you {from this}.	*However, a single man or woman who gets married does not sin. I only advise you against getting married because people who get married will experience troubles while they live.*

ULT **But**
UST However
(δὲ)

Here, **But** introduces an exception to Paul's general advice in the previous verse (7:27). If it would be helpful in your language, you could express **But** with a word or phrase that introduces an exception. Alternate translation: [In fact, though,]

Support Reference: Connect — Contrast Relationship

ULT **you would marry, you have not sinned**
UST a single man … who gets married does not sin
(γαμήσῃς, οὐχ ἥμαρτες)

Here Paul addresses specific men within the Corinthian church. Because of this, **you** here is singular. The **you** at the end of the verse is plural because here Paul has both the men and the women in mind.

Support Reference: Forms of 'You' — Singular

ULT **if indeed you would marry, you have not sinned**
UST a single man … who gets married does not sin
(ἐὰν & καὶ γαμήσῃς, οὐχ ἥμαρτες)

Here Paul uses **if** to introduce a true possibility. He means that a man might **marry**, or a man might not. He then specifies the result for if the man does **marry**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: [whichever man does indeed marry has not sinned]

Support Reference: Connect — Hypothetical Conditions

ULT **if the virgin would marry, she has not sinned**
UST or woman
(ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτεν)

Here Paul uses **if** to introduce a true possibility. He means that a **virgin** might **marry**, or she might not. He then specifies the result for **if the virgin** does **marry**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: [whichever virgin marries has not sinned]

Support Reference: Connect — Hypothetical Conditions

ULT **the ones of such kind**
UST people who get married
(οἱ τοιοῦτοι)

Here, **the ones of such kind** refers back to the man and **the virgin** who **marry**. If it would be helpful in your language, you could express **the ones of such kind** by clarifying that it refers to married people. Alternate translation: [those who are married]

Support Reference: Pronouns — When to Use Them

ULT **will have distress in the flesh**
UST will experience troubles while they live
(θλῖψιν & τῇ σαρκὶ ἕξουσιν)

Here, **distress in the flesh** refers to the same problems and troubles that Paul has already called “the coming distress” in 7:26. The phrase does not refer to marital problems or fights with one’s spouse. Rather, it refers to extra **distress** that married people will experience while suffering under persecution and troubles. If it would be helpful in your language, you could translate **distress in the flesh** by referring to how you translated “the coming distress” in 7:26 and making the connection to that phrase clear. Alternate translation: [will experience the distress in the flesh that I have already said is coming]

Support Reference: Translate Unknowns

ULT **will have distress**
UST will experience troubles
(θλῖψιν & ἕξουσιν)

If your language does not use an abstract noun for the idea behind **distress**, you can express the idea by using a verb such as “suffer.” Alternate translation: [will suffer]

Support Reference: Abstract Nouns

> ULT **I want to spare you {from this}**
> UST I … advise you against getting married
> (ἐγὼ & ὑμῶν φείδομαι)

Here, **this** refers back to the **distress in the flesh**. If it would be helpful in your language, you could express **this** by clarifying that it refers to the **distress**. Alternate translation: [I want to spare you from this distress]

Support Reference: Pronouns — When to Use Them

> ULT **want to spare you {from this}**
> UST advise you against getting married
> (ὑμῶν φείδομαι)

Here, **to spare you {from this}** refers to Paul's desire to keep the Corinthians from experiencing the **distress** he has mentioned. If it would be helpful in your language, you could express **to spare you {from this}** with a comparable idiom or expression. Alternate translation: [want to help you avoid this]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you have … sinned	does … sin
virgin	or woman
she has … sinned	or woman
distress	troubles

1 Corinthians 7:29

ULT	UST
But this I say, brothers: The time is shortened, so that from now on, even the ones having wives should be as having none;	*My fellow believers, what I am about to tell you {is important}. The end times are not far away. Therefore, until then, each man who has a wife should live like a man who does not have a wife.*

ULT this I say
UST what I am about to tell you {is important}
(τοῦτο & φημι)

Here, **this** refers forward to what Paul is about to say. Paul refers to what he will say before he says it in order to emphasize what he is about to say. If your language would not use **this** to refer to something that will soon be said, you could use a word or phrase that does introduces something about to be said and express the emphasis in another way. Alternate translation: [listen to what I am about to say]

Support Reference: Pronouns — When to Use Them

ULT brothers
UST My fellow believers
(ἀδελφοί)

Although **brothers** is masculine, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT The time is shortened
UST The end times are not far away
(ὁ καιρὸς συνεσταλμένος ἐστίν)

When **time is shortened**, an event at the end of that **time** is about to happen. In other words, something is about to happen. If it would be helpful in your language, you could express the idea behind **The time is shortened** with a comparable metaphor or a descriptive phrase. Alternate translation: [There is not much time left] or [The time until the event occurs is short]

Support Reference: Metaphor

> ULT **The time is shortened**
> UST The end times are not far away
> (ὁ καιρὸς συνεσταλμένος ἐστίν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **time**, which is **shortened**, rather than focusing on the person doing the "shortening." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God has shortened the time]

Support Reference: Active or Passive

> ULT **The time**
> UST The end times
> (ὁ καιρὸς)

Here, **The time** could refer to the **time** until: (1) the events of the end times begin. Alternate translation: [The time until the end] or [The time until Jesus comes back]; (2) the "distress" he has mentioned in 7:26, 28 begins. Alternate translation: [The time until the distress]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **so that from now on**
> UST Therefore, until then
> (τὸ λοιπὸν, ἵνα)

Here Paul introduces how the Corinthians should behave now that the **time** has been **shortened**. If it would be helpful in your language, you could express **so that from now on** with a word or phrase that draws an inference or introduces a result. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [This means that, from the present on]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **should be as having none**
> UST should live like a man who does not have a wife
> (ὡς μὴ ἔχοντες ὦσιν)

Alternate translation: [should behave like those who have none]

> ULT **having none**
> UST a man who does not have a wife
> (μὴ ἔχοντες)

Here, **none** refers back to **wives**. If it would be helpful in your language, you could express **none** by clarifying that it refers to **wives**. Alternate translation: [those having no wives]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
time	The end times

1 Corinthians 7:30

ULT	UST
and the ones weeping, as not weeping; and the ones rejoicing, as not rejoicing; and the ones buying, as not possessing;	*Each person who cries should live like a person who does not cry. Each person who is glad should live like a person who is not glad. Each person who acquires anything should live like a person who does not own anything.*

ULT **the ones weeping, as not weeping; and the ones rejoicing, as not rejoicing; and the ones buying, as not possessing**
UST Each person who cries should live like a person who does not cry. Each person who is glad should live like a person who is not glad. Each person who acquires anything should live like a person who does not own anything
(οἱ κλαίοντες, ὡς μὴ κλαίοντες; καὶ οἱ χαίροντες, ὡς μὴ χαίροντες; καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες)

Here Paul omits some words that may be needed in your language to complete the thought. Paul omits these words because he stated them in the last verse, and the Corinthians would have understood them from that verse. If your language does need these words, you could supply “should be as those” from 7:29. Alternate translation: [those who weep should be as those not weeping; and those who rejoice should be as those not rejoicing; and those who buy should be as those not possessing]

Support Reference: Ellipsis

ULT **the ones buying, as not possessing**
UST Each person who acquires anything should live like a person who does not own anything
(οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες)

Here Paul omits what the people are **buying** and are **not possessing**. If your language would state what is bought and possessed, you could include a general or vague object. Alternate translation: [those who buy things, as not possessing those things]

Support Reference: Ellipsis

ULT **and the ones weeping, as not weeping; and the ones rejoicing, as not rejoicing; and the ones buying, as not possessing**

UST Each person who cries should live like a person who does not cry. Each person who is glad should live like a person who is not glad. Each person who acquires anything should live like a person who does not own anything

(καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες; καὶ οἱ χαίροντες, ὡς μὴ χαίροντες; καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες)

Alternate translation: [and those who weep should behave like those who do not weep; and those who rejoice should behave like those who do not rejoice; and those who buy should behave like those who do not possess]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
weeping	Each person who cries
weeping	a person who does … cry
rejoicing	Each person who is glad
rejoicing	a person who is … glad
possessing	a person who does … own anything

1 Corinthians 7:31

ULT	UST
and the ones using the world, as not using it; for the present form of this world is passing away.	*Each person who utilizes worldly things should live like a person who does not utilize these things. {You should act in these ways} because God will soon abolish the worldly way of doing things.*

ULT **the ones using the world, as not using it**
UST Each person who utilizes worldly things should live like a person who does not utilize these things
(οἱ χρώμενοι τὸν κόσμον, ὡς μὴ καταχρώμενοι)

Here Paul omits some words that may be needed in your language to complete the thought. Paul omits these words because he stated them in 7:29, and the Corinthians would have understood them from that verse. If your language does need these words, you could supply "should be as those" from 7:29. Alternate translation: [those using the world should be as not using it]

Support Reference: Ellipsis

ULT **the ones using the world, as not using it**
UST Each person who utilizes worldly things should live like a person who does not utilize these things
(οἱ χρώμενοι τὸν κόσμον, ὡς μὴ καταχρώμενοι)

Here, **using** refers to taking something and doing work with it. Paul here refers to taking things that belong to the world and doing work with them. If it would be helpful in your language, you could express **using** with a word or phrase that refers to performing a task with something that one possesses. Alternate translation: [those doing things with the world, as not doing things with it]

Support Reference: Translate Unknowns

ULT **the world**
UST worldly things
(τὸν κόσμον)

Here, **the world** specifically focuses on people and things that belong to **the world**. If it would be helpful in your language, you could express **the world** by clarifying that Paul is focusing on things that belong to **the world**. Alternate translation: [something worldly]

Support Reference: Synecdoche

ULT **the present form of this world**
UST the worldly way of doing things
(τὸ σχῆμα τοῦ κόσμου τούτου)

Here, **present form of this world** refers to how **this world** is currently structured and how things work in **this world**. If it would be helpful in your language, you could express **present form** with a word or phrase that refers to how the world is right now. Alternate translation: [the current setup of this world] or [the way the world presently works]

Support Reference: Translate Unknowns

ULT **is passing away**
UST God will soon abolish
(παράγει)

Alternate translation: [will soon end]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
world	worldly things
of … world	worldly

1 Corinthians 7:32

ULT	UST
But I would like you to be free from concern. The unmarried {man} is concerned about the things of the Lord, how he might please the Lord.	*I want you to care about few things. Single men care about what they can do to serve the Lord.*

> ULT **free from concern … is concerned about**
> UST to care about few things … care about
> (ἀμερίμνους & μεριμνᾷ)

Here, **free from concern** and **concerned** are opposites. They both refer to consistently thinking about and worrying about things. Paul wishes the Corinthians to think and worry about as few things as possible. In line with that, the only thing the **unmarried man** thinks and cares about is **the things of the Lord**. If it would be helpful in your language, you could express **concern** and **concerned** with a word or phrase that refers to thinking and worrying consistently about something. Alternate translation: [free from worry … is worried about]

Support Reference: Translate Unknowns

> ULT **The unmarried {man}**
> UST Single men
> (ὁ ἄγαμος)

Here Paul refers to **The unmarried {man}** in the singular, but he is speaking generically about any **unmarried {man}**. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: [Each unmarried man]

Support Reference: Generic Noun Phrases

> ULT **The unmarried {man} … he might please**
> UST Single men … to serve
> (ὁ ἄγαμος & ἀρέσῃ)

Here Paul is referring only to men. He will go on address unmarried women in 7:34.

Support Reference: When Masculine Words Include Women

ULT **is concerned about**
UST care about
(μεριμνᾷ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **{man}** who is **concerned** rather than focusing on what makes him **concerned**. If you must state who does the action, Paul implies that the **unmarried {man}** himself does it. Alternate translation: [concerns himself with]

Support Reference: Active or Passive

ULT **the things of the Lord**
UST what
(τὰ τοῦ Κυρίου)

Here Paul uses the possessive form to describe **things** that are directly related to **the Lord**. This phrase identifies anything that one does that relates to **the Lord**. If it would be helpful in your language, you could express **the things of the Lord** with a word or phrase that refers to anything related to **the Lord**. Alternate translation: [everything that concerns the Lord]

Support Reference: Possession

ULT **how he might please the Lord**
UST they can do to serve the Lord
(πῶς ἀρέσῃ τῷ Κυρίῳ)

Here, **how he might please the Lord** further explains what being **concerned about the things of the Lord** means. If **how** would not introduce a further explanation in your language, you could use a word or phrase that does introduce such an explanation. Alternate translation: [that is, how he might please the Lord]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Lord	what
Lord	Lord

1 Corinthians 7:33

ULT	UST
But the married {man} is concerned about the things of the world, how to please the wife, and he is divided. And the unmarried woman or the virgin	*On the other hand, married men care about worldly things, particularly how they can serve their wives. Because of this, they care about two different things{: serving their wives and serving the Lord}. Single women and women who have never gotten married*

ULT **the married {man}**
UST married men
(ὁ & γαμήσας)

Here Paul refers to **the married {man}** in the singular, but he is speaking generically about any married man. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: [each unmarried man]

Support Reference: Generic Noun Phrases

ULT **is concerned about**
UST care about
(μεριμνᾷ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **{man}** who is **concerned** rather than focusing on what makes him **concerned**. If you must state who does the action, Paul implies that the **married man** himself does it. Alternate translation: [concerns himself with]

Support Reference: Active or Passive

ULT **the things of the world**
UST worldly things
(τὰ τοῦ κόσμου)

Here Paul uses the possessive form to describe **things** that are directly related to the **world**. This phrase identifies anything that one does that relates to the **world**. If it would be helpful in your language, you could express the **things of the world** with a word or phrase that refers to anything related to the **world**. Alternate translation: [many things that relate to the world]

Support Reference: Possession

ULT **the wife**
UST their wives
(τῇ γυναικί)

Here Paul refers to **the wife**, but he specifically has in mind the wife of the **married man** already mentioned. If your language would not use this form to refer to the man's wife, you could express the idea more clearly. Alternate translation: [his wife]

Support Reference: Generic Noun Phrases

ULT **he is divided**
UST they care about two different things{: serving their wives and serving the Lord}
(μεμέρισται)

Here Paul speaks as if the man **is divided** into two pieces. By speaking in this way, Paul means that the **married man** has conflicting interests or concerns. He is concerned about how to please the Lord and how to please his wife. If it would be helpful in your language, you could express **is divided** with a comparable metaphor or express the idea plainly. Alternate translation: [he is pulled in two directions] or [he is of two minds]

Support Reference: Metaphor

ULT **he is divided**
UST they care about two different things{: serving their wives and serving the Lord}
(μεμέρισται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **he** who is **divided** rather than focusing on what does the "dividing." If you must state who does the action, Paul implies that the man's "concerns" do it. Alternate translation: [concerns about the Lord and the world divide him]

Support Reference: Active or Passive

ULT **the unmarried woman or the virgin**
UST Single women and women who have never gotten married
(ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος)

Here Paul refers to **the unmarried woman** and **the virgin** in the singular, but he is speaking generically about **unmarried woman** or **virgin**. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: [each unmarried woman or virgin]

Support Reference: Generic Noun Phrases

ULT **the unmarried woman or the virgin**
UST Single women and women who have never gotten married
(ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος)

Here Paul could be distinguishing between: (1) older single women (**the unmarried woman**) and younger single women (**the virgin**). Alternate translation: [the older or younger single woman]; (2) divorced women (**the unmarried woman**) and women who have never been married (**the virgin**). Alternate translation: [the divorced woman or the woman who has never married]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the world	worldly
virgin	women who have never gotten married

1 Corinthians 7:34

ULT	UST
is concerned about the things of the Lord, so that she might be holy both in the body and in the spirit. But the one having been married is concerned about the things of the world, how she might please the husband.	*care about what they can do to serve the Lord. Their goal is to be completely holy. On the other hand, married women care about worldly things, particularly how they can serve their husbands.*

ULT **is concerned about**
UST care about
(μεριμνᾷ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **concerned** rather than focusing on what makes them **concerned**. If you must state who does the action, Paul implies that "the unmarried woman or the virgin" (7:33) does it. Alternate translation: [concerns herself with]

Support Reference: Active or Passive

ULT **the things of the Lord**
UST what they can do to serve the Lord
(τὰ τοῦ Κυρίου)

Here Paul uses the possessive form to describe **things** that are directly related to **the Lord**. This phrase identifies anything that one does that relates to **the Lord**. If it would be helpful in your language, you could express **the things of the Lord** with a word or phrase that refers to anything related to **the Lord**. Alternate translation: [everything that concerns the Lord]

Support Reference: Possession

ULT **both in the body and in the spirit**
UST completely
(καὶ τῷ σώματι καὶ τῷ πνεύματι)

Here Paul refers to **the body** and **the spirit** as a way to refer to everything that a person is. The **body** is the outward part of the person, while the **spirit** is in the inward part of the person. If it would be helpful in your language, you could express **both in the body and in the spirit** with a word or phrase that emphasizes that the entire person is in view. Alternate translation: [in body and soul] or [in every part]

Support Reference: Merism

> ULT **the one having been married**
> UST married women
> (ἡ & γαμήσασα)

Here, **the one having been married** is feminine. If this is not clear for your readers, you could clarify that this phrase speaks about women. Alternate translation: [the woman who is married]

Support Reference: When Masculine Words Include Women

> ULT **is concerned about**
> UST care about
> (μεριμνᾷ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **concerned** rather than focusing on what makes them **concerned**. If you must state who does the action, Paul implies that **the one having been married** does it. Alternate translation: [concerns herself with]

Support Reference: Active or Passive

> ULT **the things of the world**
> UST worldly things
> (τὰ τοῦ κόσμου)

Here Paul uses the possessive form to describe **things** that are directly related to **the world**. This phrase identifies anything that one does that relates to **the world**. If it would be helpful in your language, you could express **the things of the world** with a word or phrase that refers to anything related to **the world**. Alternate translation: [many things that relate to the world]

Support Reference: Possession

> ULT **the husband**
> UST their husbands
> (τῷ ἀνδρί)

Here Paul refers to **the husband**, but he specifically has in mind the husband of the **the one having been married** already mentioned. If your language would not use this form to refer to the woman's husband, you could express the idea more clearly. Alternate translation: [her husband]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Lord	what they can do to serve the Lord
holy	holy
in the spirit	completely
of the world	worldly

1 Corinthians 7:35

ULT	UST
Now I say this for your own benefit, not in order to put any constraint on you, but toward what {is} appropriate and devoted to the Lord without any distraction.	*I have said these things because I think they are helpful for you. I do not want to force you into acting in only one way. Rather, I want you to be able to act honorably and serve the Lord well and attentively.*

ULT **this**
UST these things
(τοῦτο)

Here, **this** refers back to what Paul has said about how unmarried people can serve the Lord better in 7:32–34. If it would be helpful in your language, you could express **this** by clarifying what it refers back to. Alternate translation: [this about marriage and serving the Lord]

Support Reference: Pronouns — When to Use Them

ULT **for your own benefit**
UST because I think they are helpful for you
(πρὸς τὸ ὑμῶν αὐτῶν σύμφορον)

If your language does not use an abstract noun for the idea behind **benefit**, you can express the idea by using a verb such as “benefit” or “help.” Alternate translation: [to benefit you]

Support Reference: Abstract Nouns

ULT **any constraint**
UST to force you into acting in only one way
(βρόχον)

Here, **constraint** refers to a noose or rope that ties someone or something up and keeps them in one place. Paul uses this word to tell the Corinthians that he is not trying to “tie” them to either marriage or singleness. If it would be helpful in your language, you could express **constraint** with a word or phrase that expresses the idea in another way. Alternate translation: [a noose] or [any hindrance]

Support Reference: Translate Unknowns

ULT **put any constraint on you**
UST to force you into acting in only one way
(βρόχον ὑμῖν ἐπιβάλω)

Here Paul speaks as if he could tie the Corinthians up and control where they went as if they were farm animals. Paul speaks in this way to refer to commands that require certain behavior, just like a rope requires an animal to stay in a certain area. If it would be helpful in your language, you could express the idea behind **put any constraint on you** plainly or with a comparable metaphor. Alternate translation: [tie you up] or [require one way of living]

Support Reference: Metaphor

ULT **toward what {is}**
UST I want you to be able to act honorably
(πρὸς τὸ)

Here, **toward** introduces the purpose of what Paul has said. If it would be helpful in your language, you could express **toward what {is}** with a word or phrase that introduces what follows as a purpose or goal. Alternate translation: [in order that you may act in ways that are] or [with the goal of doing what is]

Support Reference: Idiom

ULT **what {is} appropriate and devoted**
UST to act honorably and serve … well
(τὸ εὔσχημον καὶ εὐπάρεδρον)

Here, **appropriate** refers to behavior that fits a situation or relationship properly. The word **devoted** describes someone who does a good job of helping someone else. If it would be helpful in your language, you could express **appropriate and devoted** with words or phrases that express the ideas in another way. Alternate translation: [what is proper and helpful]

Support Reference: Translate Unknowns

ULT **without any distraction**
UST and attentively
(ἀπερισπάστως)

Here, **without any distraction** means that nothing is hindering specific actions. If it would be helpful in your language, you could express **without any distraction** with a word or phrase that describes a situation in which nothing is hindering an action. Alternate translation: [without hindrance] or [with full attention]

Support Reference: Translate Unknowns

ULT **without any distraction**
UST and attentively
(ἀπερισπάστως)

If your language does not use an abstract noun for the idea behind **distraction**, you can express the idea by using a verb such as “distract.” Alternate translation: [without being distracted]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
benefit	because I think they are helpful for you
to the Lord	the Lord

1 Corinthians 7:36

ULT	UST
But if anyone thinks he is acting improperly toward his virgin—if she is beyond the age of marriage and it must be so—he should do what he wants. He is not sinning; let them marry.	*In some cases, an engaged man may consider that he might act in sexually improper ways with his fiancée. Further, his fiancée may be fully mature and ready to have sex. In these cases, here is what to do: the man should marry his fiancé. He does not sin {when he does this}, and the two of them should get married.*

ULT **he is acting improperly toward**
UST that he might act in sexually improper ways with
(ἀσχημονεῖν ἐπὶ)

This verse has two primary interpretations: (1) the fiancé interpretation, which suggests that the verse is about a man who is engaged to marry a woman. In this case, Paul is saying that the man should marry his fiancée if he thinks he is acting improperly and if she is of a certain age. (2) the father interpretation, which suggests that the verse is about a father who has a daughter. In this case, Paul is saying that the father should allow his daughter to get married if he thinks he is acting improperly toward his daughter and if the daughter is of a certain age. In the notes that follow, we will identify which choices match with which of these two major options.

ULT **if anyone thinks he is acting improperly toward his virgin—if she is beyond the age of marriage and it must be so**
UST In some cases, an engaged man may consider that he might act in sexually improper ways with his fiancée. Further, his fiancée may be fully mature and ready to have sex. In these cases, here is what to do
(εἰ & τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος καὶ οὕτως ὀφείλει γίνεσθαι)

Here Paul uses **if** to introduce two true possibilities. He means that a man might **be acting improperly**, or the man might not be. He also means that the woman might be **beyond the age of marriage**, or she might not be. He then specifies the result for if the man is **acting improperly** and the woman is **beyond the age of marriage**. If it would be helpful in your language, you could express this form by stating the **if** statement by describing the specific situation. Alternate translation: [someone might think he is acting improperly toward his virgin, and she might be beyond the age of marriage. In this situation, it must be so]

Support Reference: Connect — Hypothetical Conditions

ULT **anyone**
UST an engaged man
(τις)

Here, **anyone** could refer to: (1) a man who is engaged to the **virgin**. This fits with the fiancé interpretation. Alternate translation: [any fiancé]; (2) a father has a daughter who is a **virgin**. This fits with the father interpretation. Alternate translation: [any father]

Support Reference: Pronouns — When to Use Them

ULT **he is acting improperly toward**
UST that he might act in sexually improper ways with
(ἀσχημονεῖν ἐπὶ)

The phrase **acting improperly** is often used to refer to sexual impropriety, including shameful nakedness or improper sexual behavior. Therefore, **acting improperly** could refer to: (1) engaging in or wishing to engage in improper sexual behavior. This fits with the fiancé interpretation. Alternate translation: [he might have improper sex with]; (2) wrongly prohibiting a daughter from marrying and thus shaming her. This fits with the father interpretation. Alternate translation: [he is wrongly shaming]

Support Reference: Translate Unknowns

ULT **his virgin**
UST his fiancée
(τὴν παρθένον αὐτοῦ)

Here, **his virgin** could refer to: (1) a woman who is engaged to a man. This fits with the fiancé interpretation. Alternate translation: [his fiancée]; (2) a daughter who has never married. This fits with the father interpretation. Alternate translation: [his unmarried daughter]

Support Reference: Translate Unknowns

ULT **she**
UST his fiancée may be
(ᾖ)

Here, the word translated as **she** could refer to a man or to a woman. If it refers to: (1) a woman, it identifies something about the woman as the reason for the man and woman to get married. This fits with both the father and the fiancé interpretations. (2) a man, it identifies something about the man as the reason for the man and woman to get married. This fits best with the fiancé interpretation. Alternate translation: [he]

Support Reference: When Masculine Words Include Women

> ULT **is beyond the age of marriage**
> UST fully mature and ready to have sex
> (ὑπέρακμος)

Here, **beyond the age of marriage** could describe: (1) a person who is older than the normal age at which a person gets married. This fits with both the father and the fiancé interpretations. Alternate translation: [is older than average to get married]; (2) a person who has reached full sexual maturity. This fits with both the father and the fiancé interpretations. Alternate translation: [is fully matured] or [is ready to have sex]

Support Reference: Translate Unknowns

> ULT **is beyond the age of marriage and it must be so—he should do**
> UST fully mature and ready to have sex. In these cases, here is what to do: the man
> (ὑπέρακμος καὶ οὕτως ὀφείλει γίνεσθαι & ποιείτω)

Here, **it** could refer to: (1) what Paul is about to say, which is **he should do what he wants**. Alternate translation: [is beyond the age of marriage—then this is how it must be: he should do]; (2) the necessity of getting married. Alternate translation: [is beyond the age of marriage and it seems necessary to marry—he should do]

Support Reference: Pronouns — When to Use Them

> ULT **he should do what he wants**
> UST the man should marry his fiancé
> (ὃ θέλει ποιείτω)

Here, **he** could refer to: (1) the fiancé, who wants to get married. Alternate translation: [the fiancé should do what he wants]; (2) the father, who wants his daughter to get married. Alternate translation: [the father should do what he wants]

Support Reference: Pronouns — When to Use Them

> ULT **he should do what he wants**
> UST the man should marry his fiancé
> (ὃ θέλει ποιείτω)

Here, **what he wants** could refer to: (1) how the fiancé wants to get married and have sex. Alternate translation: [he should get married as he wants to]; (2) how the father wants his daughter to get married. Alternate translation: [he should give her in marriage as he wants to]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he should do**
> UST the man
> (ποιείτω)

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 “must” or “let.” Alternate translation: [let him do]

Support Reference: Third-Person Imperatives

> ULT **let them marry**
> UST and the two of them should get married
> (γαμείτωσαν)

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” or “can.” Alternate translation: [they can marry]

Support Reference: Third-Person Imperatives

> ULT **let them marry**
> UST and the two of them should get married
> (γαμείτωσαν)

Here, **them** identifies the man and the woman who are getting married. This fits with both the fiancé interpretation and the father interpretation. Alternate translation: [let the man and the woman marry]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
virgin	fiancée
He is … sinning	He does … sin {when he does this}

1 Corinthians 7:37

ULT	UST
But he who stands firm in his heart, not under compulsion, but having authority over his own will, and he has decided this in his own heart—to keep his own virgin—he will do well.	*In other cases, an engaged man may have made up his mind, and no person or thing has forced him {not to marry}. He can control what he desires, and he has decided for himself {not to marry}. In this case, he can rightly choose not to marry his fiancée.*

ULT **But he who stands firm in his heart**
UST In other cases, an engaged man may have made up his mind
(ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος)

Much like the previous verse (7:36), this verse has two primary interpretations: (1) the fiancé interpretation, which suggests that the verse is about a man who is engaged to marry a woman. In this case, Paul is saying that the man who decides not to marry his fiancée does **well**. (2) the father interpretation, which suggests that the verse is about a father who has a daughter. In this case, Paul is saying that the father who decides to keep his daughter from marrying does **well**. In the notes that follow, we will identify any choices that specifically match with these two major options. Follow the interpretation that you chose in the previous verse.

ULT **he who stands firm in his heart**
UST an engaged man may have made up his mind
(ὃς & ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος)

Here Paul speaks as if a person's **heart** were a place in which he or she could "stand firm." By speaking in this way, Paul means that the person will not change what they have decided in his or her **heart**. It is as if they are standing **firm** in a specific location. If it would be helpful in your language, you could express the idea behind this figure of speech plainly or with a comparable metaphor. Alternate translation: [the one who settles on a decision] or [the one who firmly decides]

Support Reference: Metaphor

ULT **in his heart … in his own heart**
UST may have made up his mind … for himself
(ἐν τῇ καρδίᾳ αὐτοῦ & ἐν τῇ ἰδίᾳ καρδίᾳ)

In Paul's culture, the **heart** is the place where humans think and plan. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think in your culture or by expressing the idea plainly. Alternate translation: [in his mind … in his own mind] or [in what he has planned … in what he himself has planned]

Support Reference: Metonymy

ULT **under compulsion**
UST and … person or thing has forced him {not to marry}
(ἔχων ἀνάγκην)

If your language does not use an abstract noun for the idea behind **compulsion**, you can express the idea by using a verb such as "compel." Alternate translation: [through someone compelling him]

Support Reference: Abstract Nouns

ULT **having authority over his own will**
UST He can control what he desires
(ἐξουσίαν & ἔχει περὶ τοῦ ἰδίου θελήματος)

If your language does not use abstract nouns for the ideas behind **authority** and **will**, you can express the ideas by using verbs such as "control" and "want." Alternate translation: [ruling over what he wants]

Support Reference: Abstract Nouns

ULT **he has decided this in his own heart—to keep his own virgin—he will do well**
UST he has decided for himself {not to marry}. In this case, he can rightly choose not to marry his fiancée
(τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει)

The order of these three phrases might be unnatural in your language. If the order is unnatural, you could reorder the phrases so that they sound more natural. Alternate translation: [he has decided in his own heart to keep his own virgin, this man will do well]

Support Reference: Information Structure

ULT **this in his own heart—to keep**
UST for himself {not to marry}. In this case, he can … choose not to marry
(τοῦτο & ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν)

Here, **this** refers forward to what Paul is about to say: **to keep his own virgin**. If it would be helpful in your language, you could express **this** by clarifying that Paul is talking about what he is about to say. Alternate translation: [in his own heart to do this—that is, to keep]

Support Reference: Pronouns — When to Use Them

ULT **to keep his own virgin**
UST In this case, he can … choose not to marry his fiancée
(τηρεῖν τὴν ἑαυτοῦ παρθένον)

Here, **to keep his own virgin** could mean that: (1) the man does not marry his fiancée but leaves her as a **virgin**. This fits with the fiancé interpretation. Alternate translation: [to remain unmarried to his fiancée]; (2) the father does not give his daughter in marriage but leaves her as a **virgin**. This fits with the father interpretation. Alternate translation: [not to give his daughter in marriage]

Support Reference: Idiom

ULT **he will do well**
UST rightly
(καλῶς ποιήσει)

Here Paul omits what it is that is done **well**. The Corinthians would have inferred from the verse that Paul means that keeping **his own virgin** is what he does **well**. If your readers would not make this inference, you could clarify what is done **well**. Alternate translation: [he is right to do this] or [this is a good choice]

Support Reference: Ellipsis

ULT **he will do**
UST rightly
(ποιήσει)

Here Paul uses the future tense to identify something that is true in general. If your language would not use the future tense for something that is generally true, you could use whatever tense is natural here. Alternate translation: [he does]

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	control
he has decided	he has decided

ULT	UST
virgin	his fiancée

1 Corinthians 7:38

ULT	UST
So then, the one marrying his own virgin does well, and the one not marrying will do even better.	*In the end, any man who gets married to his fiancée does a good thing. Further, any man who does not get married {to his fiancée} does a better thing.*

ULT **the one marrying … the one not marrying**
UST any man who gets married … any man who does not get married {to his fiancée}
(ὁ γαμίζων & ὁ μὴ γαμίζων)

Paul uses the words **the one marrying** and **the one not marrying** to speak of people in general, not one specific man. If it would be helpful in your language, you could express the meaning of these words with a form that indicates people in general. Alternate translation: [anyone who marries … anyone who does not marry]

Support Reference: Generic Noun Phrases

ULT **the one marrying his own virgin**
UST any man who gets married to his fiancée
(ὁ γαμίζων τὴν ἑαυτοῦ παρθένον)

Here Paul could be referring to: (1) a man marrying his fiancée. This fits with the fiancé interpretation. Alternate translation: [the man who marries his fiancée]; (2) a father giving his daughter in marriage. This fits with the father interpretation. Alternate translation: [a father who give his daughter in marriage]

Support Reference: Translate Unknowns

ULT **the one not marrying**
UST any man who does not get married {to his fiancée}
(ὁ μὴ γαμίζων)

Here Paul could be referring to: (1) a man not marrying his fiancée. This fits with the fiancé interpretation. Alternate translation: [the man who does not marry his fiancée]; (2) a father not giving his daughter in marriage. This fits with the father interpretation. Alternate translation: [a father who does not give his daughter in marriage]

Support Reference: Translate Unknowns

> ULT **will do**
> UST does
> (ποιήσει)

Here Paul uses the future tense to identify something that is true in general. If your language would not use the future tense for something that is generally true, you could use whatever tense is natural here. Alternate translation: [does]

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
virgin	to his fiancée

1 Corinthians 7:39

ULT	UST
A wife is bound for as long as her husband lives. But if the husband dies, she is free to marry whomever she wishes, but only in the Lord.	*Wives must stay married to their husbands unless their husbands die. Then, they may marry any believing man whom they want to marry.*

ULT is bound for
UST must stay married to their husbands unless their husbands die
(δέδεται ἐφ’)

Here, **bound** refers to the legal and moral obligation to remain married. This obligation is strong enough that Paul can speak about it as if it were a rope that **bound** the man and the woman together. If it would be helpful in your language, you could express the idea behind **bound** plainly or with a comparable metaphor. Alternate translation: [is required to stay with her husband] or [is spoken for]

Support Reference: Metaphor

ULT A wife is bound
UST Wives must stay married to their husbands
(γυνὴ δέδεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **wife**, who is **bound**, rather than the person doing the “binding.” If you must state who does the action, Paul implies that “God” or the “law” does it. Alternate translation: [A wife must remain married] or [God’s law binds a wife]

Support Reference: Active or Passive

ULT if the husband dies, she is free
UST Then, they may marry
(ἐὰν & κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν)

Here Paul uses **if** to introduce a true possibility. He means that **the husband** might die or he might not. He then specifies the result for if **the husband dies**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: [any wife whose husband dies is free]

Support Reference: Connect — Hypothetical Conditions

ULT **she is free to marry whomever she wishes, but only in the Lord**
UST they may marry any believing man whom they want to marry
(ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using this form. Alternate translation: [she is free to marry whomever she wishes as long as they are in the Lord]

Support Reference: Connect — Exception Clauses

ULT **in the Lord**
UST believing
(ἐν Κυρίῳ)

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, identifies the person as someone who believes in Jesus. Alternate translation: [if they believe in the Lord]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is bound	must stay married to their husbands
free	they may marry
the Lord	believing
in the Lord	believing

1 Corinthians 7:40

ULT	UST
Yet according to my judgment she would be happier if she would remain as she is. And I think that I also have the Spirit of God.	*However, {I think that} any woman whose husband has died will be more blessed if she does not marry again. While that is my opinion, I think that God's Spirit speaks through me.*

ULT according to my judgment
UST While that is my opinion
(κατὰ τὴν ἐμὴν γνώμην)

If your language does not use an abstract noun for the idea behind **judgment**, you can express the idea by using a verb such as "judge." Alternate translation: [I judge that]

Support Reference: Abstract Nouns

ULT she would remain as she is
UST she does not marry again
(οὕτως μείνῃ)

Here Paul is referring back to the wife from the previous verse (7:39) whose husband had died. By **remain as she is**, Paul means "remain unmarried after her husband died." If it would be helpful in your language, you could translate **remain as she is** by clarifying that the wife from the previous verse is in view. Alternate translation: [she remains unmarried] or [she does not marry again]

Support Reference: Assumed Knowledge and Implicit Information

ULT I also have the Spirit of God
UST God's Spirit speaks through me
(κἀγὼ, Πνεῦμα Θεοῦ ἔχειν)

This could mean that: (1) Paul thinks his **judgment** is backed up by **the Spirit of God**. Alternate translation: [I have the Spirit of God supporting my judgment]; (2) Paul wishes to say that he has the **Spirit of God** as much as the Corinthians do. Alternate translation: [I also, not just you, have the Spirit of God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
happier	more blessed
judgment	While that is my opinion
the Spirit of God	God's Spirit speaks through me

1 Corinthians 8

1 Corinthians 8 Chapter Introduction

Structure and Formatting

1. On food (8:1–11:1)
    - The truth about food and idols (8:1–6)
    - Respecting the “weak” (8:7–13)

Religious and Cultural Concepts in This Chapter

Things sacrificed to idols

In Paul’s culture, animals were often sacrificed to the gods. After the animal was slaughtered, the people who were participating in the worship would eat parts of the animal. In fact, for most people who were not wealthy, participating in worship with a sacrifice was one of the few situations in which they could eat meat. Throughout this chapter, Paul explains how the Corinthians should think about eating or not eating this meat. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

The “weak”

In 8:9, 11, Paul speaks about the “weak,” and in 8:7, 10, 12, he mentions a “weak conscience,” which is the conscience of the “weak.” The “weak” person or conscience considers eating things sacrificed to idols to be participation in idolatry, and thus, sinful. Perhaps “weak” was a word that the Corinthians were using for fellow believers who were not comfortable eating food sacrificed idols. Paul urges the Corinthians to respect these “weak” people, even if it means never eating meat again. While Paul never uses the word “strong” in this section, the “strong” would probably be those who are comfortable eating meat sacrificed to an idol.

Knowledge

Paul refers to “knowledge” in 8:1, 7, 10–11 and to “knowing” in 8:2–4. Throughout the chapter, the one who has “knowledge” is contrasted with the one who is “weak.” In 8:4–6, Paul explains what this “knowledge” is about: while other people may

name many gods and many lords, believers know that there is only one God and one Lord. Because of this "knowledge," eating food sacrificed to idols has no significance, since there is only one God and Lord. Paul, however, urges the Corinthians to respect those who do not fully comprehend this "knowledge." (See: know, knew, knowledge, known, unknown, distinguish)

Translation Issues in This Chapter

Building up

In 8:1, Paul contrasts what "knowledge" does ("puffs up") with what love does ("builds up"). "Building up" in this verse refers to helping other Christians grow in their knowledge of God and care for each other. In 8:10, however, "building up" has a negative connotation. In this verse, the conscience of the "weak" is "built up," which means that the "weak" person eats food sacrificed to idols despite his or her conscience says. "Building up" in this verse refers to strengthening a conscience so that one is able to do what one is uncomfortable with.

Other "gods" and "lords"

In 8:4–5, Paul states that an idol is "nothing." However, he also acknowledges that there are many so-called "gods" and "lords." In 10:20–21, Paul will make his point more clearly: those who sacrifice to idols are actually sacrificing to demons. So, Paul denies the existence of other "gods," but he thinks that the idols do represent something: demons. In this chapter, you could clarify that Paul is speaking about what other people call "gods" and "lords." (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

1 Corinthians 8:1

ULT	UST
Now about the things sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up.	*I am now moving on to speak about meat that someone has offered to another god. All of us {who believe} do know {what is true about other gods. However,} knowing {what is true often} makes people proud. It is loving others that really helps other believers.*

ULT **Now about**
UST I am now moving on to speak about
(περὶ δὲ)

Just as in 7:1, **Now about** introduces a new topic that Paul wishes to address. Likely, the topics that he introduces in this way are what the Corinthians wrote to him about. Translate **Now about** here as you translated "now concerning" in 7:1, 7:25. Alternate translation: [Next, about]

Support Reference: Connecting Words and Phrases

ULT **the things sacrificed to idols**
UST meat that someone has offered to another god
(τῶν εἰδωλοθύτων)

Here Paul speaks about animals that are slaughtered, offered to a god, and then eaten. For many people in Paul's culture, this was the only meat that was available for them to eat. In many cases, people would eat this meat at a god's temple or shrine. However, sometimes the meat could be sold to people, who would then eat it in their homes. In the next few chapters, Paul will speak about whether and how Christians should eat or not eat this meat. If your language has a specific word or phrase for meat from an animal that has been offered to a god, you could use it here. If your language does not have such a word, you can use a descriptive phrase. Alternate translation: [meat from animals sacrificed to idols]

Support Reference: Translate Unknowns

> ULT **the things sacrificed to idols**
> UST meat that someone has offered to another god
> (τῶν εἰδωλοθύτων)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [the things that people have sacrificed to idols]

Support Reference: Active or Passive

> ULT **We know that we all have knowledge**
> UST All of us {who believe} do know {what is true about other gods … }
> (οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν)

Here Paul could be: (1) expressing his own view about **knowledge**. Alternate translation: [We know that we all indeed have knowledge]; (2) quoting what the Corinthians said in their letter so that he can respond to it, much like he did in 6:12–13; 7:1. Alternate translation: [you wrote, "We know that we all have knowledge."]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we all have knowledge**
> UST All of us {who believe} … know {what is true about other gods … }
> (πάντες γνῶσιν ἔχομεν)

Here Paul does not specify what the **knowledge** is about. It becomes clear in 8:4–6 that Paul is speaking about **knowledge** about other gods, specifically knowing that there is only one God and that other gods do not really exist. If possible, do not give further explanation of **knowledge** here, since Paul explains later in the chapter. If you must specify what the **knowledge** is about, you could clarify that it is about the **idols** or the topic of **things sacrificed to idols**. Alternate translation: [we all have knowledge about idols] or [we all have knowledge about this issue]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we all have knowledge. Knowledge**
UST All of us {who believe} … know {what is true about other gods. However,} knowing {what is true … }
(πάντες γνῶσιν ἔχομεν. ἡ γνῶσις)

If your language does not use an abstract noun for the idea behind **knowledge**, you can express the idea by using a verb such as "know." Alternate translation: [we all know things. Knowing things]

Support Reference: Abstract Nouns

ULT **but love**
UST It is loving others
(ἡ δὲ ἀγάπη)

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as "love." Alternate translation: [but loving other believers] or [but a loving action]

Support Reference: Abstract Nouns

ULT **love builds up**
UST It is loving others that really helps other believers
(ἡ & ἀγάπη οἰκοδομεῖ)

Paul here speaks as if believers were a building that one **builds up**. With this metaphor, he emphasizes that **love** helps other believers become stronger and more mature, just like building a house makes it strong and complete. If it would be helpful in your language, you could express the idea behind this figure of speech plainly or with a comparable metaphor. Alternate translation: [love enables other believers to grow] or [love edifies]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We know	do
knowledge	know {what is true about other gods … }
Knowledge	However,} knowing {what is true … }
love	It is loving others

1 Corinthians 8:2

ULT	UST
If anyone thinks he knows something, he does not yet know as he ought to know.	*All people who reckon that they understand something do not yet understand it in the way that they should understand it.*

ULT **If anyone thinks he knows something, he does not yet know**
UST All people who reckon that they understand something do not yet understand it
(εἴ τις δοκεῖ ἐγνωκέναι τι, οὔπω ἔγνω)

Here Paul uses **if** to introduce a true possibility. He means that someone might think **he knows something**, or that person might not think so. He then specifies the result that happens if the person does think **he knows something**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause or by introducing the sentence with "whenever." Alternate translation: [Anyone who thinks he knows something does not yet know] or [Whenever anyone thinks he knows something, he does not yet know]

Support Reference: Connect — Hypothetical Conditions

ULT **he knows … he does not yet know … he ought**
UST that they understand … do not yet understand it … that they should
(ἐγνωκέναι & οὔπω ἔγνω & δεῖ)

Although **he** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **he** with a non gendered word or refer to both genders. Alternate translation: [he or she knows … he or she does not yet know … he or she ought]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he knows	that they understand
he does … know	do … understand it
to know	understand it

1 Corinthians 8:3

ULT	UST
But if anyone loves God, that one is known by him.	*However, God understands and cares for all people who love him.*

ULT **if anyone loves God, that one is known**
UST understands and cares for all people who love him
(εἰ & τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται)

Just as in the last verse, here Paul uses **if** to introduce a true possibility. He means that someone might love **God**, or that person might not. He then specifies the result for if the person does love **God**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause or by introducing the sentence with "whenever." Alternate translation: [anyone who loves God is known] or [whenever anyone loves God, that one is known]

Support Reference: Connect — Hypothetical Conditions

ULT **that one is known by him**
UST God understands and cares for
(οὗτος ἔγνωσται ὑπ' αὐτοῦ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **known** rather than focusing on **God**, who does the "knowing." Alternate translation: [he knows that one]

Support Reference: Active or Passive

ULT **that one … him**
UST God
(οὗτος & αὐτοῦ)

Here, **that one** refers to **anyone**, and **him** refers to **God**. If it would be helpful in your language, you could express these pronouns by clarifying to whom they refer. Alternate translation: [that person … God]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loves	who love
God	him
is known	understands and cares for

1 Corinthians 8:4

ULT	UST
So then, about the eating of the things sacrificed to idols: We know that an idol in the world {is} nothing and that {there is} no God except one.	*Now {I will go back to speaking} about whether to eat meat that someone has offered to another god. We {who believe in God} understand that other gods do not really exist. In fact, {we understand} that the only god is the one God.*

ULT **about**
UST {I will go back to speaking} about
(περὶ)

Here Paul repeats **about** from 8:1 to let his readers know that he is going to speak directly about **things sacrificed to idols** again. If it would be helpful in your language, you could express the repetition of the phrase from 8:1 by clarifying that Paul is returning to the topic he introduced there. Alternate translation: [returning to]

Support Reference: Connecting Words and Phrases

ULT **the eating of the things sacrificed to idols**
UST whether to eat meat that someone has offered to another god
(τῆς βρώσεως & τῶν εἰδωλοθύτων)

Here Paul uses the possessive form to speak about **eating** meat **sacrificed to idols**. If your language does not use this form to express that meaning, you can express the idea by using a verbal phrase. Alternate translation: [eating things sacrificed to idols]

Support Reference: Possession

ULT **of the things sacrificed to idols**
UST meat that someone has offered to another god
(τῶν εἰδωλοθύτων)

Here, **the things sacrificed to idols** refers to meat that has been offered to an idol. Translate this phrase the same way you did in 8:1. Alternate translation: [of meat from animals sacrificed to idols]

Support Reference: Translate Unknowns

> ULT **of the things sacrificed to idols**
> UST meat that someone has offered to another god
> (τῶν εἰδωλοθύτων)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [of the things that people have sacrificed to idols]

Support Reference: Active or Passive

> ULT **We know that an idol in the world {is} nothing and that {there is} no God except one**
> UST We {who believe in God} understand that other gods do not really exist. In fact, {we understand} that the only god is the one God
> (οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς εἰ μὴ εἷς)

Here Paul could be: (1) expressing his own view about **an idol** and **God**. Alternate translation: [We know that an idol in the world indeed is nothing and that there is indeed no God except one]; (2) quoting what the Corinthians said in their letter so that he can respond to it, much like he did in 6:12–13; 7:1. If you chose this option in 8:1, you should also choose it here. Alternate translation: [you wrote, "we know that an idol in the world is nothing" and, "there is no God except one"]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **an idol in the world {is} nothing**
> UST other gods do not really exist
> (οὐδὲν εἴδωλον ἐν κόσμῳ)

Here Paul says that **an idol** is **nothing** in order to emphasize that idols are not really gods. He is not saying that images or statues do not exist. If it would be helpful in your language, you could express **nothing** by clarifying that Paul is speaking about how **an idol** does not have the power or existence of the true God. Alternate translation: [an idol in the world is not really a god]

Support Reference: Metaphor

ULT **{there is} no God except one**
UST the only god is the one God
(οὐδεὶς Θεὸς εἰ μὴ εἷς)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [there is only one God]

Support Reference: Connect — Exception Clauses

ULT **except one**
UST is the one God
(εἰ μὴ εἷς)

Here Paul does not directly quote from the Old Testament, but he uses words that would make any reader who is familiar with the Old Testament think about Deuteronomy 6:4, where it is written that "the Lord is one." If your readers would not make this connection, you could include a footnote or a brief reference to Deuteronomy. Alternate translation: [except one, as Moses wrote in the Scriptures]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
We know	We {who believe in God} understand
an idol	other gods
the world	do not really exist
God	the only god

1 Corinthians 8:5

ULT	UST
For even if there are so-called gods, whether in heaven or on earth, just as there are many “gods” and many “lords,”	*It is true that there are many things that are in heaven or on earth that people call “gods.” In this way, many “gods” and “lords” exist.*

ULT **even if**
UST It is true that
(καὶ & εἴπερ)

Here, **even if** introduces a possibility that Paul does not believe to be true. In other words, Paul does not think that there are **many gods** and **many lords**. He does think that people speak about **many gods** and **many lords**. Thus, his main point is that, no matter how many **gods** and **lords** other people talk about, believers only acknowledge one God and one Lord (8:6). If it would be helpful in your language, you could express **even if** with a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [although it might be that] or [while some people claim that]

Support Reference: Connect — Contrary to Fact Conditions

ULT **there are so-called gods**
UST there are many things … that people call “gods
(εἰσὶν λεγόμενοι θεοὶ)

Alternate translation: [people name many gods]

ULT **gods, whether in heaven or on earth**
UST that are in heaven or on earth … gods
(θεοὶ, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς)

Paul speaks, using **heaven** and **earth** in order to include them and everything in between. By speaking in this way, he includes every place that God created. If it would be helpful in your language, you could express this figure of speech with an equivalent expression or plain language. Alternate translation: [gods in all parts of creation]

Support Reference: Merism

ULT **many “gods” and many “lords**
UST many “gods” and “lords
(θεοὶ πολλοὶ καὶ κύριοι πολλοί)

Here Paul acknowledges that there are **many “gods”** and **“lords”**. He implies that **so-called** from earlier in the verse also applies here, so the ULT has put quotation marks around **gods** and **lords** to indicate that these are the names people use. Paul himself does not believe that what people call **gods** and **lords** really are those things; rather, 10:20–21 suggests that Paul thinks these **gods** and **lords** are actually demons. If it would be helpful in your language, you could express what Paul means by **“gods”** and **“lords”** with a form that indicates that Paul is speaking from someone else’s perspective. Alternate translation: [many so-called gods and many so-called lords]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
so-called	that people call
gods	gods
heaven	that are in heaven
earth	or on earth
gods	gods
lords	lords

1 Corinthians 8:6

ULT	UST
yet for us {there is} one God the Father, from whom {are} all things and for whom we {are}, and one Lord Jesus Christ, through whom all {things are}, and through whom we {are}.	*However, we {who believe} acknowledge one God, who is the Father. He created everything, and we exist to honor him. We also acknowledge one Lord, who is Jesus the Messiah. He created everything with the Father, and we exist by means of what he does {for us}.*

ULT **for us {there is} one God**
UST we {who believe} acknowledge one God
(ἡμῖν εἷς Θεὸς)

In this verse, Paul does not directly quote from the Old Testament, but he uses words that would make any reader who is familiar with the Old Testament think about Deuteronomy 6:4, just like he did in 8:4. The Old Testament passage says, “The Lord is our God, the Lord is one.” If your readers would not make this connection, you could include a footnote or a brief reference to Deuteronomy. Alternate translation: [we accept from the Scriptures that there is one God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Father**
UST who is the Father
(ὁ Πατὴρ)

Father is an important title that describes one person in the Trinity. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: [that is, the Father]

Support Reference: Translating Son and Father

ULT **from whom {are} all things**
UST He created everything
(ἐξ οὗ τὰ πάντα)

Here Paul emphasizes that **God the Father** created all things and is their ultimate source. If it would be helpful in your language, you could express **from whom {are} all things** with a phrase that identifies **God the Father** as the creator of everything that exists. Alternate translation: [who is the creator of the world]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for whom we {are}**
UST we exist to honor him
(ἡμεῖς εἰς αὐτόν)

Here Paul emphasizes that the purpose for which **we** exist is to serve and honor God. If it would be helpful in your language, you could express **for whom we {are}** with a phrase that identifies **God the Father** as the goal or purpose of Christian life. Alternate translation: [whom we are to serve] or [whom we worship]

Support Reference: Assumed Knowledge and Implicit Information

ULT **through whom all {things are}**
UST He created everything with the Father
(δι᾽ οὗ τὰ πάντα)

Here Paul emphasizes that the **Lord Jesus Christ** is the agent through whom **God the Father** created all things. If it would be helpful in your language, you could express **through whom all {things are}** with a phrase that identifies the **Lord Jesus Christ** as the agent in the creation of everything that exists. Alternate translation: [through whom God the Father created all things]

Support Reference: Assumed Knowledge and Implicit Information

ULT **through whom we {are}**
UST we exist by means of what he does {for us}
(ἡμεῖς δι᾽ αὐτοῦ)

Here Paul could be expressing the idea: (1) that **we** exist because of what Christ has done by creating and then saving us. Alternate translation: [through whom we live]; (2) that **we** have been saved and given new life by Christ. Alternate translation: [through whom we have new life]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God the Father	God, who is the Father
Lord	Lord
Jesus	who is Jesus
Christ	the Messiah

1 Corinthians 8:7

ULT	UST
However, this knowledge {is} not in everyone. Instead, some, {being} in the custom of the idols until now, eat things as sacrificed to idols, and their conscience, being weak, is defiled.	*However, some people do not fully understand {what I have said}. They used to worship other gods in the past, and they incompletely understand what is right and wrong. When they eat meat that someone has offered to another god, they feel guilty.*

ULT **this knowledge {is} not in everyone**
UST some people do not fully understand {what I have said}
(οὐκ ἐν πᾶσιν ἡ γνῶσις)

Here Paul speaks as if **everyone** were a container in which **knowledge** could be stored, but some people do not have **knowledge** stored in them. He speaks in this way to show that not everyone understands what he has just said about how God the Father and Jesus are the only God and Lord. If it would be helpful in your language, you could express the idea that **knowledge** is **not in** someone with a comparable phrase. Alternate translation: [not everyone knows this]

Support Reference: Metaphor

ULT **in the custom of the idols**
UST used to worship other gods
(τῇ συνηθείᾳ & τοῦ εἰδώλου)

The Corinthians would have understood **the custom of the idols** to refer to regular practices associated with worshiping **idols**, including eating meat **sacrificed to idols**. If it would be helpful in your language, you could translate **the custom of the idols**, by refer to worshiping idols “regularly.” Alternate translation: [regularly involved in worshiping idols]

Support Reference: Idiom

ULT **in the custom of the idols**
UST used to worship other gods
(τῇ συνηθείᾳ & τοῦ εἰδώλου)

If your language does not use an abstract noun for the idea behind **custom**, you can express the idea by using a verb such as “used to” or “accustomed.” Alternate translation: [accustomed to idols]

Support Reference: Abstract Nouns

ULT **until now**
UST in the past
(ἕως ἄρτι)

Here, **now** refers to the time since these people became believers. Paul means that these people worshiped idols until they became Christians, not until the time he writes this letter. If it would be helpful in your language, you could express **until now** by clarifying that Paul is referring to when these people first believed in Jesus. Alternate translation: [until they believed in Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **sacrificed to idols**
UST meat that someone has offered to another god
(εἰδωλόθυτον)

Here, the things **sacrificed to idols** refers to meat that has been offered to an idol. Translate this phrase the same way you did in 8:1. Alternate translation: [meat from animals sacrificed to idols]

Support Reference: Translate Unknowns

ULT **sacrificed to idols**
UST meat that someone has offered to another god
(εἰδωλόθυτον)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [things that people have sacrificed to idols]

Support Reference: Active or Passive

ULT **eat things as sacrificed to idols**
UST When they eat meat that someone has offered to another god
(ὡς εἰδωλόθυτον ἐσθίουσιν)

This phrase could refer to: (1) whenever the people that Paul is talking about eat **things as sacrificed to idols**. Alternate translation: [happen to eat things sacrificed to idols]; (2) how the people that Paul is talking about think that the **things as sacrificed to idols** actually belong to another god. Alternate translation: [eat meat as if it were sacrificed to idols that were real]

Support Reference: Connect — Simultaneous Time Relationship

ULT **their conscience**
UST they feel
(ἡ συνείδησις αὐτῶν)

The word **conscience** is a singular noun that refers to all **their** consciences. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: [each of their consciences]

Support Reference: Collective Nouns

ULT **being weak**
UST and they incompletely understand what is right and wrong
(ἀσθενὴς οὖσα)

Here, **being weak** identifies a **conscience** that easily leads a person to feel guilty. A **weak** conscience condemns some things that are probably acceptable before God. If it would be helpful in your language, you could express **being weak** with a comparable metaphor or express the idea plainly. Alternate translation: [being sensitive] or [which often condemns them]

Support Reference: Metaphor

ULT **their conscience, being weak, is defiled**
UST and they incompletely understand what is right and wrong … they feel guilty
(ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **their conscience**, which is **defiled**, rather than focusing on who or what does the "defiling." If you must state who does the action, Paul implies that the **things as sacrificed to idols** or "they" do it. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: [their conscience being weak, they defile it]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowledge	do … fully understand {what I have said}
of the idols	worship other gods
conscience	they feel
is defiled	guilty

1 Corinthians 8:8

ULT	UST
But food will not bring us near to God; neither are we made to lack if we do not eat, nor do we abound if we eat.	*Now food does not connect us with God. Those who do not eat {certain foods} do not miss out {on anything from God}. Also, those who do eat {certain foods} do not receive something extra {from God}.*

ULT **food will not bring us near to God**
UST food does not connect us with God
(βρῶμα & ἡμᾶς οὐ παραστήσει τῷ Θεῷ)

Here Paul speaks as if **food** were a person who could **bring us near to God**. By speaking in this way, Paul discusses whether food can make our relationship with God stronger or not. Just like a person who cannot **bring us near** to someone so that we can know that person better, so food cannot make our relationship with God any stronger. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [food will not make our relationship with God any stronger]

Support Reference: Personification

ULT **neither are we made to lack if we do not eat, nor do we abound if we eat**
UST Those who do not eat {certain foods} do not miss out {on anything from God}. Also, those who do eat {certain foods} do not receive something extra {from God}
(οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα; οὔτε ἐὰν φάγωμεν, περισσεύομεν)

Here Paul contrasts “eating” and “not eating” while negating both sides of the contrast. If your language does not use this form, you can express the idea with two negative clauses. Alternate translation: [we are not made to lack if we do not eat, and we do not abound if we eat]

Support Reference: Connect — Contrast Relationship

ULT **neither are we made to lack if we do not eat, nor do we abound if we eat**
UST Those who do not eat {certain foods} do not miss out {on anything from God}. Also, those who do eat {certain foods} do not receive something extra {from God}
(οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα; οὔτε ἐὰν φάγωμεν, περισσεύομεν)

Here Paul uses **if** twice to introduce true possibilities. He means that a person might **not eat**, or that person might **eat**. He specifies the result for each option. If it would be helpful in your language, you could express this form by stating the **if** statements by introducing them with a word such as "whenever" or by using relative clauses. Alternate translation: [neither are we made to lack whenever we do not eat, nor do we abound whenever we eat]

Support Reference: Connect — Hypothetical Conditions

ULT **are we made to lack … do we abound**
UST do … miss out {on anything from God} … do … receive something extra {from God}
(ὑστερούμεθα & περισσεύομεν)

Here Paul does not specify in what **we** might **lack** or **abound**. If possible, do not specify this is in your translation. If you must clarify in what we might **lack** or **abound**, Paul implies that it is God's "favor" or "grace." Alternate translation: [are we made to lack God's grace … we abound in God's grace]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we do not eat … we eat**
UST Those who do not eat {certain foods} … Also, those who do eat {certain foods}
(μὴ φάγωμεν & φάγωμεν)

Here Paul states a general principle, and he does not clarify what kinds of **food** he has in mind. If possible, do not specify what **we eat** in your translation. If you must clarify what **we eat**, you could include a vague or generic reference to "certain kinds of food." Alternate translation: [we do not eat specific kinds of food … we eat specific kinds of food]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to God	with God
do we abound	do … receive something extra {from God}

1 Corinthians 8:9

ULT	UST
But take care lest this authority of yours might become a stumbling block for the weak.	*However, you need to be careful about how you live if you know {that food is not significant}. How you live should not cause someone who incompletely understands what is right and wrong to struggle {to follow Jesus}.*

ULT **this authority of yours**
UST if you know {that food is not significant}
(ἡ ἐξουσία ὑμῶν αὕτη)

Here Paul implies that their **authority** is over "food", as mentioned in the last verse (8:8). The point is that food has no **authority** over believers, whether to make them more or less "near to God." Instead, believers have **authority** over food and can thus eat whatever they want. If it would be helpful in your language, you could express what **authority** refers to here by clarifying that it refers to **authority** over "food." Alternate translation: [this authority of yours over food] or [this authority of yours concerning eating]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this authority of yours**
UST if you know {that food is not significant}
(ἡ ἐξουσία ὑμῶν αὕτη)

If your language does not use an abstract noun for the idea behind **authority**, you can express the idea by using a verb such as "rule" or "manage" and include "food" or "eating" as the object. Alternate translation: [how you rule over food] or [how you manage your eating]

Support Reference: Abstract Nouns

ULT **this authority of yours**
UST if you know {that food is not significant}
(ἡ ἐξουσία ὑμῶν αὕτη)

Alternate translation: [this authority that you have]

> ULT **for the weak**
> UST someone who incompletely understands what is right and wrong
> (τοῖς ἀσθενέσιν)

Much like in 8:7, **weak** identifies a person who easily feels guilty. A **weak** person thinks some things are wrong that are probably acceptable before God. If it would be helpful in your language, you could express **weak** with a comparable metaphor or express the idea plainly. Alternate translation: [for the sensitive] or [for those who often condemn themselves]

Support Reference: Metaphor

> ULT **for the weak**
> UST someone who incompletely understands what is right and wrong
> (τοῖς ἀσθενέσιν)

Paul is using the adjective **weak** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [people who are weak]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	if you know {that food is not significant}
a stumbling block	to struggle {to follow Jesus}

1 Corinthians 8:10

ULT	UST
For if someone might see the one having knowledge reclining to eat in an idol's temple, will his conscience, being weak, not be built up so as to eat the things sacrificed to idols?	*{You need to be careful} because fellow believers might observe a believer who knows {what is true about other gods} sitting down to eat {meat} in another god's temple. Those fellow believers, who incompletely understand what is right and wrong, will become confident that they also can eat meat that someone has offered to another god.*

ULT **if someone might see**
UST fellow believers might observe
(ἐὰν & τις ἴδῃ)

Paul is speaking as if this were a hypothetical possibility, but he means that it will happen at some point. If your language does not state something as a condition if it will happen, and if your readers might think that what Paul is saying might not happen, then you can introduce the clause by using a word such as "when" or "after". Alternate translation: [whenever someone might see] or [after someone sees]

Support Reference: Connect — Factual Conditions

ULT **knowledge**
UST a believer who knows {what is true about other gods}
(γνῶσιν)

Here Paul does not specify what the **knowledge** is about. However, it is clear from 8:4–6 that Paul is speaking about **knowledge** about other gods, specifically knowing that there is only one God and that other gods do not really exist. If you must specify what the knowledge is about, you could clarify that it is about the idols or the topic of things sacrificed to idols. Alternate translation: [knowledge about idols] or [knowledge about this issue]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one having knowledge**
UST a believer who knows {what is true about other gods}
(τὸν ἔχοντα γνῶσιν)

If your language does not use an abstract noun for the idea behind **knowledge**, you can express the idea by using a verb such as "know." Alternate translation: [the person who knows]

Support Reference: Abstract Nouns

ULT **reclining to eat**
UST sitting down to eat {meat}
(κατακείμενον)

In Paul's culture, people ate lying down on their side (**reclining**). If it would be helpful in your language, you could express **reclining to eat** with a word or phrase that describes the normal position for eating in your culture or indicate that the person is about to eat. Alternate translation: [about to eat]

Support Reference: Translate Unknowns

ULT **will his conscience, being weak, not be built up so as to eat the things sacrificed to idols**
UST Those fellow believers, who incompletely understand what is right and wrong, will become confident that they also can eat meat that someone has offered to another god
(οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται, εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, it will be built up." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [his conscience, being weak, will surely be built up so as to eat the things sacrificed to idols.]

Support Reference: Rhetorical Question

ULT **his**
UST Those fellow believers
(αὐτοῦ)

Here, **his** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **his** by using a word that does not have gender, or you could use both genders. Alternate translation: [his or her]

Support Reference: When Masculine Words Include Women

ULT **will … be built up**
UST will become confident
(οἰκοδομηθήσεται)

Here Paul speaks as if **his conscience** were a structure that could be **built up**. By speaking in this way, he means that the **conscience** becomes more confident or stronger, just a like a structure is stronger after it is **built up**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [will … become stronger]

Support Reference: Metaphor

ULT **will his conscience, being weak, not be built up**
UST Those fellow believers, who incompletely understand what is right and wrong, will become confident
(οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are not **built up** rather than focusing on whatever does not "build them up." If you must state who does the action, Paul implies that seeing the person with knowledge eating in an idol's temple does it. Alternate translation: [will this not build up his conscience, which is weak,]

Support Reference: Active or Passive

ULT **being weak**
UST who incompletely understand what is right and wrong
(ἀσθενοῦς ὄντος)

Here, **being weak** identifies a **conscience** that easily leads a person to feel guilty. A **weak** conscience condemns some things that are probably acceptable before God. If it would be helpful in your language, you could express **being weak** with a comparable metaphor or express the idea plainly. Alternate translation: [being sensitive] or [which often condemns him]

Support Reference: Metaphor

> ULT **the things sacrificed to idols**
> UST meat that someone has offered to another god
> (τὰ εἰδωλόθυτα)

Here, **the things sacrificed to idols** refers to meat that has been offered to an idol. Translate this phrase the same way you did in 8:1. Alternate translation: [meat from animals sacrificed to idols]

Support Reference: Translate Unknowns

> ULT **the things sacrificed to idols**
> UST meat that someone has offered to another god
> (τὰ εἰδωλόθυτα)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [the things that people have sacrificed to idols]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowledge	a believer who knows {what is true about other gods}
an idol's temple	another god's temple
conscience	Those fellow believers

1 Corinthians 8:11

ULT	UST
So the one being weak, the brother for whom Christ died, is destroyed through your knowledge.	*As a result, by acting based on what you know {is true about other gods}, you harm others who incompletely understand what is right and wrong. These are fellow believers, and the Messiah died for them.*

ULT **the one being weak, the brother for whom Christ died, is destroyed through your knowledge**
UST by acting based on what you know {is true about other gods}, you harm others who incompletely understand what is right and wrong. These are fellow believers, and the Messiah died for them
(ἀπόλλυται & ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς, δι’ ὃν Χριστὸς ἀπέθανεν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **destroyed** rather than focusing on what or who does the “destroying.” If you must state who does the action, Paul implies that “you” or “your knowledge” does it. Alternate translation: [you, through your knowledge, destroy the one who is weak, the brother for whom Christ died,] or [your knowledge destroys the one who is weak, the brother for whom Christ died]

Support Reference: Active or Passive

ULT **the one being weak, the brother**
UST others who incompletely understand what is right and wrong. These are fellow believers
(ὁ ἀσθενῶν & ὁ ἀδελφὸς)

Jesus is speaking of those who are weak and brothers in general, not of one particular person who is a **brother** and **the one being weak**. If your language does not use the singular form to refer to people in general, you can express the idea in a form that is more natural in your language. Alternate translation: [each one who is weak, who is a brother]

Support Reference: Generic Noun Phrases

ULT **the one being weak**
UST others who incompletely understand what is right and wrong
(ὁ ἀσθενῶν)

Much like in 8:9, **the one being weak** identifies a person who easily feels guilty. A **weak** person thinks some things are wrong that are probably acceptable before God. If it would be helpful in your language, you could express **being weak** with a comparable metaphor or express the idea plainly. Alternate translation: [the one who is sensitive] or [the one who often condemns himself or herself]

Support Reference: Metaphor

ULT **the brother**
UST These are fellow believers
(ὁ ἀδελφὸς)

Although **brother** is masculine, Paul is using this word to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brother** with a non gendered word or refer to both genders. Alternate translation: [the brother or sister]

Support Reference: When Masculine Words Include Women

ULT **your**
UST what you know {is true about other gods}
(σῇ)

Here Paul addresses specific individuals within the Corinthian church. Because of this, **your** in this verse is singular.

Support Reference: Forms of 'You' — Singular

ULT **knowledge**
UST what you know {is true about other gods}
(τῇ & γνώσει)

Here Paul does not specify what the **knowledge** is about. However, just as in 8:10, it is clear that Paul is speaking of knowledge about other gods, specifically knowing that there is only one God and that other gods do not really exist. If you must specify what the **knowledge** is about, you could clarify that it is about the idols or the topic of things sacrificed to idols. Alternate translation: [knowledge about idols] or [knowledge about this issue]

Support Reference: Assumed Knowledge and Implicit Information

ULT **through your knowledge**
UST by acting based on what you know {is true about other gods}
(ἐν τῇ σῇ γνώσει)

If your language does not use an abstract noun for the idea behind **knowledge**, you can express the idea by using a verb such as “know.” Alternate translation: [through what you know]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is destroyed	you harm
knowledge	what you know {is true about other gods}
Christ	and the Messiah

1 Corinthians 8:12

ULT	UST
And thus sinning against your brothers and wounding their weak consciences, you sin against Christ.	*When you act in these ways, you sin against fellow believers by leading them, who incompletely understand what is right and wrong, to do what they think is wrong. {When do you this,} you sin against the Messiah too.*

ULT **thus**
UST When you act in these ways
(οὕτως)

Here, **thus** refers back to the series of actions and results in 8:10–11. If it would be helpful in your language, you could express what **thus** refers to by clarifying that it refers to the previous two verses. Alternate translation: [through your knowledge]

Support Reference: Pronouns — When to Use Them

ULT **thus sinning against your brothers and wounding their weak consciences, you sin against Christ**
UST When you act in these ways, you sin against fellow believers by leading them, who incompletely understand what is right and wrong, to do what they think is wrong. {When do you this,} you sin against the Messiah too
(οὕτως & ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε)

Here Paul means that whenever the Corinthians "sin against" and "wound" their **brothers**, they at the same time **sin against Christ**. If it would be helpful in your language, you could express the relationship between **sinning against your brothers and wounding their weak consciences** and **sin against Christ** by clarifying that they happen at the same time. Alternate translation: [any time you thus sin against your brothers and wound their weak consciences, you at the same time sin against Christ]

Support Reference: Connect — Simultaneous Time Relationship

ULT **and wounding**
UST by leading them … to do what they think is wrong
(καὶ τύπτοντες)

Alternate translation: [by wounding] or [because you wound]

ULT **your brothers**
UST fellow believers
(τοὺς ἀδελφοὺς)

Although **brothers** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non=gendered word or refer to both genders. Alternate translation: [your brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **wounding their weak consciences**
UST by leading them, who incompletely understand what is right and wrong, to do what they think is wrong
(τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν)

Here Paul speaks as if **consciences** were body parts that could be wounded. By speaking in this way, he emphasizes that the Corinthians who have knowledge are hurting the **weak consciences** of other believers as surely as if they had wounded their arms or bodies. If it would be helpful in your language, you could express **wounding their weak consciences** by clarifying that Paul means that the Corinthians who have knowledge are hurting **weak consciences** or making the **weak consciences** feel guilty. Alternate translation: [hurting their weak consciences] or [making their weak consciences feel guilty]

Support Reference: Metaphor

ULT **weak consciences**
UST who incompletely understand what is right and wrong
(τὴν συνείδησιν ἀσθενοῦσαν)

Here, **weak** identifies **consciences** that easily lead people to feel guilty. These **weak consciences** condemn some things that are probably acceptable before God. If it would be helpful in your language, you could express **weak** with a comparable metaphor or express the idea plainly. Alternate translation: [sensitive consciences] or [consciences, which often condemn them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sinning	you sin
consciences	who incompletely understand what is right and wrong
Christ	the Messiah too

ULT	UST
you sin	{When do you this,} you sin

1 Corinthians 8:13

ULT	UST
Therefore, if food causes my brother to stumble, I will certainly not ever eat meat, so that I might not cause my brother to stumble.	*Consequently, in cases where what I eat would lead a fellow believer to sin, I will never ever eat meat again{, whether someone has offered it to another god or not}. This way, I do not lead any of my fellow believers to sin.*

ULT **food causes my brother to stumble**
UST what I eat would lead a fellow believer to sin
(βρῶμα σκανδαλίζει τὸν ἀδελφόν μου)

Here, **food** is spoken of as though it were a person who could cause someone **to stumble**. Paul speaks in this way to emphasize that the **food** is the key issue that leads to "stumbling." If this might be confusing for your readers, you could clarify that the person who eats the food causes someone **to stumble**. Alternate translation: [how I eat causes my brother to stumble]

Support Reference: Personification

ULT **if food causes my brother to stumble, I will certainly not ever eat meat**
UST in cases where what I eat would lead a fellow believer to sin, I will never ever eat meat again{, whether someone has offered it to another god or not}
(εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα)

Here Paul uses the first-person singular in order to use himself as an example for the Corinthians to follow. If it would be helpful in your language, you could express that this is why Paul uses the first person by clarifying that Paul is offering himself as an example. Alternate translation: [if food causes my brother to stumble, I, for one, will certainly not ever eat meat] or [take me as an example: if food causes my brother to stumble, I will certainly not ever eat meat]

Support Reference: First, Second or Third Person

ULT **if food causes my brother to stumble**
UST in cases where what I eat would lead a fellow believer to sin
(εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου)

Paul is speaking as if this were a hypothetical possibility, but he means that it will happen at some point. If your language does not state something as a condition if it will happen, and if your readers might think that what Paul is saying might not happen, then you can introduce the clause by using a word such as "in cases where" or "since." Alternate translation: [because food causes my brother to stumble]

Support Reference: Connect — Factual Conditions

ULT **brother … brother**
UST a fellow believer … any of my fellow believers
(τὸν ἀδελφόν)

Although **brother** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **brother** with a non gendered word or refer to both genders. Alternate translation: [brother or sister … brother or sister]

Support Reference: When Masculine Words Include Women

ULT **my brother … my brother**
UST a fellow believer … any of my fellow believers
(τὸν ἀδελφόν μου)

Paul is speaking of "brothers" in general, not of one particular **brother**. If it would be helpful in your language, you could express **my brother** with a word or phrase that refers to "brothers" in general. Alternate translation: [any brother of mine … any brother of mine]

Support Reference: Generic Noun Phrases

ULT **certainly not**
UST never ever
(οὐ μὴ)

The words translated **certainly not** are two negative words. In Paul's culture, two negative words made the statement even more negative. English speakers would think that the two negatives form a positive, so the ULT expresses the idea with one strong negative. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one strong negative, as the ULT does. Alternate translation: [by no means]

Support Reference: Double Negatives

> ULT **meat**
> UST meat … whether someone has offered it to another god or not
> (κρέα)

Throughout this section, the "things sacrificed to idols" refers primarily to **meat**, and eating this kind of **meat** was one of the only ways for most people to eat **meat** at all. Paul here is stating that he will give up **meat** in general, whether it is sacrificed to idols or not. He implies that he does this so that fellow believers, who do not know whether the **meat** has been sacrificed to idols or not, will not stumble. If it would be helpful in your language, you could translate the implications here to make them explicit. Alternate translation: [meat, even if it has not been sacrificed to idols]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
causes … to stumble	would lead … to sin
I might … cause … to stumble	I do … lead … to sin

1 Corinthians 9

1 Corinthians 9 Chapter Introduction

Structure and Formatting

1. On food (8:1–11:1)
    - Paul claims to be an apostle (9:1–2)
    - Paul defends supporting himself (9:3–15)
    - Paul explains why he supports himself (9:16–23)
    - Paul on athletes (9:24–27)

Religious and Cultural Concepts in This Chapter

Receiving support from the church

Throughout the chapter, and especially in 9:1–18, Paul defends why he does not ask for or receive financial support from the Corinthians. From what he says in 9:3, it seems that some people were "examining" Paul, and they thought that how Paul supported himself was not appropriate behavior for an apostle. These people thought that if Paul was really an apostle, he would require support from the churches to whom he preached. The fact that Paul did not require this support suggested to these people that Paul did not really have authority. Paul, in response, argues that he could require support if he wanted to, but he thinks that working to support himself helps him proclaim the gospel better. Throughout the chapter, you could use words that refer to how churches support their leaders financially.

The "right"

In 9:4–6, 12, and 18, Paul speaks about a "right" that he and others have. This "right" can be to travel with a wife, to eat and to drink, and most importantly, to receive support from the Corinthians. Paul uses the word "right" to indicate that he is able to require financial support and other help from the Corinthians. However, he also states that he does not use this "right" because he thinks that he is serving God better without making use of it. In your translation, use a word or phrase that indicates that

Paul and the others have the authority and the ability to do and require certain things. (See: authority)

Translation Issues in This Chapter

Rhetorical questions

In 9:1, 4–13, 18, 24, Paul uses rhetorical questions. He is not asking these questions because he wants the Corinthians to provide him with information. Rather, he is asking these questions because he wants the Corinthians to think about how they are acting and what they are thinking. The questions encourage them to think along with Paul. For ways to translate these questions, look for the notes on each verse that include these kinds of questions. (See: Rhetorical Question)

Farming metaphor

In 9:9–11, Paul applies an Old Testament law about farming to himself and others who proclaim the gospel. In 9:11, he speaks about "sowing spiritual things," by which he means proclaiming the gospel. When he and others "sow spiritual things," they should be able to "reap material things," by which he means financial support. If possible, preserve the farming metaphor here since it is related to the Old Testament law. (See: Metaphor)

Athletic metaphors

In 9:24–27, Paul uses several metaphors that are based on athletes and athletic competitions. Paul speaks about "running a race" and how the winner receives a "wreath," which was a crown made out of leaves. He also speaks about "boxing" and how a good boxer does not "box the air." Finally, he refers to how athletes in general must exercise "self-control" as they train. Paul uses these athletic metaphors to indicate how he and all believers need to focus on the goal, which is the reward that God has promised. To reach this goal, believers must exercise "self-control," just as athletes do. The point is for believers to live their lives so that they receive the reward from God, just like athletes focus completely on trying to win the prize, the "wreath." Paul uses these metaphors across several verses, and they are very important for his argument. If possible, preserve the metaphors in your translation. If necessary, you could express them as analogies. See the notes on these verses for translation possibilities. (See: Metaphor)

"I became (as) …"

In 9:20–22, Paul explains how he has "become as a Jew," "as under the law," "as without the law," and "weak." What Paul means is that he acts like these four groups of people when he is with them. He does this because he wishes to "gain" all these people for Christ. When you translate these verses, use a phrase that indicates that Paul is acting like a specific kind of person.

Paul's use of Deuteronomy 25:4

In 9:9, Paul quotes from Deuteronomy 25:4, which forbids a farmer from "muzzling an ox" while it threshes grain. Paul then explains to the Corinthians that God is not concerned about oxen but is speaking for "us" (9:9–10). What he means is that the law should not primarily be applied to "oxen" but rather to those who proclaim the gospel. He is not saying that God does not have any concern for oxen. When you translate these verses, focus on maintaining the strength of Paul's argument, but if possible allow the reader to see that God does also care for "oxen." (See: Hyperbole)

1 Corinthians 9:1

ULT	UST
Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?	*I am not bound {to eat only certain foods}. Our Lord Jesus sent me to represent him, and I have seen him {with my own eyes}. God has united us to the Lord, and I have worked hard for you because of that.*

ULT **Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord**
UST I am not bound {to eat only certain foods}. Our Lord Jesus sent me to represent him, and I have seen him {with my own eyes}. God has united us to the Lord, and I have worked hard for you because of that
(οὐκ εἰμὶ ἐλεύθερος? οὐκ εἰμὶ ἀπόστολος? οὐχὶ Ἰησοῦν τὸν Κύριον ἡμῶν ἑόρακα? οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ)

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer to all of them is “yes.” If it would be helpful in your language, you could express these questions by stating the ideas with strong affirmations. Alternate translation: [I certainly am free. I certainly am an apostle. I have certainly seen Jesus our Lord. You are certainly my work in the Lord.]

Support Reference: Rhetorical Question

ULT **free**
UST bound {to eat only certain foods}
(ἐλεύθερος)

Here, **free** could mean that Paul is **free** to: (1) eat whatever he wants. This connects this question with chapter 8. Alternate translation: [free to eat whatever I wish]; (2) receive financial support from the believers he serves. This connects this question with the first half of this chapter. Alternate translation: [free to receive support from you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my work**
UST and I have worked hard for you because of that
(τὸ ἔργον μου)

If your language does not use an abstract noun for the idea behind **work**, you can express the idea by using a verb such as “labor.” Alternate translation: [whom I labor for]

Support Reference: Abstract Nouns

ULT **my work**
UST and I have worked hard for you because of that
(τὸ ἔργον μου)

Here, **work** refers to the result of the **work**. If it would be helpful in your language, you could express **work** by clarifying that what the **work** produced is the focus here. Alternate translation: [the result of my work]

Support Reference: Metonymy

ULT **in the Lord**
UST God has united us to the Lord
(ἐν Κυρίῳ)

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, describes the **work** as what Paul does because of his union with the Lord. Alternate translation: [in union with the Lord] or [that I perform because I am united to the Lord]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
free	bound {to eat only certain foods}
an apostle	Our Lord Jesus sent me to represent him
Jesus	him
Lord	him
the Lord	God has united us to the Lord
in the Lord	God has united us to the Lord

1 Corinthians 9:2

ULT	UST
If I am not an apostle to others, at least I am to you. For you are the proof of my apostleship in the Lord.	*Other people may not think that the Messiah sent me to represent him, but you do know that. {You know that} because you proved that the Messiah sent me when God united you to the Lord.*

ULT **If I am not an apostle to others, at least**
UST Other people may not think that the Messiah sent me to represent him, but … do
(εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε)

Here Paul uses **if** to introduce a true possibility. He means that **others** might think that he is **not an apostle**, or they might think that he is an apostle. He then specifies the result for if the **others** think that he is **not an apostle**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing the statement with "perhaps." Alternate translation: [Perhaps I am not an apostle to others, but at least]

Support Reference: Connect — Hypothetical Conditions

ULT **you are the proof of my apostleship**
UST you proved that the Messiah sent me
(ἡ & σφραγίς μου τῆς ἀποστολῆς, ὑμεῖς ἐστε)

If your language does not use an abstract noun for the idea behind **proof**, you can express the idea by using a verb such as "prove" or "show." Alternate translation: [you prove my apostleship] or [you show that I am an apostle]

Support Reference: Abstract Nouns

ULT **the proof of my apostleship**
UST proved that the Messiah sent me
(ἡ & σφραγίς μου τῆς ἀποστολῆς)

Here Paul uses the possessive form to speak about a **proof** that shows his **apostleship**. If your language does not use this form to express that meaning, you can express the idea by using a verbal phrase. Alternate translation: [what proves my apostleship]

Support Reference: Possession

ULT **of my apostleship**
UST that the Messiah sent me
(μου τῆς ἀποστολῆς)

If your language does not use an abstract noun for the idea behind **apostleship**, you can express the idea by using a verbal phrase such as "I am an apostle." Alternate translation: [that I am an apostle]

Support Reference: Abstract Nouns

ULT **in the Lord**
UST when God united you to the Lord
(ἐν Κυρίῳ)

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, describes the **proof** that the Corinthians provide as something that happens in union with the Lord. Alternate translation: [in union with the Lord] or [as you are united to the Lord]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an apostle	the Messiah sent me to represent him
proof	proved
of … apostleship	that the Messiah sent
the Lord	when God united you to the Lord
in the Lord	when God united you to the Lord

1 Corinthians 9:3

ULT	UST
My defense to the ones examining me is this:	*I will now defend myself against anyone who wants to question {whether the Messiah sent} me {to represent him or not}.*

ULT **My defense to the ones examining me**
UST I will … defend myself against anyone who wants to question {whether the Messiah sent} me {to represent him or not}
(ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσίν)

Here Paul uses language that would normally be used in the legal courts. The **defense** is what the persons accused would say to prove their innocence. The ones **examining** are the ones who are in charge of the court and make the decisions about who is guilty and who is innocent. Paul uses this metaphor to explain that he is defending himself against people who have accused him of acting wrongly. If it would be helpful in your language, you could express the idea behind the legal metaphor plainly or with a comparable metaphor. Alternate translation: [My answer to those who accuse me]

Support Reference: Metaphor

ULT **My defense to the ones**
UST I will … defend myself against anyone who wants to question
(ἡ ἐμὴ ἀπολογία τοῖς)

If your language does not use an abstract noun for the idea behind **defense**, you can express the idea by using a verb such as “defend.” Alternate translation: [What I say to defend myself against those]

Support Reference: Abstract Nouns

ULT **to the ones examining me**
UST against anyone who wants to question {whether the Messiah sent} me {to represent him or not}
(τοῖς ἐμὲ ἀνακρίνουσίν)

Here Paul does not state how **the ones examining** him think he has acted wrongly. The previous verse suggests that it relates to his “apostleship” (6:21). Paul intentionally does not state the “charge” against him, so leave it unstated if possible. If you must state what the “charge” against Paul is, you could clarify that it relates to whether he is truly an apostle or not. Alternate translation: [to those who examine me about my apostleship]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **this**
> UST now
> (αὕτη)

Here, **this** refers to what Paul is about to say, most likely including everything in the rest of this chapter. If it would be helpful in your language, you could express **this** with a normal form in your language to speak about what you are about to say. Alternate translation: [what I am about to say]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
examining	against anyone who wants to question

1 Corinthians 9:4

ULT	UST
Do we certainly not have a right to eat and to drink?	*Barnabas and I certainly can require you to send us food and drink.*

ULT **Do we certainly not have a right to eat and to drink**
UST Barnabas and I certainly can require you to send us food and drink
(μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, you do." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [We most definitely have the right to eat and to drink.]

Support Reference: Rhetorical Question

ULT **certainly not**
UST certainly
(μὴ οὐκ)

The Greek words translated **certainly not** are two negative words. In Paul's culture, two negative words made the statement even more negative. English speakers would misunderstand two negatives, so the ULT expresses the idea with one strong negative. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one strong negative, as the ULT does. Alternate translation: [by no means]

Support Reference: Double Negatives

ULT **Do we … have**
UST Barnabas and I … can require you to send us
(ἔχομεν)

Here, **we** refers to Paul and Barnabas (See: 9:6). It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **Do we certainly not have a right**
UST Barnabas and I certainly can require you to send us
(μὴ οὐκ ἔχομεν ἐξουσίαν)

If your language does not use an abstract noun for the idea behind **right**, you can express the idea by using a verbal phrase such as "are able to" or "can require." Alternate translation: [Are we certainly not able]

Support Reference: Abstract Nouns

ULT **to eat and to drink**
UST food and drink
(φαγεῖν καὶ πεῖν)

Here, **to eat and to drink** refers not primarily to the physical process of "eating" and "drinking." Rather, the phrase refers primarily to what is needed **to eat and to drink**, that is, food and drink. Paul is saying that he and Barnabas have **the right** to receive food and drink so that they can **eat** and **drink**. If it would be helpful in your language, you could express **to eat and to drink** by clarifying that Paul refers to "food" and "drink." Alternate translation: [to food to eat and beverages to drink]

Support Reference: Metonymy

ULT **to eat and to drink**
UST food and drink
(φαγεῖν καὶ πεῖν)

Although Paul does not explicitly say this, he implies that **we** have the **right** to receive the food and drink from the Corinthians. If it would be helpful in your language, you could express what Paul is saying by clarifying that the food **to eat** and the beverages **to drink** would have come from the Corinthians in support of Paul's work. Alternate translation: [to be supported by you so that we can eat and drink]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a right	Barnabas and I … can require you to send us

1 Corinthians 9:5

ULT	UST
Do we certainly not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas?	*We certainly can travel around with a wife who believes in the Messiah. This is what the others whom the Messiah has sent to represent him do, including Peter and the Lord's brothers.*

ULT **Do we certainly not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas**
UST We certainly can travel around with a wife who believes in the Messiah. This is what the others whom the Messiah has sent to represent him do, including Peter and the Lord's brothers
(μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν, γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, you do." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [We certainly do have the right to take along a believing wife, even as do the rest of the apostles and the brothers of the Lord and Cephas.]

Support Reference: Rhetorical Question

ULT **Do we … have**
UST We … can
(ἔχομεν)

Here, **we** refers to Paul and Barnabas (See: 9:6). It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **certainly not**
UST certainly
(μὴ οὐκ)

The words translated **certainly not** are two negative words. In Paul's culture, two negative words made the statement even more negative. English speakers would misunderstand two negatives, so the ULT expresses the idea with one strong negative. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one strong negative, as the ULT does. Alternate translation: [surely not]

Support Reference: Double Negatives

ULT **Do we … have a right**
UST We … can
(ἔχομεν ἐξουσίαν)

If your language does not use an abstract noun for the idea behind **right**, you can express the idea by using a verbal phrase such as "are able to" or "can require." Alternate translation: [Are we … able to]

Support Reference: Abstract Nouns

ULT **to take along**
UST travel around with
(περιάγειν)

Here, **to take along** refers to journeying with someone as a companion. If it would be helpful in your language, you could express **to take along** with a word or phrase that refers to traveling with someone else. Alternate translation: [to travel with]

Support Reference: Translate Unknowns

ULT **the rest of the apostles and the brothers of the Lord and Cephas**
UST the others whom the Messiah has sent to represent him … including Peter and the Lord's brothers
(οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς)

Here, **apostles** could include: (1) Paul and Barnabas, the **brothers of the Lord**, **Cephas**, and many others who proclaimed the good news. Alternate translation: [the rest of the apostles, including the brothers of the Lord and Cephas]; (2) just the "Twelve," the primary **apostles**, which would include **Cephas** but not the **brothers of the Lord**. Alternate translation: [the rest of the twelve apostles and the brothers of the Lord—even Cephas]

ULT **the rest of the apostles and the brothers of the Lord and Cephas**
UST the others whom the Messiah has sent to represent him … including Peter and the Lord's brothers
(οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς)

Even though **Cephas** was one of the **apostles**, Paul mentions him separately to emphasize him as an example. He has already used **Cephas** as an example earlier in the letter (See: 1:12; 3:22). Perhaps the Corinthians were comparing **Cephas** and Paul. Be sure that the wording of your translation does not suggest that **Cephas** was not an apostle. Alternate translation: [the rest of the apostles and the brothers of the Lord—even Cephas]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the brothers of the Lord**
UST the Lord's brothers
(οἱ ἀδελφοὶ τοῦ Κυρίου)

These were Jesus' younger brothers. They were sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for "younger brother," you can use it here. Alternate translation: [the younger brothers of the Lord] or [the half-brothers of the Lord]

Support Reference: Kinship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a right	We … can
of the apostles	whom the Messiah has sent to represent him
of the Lord	the Lord's
Cephas	Peter

1 Corinthians 9:6

ULT	UST
Or do only Barnabas and I not have a right not to work?	*It is not true that Barnabas and I are the only ones {who represent the Messiah} who must work {to support ourselves}.*

ULT **Or do only Barnabas and I not have**
UST It is not true that Barnabas and I are the only ones {who represent the Messiah} who must
(ἢ μόνος ἐγὼ καὶ Βαρναβᾶς, οὐκ ἔχομεν)

The word **Or** introduces an alternate to what Paul asked in 9:4–5. Paul already spoke about what he thinks is true: he and Barnabas do "have the right" to receive food and drink, and they "have the right" to travel with a wife. Here Paul gives the incorrect alternative: they alone do not **have the right not to work**. He introduces this incorrect alternate to show that his earlier statements must be true. 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: [Otherwise, would it not be true that only Barnabas and I do not have]

Support Reference: Connecting Words and Phrases

ULT **Or do only Barnabas and I not have a right not to work**
UST It is not true that Barnabas and I are the only ones {who represent the Messiah} who must work {to support ourselves}
(ἢ μόνος ἐγὼ καὶ Βαρναβᾶς, οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, you do have the right." If it would be helpful in your language, you could express the idea behind this question with a strong statement. Alternate translation: [Barnabas and I too certainly have the right not to work.]

Support Reference: Rhetorical Question

ULT **do … not have a right not to work**
UST not … who must work {to support ourselves}
(οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι)

Paul here includes **not** twice. In his culture, two negative words made the statement even more negative. English speakers would understand two negatives here, so the ULT expresses the idea with both. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one negative and express the other negative by stating the opposite. Alternate translation: [do … lack the right not to work] or [do … not have the right to refrain from working]

Support Reference: Double Negatives

ULT **do only Barnabas and I not have a right**
UST not … Barnabas and I are the only ones {who represent the Messiah} who must
(μόνος ἐγὼ καὶ Βαρναβᾶς, οὐκ ἔχομεν ἐξουσίαν)

If your language does not use an abstract noun for the idea behind right, you can express the idea by using a verbal phrase such as "are able to" or "can require." Alternate translation: [are only Barnabas and I not able]

Support Reference: Abstract Nouns

ULT **not to work**
UST who must work {to support ourselves}
(μὴ ἐργάζεσθαι)

Here Paul refers to the privilege of receiving financial support from churches so that the person serving Christ does not have **to work**. If it would be helpful in your language, you could express what Paul is speaking about by clarifying that receiving aid from others is in view here. Alternate translation: [to receive financial support] or [not to work because believers support us]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Barnabas	Barnabas
a right	who must
to work	work {to support ourselves}

1 Corinthians 9:7

ULT	UST
Who serves as a soldier at any time at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink from the milk of the flock?	*No soldiers ever pay with their own money to serve in the army. No farmers plant vines and then do not eat what the vines produce. No shepherds take care of sheep and then do not drink the milk that they produce.*

ULT **Who serves as a soldier at any time at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink from the milk of the flock**

UST No soldiers ever pay with their own money to serve in the army. No farmers plant vines and then do not eat what the vines produce. No shepherds take care of sheep and then do not drink the milk that they produce

(τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ? τίς φυτεύει ἀμπελῶνα, καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει? ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης, οὐκ ἐσθίει)

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer to all of them is “no one.” If it would be helpful in your language, you could express these questions by stating the ideas with strong negations. Alternate translation: [No one serves as a soldier at any time at his own expense. No one plants a vineyard and does not eat its fruit. No one shepherds a flock and does not drink from the milk of the flock.]

Support Reference: Rhetorical Question

ULT **his own**

UST their own

(ἰδίοις)

Here, **his** is masculine because most soldiers in Paul’s culture were male. However, Paul is not emphasizing the gender of soldiers here. If it would be helpful in your language, you could express **his** with a non gendered word or refer to both genders. Alternate translation: [his or her own]

Support Reference: When Masculine Words Include Women

> ULT **at his own expense**
> UST pay with their own money
> (ἰδίοις ὀψωνίοις)

Here, **expense** refers to the cost of food, weapons, and lodging for a solider to “serve.” Paul’s point is that soldiers do not pay these costs. Rather, the one who controls the army pays these costs. If it would be helpful in your language, you could express **expense** by clarifying that it refers to the costs of maintaining an army. Alternate translation: [by paying for his own cost of living]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
serves as a soldier	to serve in the army
a vineyard	vines
fruit	what the vines produce
shepherds	take care of
a flock	sheep
of the flock	that they produce

1 Corinthians 9:8

ULT	UST
Am I not saying these things according to men, or does not the law also say these things?	*What I am arguing does not depend on merely human thinking. Rather, you can read what I am arguing in the law {of Moses}.*

ULT **Am I not saying these things according to men**
UST What I am arguing does not depend on merely human thinking
(μὴ κατὰ ἄνθρωπον, ταῦτα λαλῶ)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, you are not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. If you do so, you will need to separate the first half of the verse from the second half. Alternate translation: [I am not saying these things according to men.]

Support Reference: Rhetorical Question

ULT **men**
UST merely human thinking
(ἄνθρωπον)

Although **men** is masculine, Paul is using it to refer to any humans, whether men or women. If it would be helpful in your language, you could express **men** with a non gendered word or refer to both genders. Alternate translation: [men and women]

Support Reference: When Masculine Words Include Women

ULT **according to men**
UST does … depend on merely human thinking
(κατὰ ἄνθρωπον)

Here Paul speaks of **saying** things **according to men**. By using this phrase, he wishes to identify arguments made by people who think and act in only human ways. If it would be helpful in your language, you could express the idea behind the phrase **according to men** by using a word or phrase that refers to what unbelievers say and argue. Alternate translation: [according to what mere humans argue] or [according to this world]

Support Reference: Idiom

ULT **these things … these things**
UST What … what I am arguing
(ταῦτα)

In both places where it appears, **these things** refers back to what Paul has said in 9:3–7 about his "right" to receive financial support from the Corinthians. If it would be helpful in your language, you could express **these things** with a word or phrase that clearly refers back to what has already been said. Alternate translation: [those things … those things] or [what I have said … what I have said]

Support Reference: Pronouns — When to Use Them

ULT **or**
UST Rather
(ἢ)

The word **or** introduces an alternate to what Paul says in the first half of the verse. Paul could be **saying these things according to men**. However, with **or** he introduces what he thinks is actually true: **the law also** says **these things**. If it would be helpful in your language, you could express this use of **or** with another word that signifies a contrast or gives an alternative. If you use the following alternate translation, you may need to end the first half of the sentence with its own question mark. Alternate translation: [Instead,]

Support Reference: Connecting Words and Phrases

ULT **or does not the law also say these things**
UST Rather, you can read what I am arguing in the law {of Moses}
(ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, the law says these things." If it would be helpful in your language, you could express the idea behind this question with a strong statement. If you do so, you will need to separate the second half of the verse from the first half. Alternate translation: [No, the law also says these things.]

Support Reference: Rhetorical Question

ULT **the law**
UST in the law {of Moses}
(ὁ νόμος)

Here, **the law** refers specifically to the first five books of the Old Testament, often called the Pentateuch or "the law of Moses." Make sure your readers can tell that Paul is referring to this specific **law** here. Alternate translation: [the Pentateuch] or [Moses' law]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law	in the law {of Moses}

1 Corinthians 9:9

ULT	UST
For it is written in the law of Moses, "Do not muzzle an ox treading out grain." God does not care about the oxen, does he?	*Here is what Moses wrote in the law of Moses: "You should not keep an ox from eating the grain when it is helping you separate grain from chaff." God is not primarily interested in oxen{, however}.*

ULT **For it is written in the law of Moses**
UST Here is what Moses wrote in the law of Moses
(ἐν γὰρ τῷ Μωϋσέως νόμῳ, γέγραπται)

In Paul's culture, **For it is written** is a normal way to introduce a quotation from an important text. In this case, Paul clarifies that the quote comes from **the law of Moses**. It is specifically from Deuteronomy 25:4. If it would be helpful in your language, you could express how Paul introduces the quotation with a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [For it can be read in the law of Moses] or [For in the book of Deuteronomy, in the law of Moses we read]

Support Reference: Quotations and Quote Margins

ULT **it is written in the law of Moses**
UST is what Moses wrote in the law of Moses
(ἐν & τῷ Μωϋσέως νόμῳ, γέγραπται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is written** rather than focusing on the person doing the "writing." If you must state who does the action, you can express it so that: (1) the scripture author writes or speaks the words. Alternate translation: [Moses has written in the law]; (2) God speaks the words. Alternate translation: [God has said in the law of Moses]

Support Reference: Active or Passive

ULT **of Moses, "Do not muzzle an ox treading out grain**
UST of Moses: "You should not keep an ox from eating the grain when it is helping you separate grain from chaff
(Μωϋσέως & οὐ φιμώσεις βοῦν ἀλοῶντα)

If your language does not use this form, you can translate the command as an indirect quote instead of as a direct quote. Alternate translation: [of Moses that you should not muzzle an ox treading out grain]

Support Reference: Direct and Indirect Quotations

ULT **Do not muzzle**
UST You should not keep … from eating the grain
(οὐ φιμώσεις)

The command from **the law of Moses** is addressed to specific individuals. Because of this, the command is in the singular.

Support Reference: Forms of 'You' — Singular

ULT **Do not muzzle an ox treading out grain**
UST You should not keep an ox from eating the grain when it is helping you separate grain from chaff
(οὐ φιμώσεις βοῦν ἀλοῶντα)

In Paul's culture, farmers often would make **oxen** walk or "tread" on harvested wheat to separate the kernels of grain from the wheat stalks. Some people would **muzzle an ox** while it is **treading out grain** in order to keep the **ox** from eating the **grain**. The point of the command is that the **ox** should be allowed to eat what it is working to produce: the **grain**. If your readers would not understand what this command is about, you could include a footnote explaining the context or add a short clarifying phrase. Alternate translation: [Do not muzzle an ox to keep it from eating the grain it is treading out]

Support Reference: Translate Unknowns

ULT **God does not care about the oxen, does he**
UST God is not primarily interested in oxen{, however}
(μὴ τῶν βοῶν μέλει τῷ Θεῷ)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, he does not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [God does not care about the oxen.]

Support Reference: Rhetorical Question

ULT God does not care about the oxen, does he
UST God is not primarily interested in oxen{, however}
(μὴ τῶν βοῶν μέλει τῷ Θεῷ)

Here Paul speaks as if God has no concern or interest in **oxen**. The Corinthians would have understood him to mean that the primary intent of the command he quotes is not about caring for oxen but rather caring for something or someone else. He specifies what the primary intent of the command is in the next verse: it is **for our sake** (9:9). If it would be helpful in your language, you could soften Paul's question so that it argues that the command is not "primarily" or "mostly" about **oxen**. If possible, however, maintain the strength of Paul's statement, since he offers an explanation in the next verse. Alternate translation: [God does not mostly care about the oxen, does he]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
law of Moses	law of Moses
an ox	an ox
treading out grain	when it is helping you separate grain from chaff
oxen	in oxen
God	God

1 Corinthians 9:10

ULT	UST
Or is he speaking entirely for our sake? For it was written for our sake that the one plowing ought to plow in hope, and the one threshing, in hope of sharing the harvest.	*Rather, God speaks mostly about us {in this law}. God had Moses write this command for us because any person who plows a field should expect to receive some of the crop. Any person who separates the grain from the wheat stalks should also expect to receive some of the crop.*

ULT **Or**
UST Rather
(ἢ)

The word **Or** introduces an alternate to what Paul says at the end of the previous verse (9:9). In that verse, he asked whether God cares about the oxen in this law. Since that is not the issue here, the **or** introduces what Paul thinks is actually true: the law is **entirely for our sake**. 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: [On the other hand,]

Support Reference: Connecting Words and Phrases

ULT **Or is he speaking entirely for our sake**
UST Rather, God speaks mostly about us {in this law}
(ἢ δι’ ἡμᾶς πάντως λέγει)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is “yes, he is.” If it would be helpful in your language, you could express the idea behind this question with a strong statement. Alternate translation: [Actually, he is speaking entirely for our sake.]

Support Reference: Rhetorical Question

ULT **is he speaking**
UST God speaks … in this law
(λέγει)

Here, **he** refers back to “God” in 9:9. Paul assumes that God is the one who is **speaking** in the passage he quoted in the last verse. If it would be helpful in your language, you could express **he** by clarifying that it refers to God speaking the “law of Moses.” Alternate translation: [is God speaking]

Support Reference: Pronouns — When to Use Them

ULT **for our sake … for our sake**
UST about us … for us
(δι᾽ ἡμᾶς)

Here, **our** could refer to: (1) everyone who believes, including the Corinthians. Alternate translation: [for the sake of us who believe … for the sake of us who believe]; (2) Paul, Barnabas, and others who proclaim the good news. Alternate translation: [for the sake of us who proclaim the gospel … for the sake of us who proclaim the gospel]

Support Reference: Exclusive and Inclusive 'We'

ULT **it was written**
UST God had Moses write this command
(ἐγράφη)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is written** rather than focusing on the person doing the "writing." If you must state who does the action, you can express it so that: (1) the scripture author writes or speaks the words. Alternate translation: [Moses wrote it]; (2) God speaks the words. Alternate translation: [God said it]

Support Reference: Active or Passive

ULT **that**
UST because
(ὅτι)

Here, **that** could introduce: (1) the reason why **it was written**. Alternate translation: [because]; (2) a summary of the content of what **was written**. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: [and it means that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the one plowing … the one threshing**
UST any person who plows a field … Any person who separates the grain from the wheat stalks
(ὁ ἀροτριῶν & ὁ ἀλοῶν)

Paul is speaking of these people in general, not of one particular person **plowing** or **threshing**. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [anyone who plows … anyone who threshes]

Support Reference: Generic Noun Phrases

ULT **in hope … in hope of sharing the harvest**
UST expect to receive some of the crop … should … expect to receive some of the crop
(ἐπ᾽ ἐλπίδι & ἐπ᾽ ἐλπίδι τοῦ μετέχειν)

If your language does not use an abstract noun for the idea behind **hope**, you can express the idea by using an adverb such as "hopefully" or a verb such as "expect." Alternate translation: [hopefully … hopefully expecting to share the harvest]

Support Reference: Abstract Nouns

ULT **in hope**
UST expect to receive some of the crop
(ἐπ᾽ ἐλπίδι)

Here Paul does not mention what the **hope** expects because he states it at the end of the verse: **sharing the harvest**. If it would be helpful in your language, you could explicitly state that **sharing the harvest** is what the **hope** expects. Alternate translation: [in hope of sharing the harvest]

Support Reference: Ellipsis

ULT **the one threshing, in hope**
UST Any person who separates the grain from the wheat stalks should … expect
(ὁ ἁλοῶν ἐπ᾽ ἐλπίδι)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**ought to plow**). If your language does need these words, you could supply them from that clause. Alternate translation: [the one who threshes ought to thresh in hope]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hope	expect to receive some of the crop
plowing	any person who plows a field
to plow	expect to receive some of the crop
threshing	Any person who separates the grain from the wheat stalks
hope	should … expect

1 Corinthians 9:11

ULT	UST
If we sowed spiritual things among you, {is it} too much if we will reap material things from you?	*We proclaimed the good news to you as if we were planting spiritual seeds. Because of that, it would be normal for us to receive financial help from you as if we were receiving some of the crop that grew from the seed that we planted.*

ULT **If we sowed spiritual things among you, {is it} too much if we will reap material things from you**
UST We proclaimed the good news to you as if we were planting spiritual seeds. Because of that, it would be normal for us to receive financial help from you as if we were receiving some of the crop that grew from the seed that we planted
(εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν)

In this verse, Paul applies the farming language he used in 9:9–10. When he and Barnabas "sow," they should also "reap" the harvest. Paul clarifies that what they **sowed** was **spiritual things**, which means the good news. The **material things** that they can **reap** are money and support from the Corinthians. If your reader would misunderstand this application of the farming language, you could use analogies to clarify what Paul is referring to or express the idea plainly. Alternate translation: [Similarly, if we told you about the good news, is it too much if we receive material support from you?]

Support Reference: Metaphor

ULT **we … we**
UST We … for us
(ἡμεῖς)

Here, **we** refers particularly to Paul and Barnabas. It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **If**
UST Because of that
(εἰ)

Paul is speaking as if **we** "sowing spiritual things" was 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 could translate his words as an affirmative statement. Alternate translation: [Since] or [Given that]

Support Reference: Connect — Factual Conditions

ULT **{is it} too much if we will reap material things from you**
UST it would be normal for us to receive financial help from you as if we were receiving some of the crop that grew from the seed that we planted
(μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, it is not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [it is by no means too much if we will reap material things from you.]

Support Reference: Rhetorical Question

ULT **if**
UST it would be normal
(εἰ)

Here Paul uses **if** to introduce a true possibility. He means that **we** could **reap material things from you**, though **we** might not do so. He specifies the result for if **we** do **reap material things**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever" or "that." Alternate translation: [that] or [whenever]

Support Reference: Connect — Hypothetical Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spiritual things	the good news … spiritual seeds
sowed	proclaimed … as if we were planting
will reap	to receive … as if we were receiving some of the crop that grew from the seed that we planted

1 Corinthians 9:12

ULT	UST
If others shared the right over you, {do} we not even more? But we did not take advantage of this right. Instead we endured everything in order that we might not give any hindrance to the gospel of Christ.	*Other people have received financial support from you. Barnabas and I deserve even more to receive it from you. However, we have not asked for any support from you. Rather, we choose to go without things so that we will not keep the good news about the Messiah from spreading.*

ULT **If**
(εἰ)

Paul is speaking as if **others** "sharing" **the right over you** was 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 could translate his words as an affirmative statement. Alternate translation: [Since] or [Given that]

Support Reference: Connect — Factual Conditions

ULT **shared the right over you**
UST have received financial support from you
(τῆς ὑμῶν ἐξουσίας μετέχουσιν)

While Paul does not directly state this, the Corinthians would have understood **right** to refer to the **right** to receive financial support. If your readers would not understand **right** in this way, you could express the idea more clearly. Alternate translation: [shared the right to financial support from you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **shared the right over you, {do} we … this right**
UST have received financial support from you. Barnabas and I … any support from you
(τῆς ὑμῶν ἐξουσίας μετέχουσιν & ἡμεῖς & τῇ ἐξουσίᾳ ταύτῃ)

If your language does not use an abstract noun for the idea behind **right**, you can express the idea by using a verb such as "able to." If you do so, you may need to express an object, which here is receiving financial support. Alternate translation: [were able to require financial support from you, are we … being able to require financial support from you]

Support Reference: Abstract Nouns

ULT **{do} we not even more**
UST Barnabas and I deserve even more to receive it from you
(οὐ μᾶλλον ἡμεῖς)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, you do." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [we certainly do even more.]

Support Reference: Rhetorical Question

ULT **{do} we not even more**
UST Barnabas and I deserve even more to receive it from you
(οὐ μᾶλλον ἡμεῖς)

Here Paul omits some words that may be required in your language to make a complete thought. If your language needs these words, you could supply them from the first half of the sentence. Alternate translation: [do we not share the right even more]

Support Reference: Ellipsis

ULT **{do} we … we did … take advantage of … we endured … we might … give**
UST Barnabas and I … we have … asked for … we choose to go without things … we will … keep … from spreading
(ἡμεῖς & ἐχρησάμεθα & στέγομεν & δῶμεν)

Here, **we** refers to Paul and Barnabas. It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **we endured everything**
UST we choose to go without things
(πάντα στέγομεν)

Here Paul refers to what he and Barnabas had to "endure" because they **did not take advantage** of receiving financial aid from the Corinthians. They had to work to support themselves, and they probably had to go without as much food and supplies as they would have liked. Some of the hardships that Paul and Barnabas endured appear in 4:10–13. If it would be helpful in your language, you could translate **everything** to make it more explicit. Alternate translation: [we endured serving without financial support]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we might not give any hindrance to the gospel**
> UST we will not keep the good news … from spreading
> (μή τινα ἐνκοπὴν δῶμεν τῷ εὐαγγελίῳ)

In Paul's culture, to **give any hindrance** means to "delay" or to "block" something. Paul means that he would rather have **endured everything** than to have hindered **the gospel**. If it would be helpful in your language, you could express the idea behind **give any hindrance** in a form that is more natural in your language. Alternate translation: [we might not hinder the gospel]

Support Reference: Idiom

> ULT **we might not give any hindrance to the gospel**
> UST we will not keep the good news … from spreading
> (μή τινα ἐνκοπὴν δῶμεν τῷ εὐαγγελίῳ)

If your language does not use an abstract noun for the idea behind **hindrance**, you can express the idea by using a verb such as "hinder." Alternate translation: [we might not hinder the gospel]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
right	have received financial support from you
right	any support from you
to the gospel	the good news
of Christ	about the Messiah

1 Corinthians 9:13

ULT	UST
Do you not know that the ones working in the temple eat from the things of the temple; the ones serving at the altar partake from the altar?	*Surely you know that the people who perform their duties in the temple eat some of the food that people offer in the temple. More specifically, the priests who offer sacrifices on the altar receive part of what people bring to them to offer on the altar.*

ULT **Do you not know that the ones working in the temple eat from the things of the temple; the ones serving at the altar partake from the altar**
UST Surely you know that the people who perform their duties in the temple eat some of the food that people offer in the temple. More specifically, the priests who offer sacrifices on the altar receive part of what people bring to them to offer on the altar
(οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι, τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες, τῷ θυσιαστηρίῳ συνμερίζονται)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we know." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [You know that those working in the temple eat from the things of the temple; those serving at the altar partake from the altar.]

Support Reference: Rhetorical Question

ULT **the ones working in the temple**
UST the people who perform their duties in the temple
(οἱ τὰ ἱερὰ ἐργαζόμενοι)

Here, **the ones working in the temple** refers to any person whose job takes place in or around the temple. Paul may specifically have the "Levites" or other "temple servants" in mind. If it would be helpful in your language, you could express **the ones working in the temple** with a word or phrase in your language that refers generally to anyone whose job is **in the temple**. Alternate translation: [the temple servants]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **from the things of the temple**
> UST some of the food that people offer in the temple
> (τὰ ἐκ τοῦ ἱεροῦ)

Here, to eat **from the {things} of the temple** means that these people eat some of the food that people donate to the **temple** or offer to God in **the temple**. If it would be helpful in your language, you could express **the things of the temple** with a word or phrase that refers to what people have offered or given to **the temple**. Alternate translation: [from what people give to the temple]

Support Reference: Translate Unknowns

> ULT **the ones serving at the altar**
> UST More specifically, the priests who offer sacrifices on the altar
> (οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες)

Here, **the ones serving at the altar** could be: (1) a specific group within **the ones working in the temple**, specifically the priests who work at the altar. Alternate translation: [particularly, those serving at the altar]; (2) another way to speak about **the ones working in the temple**. Paul repeats himself to clarify exactly what eating **from the things of the temple** means. Alternate translation: [that is, those serving at the altar]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the ones serving at the altar**
> UST More specifically, the priests who offer sacrifices on the altar
> (οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες)

Here, **the ones serving at the altar** refers to the specific people who offered sacrifices on **the altar**. Paul may specifically have in mind the “priests.” If it would be helpful in your language, you could express **the ones serving at the altar** with a word or phrase for the people who have the closest contact with God and who offer sacrifices to him. Alternate translation: [the priests] or [those who serve the most sacred things]

Support Reference: Assumed Knowledge and Implicit Information

ULT **partake from the altar**
UST receive part of what people bring to them to offer on the altar
(τῷ θυσιαστηρίῳ συνμερίζονται)

Here, to **partake from the altar** means that these people offer part of a sacrifice on the altar, but they also eat part of that sacrifice. If it would be helpful in your language, you could express **partake from the altar** with a word or phrase that refers to eating part of what people offer to their god. Alternate translation: [eat part of what is sacrificed on the altar]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you … know	you know
in … temple	temple
working	people who perform their duties in
temple	that people offer in the temple
at the altar	on the altar
from the altar	what people bring to them to offer on the altar

1 Corinthians 9:14

ULT	UST
In the same way also, the Lord commanded the ones proclaiming the gospel to live from the gospel.	*Similarly, the Lord instructed that anyone who preaches the good news should make their living from {preaching} the good news.*

ULT the Lord commanded
UST the Lord instructed
(ὁ Κύριος διέταξεν)

Here Paul refers to how Jesus said that a "worker deserves wages" when he sent people to proclaim the good news. See the saying in Matthew 10:10 and Luke 10:7. If it would be helpful in your language, you could include a footnote to explain the reference to what Jesus said.

Support Reference: Assumed Knowledge and Implicit Information

ULT to live from
UST should make their living from
(ἐκ & ζῆν)

Here, **to live from** identifies how a person should support themselves and acquire food and other necessities. For example, **to live from** carpentry would mean that the person makes money to pay for food and housing by doing carpentry. If it would be helpful in your language, you could express **to live from** with a word or phrase in your language that refers to how a person makes a living or supports themselves. Alternate translation: [to support themselves on] or [to receive their income from]

Support Reference: Idiom

ULT the gospel
UST {preaching} the good news
(τοῦ εὐαγγελίου)

Here, **the gospel** refers to: (1) the job or occupation of proclaiming **the gospel**. Alternate translation: [preaching the gospel]; (2) the people who hear and believe in **the gospel**. Alternate translation: [those who believe the gospel]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	Lord
gospel	good news
proclaiming	who preaches

ULT	UST
gospel	{preaching} the good news

1 Corinthians 9:15

ULT	UST
But I have not taken advantage of {any} of these things. Now I do not write these things so that thus it might be done for me, for {it would be} better for me to die rather than {anyone} will make my boast empty.	*However, I have not asked for any of this support from you. Further, I am not now writing to you to ask for support for myself. I would prefer to die rather than to have someone take away what I can boast about.*

ULT **have not taken advantage of**
UST have not asked for
(οὐ κέχρημαι)

Here, **taken advantage of** refers to "making use of" a resource or "requiring" a specific behavior. If it would be helpful in your language, you could express **taken advantage of** with a comparable phrase. Alternate translation: [have not made use of] or [have not required you to provide]

Support Reference: Translate Unknowns

ULT **have not taken advantage of {any}**
UST have not asked for any
(οὐ κέχρημαι οὐδενὶ)

Here Paul uses two negative words in the Greek: "have not taken advantage of none." In Paul's culture, two negative words made the statement even more negative. English speakers would misunderstand these two negatives, so the ULT expresses the idea with one strong negative. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one strong negative, as the ULT does. Alternate translation: [have by no means taken advantage]

Support Reference: Double Negatives

ULT **of these things**
UST of this support from you
(τούτων)

Here, **these things** could refer to: (1) the "right" or "rights" that Paul has to financial support from the Corinthians. Alternate translation: [of these rights]; (2) all the reasons he has given in 9:6–14 for why those who proclaim the gospel should receive financial support. Alternate translation: [of these reasons] or [of these arguments]

Support Reference: Pronouns — When to Use Them

> ULT **I do not write**
> UST I am not now writing to you
> (οὐκ ἔγραψα)

Here Paul refers to 1 Corinthians itself, the letter he is currently writing. Use whatever tense in your language would be appropriate to refer to the letter itself. Alternate translation: [I have not written]

Support Reference: Predictive Past

> ULT **these things**
> UST I am … now writing to you
> (ταῦτα)

Here Paul refers to what he has already written, especially to 9:6–14. Use a form in your language that refers back to things that have just been said. Alternate translation: [those things] or [what I have just written]

Support Reference: Pronouns — When to Use Them

> ULT **thus it might be done**
> UST ask for support
> (οὕτως γένηται)

Here, **thus** refers to receiving financial support from the Corinthians. If it would be helpful in your language, you could express **thus** with a word or phrase that more clearly refers to receiving financial support. Alternate translation: [these things might be done] or [support might be given]

Support Reference: Pronouns — When to Use Them

> ULT **it might be done for me**
> UST ask for support for myself
> (γένηται ἐν ἐμοί)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **done** rather than the person doing it. If you must state who does the action, Paul implies that "you," the Corinthians, would do it. Alternate translation: [you might do for me]

Support Reference: Active or Passive

> ULT **will make my boast empty**
> UST to have … take away what I can boast about
> (τὸ καύχημά μου & κενώσει)

Here Paul speaks as if a **boast** was a container that someone could make **empty**. By speaking in this way, Paul means that someone could take away what he boasts about. If it would be helpful in your language, you could express **make my boast empty** with a comparable metaphor or express the idea plainly. Alternate translation: [will remove my reason for boasting] or [will deflate my boast]

Support Reference: Metaphor

> ULT **my boast**
> UST what I can boast about
> (τὸ καύχημά μου)

If your language does not use an abstract noun for the idea behind **boast**, you can express the idea by using a verb such as “boast.” Alternate translation: [what I boast about]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{it would be} better	would prefer

1 Corinthians 9:16

ULT	UST
For if I proclaim the gospel, there is nothing for me to boast, because compulsion is placed upon me. For woe be to me if I would not preach the gospel!	*Now I cannot boast about preaching the good news, because God requires me to preach it. Indeed, were I to stop preaching the good news, God would discipline me.*

ULT **if I proclaim the gospel, there is nothing for me to boast, because compulsion is placed upon me**

UST I cannot boast about preaching the good news, because God requires me to preach it

(ἐὰν & εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα, ἀνάγκη γάρ μοι ἐπίκειται)

If your language would normally put the reason before the result, you could rearrange the order of these clauses. Alternate translation: [because compulsion is placed on me, there is nothing for me to boast about if I proclaim the gospel]

Support Reference: Information Structure

ULT **if**

(ἐὰν)

Paul is speaking as if "proclaiming" **the gospel** was only a possibility, but he means that he actually does this. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [when] or [whenever]

Support Reference: Connect — Factual Conditions

ULT **compulsion is placed**

UST God requires … to preach it

(ἀνάγκη & ἐπίκειται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on himself, upon whom the **compulsion is placed**, rather than focusing on the person placing the **compulsion**. If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God places compulsion]

Support Reference: Active or Passive

> ULT **compulsion is placed upon me**
> UST God requires me to preach it
> (ἀνάγκη & μοι ἐπίκειται)

If your language does not use an abstract noun for the idea behind **compulsion**, you can express the idea by using a verb such as "compel" and rephrase the clause. Alternate translation: [I am compelled to do so]

Support Reference: Abstract Nouns

> ULT **compulsion is placed upon me**
> UST God requires me to preach it
> (ἀνάγκη & μοι ἐπίκειται)

Here Paul speaks as if **compulsion** were a physical object that someone had **placed upon** him. By speaking in this way, he means that he is required to do something. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [I am commanded to do so] or [I have an obligation]

Support Reference: Metaphor

> ULT **woe be to me**
> UST God would discipline me
> (οὐαὶ & μοί ἐστιν)

Here, **woe be to me** expresses what Paul thinks would happen to him if he ever were to stop preaching the gospel. He would experience **woe**, with the implication that this **woe** will come from God. If it would be helpful in your language, you could express **woe be to me** with a word or phrase that expresses the expectation of bad things to come. Alternate translation: [bad things will happen to me] or [God will punish me]

Support Reference: Idiom

> ULT **if I would not preach the gospel**
> UST were I to stop preaching the good news
> (ἐὰν μὴ εὐαγγελίζωμαι)

Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that he does indeed **preach the gospel**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [whenever I stop preaching the gospel, which I will never do]

Support Reference: Connect — Contrary to Fact Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I proclaim the gospel	preaching the good news
woe	God would discipline me
I would … preach the gospel	I to … preaching the good news

1 Corinthians 9:17

ULT	UST
For if I do this willingly, I have a reward. But if unwillingly, I have been entrusted with a stewardship.	*God would reward me if I preached the good news because I myself chose to. However, I have not chosen to do so, for God himself has told me what I need to do.*

ULT **if I do this willingly, I have a reward. But if unwillingly, I have been entrusted with a stewardship**

UST God would reward me if I preached the good news because I myself chose to. However, I have not chosen to do so, for God himself has told me what I need to do

(εἰ & ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω; εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι)

Here Paul uses **if** to introduce two possibilities. He means that he might **do this willingly**, or he might do it **unwillingly**. He specifies a result for each option, but he implies that he does it **unwillingly** (See: the "compulsion" in 9:16). If it would be helpful in your language, you could express this form by stating the **if** statements in a natural way in your language, such as by introducing them with "whenever." Alternate translation: [were I to do this willingly, I would have a reward. But were it unwillingly, I would still have been entrusted with a stewardship]

Support Reference: Connect — Hypothetical Conditions

ULT **I do this**

UST I preached the good news

(τοῦτο πράσσω)

Here, **this** refers back to "preaching the gospel" in 9:16. If it would be helpful in your language, you could express **this** by clarifying what it refers to. Alternate translation: [I preach the gospel]

Support Reference: Pronouns — When to Use Them

ULT **willingly … unwillingly**

UST because I myself chose to … I have not chosen to do so

(ἑκὼν & ἄκων)

Here, **willingly** means that someone does something because they choose to, while **unwillingly** means that someone has to do something whether they choose to or not. If it would be helpful in your language, you could express the idea behind **willingly** and **unwillingly** by using two contrasting words that refer to whether someone chooses to do something or not. Alternate translation: [because I choose to … I do not choose to do it]

Support Reference: Translate Unknowns

ULT **I have a reward**
UST God would reward me
(μισθὸν ἔχω)

If your language does not use an abstract noun for the idea behind **reward**, you can express the idea by using a verb such as "reward" or "compensate." Alternate translation: [I am compensated for it]

Support Reference: Abstract Nouns

ULT **But if unwillingly, I have been entrusted with a stewardship**
UST However, I have not chosen to do so, for God himself has told me what I need to do
(εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι)

This sentence could: (1) include both the "if" and the "then" statements and explain how Paul preaching the gospel is "unwilling." He did not choose this **stewardship**, and so he does it **unwillingly**. However, the reason he does preach the gospel is because he has **been entrusted with** that **stewardship**. Alternate translation: [But if unwillingly, I do this because I have been entrusted with a stewardship]; (2) express the "if" statement for the question (the "then" statement) at the beginning of the next verse (9:18). The word **unwillingly** would modify **entrusted**, and you would need to connect the end of this verse and the beginning of the next verse with a comma, dropping the capitalization on "What." Alternate translation: [But I have been unwillingly entrusted with a stewardship,]

Support Reference: Information Structure

ULT **But if unwillingly**
UST However, I have not chosen to do so
(εἰ δὲ ἄκων)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**I do this**). If your language does need these words, you could supply them from that clause. Alternate translation: [But if I do this unwillingly]

Support Reference: Ellipsis

> ULT **I have been entrusted with**
> UST for God himself has told me
> (πεπίστευμαι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on himself, who has **been entrusted**, rather than focusing on the person doing the "entrusting." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God has entrusted me with]

Support Reference: Active or Passive

> ULT **a stewardship**
> UST what I need to do
> (οἰκονομίαν)

If your language does not use an abstract noun for the idea behind **stewardship**, you can express the idea by using a phrase with a verb such as "oversee" or "do." Alternate translation: [something to do] or [a task to oversee]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a reward	God would reward me
a stewardship	what I need to do
I have been entrusted with	for God himself has told me

1 Corinthians 9:18

ULT	UST
What then is my reward? That proclaiming the gospel without charge, I might offer the gospel so as not to take advantage of my right in the gospel.	*God still rewards me, however. {He does so} when I preach the good news without requiring people to pay me. I tell people about the good news in this way so that I do not misuse what I am able to require because I preach the good news.*

ULT **What then is my reward**
UST God still rewards me, however
(τίς οὖν μού ἐστιν ὁ μισθός)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the following words are the answer. If it would be helpful in your language, you could express the idea behind this question by using a construction that introduces what follows as the **reward**. Alternate translation: [This, then, is my reward:] or [Here, then, is my reward:]

Support Reference: Rhetorical Question

ULT **my reward**
UST God still rewards me, however
(μού & ὁ μισθός)

If your language does not use an abstract noun for the idea behind **reward**, you can express the idea by using a verb such as “reward” or “compensate.” Alternate translation: [the way God rewards me] or [the way God compensates me]

Support Reference: Abstract Nouns

ULT **proclaiming the gospel without charge, I might offer**
UST I preach the good news without requiring people to pay me. I tell people … in this way
(εὐαγγελιζόμενος ἀδάπανον, θήσω)

Here, **proclaiming the gospel without charge** describes how Paul wishes to **offer** the gospel. The phrase **proclaiming the gospel without charge** could: (1) provide the means by which Paul **might offer**. Alternate translation: [by proclaiming the gospel without charge, I might offer]; (2) give the situations in which Paul “offers” the gospel without taking **advantage of** his **right**. Alternate translation: [whenever I proclaim the gospel without charge, I offer]

Support Reference: Connect — Simultaneous Time Relationship

> ULT **without charge**
> UST without requiring people to pay me
> (ἀδάπανον)

Here, **without charge** means that something is free to the person who receives it. Paul is stating that the **gospel** is "free" or "at no cost" for those to whom he preaches. If it would be helpful in your language, you could express **without cost** with a word or phrase that indicates that something is "free" or "without cost." Alternate translation: [freely]

Support Reference: Translate Unknowns

> ULT **I might offer the gospel**
> UST I tell people about the good news in this way
> (θήσω τὸ εὐαγγέλιον)

Here, to **offer the gospel** means to tell people about the gospel so that they have the chance to believe in it. If it would be helpful in your language, you could express **offer the gospel** with a comparable phrase. Alternate translation: [I might present the gospel]

Support Reference: Idiom

> ULT **to take advantage of my right**
> UST I do … misuse what I am able to require
> (καταχρήσασθαι τῇ ἐξουσίᾳ μου)

Here, **to take advantage** of something means to use that thing for one's own benefit. Here Paul could use the word: (1) negatively, which would mean that Paul does not want to abuse his **right**. Alternate translation: [to abuse my right] or [to exploit my right]; (2) positively, which would mean that Paul does not want to make use of the **right**, even though it would be fine to do so. Alternate translation: [to make use of my right]

Support Reference: Translate Unknowns

> ULT **of my right**
> UST what I am able to require
> (τῇ ἐξουσίᾳ μου)

If your language does not use an abstract noun for the idea behind **right**, you can express the idea by using a verbal phrase such as "are able to" or "can require." Alternate translation: [of what I can require]

Support Reference: Abstract Nouns

ULT **in the gospel**
UST because I preach the good news
(ἐν τῷ εὐαγγελίῳ)

Here Paul speaks as if his **right** was inside **the gospel**. He speaks in this way in order to show that he only has the **right** because of his work for **the gospel**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [by the gospel] or [that comes from the gospel]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reward	God still rewards me, however
proclaiming the gospel	I preach the good news
gospel	about the good news
of … right	what I am able to require
gospel	because I preach the good news

1 Corinthians 9:19

ULT	UST
For being free from all, I enslaved myself to all in order that I might gain the more {people}.	*{Since I preach the good news for free,} I do not need to serve any humans. However, I choose to serve all humans so that I can help more of them {believe in the Messiah}.*

ULT **For being free**
UST {Since I preach the good news for free,} I do not need to serve
(ἐλεύθερος γὰρ ὢν)

Here, **For** introduces verses 19–23. Paul is drawing an inference from what he said in 9:18 about offering the gospel "without charge." Since he offers the gospel without charge, he is **free from all**. In this and the following verses, Paul will explain what he does as someone who is **free from all** and how this is beneficial or a "reward." If it would be helpful in your language, you could express **For** with a word or phrase that introduces an explanation or further development. Alternate translation: [So, because I am free]

Support Reference: Connecting Words and Phrases

ULT **being**
UST I do not need to serve
(ὢν)

Here, **being** introduces a phrase that: (1) contrasts with **I enslaved myself**. Alternate translation: [although I am]; (2) gives the reason why Paul can "enslave himself." Alternate translation: [because I am]

Support Reference: Connect — Contrast Relationship

ULT **being free from all, I enslaved myself to all**
UST I do not need to serve any humans. However, I choose to serve all humans
(ἐλεύθερος & ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα)

Here Paul uses the language of slavery and freedom to describe how he proclaims the gospel. Since he does not charge money when he proclaims the gospel, he is **free**. No person employs him or tells him what to do. However, Paul decides to serve others, to "enslave himself," by doing what others think is right. In this way, he acts like a slave who has to do what his master requires. If it would be helpful in your language, you could express the slavery and freedom metaphor with a comparable metaphor or express the idea plainly. Alternate translation: [not having to obey all, I choose to obey all]

Support Reference: Metaphor

ULT **all … to all**
UST any humans … all humans
(πάντων, πᾶσιν)

Here, the Corinthians would have understood **all** to refer specifically to people. If it would be helpful in your language, you could translate **all** by including a word or phrase that clarifies that Paul is speaking about "people." Alternate translation: [all people … to all people]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I might gain**
UST I can help … believe in the Messiah
(κερδήσω)

Here, to **gain** someone means to help them toward belief in the Messiah. Once people believe, they belong to Christ and his church, and so the person who preached the gospel to them "gained" them as a new part of the church. If it would be helpful in your language, you could express the idea behind **gain** plainly or with a comparable phrase. Alternate translation: [I might convert] or [I might gain for Christ]

Support Reference: Translate Unknowns

ULT **the more {people}**
UST more of them
(τοὺς πλείονας)

Here Paul is speaking about how "enslaving himself" **to all** gains **more** than if he did not "enslave himself" in this way. He refers specifically to people here, just like **all** refers to people. If it would be helpful in your language, you could express **even more things** by clarifying that Paul is referring to gaining **more** people than if he did not "enslave himself." Alternate translation: [even more people] or [more people in this way]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
free	I do not need to serve
I enslaved	However, I choose to serve
I might gain	I can help … believe in the Messiah

1 Corinthians 9:20

ULT	UST
And to the Jews I became as a Jew, in order to gain Jews. To the ones under law, as under law, not being under law myselfin order to gain the ones under law.	*When I am with Jewish people, I act like a Jewish person. That way, I can help Jewish people {believe in the Messiah}. When I am with people who think they need to obey Moses' law, I act like someone who thinks that he needs to obey Moses' law. While I myself know that I do not need to obey Moses' law, {I act this way} so that I can help the people who think they need to obey Moses' law {believe in the Messiah}.*

ULT **I became as a Jew**
UST I act like a Jewish person
(ἐγενόμην & ὡς Ἰουδαῖος)

Alternate translation: [I practiced Jewish customs]

ULT **to gain … to gain**
UST I can help … believe in the Messiah … I can help … believe in the Messiah
(κερδήσω)

Just as in 9:19, to **gain** someone means to help them to believe in the Messiah. Translate this word the same way you did in 9:19. Alternate translation: [to convert] or [to gain for Christ]

Support Reference: Translate Unknowns

ULT **under law … under law … under law … under law**
UST When I am with people who think they need to obey Moses' law … someone who thinks that he needs to obey Moses' law … that I do … need to obey Moses' law … the people who think they need to obey Moses' law
(ὑπὸ νόμον)

Here Paul speaks about those who think that they need to obey the law as if they were physically **under law**. By speaking as if the **law** were on top of these people, Paul emphasizes how the **law** controls their lives. If it would be helpful in your language, you could express **under law** with a word or phrase that refers to the obligation to obey the **law**. Alternate translation: [who keep the law … one who keeps the law … one who keeps the law … who keep the law]

Support Reference: Metaphor

> ULT **under law, as under law**
> UST When I am with people who think they need to obey Moses' law, I act like someone who thinks that he needs to obey Moses' law
> (ὑπὸ νόμον, ὡς ὑπὸ νόμον)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**I became**). If your language does need these words, you could supply them from that clause. Alternate translation: [under law, I became as one under law]

Support Reference: Ellipsis

> ULT **as under law**
> UST I act like someone who thinks that he needs to obey Moses' law
> (ὡς ὑπὸ νόμον)

Alternate translation: [I kept the law]

> ULT **not being under law myself**
> UST While I myself know that I do not need to obey Moses' law
> (μὴ ὢν αὐτὸς ὑπὸ νόμον)

A few early manuscripts do not include **not being under law myself**. However, most early manuscripts do include these words. If possible, include these words in your translation.

Support Reference: Textual Variants

> ULT **not being**
> UST While I … know … not
> (μὴ ὢν)

Here, **not being** introduces a phrase that contrasts with **as under law**. If it would be helpful in your language, you could translate **not being** by adding words that introduce a contrast. Alternate translation: [although I am not]

Support Reference: Connect — Contrast Relationship

ULT **law, not being under law myself in order to gain the ones under law**
UST someone who thinks that he needs to obey Moses' law. While I myself know that I do not need to obey Moses' law, {I act this way} so that I can help the people who think they need to obey Moses' law {believe in the Messiah}
(νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω)

Here, **in order to gain the ones under law** is the purpose for which Paul acts like a person **under law**. The phrase **not being under law myself** indicates that Paul realizes that he is not actually **under law**. If your language would put the purpose immediate after what leads to that purpose, you could rearrange these two clauses. Alternate translation: [law in order to win those under law, not being under law myself]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to the Jews	When I am with Jewish people
a Jew	a Jewish person
Jews	Jewish people
to gain	I can help … believe in the Messiah
law	When I am with people who think they need to obey Moses' law
law	someone who thinks that he needs to obey Moses' law
law	that I do … need to obey Moses' law
law	the people who think they need to obey Moses' law
to gain	I can help … believe in the Messiah

1 Corinthians 9:21

ULT	UST
To the ones without law, {I became} as without law (not being without the law of God, but under the law of Christ) so that I might gain the ones without law.	*When I am with people who do not obey Moses' law, I act like someone who does not obey Moses' law. {I act this way} so that I can help the people who do not obey Moses' law {to believe in the Messiah}. Of course, I do obey God's law, since I do what the Messiah commanded.*

ULT **To the ones without law … without law … the ones without law**
UST When I am with people who do not obey Moses' law … someone who does not obey Moses' law … the people who do not obey Moses' law
(τοῖς ἀνόμοις & ἄνομος & τοὺς ἀνόμους)

Here, **without the law** refers to people who do not have **the law** that Moses wrote down. These people are not Jews, but Paul is not saying that they are disobedient. Rather, Paul is emphasizing **the law** that Moses wrote down here, which is why he uses this language rather than referring to "Gentiles" or "non-Jews." If it would be helpful in your language, you could express the idea behind **without the law** by clarifying that Paul is referring to people who do not have the law of Moses. Alternate translation: [To those without Moses' law … without Moses' law … those without Moses' law]

Support Reference: Translate Unknowns

ULT **{I became} as without law**
UST I act like someone who does not obey Moses' law
(ὡς ἄνομος)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous verses (**I became** in 9:20). If your language does need these words, you could supply them from that clause. Since English needs these words, the ULT has supplied them in brackets.

Support Reference: Ellipsis

ULT **not being without the law of God, but under the law of Christ) so that I might gain the ones without law**
UST {I act this way} so that I can help the people who do not obey Moses' law {to believe in the Messiah}. Of course, I do obey God's law, since I do what the Messiah commanded
(μὴ ὢν ἄνομος Θεοῦ, ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους)

Much like in 9:20, Paul includes some statements between being **without the law** and the purpose of being **without the law**. If your readers would find this structure confusing, you could rearrange the clauses so that the purpose comes immediately after **without the law**, or you could mark the statements in the middle as parenthetical, as the ULT does. Alternate translation: [so that I might win those without the law. Now I am not without the law of God, but under the law of Christ]

Support Reference: Information Structure

ULT **without the law of God**
UST I do obey God's law
(ἄνομος Θεοῦ)

Here Paul uses the possessive form to state that: (1) he is **not without the law** that **God** has given. Paul distinguishes between the **law** that Moses wrote down and God's **law** in general. Alternate translation: [without any law from God]; (2) he is **not** someone who is disobedient (**without the law**) towards **God**. Paul is distinguishing between people who do not have the **law** that Moses wrote down and people who disobey God. Alternate translation: [disobedient towards God]

Support Reference: Possession

ULT **under the law of Christ**
UST I do what the Messiah commanded
(ἔννομος Χριστοῦ)

Much like in 9:20, Paul speaks about those who think that they need to obey **the law** as if they were physically **under the law**. By speaking as if **the law** were on top of these people, Paul emphasizes how **the law** controls their lives. If it would be helpful in your language, you could express **under the law** with a word or phrase that refers to the obligation to obey **the law of Christ**. Alternate translation: [keeping the law of Christ]

Support Reference: Metaphor

ULT **under the law of Christ**
UST I do what the Messiah commanded
(ἔννομος Χριστοῦ)

Here Paul uses the possessive form to describe **the law** that **Christ** commanded. If it would be helpful in your language, you could express the idea behind this form with a word or phrase that clearly states that **Christ** commanded this **law**. Alternate translation: [under Christ's law] or [under the law that comes from Christ]

Support Reference: Possession

ULT **I might gain**
UST I can help … to believe in the Messiah
(κερδάνω)

Just as in 9:19, to **gain** someone means to help them to believe in the Messiah. Translate this word the same way you did in 9:19. Alternate translation: [I might convert] or [I might gain for Christ]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
without law	When I am with people who do not obey Moses' law
without law	someone who does not obey Moses' law
without the law	I do obey … law
of God	God's
under the law	I do what … commanded
of Christ	the Messiah
I might gain	I can help … to believe in the Messiah
without law	the people who do not obey Moses' law

1 Corinthians 9:22

ULT	UST
To the weak I became weak so that I might gain the weak. I have become all things to everyone so that I might by all means save some.	*When I am with people who incompletely understand what is right and wrong, I act like someone who incompletely understands what is right and wrong. {I act this way} so that I can help the people who incompletely understand what is right and wrong {to believe in the Messiah}. {As you can see,} when I am with any people, I act like they do so that God might work through all the things I do in order to save some of them.*

ULT **To the weak … weak … the weak**
UST When I am with people who incompletely understand what is right and wrong … like someone who incompletely understands what is right and wrong … the people who incompletely understand what is right and wrong
(τοῖς ἀσθενέσιν, ἀσθενής & τοὺς ἀσθενεῖς)

Much like in 8:7–12, **weak** identifies a person who easily feels guilty. A **weak** person thinks some things are wrong that are probably acceptable before God. If it would be helpful in your language, you could express **weak** with a comparable metaphor or express the idea plainly. Alternate translation: [To the sensitive … sensitive … the sensitive] or [To those who often condemn themselves … one who condemns himself … those who often condemn themselves]

Support Reference: Metaphor

ULT **To the weak … the weak**
UST When I am with people who incompletely understand what is right and wrong … the people who incompletely understand what is right and wrong
(τοῖς ἀσθενέσιν & τοὺς ἀσθενεῖς)

Paul is using the adjective **weak** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [To people who are weak … the people who are weak]

Support Reference: Nominal Adjectives

ULT **I might gain**
UST I can help … to believe in the Messiah
(κερδήσω)

Just as in 9:19, to **gain** someone means to help that person believe in the Messiah. Translate this word the same way you did in 9:19. Alternate translation: [I might convert] or [I might gain for Christ]

Support Reference: Translate Unknowns

ULT **I have become all things to everyone**
UST {As you can see,} when I am with any people, I act like they do
(τοῖς πᾶσιν γέγονα πάντα)

Here, to **become all things** means that Paul has lived in many different ways. If it would be helpful in your language, you could express the idea behind **I have become all things** more naturally in your language. Alternate translation: [I have lived in all ways with everyone]

Support Reference: Idiom

ULT **I have become all things to everyone**
UST {As you can see,} when I am with any people, I act like they do
(τοῖς πᾶσιν γέγονα πάντα)

Here, **all things** and **everyone** are exaggerations that the Corinthians would have understood to mean that Paul has become many things to many people. Paul speaks in this way to emphasize that he is willing to **become** anything to anyone as long it leads to saving people. If it would be helpful in your language, you could qualify Paul's claim and expression the emphasis in another way. Alternate translation: [I have become many things to many people]

Support Reference: Hyperbole

ULT **so that I might by all means save**
UST so that God might work through all the things I do in order to save
(ἵνα πάντως & σώσω)

Alternate translation: [so that, by using every means I have, I might save]

> ULT **I might by all means save**
> UST God might work through all the things I do in order to save
> (πάντως & σώσω)

Here Paul speaks of how he leads others to faith in Jesus as "saving" them. By this, he means that he himself is the means by which God will save **some**. If it would be helpful in your language, you could express how Paul says that he can **save some** with a word or phrase that refers to leading someone towards "salvation," that is, helping them to believe in Jesus. Alternate translation: [God might by all means use me to save]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I might gain	I can help … to believe in the Messiah
I might … save	God might work … in order to save

1 Corinthians 9:23

ULT	UST
But I do all things for the sake of the gospel so that I might become a partaker of it.	*As you can see, I act in all these ways because I want people to believe in the good news. {Further, I do these things} in order that I too will receive what God has promised in the good news.*

ULT **But**
UST As you can see
(δὲ)

Here, **But** introduces a summary of what Paul has said in 9:19–22. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a summary or concluding statement. Alternate translation: [In the end,] or [So,]

Support Reference: Connecting Words and Phrases

ULT **I do all things**
UST I act in all these ways
(πάντα & ποιῶ)

Alternate translation: [everything I do is]

ULT **a partaker of it**
UST too … receive what God has promised in the good news
(συνκοινωνὸς αὐτοῦ)

Here, **a partaker** is someone who participates in or shares in something with others. What Paul means is that he acts in the ways that he does with the purpose of participating in or sharing in the **gospel** and receiving what the **gospel** promises. If it would be helpful in your language, you could express **partaker** with a comparable word or phrase that indicates that Paul is a "participator" or "sharer" in the **gospel**. Alternate translation: [a sharer in it] or [a participator in it]

Support Reference: Translate Unknowns

ULT **I might become a partaker of it**
UST I too will receive what God has promised in the good news
(συνκοινωνὸς αὐτοῦ γένωμαι)

If your language does not use an abstract noun for the idea behind **partaker**, you can express the idea by using a verb such as “partake” or “share.” Alternate translation: [I might partake in it]

Support Reference: Abstract Nouns

ULT **of it**
UST what God has promised in the good news
(αὐτοῦ)

Here, **it** refers back to **the gospel**, but Paul particularly has in mind the benefits or blessings that come from **the gospel**. If it would be helpful in your language, you could express **it** by clarifying that Paul is referring to the blessings of **the gospel**. Alternate translation: [of its blessings]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the gospel	I want people to believe in the good news

1 Corinthians 9:24

ULT	UST
Do you not know that the ones running in a stadium all run, but {only} one receives the prize? Run in such a way that you might obtain {it}.	*Surely you know that all the runners participate in a race, but in the end only one runner wins the race and takes the reward for winning. When you serve God, it is much like this kind of race. You need to work hard to gain what God has promised to you, just like the runner runs hard to win the race.*

ULT **Do you not know that the ones running in a stadium all run, but {only} one receives the prize**

UST Surely you know that all the runners participate in a race, but in the end only one runner wins the race and takes the reward for winning

(οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we know." If it would be helpful in your language, you could express the idea behind this question with a strong statement. Alternate translation: [You certainly know that in a race all those who are running run, but only one receives the prize.]

Support Reference: Rhetorical Question

ULT **the ones running in a stadium all run, but {only} one receives the prize? Run in such a way that you might obtain {it}**

UST all the runners participate in a race, but in the end only one runner wins the race and takes the reward for winning. When you serve God, it is much like this kind of race. You need to work hard to gain what God has promised to you, just like the runner runs hard to win the race

(οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον? οὕτως τρέχετε, ἵνα καταλάβητε)

Here Paul begins using athletic metaphors, metaphors he will use throughout 9:24–27. In this verse, he focuses on footraces. In his culture, only the runner who finished first would receive **the prize**. The **prize** might be one of many things, but often it was a "wreath" of leaves (See: 9:25). Paul's point is that the runner who wished to win had to work and train hard to be the best. Paul wants the Corinthians to approach their Christian lives with this mindset, the mindset of a successful athlete. Translate this verse in a way that clearly connects the Christian life to a footrace. Alternate translation: [only one runner receives the prize after a race? You should live your lives like a runner who focuses on receiving the prize]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the ones running in a stadium all run**
UST all the runners participate in a race
(οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν)

Alternate translation: [in a race everyone runs]

ULT **prize**
UST reward for winning
(βραβεῖον)

Here, **prize** refers to what a runner would receive after winning the race. In Paul's culture, this would often be a "wreath" of leaves (9:25) and sometimes money. Use a word in your culture that refers generally to what an athlete receives after winning a contest. Alternate translation: [trophy] or [reward]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do you … know	Surely you know
receives	wins the race and takes

1 Corinthians 9:25

ULT	UST
But everyone competing in the games exercises self-control in all things. They therefore {do it} in order that they might receive a perishable wreath, but we, an imperishable one.	*All athletes carefully control everything that they do {so that they can win}. They compete for a crown made of leaves that will fall apart. We, however, {control ourselves so that we can receive what God has promised to give us,} which will last forever.*

ULT **everyone competing in the games**
UST All athletes
(πᾶς & ὁ ἀγωνιζόμενος)

Here, **everyone competing in the games** refers generally to any athlete who participates in a competition, not just runners, as in the last verse. Use a word or phrase in your language that refers to athletes who compete in any sport or competition. Alternate translation: [every competitor in athletic competitions]

Support Reference: Translate Unknowns

ULT **exercises self-control**
UST carefully control … so that they can win
(ἐγκρατεύεται)

Here Paul specifically has in mind the way an athlete only eats certain foods, trains their body in difficult ways, and behaves differently than most other people. All of this requires **self-control**. He implies at the end of the verse that **we** too must exercise **self-control**. If possible, use a word or phrase that refers to athletic training but that can be applied to the Christian life as well. Alternate translation: [disciplines themselves]

Support Reference: Translate Unknowns

ULT **They therefore {do it} in order that**
UST They compete for
(ἐκεῖνοι & οὖν ἵνα)

Here Paul omits some words that may be required in your language to make a full sentence. If your language needs these words, you could supply them from the first sentence in the verse. Since English needs these words, the ULT has supplied them in brackets. Alternate translation: [They therefore exercise self-control in order that]

Support Reference: Ellipsis

ULT **a perishable wreath**
UST a crown made of leaves that will fall apart
(φθαρτὸν στέφανον)

Here, the **wreath** refers to a crown made out of leaves gathered from a plant or a tree. This **wreath** was given to the athlete who won the contest as a symbol of their victory. Since the **wreath** was made out of leaves, it was **perishable**. If it would be helpful in your language, you could express the idea behind **perishable wreath** by using a word or phrase that refers to what a winning athlete receives while still emphasizing that this prize is **perishable**. Alternate translation: [a breakable medal]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we, an imperishable one**
UST We … {control ourselves so that we can receive what God has promised to give us,} which will last forever
(ἡμεῖς & ἄφθαρτον)

Here Paul omits some words that may be required in your language to make a full sentence. If your language needs these words, you could supply them from earlier in the verse. Alternate translation: [we do it in order that we might receive an imperishable one]

Support Reference: Ellipsis

ULT **an imperishable one**
UST {control ourselves so that we can receive what God has promised to give us,} which will last forever
(ἄφθαρτον)

Here Paul speaks of a **wreath** that is **imperishable** that believers will **receive**. He speaks of what God will give to believers as a **wreath** in order to emphasize that Christians will receive something like the honor and glory that a successful athlete receives. Paul emphasizes that it will be better because it will be **imperishable**. If it would be helpful in your language, you could express the idea behind this figure of speech plainly or with an analogy. Alternate translation: [an imperishable reward that is like a wreath] or [an imperishable prize]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
exercises self-control	carefully control … so that they can win
perishable	that will fall apart
a … wreath	a crown made of leaves

ULT	UST
they might receive	compete for

1 Corinthians 9:26

ULT	UST
Therefore, I run thus, not as without purpose; I fight thus, not as boxing the air.	*Because of this, I am like a runner who runs straight toward the finish line. I am like a boxer who strikes an opponent without missing.*

ULT **I run thus, not as without purpose; I fight thus, not as boxing the air**
UST I am like a runner who runs straight toward the finish line. I am like a boxer who strikes an opponent without missing
(ἐγὼ & οὕτως τρέχω, ὡς οὐκ ἀδήλως; οὕτως πυκτεύω, ὡς οὐκ ἀέρα δέρων)

Here Paul uses two different athletic metaphors, the first from footraces and the second from boxing. Both metaphors emphasize how Paul remains focused on his goal. As a runner, he has a **purpose**, which is to reach the finish line as quickly as possible. As a boxer, he does not box **the air** but rather focuses on striking his opponent. If it would be helpful in your language, you could express these figures of speech by stating the ideas plainly or by using analogies. Alternate translation: [I focus on the goal, much like a runner focuses on the finish line and a boxer focuses on striking the opponent]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **thus, not as without purpose … thus, not as boxing the air**
UST who runs straight toward the finish line … who strikes an opponent without missing
(οὕτως & ὡς οὐκ ἀδήλως; οὕτως & ὡς οὐκ ἀέρα δέρων)

In both halves of this verse, Paul introduces how he "runs" or "fights" with the word **thus**, and then he explains more clearly how he "runs" or "fights." If your readers would find this confusing, you could introduce how Paul "runs" or "fights" more naturally. Alternate translation: [not as without purpose … not as boxing the air] or [as one who is not without purpose … as one who is not boxing the air]

Support Reference: Information Structure

ULT **not as without purpose**
UST who runs straight toward the finish line
(ὡς οὐκ ἀδήλως)

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: [as with purpose]

Support Reference: Litotes

> ULT **not as boxing the air**
> UST who strikes an opponent without missing
> (ὡς οὐκ ἀέρα δέρων)

Here Paul refers to a boxer who hits **the air** instead of the opponent. This kind of boxer does not succeed. If it would be helpful in your language, you could express **boxing the air** with a phrase that refers to a boxer who often misses his punches. Alternate translation: [not as missing my punches]

Support Reference: Idiom

1 Corinthians 9:27

ULT	UST
But I subdue my body and enslave it, lest having preached to others, I myself might be disqualified.	*I totally control my body and make it serve me. I do that because I do not want to proclaim the good news to other people but then find that God does not approve of me.*

ULT **I subdue my body**
UST I totally control my body
(ὑπωπιάζω μου τὸ σῶμα)

Here Paul uses words that continue the boxing metaphor from 9:26. The clause **I subdue my body** could also be translated as "I give my body a black eye." Paul's point is that he controls or rules over his **body**, just like boxers control or rule over any opponents that they have punched in the face. He does not mean that he physically hurts his body. Since this language would be misunderstood in English, the ULT has expressed the idea plainly. You could also express the idea plainly, or you could use a comparable metaphor. Alternate translation: [I rule my body] or [I take control of my body]

Support Reference: Metaphor

ULT **my body and enslave it**
UST my body and make it serve me
(μου τὸ σῶμα, καὶ δουλαγωγῶ)

Here Paul uses **my body** to refer to himself as a whole. He does not mean that his nonphysical part "subdues" and "enslaves" his physical part. Rather, he means that he "subdues" and "enslaves" himself. If it would be helpful in your language, you could express the idea behind **my body** by using a natural way in your language to refer to oneself. Alternate translation: [myself and enslave myself]

Support Reference: Synecdoche

ULT **enslave it**
UST make it serve me
(δουλαγωγῶ)

Here Paul speaks as if he were "enslaving" his **body**. He speaks in this way to again emphasize that he controls and rules over himself. If it would be helpful in your language, you could express **enslave it** with a comparable metaphor or express the idea plainly. Alternate translation: [control it] or [govern it]

Support Reference: Metaphor

ULT **lest having preached to others**
UST I do that because I do not want to proclaim the good news to other people
(μή πως ἄλλοις κηρύξας)

Here, **having preached to others** could identify: (1) a contrast with how he **might be disqualified**. Alternate translation: [lest, although I have preached to others]; (2) what Paul has done before he **might be disqualified**. Alternate translation: [lest, after having preached to others]

Support Reference: Connect — Contrast Relationship

ULT **I myself might be disqualified**
UST but then find that God does not approve of me
(αὐτὸς ἀδόκιμος γένωμαι)

Here, **disqualified** continues the athletic imagery. An athlete who is **disqualified** is unable to win the competition and receive the prize. Paul speaks in this way to emphasize that he wants to be able to receive a reward from God. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [I myself might not reach the goal] or [I myself might fail to please God]

Support Reference: Metaphor

ULT **I myself might be disqualified**
UST but then find that God does not approve of me
(αὐτὸς ἀδόκιμος γένωμαι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on himself, who could be **disqualified**, rather than focusing on the person doing the "disqualifying." If you must state who would do the action, Paul implies that "God" would do it. Alternate translation: [God might disqualify even me]

Support Reference: Active or Passive

ULT **I myself might be**
UST but then find that God does not approve of me
(αὐτὸς & γένωμαι)

Here, **myself** focuses attention on **I**. If **myself** would not draw attention to the Son in your language, you could express the attention or focus in another way. Alternate translation: [even I might be] or [I indeed might be]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
enslave it	make it serve me
having preached	I do … want to proclaim the good news

1 Corinthians 10

1 Corinthians 10 Chapter Introduction

Structure and Formatting

1. On food (8:1–11:1)
    - Warning from Israelite history (10:1–12)
    - Encouragement and command (10:13–14)
    - The Lord's Supper and food offered to idols (10:15–22)
    - Both freedom and care for others (10:23–11:1)

Religious and Cultural Concepts in This Chapter

The Exodus and wilderness journey

In the first half of this chapter, Paul consistently refers to the narrative about how God rescued the Israelites from Egypt and led them through the wilderness so that they could take possession of the land he had promised to give them. He mentions multiple stories from this narrative. God led the Israelites by appearing as a pillar of cloud, and he made a path through the sea for them (See: Exodus 13:17–14:31). God miraculously provided them with food while they were traveling through the desert (See: Exodus 16), and he also provided water from a rock for them to drink (See: Exodus 17:1–7 and Numbers 20:2–13). Despite this, the Israelites often grumbled against God and against their leaders, so God punished them by letting them die in the wilderness (See: Numbers 14:20–35). The Israelites also worshiped other gods (See: Exodus 32:1–6) and committed sexual immorality (See: Numbers 25:1–9), so God again punished them. Other times when the Israelites complained about their leaders, God sent snakes (See: Numbers 21:5–6) or a plague (Numbers 16:41–50) to kill them. Paul's point here is that God acted to save the Israelites, but when they disobeyed or grumbled, God punished them. Paul wants the Corinthians to understand this as a warning to them as well. They should not be like the Israelites. (See: Promised Land; and desert, wilderness)

“Spiritual”

In 10:3–4, Paul states that the Israelites ate “spiritual food” and drank “spiritual drink” from a “spiritual rock.” By “spiritual,” Paul could be referring to the action of God’s Spirit, who provided the food and drink from the rock. By using “spiritual,” Paul could also be identifying the “food,” “drink,” and “rock” as prefigurations or types of the Lord’s Supper, which he discusses later in the chapter. Or, he could simply want the reader to think of the Lord’s Supper without drawing any direct connection. Consider the theology of the group you are translating for to decide exactly how to express “spiritual” here. (See: spirit, wind, breath)

The Lord’s Supper

In 10:16–17, 21, Paul refers to the Lord’s Supper. He describes the unity that comes with the Lord and with other believers when believers partake of the “cup” and the “table,” that is, the bread and the wine. He then argues that this unity means that participating in the Lord’s Supper is incompatible with participating in meals that unite one to idols, or rather, to the demons that the idols represent. In these verses, use words and phrases that fit with how your language talks about the Lord’s Supper.

Things sacrificed to idols

In Paul’s culture, animals were often sacrificed to the gods. After the animal was slaughtered, the people who were participating in the worship would eat parts of the animal. Other times, some of the meat would be sold in the market, as Paul implies in 10:25. For most people who were not wealthy, participating in worship with a sacrifice or buying sacrificed meat in the market were two of the few situations in which they could eat meat. Throughout this chapter, Paul continues to explain how the Corinthians should think about eating or not eating this meat. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

Translation Issues in This Chapter

Rhetorical questions

In 10:16, 18–19, 22, 29–30, Paul uses rhetorical questions. He is not asking these questions because he wants the Corinthians to provide him with information. Rather, he is asking these questions because he wants the Corinthians to think about how they are acting and what they are thinking. The questions encourage them to think

along with Paul. For ways to translate these questions, look for the notes on each verse that includes these kinds of questions. (See: Rhetorical Question)

"That rock was Christ"

In 10:4, Paul states that the "rock" from which the Israelites received water "was Christ." This metaphor can be interpreted in two major ways: (1) Paul could be saying that Christ was the one who made the rock provide the Israelites with water. (2) Paul could be saying that the rock provided water for the Israelites like Christ provides salvation for those who believe in him. (3) Paul could be saying that Christ was somehow present in or with the rock itself. Since Paul's sentence allows for a number of interpretations, if possible you should also allow for a number of interpretations with your translation. Also, consider the theology of the group you are translating for to decide exactly how to express "that rock was Christ."

Quoting the Corinthians

In 10:23, Paul quotes words that the Corinthians have said or that they wrote to him. The ULT indicates these words by putting quotation marks around them. Use a natural way in your language to indicate that an author is quoting someone else. (See: Quotations and Quote Margins)

Are 10:28–29a a parenthesis?

In 10:25–27, Paul tells the Corinthians that they can eat any food from the marketplace or in someone's home without asking about whether it was sacrificed to an idol. Everything belongs to God, so whether it was sacrificed or not does not matter. However, in 10:28–29a, Paul gives an exception: if someone tells you directly that the food was sacrificed to an idol, you should not eat it for the sake of the person who told you. Immediately after, however, in 10:29b, he asks a question that implies that one's freedom should be constrained by some other person's ideas about right and wrong. This does not seem to fit with the exception Paul has given in 10:28–29a. Most likely, Paul means 10:28–29a to be understood as a side note, and 10:29b follows directly from 10:27. In order to indicate this, the UST puts parentheses around 10:28–29a. Consider using a natural way in your language to indicate a side note or a digression from the main argument.

1 Corinthians 10:1

ULT	UST
For I do not want you to be ignorant, brothers, that our fathers were all under the cloud and all passed through the sea,	*Now I want to remind you, fellow believers, that our Jewish ancestors all followed God when he appeared to them in a cloud. They all walked through the Red Sea when God made a dry path for them through the water.*

ULT **For**
UST Now
(γὰρ)

Here, **For** introduces what Paul says about the Israelites in 10:1–5. What Paul says in these verses explains what he said in the previous verse about how he and other believers should work hard not to be "disqualified" (9:27). The Israelites whom God took out of Egypt were "disqualified," and believers should work not to be like them. If it would be helpful in your language, you could express **For** with a word or phrase that introduces an example or support. Alternate translation: [Here is an example:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I do not want you to be ignorant**
UST I want to remind you
(οὐ θέλω & ὑμᾶς ἀγνοεῖν)

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: [I want you to know]

Support Reference: Litotes

ULT **brothers … fathers**
UST fellow believers … Jewish ancestors
(ἀδελφοί & οἱ πατέρες)

Although the words **brothers** and **fathers** are masculine, Paul is using them to refer to both men and women. If it would be helpful in your language, you could express **brothers** and **fathers** with non gendered words or refer to both genders. Alternate translation: [brothers and sisters … fathers and mothers]

Support Reference: When Masculine Words Include Women

ULT **our fathers**
UST our Jewish ancestors
(οἱ πατέρες ἡμῶν)

Here, **our fathers** refers to the Israelites who were slaves in Egypt and whom God rescued. Not all the Corinthians were descended from these Israelites. However, Paul can still refer to the Israelites as their **fathers** because he believes that all Christians have been included in the family of Abraham, the ancestor of the Israelites. Preserve the family language in your translation. Alternate translation: [our forefathers]

Support Reference: Kinship

ULT **were all under the cloud and all passed through the sea**
UST all followed God when he appeared to them in a cloud. They all walked through the Red Sea when God made a dry path for them through the water
(πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον)

In this verse, Paul refers to the story of when God brought the Israelites out of Egypt. For this story, see especially Exodus 13:17–14:31. God appeared to the Israelites as a pillar of cloud and fire, and he led them and protected them with this pillar of cloud and fire. To get out of Egypt, God led them to a sea called the "Red Sea" or the "Sea of Reeds." When the king of Egypt came to take the Israelites back to Egypt, God worked through Moses to divide the water of the sea and make a path for the Israelites to travel through. When the king of Egypt tried to follow them, God sent the water back, and the Egyptian army drowned. Paul draws special attention to the **cloud** and the **sea** because of what he will say in the next verse. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

Support Reference: Assumed Knowledge and Implicit Information

ULT **passed through**
UST walked through … when God made a dry path for them through the water
(διὰ & διῆλθον)

Here Paul is speaking about how God parted a sea and the Israelites **passed through** that sea without getting wet. Use a word or phrase that refers to going through an area to get to the other side. Alternate translation: [went through]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to be ignorant	to remind
sea	Red Sea

1 Corinthians 10:2

ULT	UST
and they all were baptized into Moses in the cloud and in the sea,	*{It was as if} someone baptized all of them so that they belonged to Moses. {This happened} when they followed the cloud and walked through the Red Sea.*

ULT **they all were baptized into Moses**
UST {It was as if} someone baptized all of them so that they belonged to Moses
(πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **baptized** rather than focusing on the person doing the "baptizing." If you must state who does the action, Paul implies that "God" or an unknown person does it. Alternate translation: [they all experienced baptism into Moses] or [God baptized them all into Moses]

Support Reference: Active or Passive

ULT **they all were baptized into Moses**
UST {It was as if} someone baptized all of them so that they belonged to Moses
(πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο)

Here, **baptized into** identifies the person with whom one is united in baptism. If it would be helpful in your language, you could express **baptized into** by clarifying the idea by using language of union or relationship. Alternate translation: [they all were baptized so that they followed Moses] or [they all were baptized into relationship with Moses]

Support Reference: Idiom

ULT they all were baptized into Moses
UST {It was as if} someone baptized all of them so that they belonged to Moses
(πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο)

Here Paul speaks as if the Israelites had been **baptized**, just like believers in Jesus are **baptized**. By this, he does not mean that the Israelites had a different savior, Moses. Rather, he wants to connect the Israelites and the Corinthians, and one way to do that is to connect their leaders (**Moses** and Jesus). If it would be helpful in your language, you could express the idea behind **baptized into Moses** by using an analogy or indicating that Paul is speaking. Since Paul's point is to connect the ideas in this verse to "baptism into Jesus," preserve the metaphor here. Alternate translation: [they all were baptized, so to speak, into Moses]

Support Reference: Metaphor

ULT in the cloud and in the sea
UST {This happened} when they followed the cloud and walked through the Red Sea
(ἐν τῇ νεφέλῃ, καὶ ἐν τῇ θαλάσσῃ)

For the significance of the **cloud** and the **sea**, see the notes on the previous verse. God led the Israelites with the cloud, and he led them through the sea.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	so that they belonged to Moses
they … were baptized	{It was as if} someone baptized
sea	walked through the Red Sea

1 Corinthians 10:3

ULT	UST
and they all ate the same spiritual food,	*All of them together ate the special food that God gave them.*

ULT they all ate the same spiritual food
UST All of them together ate the special food that God gave them
(πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον)

In this verse, Paul refers to how God provided the Israelites with **spiritual food** while they were traveling through the desert. This food was called "manna." For the story, see Exodus 16. While Paul does not explicitly state this, it is clear that he is comparing the "manna" to the bread in the Lord's Supper, just as he compared passing through the Red Sea with baptism in the last two verses. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

Support Reference: Assumed Knowledge and Implicit Information

ULT spiritual
UST special … that God gave them
(πνευματικὸν)

Here, **spiritual** could indicate: (1) that Paul is indicating that the **food** should be compared with the bread in the Lord's Supper, which is also "spiritual." Alternate translation: [divine]; (2) that the **food** came from God in a supernatural way. Alternate translation: [supernatural]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spiritual	special … that God gave them

1 Corinthians 10:4

ULT	UST
and they all drank the same spiritual drink, for they drank from a spiritual rock following {them}, and the rock was Christ.	*All of them together drank the special water that God gave them. This happened when they drank the water that came out of the special rock that God provided and that followed them. That water was something that the Messiah gave.*

ULT **they all drank the same spiritual drink, for they drank from a spiritual rock following {them}**

UST All of them together drank the special water that God gave them. This happened when they drank the water that came out of the special rock that God provided and that followed them

(πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα; ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας)

Here Paul refers to two stories that tell how the Israelites drank water that came out of a rock. For these stories, see Exodus 17:1–7 and Numbers 20:2–13. In both of these stories, the Israelites are thirsty in the desert, and God commands Moses to act (either by speaking or by striking the rock with a staff) so that water comes out of the rock for the Israelites to drink. If your readers are not familiar with these stories, you could add a footnote that refers to or summarizes the stories.

Support Reference: Assumed Knowledge and Implicit Information

ULT **spiritual**

UST special … that God gave them

(πνευματικὸν)

Here, **spiritual** could indicate: (1) that Paul is indicating that the **drink** should be compared with the wine in the Lord's Supper, which is also **spiritual**. Alternate translation: [divine]; (2) that the **drink** came from God in a supernatural way. Alternate translation: [supernatural]

Support Reference: Translate Unknowns

ULT **a spiritual**
UST special … that God provided
(πνευματικῆς)

Here, **spiritual** could indicate: (1) that Paul is already hinting that the **rock** should be interpreted as more than a rock, as **Christ** (as he does at the end of the verse). Alternate translation: [a divine]; (2) that God used the **rock** in a supernatural way. Alternate translation: [a supernatural]

Support Reference: Translate Unknowns

ULT **rock following {them}**
UST the … rock … and that followed them
(ἀκολουθούσης πέτρας)

Some early Jewish scholars used the two stories about the water coming from the rock to argue that it was the same rock in both stories. This means that the rock was **following** the Israelites as they journeyed through the desert. Paul seems to refer to this interpretation here. If it would be helpful in your language, you could translate **following {them}** by including a footnote explaining why Paul speaks in this way.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the rock was Christ**
UST That water was something that the Messiah gave
(ἡ & πέτρα ἦν ὁ Χριστός)

Here Paul identifies the **rock** as **Christ**. By speaking in this way, he means that the rock was the source of water and life for the Israelites, just as **Christ** is the source of life for all those who believe in him. Paul also probably means that **Christ** was the one who made the water come from the **rock**. If possible, preserve Paul's metaphor here. If you must express the idea in another, you could state a comparison between how the **rock** provided for the Israelites and how **Christ** provides for all his people, including the Israelites. Alternate translation: [they received water from that rock like we receive life from Christ] or [Christ provided for them through the rock, and he provides for us now]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spiritual	special … that God gave them
a spiritual	special … that God provided
Christ	That water was something that the Messiah gave

1 Corinthians 10:5

ULT	UST
But God was not well pleased with most of them, for they were scattered about in the wilderness.	*However, most of our Jewish ancestors did not please God. {You can tell that this is true} because they died while they traveled through the desert places.*

ULT **was not well pleased**
UST most of our Jewish ancestors did not please
(οὐκ & ηὐδόκησεν)

Alternate translation: [was displeased]

ULT **God was not well pleased with most of them**
UST most of our Jewish ancestors did not please God
(οὐκ ἐν τοῖς πλείοσιν αὐτῶν ηὐδόκησεν ὁ Θεός)

If it would be more natural in your language, you could rearrange this clause so that **them** is the subject and **God** is the object. Alternate translation: [most of them were not pleasing to God]

Support Reference: Active or Passive

ULT **they were scattered about**
UST they died while they traveled
(κατεστρώθησαν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **scattered about** rather than focusing on the person doing the "scattering." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God scattered them about]

Support Reference: Active or Passive

ULT **they were scattered about in**
UST they died while they traveled through the desert places
(κατεστρώθησαν & ἐν)

Paul is referring to the deaths of many Israelites as "scattering about." This is a polite way of referring to something unpleasant while still expressing the idea that they died in many different places. If it would be helpful in your language, you could express **they were scattered about** with a different polite way of referring to deaths or you could state it plainly. Alternate translation: [they passed away throughout]

Support Reference: Euphemism

ULT **they were scattered about in the wilderness**
UST they died while they traveled through the desert places
(κατεστρώθησαν & ἐν τῇ ἐρήμῳ)

Here Paul speaks in general of how the Israelites left Egypt to go to the land that God had promised to give them. To get to that land, they traveled through **the wilderness**. However, the Israelites often disobeyed or grumbled against God, and so he **was not well pleased with most of them**. He punished them by letting most of them die **in the wilderness** and only allowing their children to enter the land that he had promised. See Numbers 14:20–35 for God's announcement of judgment. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was … well pleased	most of our Jewish ancestors did not please God
wilderness	through the desert places

1 Corinthians 10:6

ULT	UST
Now these things became examples for us so that we would not be ones desiring evil things, just as they also desired.	*The things that happened to them illustrate how we should act. Through what happened to them, God warns us to avoid doing what is evil, such as the evil things that they did.*

ULT **these things**
UST The things that happened to them
(ταῦτα)

Here, **these things** refers to what Paul has said about the Israelites in 10:1–5. If it would be helpful in your language, you could translate **these things** to more clearly express what it refers to. Alternate translation: [what happened to them]

Support Reference: Pronouns — When to Use Them

ULT **became examples**
UST illustrate how we should act
(τύποι & ἐγενήθησαν)

Here Paul states that things that happened to the Israelites **became examples**. This means that what happened can be interpreted as **examples** or occurred as **examples**. If it would be helpful in your language, you could translate **became** to more clearly state that **these things** should be understood as **examples**. Alternate translation: [can be understood as] or [happened as examples]

Support Reference: Idiom

ULT **we would not be ones desiring**
UST us to avoid doing
(μὴ εἶναι ἡμᾶς ἐπιθυμητὰς)

Alternate translation: [we would not desire]

ULT **desired**
UST the evil things that they did
(ἐπεθύμησαν)

Here Paul omits some words that may be required in your language to make a full sentence. If your language needs these words, you could supply them from earlier in the verse. Alternate translation: [desired evil things]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ones desiring	doing
evil things	what is evil
desired	the evil things that they did

1 Corinthians 10:7

ULT	UST
Do not become idolaters, just as some of them {were}; even as it is written, "The people sat down to eat and to drink and rose up to play."	*You should not worship idols, which is what some of our Jewish ancestors did. {You can tell that they worshiped idols,} because Moses wrote, "The Israelites started eating and drinking and then worshiped other gods in sexually immoral ways."*

ULT **even as it is written**
UST {You can tell that they worshiped idols,} because Moses wrote
(ὥσπερ γέγραπται)

In Paul's culture, **even as it is written** was a normal way to introduce a quotation from an important text. In this case, the quotation comes from Exodus 32:6. If it would be helpful in your language, you could express how Paul introduces the quotation with a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [for it can be read in Exodus] or [For in the book of Exodus we read]

Support Reference: Quotations and Quote Margins

ULT **it is written**
UST Moses wrote
(γέγραπται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is written** rather than focusing on the person doing the "writing." If you must state who does the action, you can express it so that: (1) the scripture or scripture author writes or speaks the words. Alternate translation: [Moses has written]; (2) God speaks the words. Alternate translation: [God has said]

Support Reference: Active or Passive

ULT **it is written, "The people sat down to eat and to drink and rose up to play**
UST Moses wrote, "The Israelites started eating and drinking and then worshiped other gods in sexually immoral ways
(γέγραπται, ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν παίζειν)

If your language does not use this form, you can translate the command as an indirect quote instead of as a direct quote. Alternate translation: [it is written that the people sat down to eat and to drink and rose up to play]

Support Reference: Direct and Indirect Quotations

ULT **The people sat down to eat and to drink and rose up to play**
UST The Israelites started eating and drinking and then worshiped other gods in sexually immoral ways
(ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν παίζειν)

This quotation comes from a story in which Moses has gone up on a mountain to meet with God. While he is gone, the Israelites make an idol and worship it. This quotation is how their worship is described. Paul chooses this verse because it refers specifically to food sacrificed to idols and to sexual immorality (**play**, see the next note), which are the topics he has discussed and will again discuss. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

Support Reference: Assumed Knowledge and Implicit Information

ULT **to play**
UST then worshiped other gods in sexually immoral ways
(παίζειν)

Here, **play** is a polite way to refer to sexual behavior. If it would be helpful in your language, you could express **play** with a comparable polite term. Alternate translation: [to have sex] or [to make love]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
idolaters	You should … worship idols

1 Corinthians 10:8

ULT	UST
Nor should we commit sexual immorality, just as many of them committed sexual immorality, and 23,000 people fell in one day.	*We should not have improper sex, which is what some of our Jewish ancestors did. Because they did this, 23,000 of them died during one day.*

ULT **should we commit sexual immorality … committed sexual immorality**
UST We should … have improper sex … did
(πορνεύωμεν & ἐπόρνευσαν)

If your language does not use an abstract noun for the idea behind **immorality**, you can express the idea by using an adjective such as "immoral." Alternate translation: [should we commit what is sexually immoral … committed what is sexually immoral] or [should behave in sexually immoral ways … behaved in sexually immoral ways]

Support Reference: Abstract Nouns

ULT **many of them committed sexual immorality, and 23,000 people fell in one day**
UST some of our Jewish ancestors did. Because they did this, 23,000 of them died during one day
(τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες)

Here Paul refers to a story found in Numbers 25:1–9. In this story, many Israelites began to worship a god named "Baal of Peor." While worshiping this god, they also **committed sexual immorality**. God judged the Israelites by killing 23,000 of them. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and**
UST Because they did this
(καὶ)

Here, **and** introduces the result of the Israelites committing **sexual immorality**. If your language does not use **and** to introduce a result, you can use a word or phrase that is more natural. Alternate translation: [and as a result,] or [with the result that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **23,000 people**
UST 23,000 of them
(εἴκοσι τρεῖς χιλιάδες)

Here, **23,000** does not match the number that the Old Testament story includes, which is 24,000. Most likely, Paul is using a round number here. Consider using ways in your language to express a number, particularly a round number. Alternate translation: [about twenty-three thousand people]

Support Reference: Numbers

ULT **fell**
UST died
(ἔπεσαν)

Paul is referring to the deaths of many Israelites as "falling." This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **fell** with a different polite way of referring to deaths or you could state the idea plainly. Alternate translation: [they passed away] or [fell down dead]

Support Reference: Euphemism

ULT **in one day**
UST during one day
(μιᾷ ἡμέρᾳ)

Here, **one day** refers to one period of time in which the sun is visible in the sky. Use a word or phrase in your language that refers to this time period. Alternate translation: [in a single day] or [during one daytime]

Support Reference: Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
should we commit sexual immorality	We should … have improper sex
committed sexual immorality	did
in … day	during one day

1 Corinthians 10:9

ULT	UST
Nor should we put the Lordto the test, just as many of them put {him} to the test and were destroyed by the snakes.	*We should not challenge the Lord, which is what some of our Jewish ancestors did. Because they did this, snakes killed them.*

ULT **the Lord**
UST the Lord
(τὸν Κύριον)

Many early manuscripts have **the Lord** here, but many other early manuscripts have "Christ." Consider whether translations with which your readers might be familiar use "Christ" or **the Lord**. If there is no strong reason to choose one option over the other, you could follow the ULT.

Support Reference: Textual Variants

ULT **many of them put {him} to the test and were destroyed by the snakes**
UST some of our Jewish ancestors did. Because they did this, snakes killed them
(τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλλυντο)

Here Paul refers to a story found in Numbers 21:5–6. In this story, many Israelites "spoke against" or challenged their leaders and God himself. In response, God sent **snakes** that bit the Israelites, and many of the people died. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and**
UST Because they did this
(καὶ)

Here, **and** introduces the result of the Israelites "putting" **the Lord to the test**. If your language does not use **and** to introduce a result, you can use a word or phrase that is more natural. Alternate translation: [and as a result] or [with the result that they]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **were destroyed by the snakes**
> UST snakes killed them
> (ὑπὸ τῶν ὄφεων ἀπώλλυντο)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **destroyed** rather than focusing on who or what does the "destroying." If you must state who did the action, Paul implies that "God" did it by using **the snakes**. Alternate translation: [God used snakes to destroy them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
should we put … to the test	We should … challenge
Lord	Lord
put {him} to the test	did
snakes	snakes
were destroyed	killed them

1 Corinthians 10:10

ULT	UST
Do not grumble, even as many of them grumbled and were destroyed by the destroyer.	*You should not complain, which is what some of our Jewish ancestors did. Because they did this, a dangerous spiritual being {whom God sent} killed them.*

ULT **many of them grumbled and were destroyed by the destroyer**
UST some of our Jewish ancestors did. Because they did this, a dangerous spiritual being {whom God sent} killed them
(τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ)

Here Paul refers to a story found in Numbers 16:41–50 and perhaps also a story found in Numbers 14:1–38. In both of these stories, Israelites **grumbled** or complained about how their leaders and God himself are leading them. In response, God sends a plague or kills Israelites who **grumbled**. If your readers are not familiar with these stories, you could add a footnote that refers to or summarizes the stories. Num 16:41–50

Support Reference: Assumed Knowledge and Implicit Information

ULT **and**
UST Because they did this
(καὶ)

Here, **and** introduces the result of the Israelites "grumbling." If your language does not use **and** to introduce a result, you can use a word or phrase that is more natural. Alternate translation: [and as a result] or [with the result that they]

Support Reference: Connect — Reason-and-Result Relationship

ULT **were destroyed by the destroyer**
UST a dangerous spiritual being {whom God sent} killed them
(ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **destroyed** rather than focusing on who or what does the "destroying." If you must state who did the action, Paul implies that "God" did it by using **the destroyer**. Alternate translation: [God used the destroyer to destroy them]

Support Reference: Active or Passive

ULT **the destroyer**
UST a dangerous spiritual being {whom God sent}
(τοῦ ὀλοθρευτοῦ)

Here, **the destroyer** refers to an angelic messenger whom God sends to "destroy." Sometimes, this angel is called "the Angel of Death." The stories that Paul refers to do not explicitly mention **the destroyer**, but Paul understands **the destroyer** to be the one who acts out God's judgment by bringing a plague and killing Israelites. If it would be helpful in your language, you could express **the destroyer** with a word or phrase that refers to a spiritual being that "destroys." However, this spiritual being must be one whom God could send. Alternate translation: [the angel of death] or [a destroying angel]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were destroyed	killed them

1 Corinthians 10:11

ULT	UST
Now these things happened to them {as} examples, but they were written for our admonition, on whom the end of the ages has come.	*Those things that our ancestors experienced illustrate {how we should act}. In fact, someone wrote down what happened to them so that we can learn from them, since we are the ones who are experiencing the last days.*

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

Here, **these things** refers back to what Paul has said about the Israelites in 10:7–10. If it would be helpful in your language, you could translate **these things** to clarify what the phrase refers to. Alternate translation: [the events that I have mentioned]

Support Reference: Pronouns — When to Use Them

ULT **{as} examples**
UST illustrate {how we should act}
(τυπικῶς)

Just as in 10:6, **examples** here refers to how the stories about the Israelites function as **examples** or "illustrations" for the believers who hear or read those stories. If it would be helpful in your language, you could express **examples** with a comparable word or phrase and compare with how you translated "examples" in 10:6. Alternate translation: [as patterns] or [as models]

Support Reference: Translate Unknowns

ULT **but**
UST In fact
(δὲ)

Here, **but** introduces a further development. It does not contrast with the previous clause. If it would be helpful in your language, you could express the idea behind **but** with a word or phrase that introduces a further development. Alternate translation: [and] or [and then]

Support Reference: Connecting Words and Phrases

ULT **they were written**
UST someone wrote down what happened to them
(ἐγράφη)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **written** rather than focusing on the person doing the "writing." If you must state who does the action, Paul implies that "Moses" or "someone" did it. Alternate translation: [a person wrote them] or [Moses wrote them]

Support Reference: Active or Passive

ULT **for our admonition**
UST so that we can learn from them
(πρὸς νουθεσίαν ἡμῶν)

If your language does not use an abstract noun for the idea behind **admonition**, you can express the idea by using a verb such as "admonish." Alternate translation: [to admonish us]

Support Reference: Abstract Nouns

ULT **on whom the end of the ages has come**
UST since we are the ones who are experiencing the last days
(εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν)

Here Paul speaks as if **the end of the ages** could **come** on somebody. By speaking as if **the end of the ages** were something that could **come**, Paul expresses the idea that he and the Corinthians are living during **the end of the ages**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [who live during the end of the ages]

Support Reference: Metaphor

ULT **on whom the end of the ages has come**
UST since we are the ones who are experiencing the last days
(εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν)

Here, **the end of the ages** refers to the last period in the history of the world. It also means that this last period has been the goal of all the previous events. If your language has a way to refer to the last period in the history of the world, you could use it here. If your language has a way to refer to the end of the world, you could express the idea by stating that the end of the world will happen soon. Alternate translation: [to whom the end of the world is coming soon] or [on whom the end times have come]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
admonition	can learn from them
of the ages	are experiencing the last days

1 Corinthians 10:12

ULT	UST
Therefore, the one thinking he stands, let him be careful that he might not fall.	*As those stories illustrate, any people who think that they firmly believe {in the Messiah} should make sure that they do not fail {to follow the Messiah}.*

ULT **he stands … he might not fall**
UST that they firmly believe {in the Messiah} … that they do not fail {to follow the Messiah}
(ἑστάναι & μὴ πέσῃ)

Here someone who **stands** is someone who is strong and faithful when following Jesus. People who **fall** are those who fail to faithfully follow Jesus and whom God punishes, just like he punished the Israelites. “Standing” and “falling” physically represent the spiritual state of the person. If it would be helpful in your language, you could express **stands** and **fall** with a comparable metaphor or express the idea plainly. Alternate translation: [he has firm footing … he might not slip] or [he acts faithfully … he might not fail]

Support Reference: Metaphor

ULT **let him be careful that**
UST should make sure
(βλεπέτω)

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 words such as “should” or “needs to.” Alternate translation: [he needs to be careful that]

Support Reference: Third-Person Imperatives

ULT **he stands, let him be careful that he might not fall**
UST that they firmly believe {in the Messiah} should make sure that they do not fail {to follow the Messiah}
(ἑστάναι, βλεπέτω μὴ πέσῃ)

Although **he** and **him** are masculine, Paul is using them to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **he** and **him** with non gendered words or refer to both genders. Alternate translation: [he or she stands, let him or her be careful that he or she might not fall]

Support Reference: When Masculine Words Include Women

1 Corinthians 10:13

ULT	UST
No temptation has seized you except {what is} common to humanity; but God {is} faithful, who will not allow you to be tempted beyond what you are able, but with the temptation, he will also provide the way of escape, {so that} you will be able to endure it.	*Other people have experienced the things that tempt you. Further, God will act faithfully. He will not let you experience anything that tempts you if you cannot resist it. Rather, when something tempts you, he will give you what you need to faithfully resist it.*

ULT **No temptation has seized you except {what is} common to humanity**
UST Other people have experienced the things that tempt you
(πειρασμὸς ὑμᾶς οὐκ εἴληφεν, εἰ μὴ ἀνθρώπινος)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [The only temptations that have seized you are those that are common to humanity]

Support Reference: Connect — Exception Clauses

ULT **No temptation has seized you**
UST the things that tempt you
(πειρασμὸς ὑμᾶς οὐκ εἴληφεν)

Here, a **temptation** is spoken of as though it were a person who could "seize" someone. If this might be confusing for your readers, you could express this meaning in a nonfigurative way. Alternate translation: [You have encountered no temptation] or [No temptation has tempted you]

Support Reference: Personification

ULT **No temptation … with the temptation**
UST the things that tempt you … when something tempts you
(πειρασμὸς & οὐκ & σὺν τῷ πειρασμῷ)

If your language does not use an abstract noun for the idea behind **temptation**, you can express the idea by using a verb such as "tempt." Alternate translation: [Nothing that is tempting … with what is tempting you]

Support Reference: Abstract Nouns

> ULT **{what is} common to humanity**
> UST Other people have experienced
> (ἀνθρώπινος)

Something that **{is} common to humanity** is something that many humans experience, and it is not unique to one or two people. If it would be helpful in your language, you could express **{what is} common to humanity** with a comparable phrase or express the idea plainly. Alternate translation: [what is usual for humans] or [what other people experience]

Support Reference: Idiom

> ULT **you to be tempted**
> UST you experience anything that tempts you
> (ὑμᾶς πειρασθῆναι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **tempted** rather than focusing on who or what does the "tempting." If you must state who does the action, Paul implies that "someone" or "something" does it. Alternate translation: [someone to tempt you] or [anybody to tempt you]

Support Reference: Active or Passive

> ULT **beyond what you are able**
> UST if you cannot resist it
> (ὑπὲρ ὃ δύνασθε)

Here Paul speaks as if a **temptation** could be **beyond** what the Corinthians **are able** to handle. By speaking as if the **temptation** is too far in distance, Paul emphasizes that a **temptation** that is **beyond** would be one that the Corinthians could not resist, just as they could not reach a place that is **beyond** them. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [above what you are able] or [so that you are not able]

Support Reference: Metaphor

> ULT **you are able**
> UST if you cannot resist it
> (δύνασθε)

Here Paul omits what the Corinthians **are able** to do. If your language would state what they **are able** to do, you could include a word or phrase that would be used for "resisting" a temptation. Alternate translation: [you are able to withstand] or [you are able to endure]

Support Reference: Ellipsis

ULT **the way of escape**
UST what you need
(τὴν ἔκβασιν)

Here Paul speaks of a **temptation** as if it were a trap that had a **way of escape**. By speaking in this way, Paul tells the Corinthians that God always provides a way to deal with a **temptation**, just as if a trap always had a **way of escape**. If it would be helpful in your language, you could express **way of escape** with a comparable metaphor or express the idea plainly. Alternate translation: [the way out] or [the way to withstand it]

Support Reference: Metaphor

ULT **the way of escape, {so that} you will be able to endure it**
UST what you need to faithfully resist it
(τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν)

Here, **{so that} you will be able to endure it** could: (1) state the result of God giving **the way of escape**. Alternate translation: [the way of escape, with the result that you will be able to endure it]; (2) define **the way of escape**. Alternate translation: [the way of escape, which is being able to endure it]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
temptation	the things that tempt you
{is} faithful	will act faithfully
God	God
to be tempted	experience anything that tempts you
temptation	when something tempts you
to endure it	to faithfully resist it

1 Corinthians 10:14

ULT	UST
Therefore, my beloved ones, flee from idolatry.	*Because {of that I have said}, fellow believers whom I love, intentionally avoid worshiping other gods.*

ULT **my beloved ones**
UST fellow believers whom I love
(ἀγαπητοί μου)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **beloved** rather than focusing on the person doing the "loving." If you must state who does the action, Paul implies that he himself loves them. Alternate translation: [people whom I love]

Support Reference: Active or Passive

ULT **flee from**
UST intentionally avoid
(φεύγετε ἀπὸ)

Just as in 6:18, here Paul wants the Corinthians to avoid **idolatry** as urgently as if it were an enemy or danger that they might **flee from**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [carefully stay away from] or [fight against]

Support Reference: Metaphor

ULT **idolatry**
UST worshiping other gods
(τῆς εἰδωλολατρίας)

If your language does not use an abstract noun for the idea behind **idolatry**, you can express the idea by using a phrase such as "worshiping other gods" or "serving idols." Alternate translation: [serving idols] or [worshiping idols]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
beloved ones	fellow believers whom I love
idolatry	worshiping other gods

1 Corinthians 10:15

ULT	UST
I speak as to sensible {people}. Judge for yourselves what I say.	*I am talking this way because I think that you are reasonable people. You should decide for yourselves whether what I am about to say is right or wrong.*

ULT **as to sensible {people}**
UST this way because I think that you are reasonable people
(ὡς φρονίμοις)

Paul here uses **as**, but he means that he thinks he really is speaking to **sensible {people}**. If your language does not use **as** if what it introduces is certain or true, and if your readers might think that what Paul is saying is not certain, then you can express the idea by identifying the Corinthians as **sensible {people}**. Alternate translation: [to you like this because you are sensible people] Corinthians as **sensible {people}**. Alternate translation: [to you like this because you are sensible people] or [like someone who is talking to reasonable people]

Support Reference: Connect — Factual Conditions

ULT **what I say**
UST what I am about to say
(ὅ φημι)

Here, **what I say** refers to what Paul is about to say in the next verses (especially 10:16–22). If it would be helpful in your language, you could express **what I say** with a form that naturally refers to the next sentences. Alternate translation: [what I will say]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to sensible {people}	because I think that you are reasonable people
Judge	You should decide … whether … is right or wrong

1 Corinthians 10:16

ULT	UST
The cup of blessing that we bless, is it not a sharing of the blood of Christ? The bread that we break, is it not a sharing of the body of Christ?	*When we drink the wine that we bless in the Lord's Supper, we together connect ourselves with the Messiah's blood. When we eat the bread, we together connect ourselves with the Messiah's body.*

ULT **The cup of blessing**
UST When we drink the wine … in the Lord's Supper
(τὸ ποτήριον τῆς εὐλογίας)

Here Paul uses the possessive form to describe a **cup** that is characterized by **blessing**. This phrase identifies a specific **cup**, here, the **cup** used in the Lord's Supper. If your language does not use the possessive form to express that idea, you can identify the **cup** as the one used in the Lord's Supper. Alternate translation: [The cup in the Lord's Supper]

Support Reference: Possession

ULT **The cup**
UST When we drink the wine
(τὸ ποτήριον)

Here the Corinthians would have understood **cup** to refer to the drink inside the **cup**, which in Paul's culture would have been wine. If it would be helpful in your language, you could express **cup** by more explicitly referring to what would be in the **cup**. Alternate translation: [The drink] or [The wine]

Support Reference: Metonymy

ULT **of blessing**
UST in the Lord's Supper
(τῆς εὐλογίας)

If your language does not use an abstract noun for the idea behind **blessing**, you can express the idea by using a verb such as "bless." Alternate translation: [that blesses and]

Support Reference: Abstract Nouns

> ULT **we bless, is it not a sharing of the blood of Christ**
> UST we bless … we together connect ourselves with the Messiah's blood
> (εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, it is." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [we bless is certainly a sharing of the blood of Christ.]

Support Reference: Rhetorical Question

> ULT **a sharing of the blood of Christ … a sharing of the body of Christ**
> UST we together connect ourselves with the Messiah's blood … we together connect ourselves with the Messiah's body
> (κοινωνία & τοῦ αἵματος τοῦ Χριστοῦ & κοινωνία τοῦ σώματος τοῦ Χριστοῦ)

Here Paul uses the possessive form to describe **a sharing** that "shares in" the **blood** and **body** of Christ. This could refer primarily to: (1) communion in or union with Christ himself. Alternate translation: [communion with the blood of Christ … communion with the body of Christ]; (2) being joined together with other believers, which comes from sharing in the **blood** and **body** of Christ. Alternate translation: [sharing in fellowship based on the blood of Christ … sharing in fellowship based on the body of Christ]

Support Reference: Possession

> ULT **we break, is it not a sharing of the body of Christ**
> UST When we eat … we together connect ourselves with the Messiah's body
> (κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, it is." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [we break is certainly a sharing of the body of Christ.]

Support Reference: Rhetorical Question

ULT **we break**
UST When we eat
(κλῶμεν)

Here, to **break** bread refers to taking a large loaf and splitting it up into pieces so that many people can eat the pieces. By using **we break**, Paul is referring to many people together eating **bread**. If it would be helpful in your language, you could express **we break** with a word or phrase in your language that refers to how people eat **bread** while still emphasizing that many people eat the **bread**. Alternate translation: [we eat together]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of blessing	in the Lord's Supper
we bless	we bless
a sharing	we together connect ourselves with
of Christ	the Messiah's
bread	the bread
a sharing	we together connect ourselves with
of Christ	the Messiah's

1 Corinthians 10:17

ULT	UST
Because {there is} one bread, we the many {are} one body; for we all partake from the one bread.	*We use one loaf of bread {in the Lord's Supper}, and we all together eat pieces of that one loaf. Because we do this, we join ourselves together like we all make up one body.*

ULT **Because {there is} one bread, we the many {are} one body; for we all partake from the one bread**
UST We use one loaf of bread {in the Lord's Supper}, and we all together eat pieces of that one loaf. Because we do this, we join ourselves together like we all make up one body
(ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν; οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν)

Here Paul presents his argument by stating a premise, a conclusion, and then another premise. If your language would naturally state both premises before the conclusion, you could rearrange these clauses. Alternate translation: [Because there is one bread, and we all partake from the one bread, we who are many are one body]

Support Reference: Information Structure

ULT **{there is} one bread … the one bread**
UST We use one loaf of bread {in the Lord's Supper} … that one loaf
(εἷς ἄρτος & τοῦ ἑνὸς ἄρτου)

Here Paul speaks of **one bread** because he has in mind one "loaf" of **bread** from which **we** would eat pieces. If it would be helpful in your language, you could express **one bread** with a word or phrase that refers to one loaf of **bread**. Alternate translation: [there is one loaf … the one loaf]

Support Reference: Translate Unknowns

ULT **we the many {are} one body**
UST we join ourselves together like we all make up one body
(ἓν σῶμα οἱ πολλοί ἐσμεν)

Here Paul is speaking as if those who **partake from the one bread** together share **one body**. He speaks in this way to emphasize the unity that these people have when they eat the **one bread**, which is as close as if they had only one body. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [we who are many share all things together] or [we who are many are united together]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	loaf of bread {in the Lord's Supper}
bread	loaf

1 Corinthians 10:18

ULT	UST
Look at Israel according to the flesh; are not the ones eating the sacrifices partakers of the altar?	*Take the people of Israel as an example. The people who offered something would eat some of what they offered. This means that they connected themselves with the altar{, where the priest would present the rest of what they offered to God}.*

ULT **Israel according to the flesh**
UST the people of Israel
(τὸν Ἰσραὴλ κατὰ σάρκα)

Here, **according to the flesh** identifies **Israel** as a reference to the people who are physically descended from Abraham and part of the nation of **Israel**. If it would be helpful in your language, you could express **according to the flesh** with a word or phrase that refers to physical descent or genealogy. Alternate translation: [ethnic Israel] or [Israel by physical descent]

Support Reference: Idiom

ULT **are not the ones eating the sacrifices partakers of the altar**
UST The people who offered something would eat some of what they offered. This means that they connected themselves with the altar{, where the priest would present the rest of what they offered to God}
(οὐχὶ οἱ ἐσθίοντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is “yes, they are.” If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: [those who are eating the sacrifices are certainly partakers of the altar.]

Support Reference: Rhetorical Question

ULT **the ones eating the sacrifices**
UST The people who offered something would eat some of what they offered
(οἱ ἐσθίοντες τὰς θυσίας)

Here Paul refers to how the priests would offer some of a sacrifice to God, while the person who gave the sacrifice and others with that person would eat the rest. In this way, the person who gave the sacrifice shared the food with God and with others. If it would be helpful in your language, you could express **who are eating the sacrifices** by clarifying what Paul has in mind in the text or in a footnote. Alternate translation: [those who eat the rest of the sacrifices after the priest has offered the best parts to God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **partakers of the altar**
UST This means that they connected themselves with the altar{, where the priest would present the rest of what they offered to God}
(κοινωνοὶ τοῦ θυσιαστηρίου)

Paul uses the possessive form to describe **partakers** who "partake in" **the altar**. This could refer primarily to: (1) "partaking" in or coming into union with **the altar** and what it represents. Alternate translation: [partaking in the altar]; (2) being joined together with other Israelites, which comes from "partaking" in **the altar**. Alternate translation: [partaking in fellowship based on the altar]

Support Reference: Possession

ULT **of the altar**
UST the altar{, where the priest would present the rest of what they offered to God}
(τοῦ θυσιαστηρίου)

Here Paul uses **altar** as a way to refer to the altar itself and what the priests did at the altar, including sacrificing animals to God. If it would be helpful in your language, you could express **altar** by clarifying that Paul has in mind what happens at **the altar**. Alternate translation: [of the worship of God at the altar]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the people of Israel
sacrifices	some of what they offered
of the altar	the altar{, where the priest would present the rest of what they offered to God}

1 Corinthians 10:19

ULT	UST
What am I saying then: that {food} sacrificed to idols is anything, or that an idol is anything?	*I am arguing, therefore, that meat that someone has offered to another god and other gods themselves are not powerful or important.*

> **ULT What am I saying then: that**
> **UST** I am arguing, therefore, that
> (τί οὖν φημι? ὅτι)

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 introduces a clarifying statement from Paul. If it would be helpful in your language, you could express the idea behind this question with a statement that introduces a clarification. Alternate translation: [Here is what I want to clarify: is it true that]

Support Reference: Rhetorical Question

> **ULT What am I saying then**
> **UST** I am arguing, therefore
> (τί οὖν φημι)

Here Paul is referring to what he has said in his argument about idols and things sacrificed to them. If it would be helpful in your language, you could express that Paul is referring to what he has said so far by stating that more clearly. Alternate translation: [What does what I have argued imply, then]

Support Reference: Pronouns — When to Use Them

ULT **{food} sacrificed to idols**
UST meat that someone has offered to another god
(εἰδωλόθυτόν)

Just as in 8:1, here Paul speaks about animals that are slaughtered, offered to a god, and then eaten. For many people in Paul's culture, this was the only meat that was available for them to eat. In many cases, people would eat this meat at a god's temple or shrine. However, sometimes the meat could be sold to people who would then eat it in their homes. In the next verses, Paul will speak about whether and how Christians should eat or not eat this meat. If your language has a specific word or phrase for meat from an animal that has been offered to a god, you could use it here. If your language does not have such a word, you can use a descriptive phrase. Alternate translation: [meat from animals sacrificed to idols]

Support Reference: Translate Unknowns

ULT **{food} sacrificed to idols**
UST meat that someone has offered to another god
(εἰδωλόθυτόν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [food that people have sacrificed to idols]

Support Reference: Active or Passive

ULT **then: that {food} sacrificed to idols is anything, or that an idol is anything**
UST therefore, that meat that someone has offered to another god and other gods themselves are not powerful or important
(οὖν & ὅτι εἰδωλόθυτόν τὶ ἐστιν, ἢ ὅτι εἴδωλόν τὶ ἐστιν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, they are not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [then? Food sacrificed to idols is nothing, and an idol is nothing.]

Support Reference: Rhetorical Question

ULT **is anything … is anything**
UST are not powerful or important
(τὶ ἐστιν)

Here, **is anything** could ask about: (1) whether **{food} sacrificed idols** and **an idol** are significant or important. Alternate translation: [is significant … is significant]; (2) whether **{food} sacrificed to idols** and **an idol** are real or not. Alternate translation: [is real … is real]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an idol	other gods themselves

1 Corinthians 10:20

ULT	UST
Rather, that what the Gentiles sacrifice, they sacrifice to demons and not to God. But I do not want you to be partakers with the demons!	*However, {you should know} that when those who do not worship God offer sacrifices, they are offering them to evil spiritual beings, not to God. I want you to avoid connecting yourselves with evil spiritual beings.*

ULT **Rather, that**
UST However, {you should know} that
(ἀλλ᾽ ὅτι)

Here Paul omits some words that may be required in your language to make a full sentence. If your language needs these words, you could supply some from the previous verse (10:19). Alternate translation: [Rather, I am saying that]

Support Reference: Ellipsis

ULT **that what the Gentiles sacrifice, they sacrifice**
UST {you should know} that when those who do not worship God offer sacrifices, they are offering them
(ὅτι ἃ θύουσιν τὰ ἔθνη & θύουσιν)

Here Paul states the object before the verb. If your language would always put the object after the verb, you could rearrange this clause. Alternate translation: [that the Gentiles sacrifice what they sacrifice]

Support Reference: Information Structure

ULT **But**
(δὲ)

Here, **But** introduces a development in the argument. It does not introduce a strong contrast. If it would be helpful in your language, you could express **But** with a word or phrase that introduces the next step in an argument. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **partakers with the demons**
UST connecting … with evil spiritual beings
(κοινωνοὺς τῶν δαιμονίων)

Here Paul uses the possessive form to describe **partakers** who "partake in" **the demons**. This could refer primarily to: (1) "partaking" in or joining in union with **the demons**. Alternate translation: [partaking in the demons]; (2) being joined together with nonbelievers, which comes from "partaking" in **the demons**. Alternate translation: [partaking in fellowship based on the demons]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sacrifice	offer
Gentiles	when those who do not worship God
to demons	to evil spiritual beings
to God	to God
they sacrifice	they are offering them
with the demons	evil spiritual beings

1 Corinthians 10:21

ULT	UST
You are not able to drink the cup of the Lord and the cup of demons. You are not able to partake of the table of the Lord and of the table of demons.	*You cannot drink wine that belongs to the Lord and also wine that belongs to evil spiritual beings. You cannot eat food that belongs to the Lord and also food that belongs to evil spiritual beings.*

ULT **You are not able to drink … You are not able to partake of the table**
UST You cannot drink … You cannot eat food
(οὐ δύνασθε & πίνειν & οὐ δύνασθε τραπέζης & μετέχειν)

Here Paul states that they **are not able** to do both of these things even though he knows that they can physically do both of these things. The Corinthians would have understood him to mean that it is shocking and unthinkable to do both of these things. If it would be helpful in your language, you could express the idea behind **You are not able** with a strong command or a statement of how bad doing both these things would be. Alternate translation: [You should never drink … You should never partake of the table] or [It is very wrong to drink … It is very wrong to partake of the table]

Support Reference: Hyperbole

ULT **the cup … the cup**
UST wine … wine
(ποτήριον)

Here the Corinthians would have understood **cup** to refer to the drink inside **the cup**, which in Paul's culture would have been wine. If it would be helpful in your language, you could express **cup** by more explicitly referring to what would be in **the cup**. Alternate translation: [the drink … the drink] or [the wine in the cup … the wine in the cup]

Support Reference: Metonymy

ULT **the cup of the Lord … the cup of demons … of the table of the Lord … of the table of demons**
UST wine that belongs to the Lord … wine that belongs to evil spiritual beings … food that belongs to the Lord … food that belongs to evil spiritual beings
(ποτήριον Κυρίου & ποτήριον δαιμονίων & τραπέζης Κυρίου & τραπέζης δαιμονίων)

Here Paul uses the possessive form to describe "cups" and "tables" that are associated with **the Lord** or with **demons**. The **cup** and the **table** would be used in ceremonies or worship connected to either **the Lord** or the **demons**. If your language does not use the possessive form to express that idea, you can state it in another way. Alternate translation: [the cup used to worship the Lord … the cup used to worship demons … of the table used to worship the Lord … of the table used to worship demons]

Support Reference: Possession

ULT **of the table … of the table**
UST food … food
(τραπέζης)

Here the Corinthians would have understood **table** to refer to the food on **the table**. If it would be helpful in your language, you could express **table** by more explicitly referring to what would be on **the table**. Alternate translation: [of the bread … of the bread] or [of the food on the table … of the food on the table]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Lord	that belongs to the Lord
of demons	that belongs to evil spiritual beings
of the Lord	that belongs to the Lord
of demons	that belongs to evil spiritual beings

1 Corinthians 10:22

ULT	UST
Or do we provoke the Lord to jealousy? We are not stronger than him, are we?	*Those who do both of those things should expect the Lord to act jealously against them. Further, we are certainly less powerful than he is.*

ULT **Or do we provoke the Lord to jealousy**
UST Those who do both of those things should expect the Lord to act jealously against them
(ἢ παραζηλοῦμεν τὸν Κύριον)

The word **Or** introduces an alternate to what Paul speaks about in 10:21. If they do indeed participate in meals connected to the Lord and also meals connected to demons, they will **provoke the Lord to jealousy**. If it would be helpful in your language, you could express **Or** with a word or phrase that signifies a contrast or gives an alternative. Alternate translation: [If we do both of these things, do we not provoke the Lord to jealousy]

Support Reference: Connecting Words and Phrases

ULT **Or do we provoke the Lord to jealousy**
UST Those who do both of those things should expect the Lord to act jealously against them
(ἢ παραζηλοῦμεν τὸν Κύριον)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is “no, we should not.” If it would be helpful in your language, you could express the idea behind this question with a strong command. Alternate translation: [Do not provoke the Lord to jealousy.]

Support Reference: Rhetorical Question

ULT **do we provoke the Lord to jealousy**
UST should expect the Lord to act jealously against them
(παραζηλοῦμεν τὸν Κύριον)

If your language does not use an abstract noun for the idea behind **jealousy**, you can express the idea by using an adjective such as “jealous.” Alternate translation: [do we provoke the Lord to be jealous]

Support Reference: Abstract Nouns

ULT **We are not stronger than him, are we**
UST Further, we are certainly less powerful than he is
(μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, we are not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [We are certainly not stronger than him.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do we provoke … to jealousy	should expect … to act jealously against them
Lord	Lord
stronger than	certainly less powerful

1 Corinthians 10:23

ULT	UST
“All {things are} lawful,” but not all {things are} beneficial. “All {things are} lawful,” but not all things build up.	*{Some of you say,} “I can do anything and not become guilty.” However, {I say that} some things are not helpful {to anybody}. {Again, some of you say,} “I can do anything and not become guilty.” However, {I say that} some things do not help you grow.*

ULT **All {things are} lawful,” but not all {things are} beneficial. “All {things are} lawful,” but not all things build up**
UST {Some of you say,} “I can do anything and not become guilty.” However, {I say that} some things are not helpful {to anybody}. {Again, some of you say,} “I can do anything and not become guilty.” However, {I say that} some things do not help you grow
(πάντα ἔξεστιν, ἀλλ’ οὐ πάντα συμφέρει. πάντα ἔξεστιν, ἀλλ’ οὐ πάντα οἰκοδομεῖ)

Here, just as in 6:12, Paul repeats **All {things are} lawful for me** to make two separate comments on the statement. By repeating **All {things are} lawful for me**, Paul emphasizes his qualifications or objections to this statement. If your language does not use repetition in this way, you can state **All {things are} lawful for me** once and include both comments after that. Alternate translation: [“All things are lawful for me,” but not all things are beneficial, and not all things build up]

Support Reference: Doublet

ULT **All {things are} lawful,” but … All {things are} lawful,” but**
UST {Some of you say,} “I can do anything and not become guilty.” However … {Again, some of you say,} “I can do anything and not become guilty.” However
(πάντα ἔξεστιν, ἀλλ’)

In this verse, just as in 6:12, Paul twice quotes what some people in the Corinthian church are saying. By using quotation marks, the ULT indicates that these claims are quotations. If it would be helpful in your language, you could express **All {things are} lawful for me** and think that Paul is claiming this by clarifying that some of the Corinthians are saying this, and Paul is saying the words that occur after **but**. Alternate translation: [You say, “All things are lawful for me,” but I respond that … You say, “All things are lawful for me,” but I respond that]

Support Reference: Quotations and Quote Margins

ULT not all {things … } … not all things
UST {I say that} some things … not … {I say that} some things … not
(οὐ πάντα)

Alternate translation: [only some things … only some things]

ULT { … are} beneficial … build up
UST are … helpful {to anybody} … do … help you grow
(συμφέρει & οἰκοδομεῖ)

Here Paul does not say to whom everything is not **beneficial** and who is the one who is not "built up." He could be implying that it is: (1) other believers within the Corinthian community. Alternate translation: [are beneficial to others … build others up]; (2) the person or people who say that **All {things are} lawful**. Alternate translation: [are beneficial for you … build you up]

Support Reference: Assumed Knowledge and Implicit Information

ULT not all things build up
UST {I say that} some things do not help you grow
(οὐ πάντα οἰκοδομεῖ)

Just as in 8:1, Paul here speaks as if believers were a building that one could **build up**. With this metaphor, he emphasizes that only some things help believers become stronger and more mature, just like building a house makes it strong and complete. If it would be helpful in your language, you could express the idea behind this figure of speech plainly or with a comparable metaphor. Alternate translation: [not all things enable believers to grow] or [not all things edify]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{ … are} lawful	{Some of you say,} "I can do anything and not become guilty
{ … are} beneficial	are … helpful {to anybody}
{ … are} lawful	{Again, some of you say,} "I can do anything and not become guilty

1 Corinthians 10:24

ULT	UST
Let no one seek his own good, but that of the other {person}.	*Do not work hard to gain what is best for yourselves. Rather, {you should work hard to gain} what is best for other people.*

ULT Let no one seek
UST Do not work hard to gain
(μηδεὶς & ζητείτω)

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” or “must.” Alternate translation: [No one should seek]

Support Reference: Third-Person Imperatives

ULT his own
UST what is best for yourselves
(ἑαυτοῦ)

Here, **his** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **his** by using a word that does not have gender, or you could use both genders. Alternate translation: [his or her own]

Support Reference: When Masculine Words Include Women

ULT his own good, but that of the other {person}
UST what is best for yourselves. Rather, {you should work hard to gain} what is best for other people
(τὸ ἑαυτοῦ & ἀλλὰ τὸ τοῦ ἑτέρου)

Here Paul speaks of a **good** that belongs to oneself or to another person. By this, he refers to what is **good** for oneself or for **the other {person}**. If your language does not use the possessive form to express that idea, you can clarify that the **good** is “for” somebody. Alternate translation: [what is good for himself, but what is good for the other person]

Support Reference: Possession

ULT **but that of the other {person}**
UST Rather, {you should work hard to gain} what is best for other people
(ἀλλὰ τὸ τοῦ ἑτέρου)

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 the first half of the verse. Alternate translation: [but let each person seek the good of the other person]

Support Reference: Ellipsis

ULT **of the other {person}**
UST what is best for other people
(τοῦ ἑτέρου)

Paul is speaking of other people in general, not of one particular **other {person}**. If it would be helpful in your language, you could express **the other {person}** with a form that does refer generically to people in your language. Alternate translation: [of every other person]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Let … seek	Do … work hard to gain
of the other {person}	what is best for other people

1 Corinthians 10:25

ULT	UST
Eat everything that is being sold in the market, without asking for the sake of the conscience.	*You can eat any food that you buy in the public marketplace. You do not need to find out {where it came from} so that you know whether it is right or wrong {to eat it}.*

ULT **in the market**
UST in the public marketplace
(ἐν μακέλλῳ)

Here, **the market** is the public place where meat and other foods were **sold**. At least sometimes, meat that came from sacrifices to idols would be sold in this **market**. If it would be helpful in your language, you could include a footnote to explain the context and say why Paul is speaking about **the market**.

Support Reference: Assumed Knowledge and Implicit Information

ULT **is being sold**
UST you buy
(πωλούμενον)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sold** rather than focusing on the person doing the "selling." If you must state who does the action, Paul implies that "butchers" or "sellers" do it. Alternate translation: [butchers sell] or [people sell]

Support Reference: Active or Passive

ULT **asking**
UST You do … need to find out {where it came from}
(ἀνακρίνοντες)

Here Paul does not state what they are **asking** about, since the Corinthians would have understood him without these words. He implies that they would be **asking** about whether the food has been involved in idol worship or not. If it would be helpful in your language, you could translate **asking** to provide an object for **asking**, or you could explicitly state what Paul implies. Alternate translation: [asking about its origin] or [asking about whether someone has offered it to an idol]

Support Reference: Ellipsis

ULT **asking for the sake of the conscience**
UST You do … need to find out {where it came from} so that you know whether it is right or wrong {to eat it}
(ἀνακρίνοντες διὰ τὴν συνείδησιν)

Here, **for the sake of conscience** could give the reason for: (1) the **asking**. In this case, Paul is saying that the **asking** is **for the sake of conscience**, but they should not be worried about **conscience** in this case. Alternate translation: [asking on account of the conscience]; (2) why they can **Eat everythingwithout asking**. In this case, Paul is saying that they should eat **without asking** because if they did ask, their **conscience** might condemn them. Alternate translation: [asking. Do this for the sake of the conscience]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the conscience**
UST you know whether it is right or wrong {to eat it}
(τὴν συνείδησιν)

Here, **the conscience** identifies the **conscience** of the people who are buying the food **in the market**. If it would be helpful in your language, you could express the idea behind **the conscience** with a form that more clearly identifies the **conscience** as belonging to the people who buy the food. Alternate translation: [your consciences]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
conscience	you know whether it is right or wrong {to eat it}

1 Corinthians 10:26

ULT	UST
For “the earth {is} the Lord’s, and the fullness of it.”	*{You can do this} because {David wrote}, “The earth and everything connected with it belongs to the Lord.”*

ULT For
UST You can do this} because {David wrote}
(γὰρ)

In Paul’s culture, **For** a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled “Psalms” (See: Psalm 24:1). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [For it can be read in the Old Testament,] or [For it says in the book of Psalms,]

Support Reference: Quotations and Quote Margins

ULT For “the earth {is} the Lord’s, and the fullness of it
UST {You can do this} because {David wrote}, “The earth and everything connected with it belongs to the Lord
(τοῦ Κυρίου γὰρ ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς)

If you do not use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: [For it says that the earth is the Lord’s, and the fullness of it]

Support Reference: Direct and Indirect Quotations

ULT the earth {is} the Lord’s, and the fullness of it
UST The earth and everything connected with it belongs to the Lord
(τοῦ Κυρίου & ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς)

Here, the passage that Paul quotes includes a second thing that is **the Lord’s** after the **earth**. In the author’s culture, this was good poetic style. If it would be helpful in your language, you could put **the earth** and **the fullness of it** together. Alternate translation: [the earth and the fullness of it are the Lord’s]

Support Reference: Information Structure

ULT **and the fullness of it**
UST and everything connected with it
(καὶ τὸ πλήρωμα αὐτῆς)

Here Paul omits some words that may be required in your language to make a full sentence. You could supply words from the first half of the verse to complete the thought. Alternate translation: [and the fullness of it is also the Lord's]

Support Reference: Ellipsis

ULT **the fullness of it**
UST everything connected with it
(τὸ πλήρωμα αὐτῆς)

Here, **fullness** refers to everything that is connected with **the earth**, including people, animals, natural resources, and anything else that goes with **the earth**. Use a natural way to refer to everything connected with **the earth** in your language. Alternate translation: [everything in it]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord's	belongs to the Lord
earth	earth

1 Corinthians 10:27

ULT	UST
If any of the unbelievers invite you, and you want to go, eat everything being set before you, without asking questions for the sake of the conscience.	*At some point, people who do not believe may ask you {to eat with them}, and you may decide to {do so}. When this happens, you can eat all the food that they serve you. You do not need to find out {where it came from} so that you know whether it is right or wrong {to eat it}.*

ULT **If**
UST At some point … When this happens
(εἴ)

Here Paul uses **If** to introduce a true possibility. He means that an unbeliever might **invite you** and **you** might **want to go**, or this might not happen. He specifies the result for **if** the unbeliever does **invite you** and **ifyou** do **want to go**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever." Alternate translation: [Whenever]

Support Reference: Connect — Hypothetical Conditions

ULT **invite you**
UST may ask you {to eat with them}
(καλεῖ ὑμᾶς)

Here Paul implies that the unbeliever "invites them" to eat at the unbeliever's house. If it would be helpful in your language, you could express **invite you** by itself by clarifying what the invitation is for. Alternate translation: [invite you to eat at their home]

Support Reference: Assumed Knowledge and Implicit Information

ULT **everything being set before you**
UST all the food that they serve you
(πᾶν τὸ παρατιθέμενον ὑμῖν)

Here, **that is set before you** refers physically to a waiter or servant "setting" food on the table in front of the person eating. If it would be helpful in your language, you could express this way of speaking about the food that one is served with a comparable phrase. Alternate translation: [that is on the table] or [that they offer to you]

Support Reference: Idiom

> ULT **everything being set before**
> UST all the food that they serve
> (πᾶν τὸ παρατιθέμενον)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **set** rather than focusing on the person doing the "setting." If you must state who does the action, Paul implies that one of the "unbelievers" does it. Alternate translation: [that the unbeliever sets before]

Support Reference: Active or Passive

> ULT **asking questions**
> UST You do … need to find out {where it came from}
> (ἀνακρίνοντες)

Just as in 10:25, here Paul does not state what they are **asking questions** about, since the Corinthians would have understood him without these words. He implies that they would be **asking questions** about whether the food has been involved in idol worship or not. If it would be helpful in your language, you could translate **asking questions** to provide an object for **asking questions** or to explicitly state what Paul implies. Alternate translation: [asking questions about its origin] or [asking questions about whether someone has offered it to an idol]

Support Reference: Ellipsis

> ULT **asking questions for the sake of the conscience**
> UST You do … need to find out {where it came from} so that you know whether it is right or wrong {to eat it}
> (ἀνακρίνοντες διὰ τὴν συνείδησιν)

Just as in 10:25, **for the sake of conscience** could give the reason for: (1) **asking questions**. In this case, Paul is saying that **asking questions** is **for the sake of the conscience**, but they should not be worried about **the conscience** in this case. Alternate translation: [asking questions on account of the conscience]; (2) why they can **eat everythingwithout asking**. In this case, Paul is saying that they should eat **without asking** because if they did ask, their **conscience** might condemn them. Alternate translation: [asking. Do this for the sake of the conscience]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the conscience**
UST you know whether it is right or wrong {to eat it}
(τὴν συνείδησιν)

Here, **the conscience** identifies **the conscience** of each of the people who are eating with **unbelievers**. If it would be helpful in your language, you could express the idea behind **the conscience** with a form that more clearly identifies **the conscience** as belonging to the person who is eating with **unbelievers**. Alternate translation: [your consciences]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the unbelievers	who do not believe
conscience	you know whether it is right or wrong {to eat it}

1 Corinthians 10:28

ULT	UST
But if someone says to you, "This is offered in sacrifice," do not eat {it}, for the sake of that one having informed you, and conscience—	*(However, someone might tell you that a person offered the food to a god. In this situation, you should not eat the food. {You should act in this way} to benefit the person who told you {about the food} and because of knowing what is right and wrong.*

ULT **if**
UST In this situation
(ἐὰν)

Here Paul uses **if** to introduce a true possibility. He means that **someone** might tell **you** that the food is **offered in sacrifice**, or **someone** might not. He specifies the result for if the **someone** does tell **you**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever." Alternate translation: [Whenever]

Support Reference: Connect — Hypothetical Conditions

ULT **says to you, "This is offered in sacrifice**
UST might tell you that a person offered the food to a god
(ὑμῖν εἴπῃ, τοῦτο ἱερόθυτόν ἐστιν)

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. Alternate translation: [says to you that the food was offered in sacrifice]

Support Reference: Direct and Indirect Quotations

ULT **This is offered in sacrifice**
UST that a person offered the food to a god
(τοῦτο ἱερόθυτόν ἐστιν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, Paul implies that "someone" does it. Alternate translation: [Someone offered this in sacrifice]

Support Reference: Active or Passive

ULT **This is offered in sacrifice**
UST that a person offered the food to a god
(τοῦτο ἱερόθυτόν ἐστιν)

If your language does not use an abstract noun for the idea behind **sacrifice**, you can express the idea by using a verb such as "sacrifice." Alternate translation: [This is sacrificed] or [This is offered]

Support Reference: Abstract Nouns

ULT **offered in sacrifice**
UST that a person offered … to a god
(ἱερόθυτόν)

Here, **offered in sacrifice** implies that the food was **offered** to an idol. If it would be helpful in your language, you could express the idea behind this implication explicitly. Alternate translation: [offered in sacrifice to an idol]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having informed you**
UST who told you {about the food}
(τὸν μηνύσαντα)

Alternate translation: [who told you about it]

ULT **conscience**
UST because of knowing what is right and wrong
(τὴν συνείδησιν)

Here it is unclear whose **conscience** Paul is speaking about. If possible, preserve the ambiguity, because Paul will explain whose **conscience** he has in mind in the next verse.

Support Reference: When to Keep Information Implicit

ULT **conscience**
UST because of knowing what is right and wrong
(τὴν συνείδησιν)

After **conscience**, some manuscripts include "For 'the earth {is} the Lord's, and the fullness of it.'" This seems to be an accidental repetition of 10:26. If possible, do not include this addition.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
conscience	because of knowing what is right and wrong

1 Corinthians 10:29

ULT	UST
now I say the conscience, not your own, but that of the other {person}. For why {is} my freedom judged by another's conscience?	*By "knowing what is right and wrong," I mean what the other person knows, not what you know.) In general, what another person thinks is right or wrong should not keep me from doing what I am able to do.*

ULT **now I say the conscience, not**
UST By "knowing what is right and wrong," I mean … not
(συνείδησιν δὲ λέγω, οὐχὶ)

Alternate translation: [now the conscience I am talking about is not]

ULT **I say the conscience, not**
UST By "knowing what is right and wrong," I mean … not
(συνείδησιν & λέγω, οὐχὶ)

Here Paul omits some words that may be required in your language to make a full sentence. If you need these words, you could supply a phrase such as "I mean." Alternate translation: [when I say the conscience, I mean not]

Support Reference: Ellipsis

ULT **of the other {person}**
UST the other person
(τοῦ ἑτέρου)

Here, **the other {person}** is the one who spoke about how the food was "offered in sacrifice" in 10:28. If it would be helpful in your language, you could express who **the other {person}** is by clarifying to whom it refers. Alternate translation: [of the person who informed you]

Support Reference: Pronouns — When to Use Them

ULT **For**
UST In general
(γὰρ)

Here, **For** introduces further support for the point that Paul was making in 10:25–27 about how "conscience" is not significant for eating food at someone's house. This means that 10:28–29a interrupt the argument. For ways to mark this in your translation, see the chapter introduction. If it would be helpful in your language, you could add some words that clarify that Paul is returning to an earlier argument in verse 27. Alternate translation: [In most cases, though,]

Support Reference: Connecting Words and Phrases

ULT **my freedom**
UST what I am able to do
(ἡ ἐλευθερία μου)

Here Paul begins speaking in the first person in order to present himself as an example. What he says in 10:33 confirms that this is why he uses the first person. If it would be helpful in your language, you could express the first person here by clarifying that Paul is using himself as an example. Alternate translation: [my freedom, for example,]

Support Reference: First, Second or Third Person

ULT **why {is} my freedom judged by another's conscience**
UST what another person thinks is right or wrong should not keep me from doing what I am able to do
(ἵνα τί & ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "it should not be." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [my freedom is certainly not judged by another's conscience.]

Support Reference: Rhetorical Question

ULT **why {is} my freedom judged by another's conscience**
UST what another person thinks is right or wrong should not keep me from doing what I am able to do
(ἵνα τί & ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **my freedom** that is **judged** rather than focusing on **another's conscience**, which does the "judging." Alternate translation: [why does another's conscience judge my freedom]

Support Reference: Active or Passive

ULT **my freedom**
UST what I am able to do
(ἡ ἐλευθερία μου)

If your language does not use an abstract noun for the idea behind **freedom**, you can express the idea by using a relative clause with an adjective such as "free." Alternate translation: [what I am free to do]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the conscience	By "knowing what is right and wrong
freedom	what … am able to do
judged	should … keep me from doing
conscience	what … thinks is right or wrong

1 Corinthians 10:30

ULT	UST
If I partake with gratitude, why am I insulted for that which I give thanks?	*As long as I am grateful to God when I eat any food, no one should speak badly about me because of something for which I thanked God.*

ULT **If**
UST As long as
(εἰ)

Here Paul uses **If** to introduce a true possibility. He means that someone might **partake with gratitude**, or someone might not. He specifies the result for if the person does **partake with gratitude**. If it would be helpful in your language, you could express this form by stating the **If** statement by introducing it with a word such as "whenever" or "given that." Alternate translation: [Whenever]

Support Reference: Connect — Hypothetical Conditions

ULT **I … am I insulted … I**
UST I … should speak badly about me … I
(ἐγὼ & βλασφημοῦμαι & ἐγὼ)

Here Paul continues speaking in the first person in order to present himself as an example. What he says in 10:33 confirms that this is why he uses the first person. If it would be helpful in your language, you could express the first person here by clarifying that Paul is using himself as an example. Alternate translation: [I, for example, … am I insulted … I]

Support Reference: First, Second or Third Person

ULT **with gratitude**
UST am grateful to God
(χάριτι)

If your language does not use an abstract noun for the idea behind **gratitude**, you can express the idea by using an adverb such as "gratefully" or an adjective such as "grateful." Alternate translation: [gratefully]

Support Reference: Abstract Nouns

ULT **why am I insulted for that which I give thanks**
UST no one should speak badly about me because of something for which I thanked God
(τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "you should not be." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [I must not be insulted for that which I give thanks.]

Support Reference: Rhetorical Question

ULT **am I insulted**
UST should speak badly about me
(βλασφημοῦμαι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on himself, who is **insulted**, rather than focusing on the person doing the "insulting." If you must state who does the action, Paul implies that some other person does it. Alternate translation: [do they insult me] or [does someone insult me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
am I insulted	should speak badly about me

1 Corinthians 10:31

ULT	UST
Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.	*To summarize, whenever you eat or drink anything, and indeed whenever you do anything, you should always behave so that you and others honor God.*

ULT Therefore
UST To summarize
(οὖν)

Here, **Therefore** introduces the conclusion of what Paul has argued in 8:1–10:30. If you have a way to introduce the conclusion to an entire section, you could use it here. Alternate translation: [In conclusion]

Support Reference: Connect — Reason-and-Result Relationship

ULT whether you eat or drink, or whatever you do
UST whenever you eat or drink anything, and indeed whenever you do anything
(εἴτε & ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε)

Paul is speaking as if "eating," "drinking," and "doing" things were hypothetical possibilities, but he means that the Corinthians will do these things. If your language does not state something as a possibility if it is certain or true and if your readers might think that what Paul is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [when you eat or drink, or when you do anything]

Support Reference: Connect — Factual Conditions

ULT to the glory of God
UST so that you and others honor God
(εἰς δόξαν Θεοῦ)

If your language does not use an abstract noun for the idea behind **glory**, you can express the idea by using a verb such as "glorify." Alternate translation: [to glorify God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the glory	you and others honor God
of God	you and others honor God

1 Corinthians 10:32

ULT	UST
Give no offense either to Jews or to Greeks or to the church of God,	*Do not behave in ways that discourage Jewish people, non-Jewish people, or fellow believers from trusting the Messiah.*

ULT **Give no offense either to Jews or to Greeks or to the church of God**
UST Do not behave in ways that discourage Jewish people, non-Jewish people, or fellow believers from trusting the Messiah
(ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε, καὶ Ἕλλησιν, καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea behind **offense**, you can express the idea by using a verb such as "offend." Alternate translation: [Do not offend either Jews or Greeks or the church of God]

Support Reference: Abstract Nouns

ULT **either to Jews or to Greeks or to the church of God**
UST Jewish people, non-Jewish people, or fellow believers
(καὶ Ἰουδαίοις & καὶ Ἕλλησιν, καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ)

Here the three groups to which Paul refers would include every person in Paul's context. The **Jews** are those who practice Jewish customs and faith, while **the church of God** refers to everyone who believes in Jesus the Messiah. The word **Greeks** includes everyone else. If it would be helpful in your language, you could express these three groups and think that Paul is leaving some people out by clarifying that Paul includes everyone. Alternate translation: [to anyone, whether Jews or Greeks or the church of God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
no offense	not … in ways that discourage … from trusting the Messiah
to Jews	Jewish people
to Greeks	non-Jewish people
to the church	fellow believers
of God	fellow believers

1 Corinthians 10:33

ULT	UST
just as I also please all {people} in all things, not seeking my own benefit but that of the many, so that they might be saved.	*I illustrate {how to do this} with how I live. I always act in ways that everyone around me accepts. I do not work hard to gain what is best for myself. Rather, {I work hard to gain what is best} for other people. {I do this} in order that God will save them.*

ULT **my own benefit … that of the many**
UST what is best for myself … { … what is best} for other people
(τὸ ἐμαυτοῦ σύμφορον & τὸ τῶν πολλῶν)

Here Paul speaks of a **benefit** that belongs to him or to **many** others. By this, he refers to what is a **benefit** for himself or for the **many** others. If your language does not use the possessive form to express that idea, you can clarify that the **benefit** is "for" somebody. Alternate translation: [what is a benefit for me but what is a benefit for the many]

Support Reference: Possession

ULT **my own benefit but that of the many**
UST what is best for myself. Rather, {I work hard to gain what is best} for other people
(τὸ ἐμαυτοῦ σύμφορον, ἀλλὰ τὸ τῶν πολλῶν)

If your language does not use an abstract noun for the idea behind **benefit**, you can express the idea by using a verb such as "benefit." Alternate translation: [what benefits me but what benefits the many]

Support Reference: Abstract Nouns

ULT **of the many**
UST { … what is best} for other people
(τῶν πολλῶν)

Paul is using the adjective **many** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [of many people] or [of everyone else]

Support Reference: Nominal Adjectives

> ULT **they might be saved**
> UST God will save them
> (σωθῶσιν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **saved** rather than focusing on the person doing the "saving." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God might save them]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seeking	I do … work hard to gain
benefit	what is best for myself
they might be saved	God will save them

1 Corinthians 11

1 Corinthians 11 Chapter Introduction

Structure and Formatting

1. On food (8:1–11:1)
    - Both freedom and care for others (10:23–11:1)
2. On head coverings (11:2–16)
    - Heads and honor (11:2–7)
    - Order for men and women (11:8–12)
    - Argument from nature (11:13–16)
3. On the Lord's Supper (11:17–34)
    - The problem at Corinth (11:17–22)
    - The tradition from the Lord (11:23–26)
    - Proper behavior at the Lord's Supper (11:27–34)

Many translations include 11:1 as the conclusion of the last section of chapter 10. Consider whether translations your readers are familiar with do this or not.

Religious and Cultural Concepts in This Chapter

The head

Paul refers frequently to "the head" in 11:2–10. In some places, "head" refers to a person's body part: his or her head (See: the first occurrences of "head" in 11:4–5; see also 11:6–7; 11:10). In other places, "head" is used to refer to a specific kind of relationship between persons (See: 11:3). Sometimes, it is not clear which use of "head" Paul intends, and perhaps it could be both (See: especially the second occurrences of "head" in 11:4–5). See the notes on these verses for translation

options in context. For the figurative meaning of "head," see the section below on "Head as metaphor."

Women and men

Throughout 11:2–16, Paul uses words that could identify "women" and "men" in general or that could more specifically refer to "wives" and "husbands." Further, Paul refers to the story about how God created the first man and the first woman as it is told in Genesis 2:15–25 (See: 11:8–9). This means that Paul could be speaking about women and men in general, husbands and wives in general, or the first man and first woman whenever he uses the words "man" and "woman." It is likely that Paul either meant women and men in general in every verse (the ULT models this option), or he had different nuances of the words "woman" and "man" in mind in different verses (the UST models this option). If your language has words that are general enough that they could indicate any of these possible nuances of "woman" and "man," you could use those words in this chapter. (See: When Masculine Words Include Women)

Head coverings

Paul's instructions in 11:2–16 about "head coverings" are not clear enough to indicate exactly what the Corinthians were doing or what exactly Paul wants them to do instead. There are multiple issues that are uncertain: (1) what is the "head covering" that Paul speaks about? (2) What does the "head covering" indicate in the Corinthians' culture? (3) Why would some women uncover their heads?

First (1), the "head covering" can be understood in roughly three ways: (a) a cloth that was worn on the top and back of the head, (b) long hair itself (it is unclear how long it would need to be to count as "long"), or (c) a specific hairstyle. The UST generally follows the interpretation that argues that the head covering is a "cloth." Other options are included in the notes.

Second (2), the "head covering" could be an indication of (a) proper gender distinctions between men (uncovered) and women (covered), (b) submission to authority (that is, a wife's submission to her husband), or (c) the honor and respectability of the woman (and men who are related to her). Of course, the "head covering" could indicate several of these options.

Third (3), women in Corinth might have uncovered their heads for several reasons: (a) they thought that the work of Jesus had nullified the importance of gender, so head coverings that indicated gender distinctions were unnecessary; (b) they thought

that, in church worship, there was no hierarchy of authority based on gender or marriage, so head coverings that indicated submission to authority were unnecessary; or (c) they considered the whole group of believers to be family, so head coverings that indicated honor and respectability in public were unnecessary. Of course, several of these reasons might be true.

The number of interpretations and options indicates again how little we know about what Paul is talking about in 11:2–16. If possible, your translation should allow for all these interpretations since the original text of 1 Corinthians also does. For specific translation options and comments on specific issues, see the notes on the verses.

"because of the angels"

In 11:10, Paul makes his claim that "the woman ought to have authority on the head," and then he gives a reason: "because of the angels." However, Paul does not state what about "angels" he has in mind. There are at least three important options for understanding what he could mean. First (1), sometimes the angels are described as those who oversee the order of the world and especially of worship. The woman having "authority on the head" would satisfy what the angels require for worship practices. Second (2), sometimes the angels are described as sexually attracted to earthly women. The woman "ought to have authority on the head" to keep the angels from acting or being tempted to act sexually with these women. Third (3), sometimes angels are described as involved in the worship of the community. The woman "ought to have authority on the head" as a sign of respect to them. Paul's sentence does not specify anything beyond the fact that "the angels" are a reason for the "authority on the head," so the best translation also expresses "the angels" as the reason without choosing between options. (See angel, archangel)

The issue with the Lord's Supper

In 11:17–34, Paul corrects how the Corinthians are practicing the Lord's Supper. Since the Corinthians would know the problem he is addressing, Paul himself is not very specific about it. The clearest hints about what the problem is can be found in 11:21 and 11:33. From these two verses, the problem with how the Corinthians are practicing the Lord's Supper can be understood in primarily three ways. First (1), the people who arrived first began to eat right away without waiting for everyone else to gather. Because of this, they would have too much to eat and drink, and those who arrived later would not get enough. Second (2), some people, especially those who were more wealthy or powerful, would bring or receive special food and more of it

than other people. Third (3), some people might not be showing hospitality or offering to share food with others who did not have their own houses or lots of food. If possible, your translation should allow for readers to accept several or all three of these possible understandings. See the notes for specific translation options, especially the notes on 11:21 and 11:33. (See: Lord's Supper)

Rhetorical questions

In 11:13–15 and 22, Paul uses rhetorical questions. He is not asking these questions because he wants the Corinthians to provide him with information. Rather, he is asking these questions because he wants the Corinthians to think about how they are acting and what they are thinking. The questions encourage them to think along with Paul. For ways to translate these questions, look for the notes on each verse that includes these kinds of questions. (See: Rhetorical Question)

Head as metaphor

As noted above, "head" functions in 11:3–5. The two most common understandings are these: (1) "head" is a metaphor for authority, and (2) "head" is a metaphor for source. A third (3) option is to understand "head" as a metaphor for whom one represents or to whom one brings honor. Of course, some or all of these three options could be understood as part of the "head" metaphor. What is clear is that Paul uses "head" at least partly because he wants to connect the figurative use of "head" with the nonfigurative use of "head" for the body part. Because of this connection, you should try to express the "head" metaphor with a word that refers to the body part. For specific issues and translation options, see the notes on 11:3–5. (See: Metaphor)

Metaphor with bread and cup

In 11:24–25, Jesus identifies bread as "my body" and the wine in a cup as "the new covenant in my blood." These metaphors can be understood in at least three primary ways: (1) the bread and wine somehow become Jesus' body and blood; (2) Jesus' body and blood are present, physically or spiritually, in the bread and wine; or (3) the bread and wine memorialize or symbolize Jesus' body and blood. Christians are divided on this question, and metaphors that link body and blood to bread and wine are very significant in the Bible and in Christian teaching. For these reasons, it is best to preserve these metaphors without expressing them as similes or in another

nonfigurative way. If you must express them in another way, see the notes on 11:24–25 for translation possibilities. (See: bread; and Metaphor)

Legal language

In 11:27–32, Paul uses a number of words that would normally be used in a court of law or in other legal settings. These words include “guilty,” “examine,” “discern,” “judge,” and “condemn.” If possible, use words related to legal settings or courts of law in your translation of these verses.

Translation Issues in This Chapter

Translating gendered words

In 11:2–16, Paul uses masculine and feminine words to identify when he is addressing men and when he is addressing women. Unlike in most of the previous chapters, then, you should intentionally preserve most of the gendered language in this chapter. The notes will identify any cases of gendered language that could refer to all people. If there is no note, assume that the gendered language is functioning to distinguish between genders. (See: When Masculine Words Include Women)

Are 11:8–9 a parenthesis?

Some translations mark 11:8–9 as an interruption or parenthesis in Paul’s argument. They do this because 11:10 seems to draw a conclusion from the point made at the end of 11:7. However, it is also quite possible that 11:10 draws its conclusion from all of 11:7–9. Because of that, neither the UST nor the ULT marks 11:8–9 as a parenthesis. Consider whether translations your readers are familiar with use parentheses here or not.

Different accounts of the Last Supper

In 11:23–25, Paul recounts the tradition of the Last Supper, which is the last meal Jesus had with his closest disciples before he was arrested and put to death. Paul uses this story to explain how the Corinthians should act at the Lord’s Supper, so he considers the Last Supper the time when Jesus began the practice of what we call the Lord’s Supper. The same story can be found in very similar form in Luke 22:19–20 and in slightly different form in Matthew 26:26–29 and Mark 14:22–25. You should

translate the story as you find it here without making it the same as the other accounts.

"First, …"

In 11:18, Paul uses "first" to introduce his instructions about the Lord's Supper. However, he never goes on to use "second." Most likely, he did not think he had enough time or space to cover further commands, which would have been about the Lord's Supper, related issues of worship, or something else. In 11:34, he says "Now {about} the remaining things, I will give directions when I come." Perhaps these "remaining things" included what he planned to introduce with "second" and "third" but never did. Consider whether your readers would be confused by a "first" without a "second." If so, you could make it clearer that 11:34 refers to "second" (and so on) instructions.

1 Corinthians 11:1

ULT	UST
Be imitators of me, just as I also {am} of Christ.	*Do what I do, just like I do what Christ did.*

> ULT **Be imitators of me, just as I also {am} of Christ**
> UST Do what I do, just like I do what Christ did
> (μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ)

Alternate translation: [Imitate me, just as I also imitate Christ]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	do what Christ did

1 Corinthians 11:2

ULT	UST
Now I praise you, because you remember me in all things and you hold firmly to the traditions, just as I delivered them to you.	*I commend you because you always think of what I teach and do and because you carefully believe and do what I taught you to believe and do.*

ULT **Now**
(δὲ)

Here, **Now** introduces a whole new section in Paul's argument. He **Now** begins speaking about proper behavior during worship. If it would be helpful in your language, you could express **Now** with a word or phrase that introduces a new topic or leave it untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **me**
UST what I teach and do
(μου)

Here, **me** refers specifically to what Paul teaches and how Paul behaves. If it would be helpful in your language, you could express **me** by clarifying exactly what about **me** Paul has in mind. Alternate translation: [my doctrine and behavior]

Support Reference: Metonymy

ULT **in all things**
UST always
(πάντα)

Here, **all things** refers to anything the Corinthians might do. If it would be helpful in your language, you could express **in all things** with a word or phrase that expresses the same idea in your language. Alternate translation: [all the time] or [when you do anything]

Support Reference: Idiom

ULT **you hold firmly to the traditions**
UST you carefully believe and do … to believe and do
(τὰς παραδόσεις κατέχετε)

Here Paul speaks as if **the traditions** were something physical that the Corinthians would **hold firmly to**. By using this figure of speech, Paul wishes to emphasize that the Corinthians are believing the traditions and acting in line with them as carefully and consistently as if they were physically holding on to them. If it would be helpful in your language, you could express **hold firmly** with a comparable metaphor or express the idea plainly. Alternate translation: [you keep the traditions] or [you follow the traditions]

Support Reference: Metaphor

ULT **to the traditions**
UST to believe and do
(τὰς παραδόσεις)

If your language does not use an abstract noun for the idea behind **traditions**, you can express the idea by using a relative clause with a verb such as “teach” or “learn.” Alternate translation: [to the things you learned from me]

Support Reference: Abstract Nouns

ULT **I delivered them to you**
UST I taught you
(παρέδωκα ὑμῖν)

Here Paul speaks as if the **traditions** were a physical object that he **delivered** to the Corinthians. By speaking in this way, he emphasizes that he truly taught them **the traditions**, and they now know these **traditions** as well as if they held them in their hands. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [I instructed you] or [I told them to you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I praise	I commend

1 Corinthians 11:3

ULT	UST
Now I want you to understand that Christ is the head of every man, and the man {is} the head of a woman, and God {is} the head of Christ.	*I am telling you that each man comes from the Messiah. A wife comes from her husband. Finally, the Messiah comes from God.*

ULT **Now**
(δὲ)

Here, **Now** could introduce: (1) a new topic or a new focus on a specific issue. Alternate translation: [Particularly,]; (2) a contrast with 11:2, which would imply that here the Corinthians are not "holding firmly to the traditions." Alternate translation: [However,]

Support Reference: Connecting Words and Phrases

ULT **Christ is the head of every man, and the man {is} the head of a woman, and God {is} the head of Christ**
UST each man comes from the Messiah. A wife comes from her husband. Finally, the Messiah comes from God
(παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ Θεός)

Here Paul speaks as if someone could be **the head** of someone else. This is an important metaphor that Paul uses in many places, and it might contain elements of both of the possibilities in this note, so preserve the metaphor if possible. This figure of speech could refer to how the head: (1) functions as the source of life and existence for the body. The person who is identified as **the head** would function as the source of life and existence for the other person, and the other person is connected to the **head**. Alternate translation: [Christ is the source of every man, and the man is the source of a woman, and God is the source of Christ]; (2) functions as the leader or director of the body. The person who is identified as **the head** would function as the authority over or leader of the other person. Alternate translation: [Christ has authority over every man, and the man has authority over a woman, and God has authority over Christ]

Support Reference: Metaphor

ULT **of every man**
UST each man
(παντὸς ἀνδρὸς)

Here, **every man** could refer to: (1) male people. Paul is not saying that Christ is not **the head** of female people, but he is claiming that he is **the head** of male people. Alternate translation: [of every male person]; (2) people in general, even though the word is masculine. Alternate translation: [of every person]

Support Reference: When Masculine Words Include Women

ULT **the man {is} … of a woman**
UST A wife … her husband
(γυναικὸς ὁ ἀνήρ)

Here, **man** and **woman** could refer to: (1) a **man** and **woman** who are married to each other. Alternate translation: [the husband is … of his wife]; (2) any people who are male and female. Alternate translation: [the male person is … of a female person]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the man {is} the head of a woman**
UST A wife comes from her husband
(κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ)

Paul is speaking of "men" and "women" in general, not of one particular **man** and **woman**. If it would be helpful in your language, you could express this with a form that refers to people in general. Alternate translation: [and each man is the head of his woman] or [and each man is the head of each woman]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to understand	telling
Christ	the Messiah
of Christ	the Messiah
God	God

1 Corinthians 11:4

ULT	UST
Every man praying or prophesying, having something on his head, dishonors his head.	*Men might cover their heads when they pray or proclaim what God says. Those who do this shame the person they come from: {the Messiah}.*

ULT **having something on his head**
UST might cover their heads
(κατὰ κεφαλῆς ἔχων)

Here, **having something on his head** happens at the same time as **praying or prophesying**. If it would be helpful in your language, you could express the relationship between these events with a word or phrase that indicates that the events happen at the same time. Alternate translation: [while he has something on his head]

Support Reference: Connect — Simultaneous Time Relationship

ULT **having something on his head**
UST might cover their heads
(κατὰ κεφαλῆς ἔχων)

Here, **something on his head** refers to a piece of clothing that would be worn on the top and back of the head. The phrase does not refer to hair or to some piece of clothing that obscures the face. Paul does not clarify, however, what kind of clothing this might be. If possible, use a general phrase that could refer to clothing. Alternate translation: [having a covering on his head]

Support Reference: Assumed Knowledge and Implicit Information

ULT **dishonors**
UST Those who do this shame
(καταισχύνει)

Here, **dishonors** is a word that refers to shaming someone else or causing them to lose honor. Use a word or phrase in your language that refers to this idea. Alternate translation: [shames] or [takes honor away from]

Support Reference: Translate Unknowns

ULT **his head**
UST the person they come from: {the Messiah}
(τὴν κεφαλὴν αὐτοῦ)

Here, **his head** could refer to: (1) how 11:3 states that "Christ is the head of every man." The phrase **his head** thus refers to "Christ" as the **head** of the man. Alternate translation: [Christ, his head]; (2) the man's physical **head**, which would mean that the man **dishonors** "himself." Alternate translation: [his own head] or [himself]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
praying	when they pray
prophesying	proclaim what God says

1 Corinthians 11:5

ULT	UST
But every woman praying or prophesying with her head uncovered dishonors her head. For it is one and the same thing as having been shaved.	*Now women might bare their heads when they pray or proclaim what God says. Those who do this shame the people they come from: {their husbands}. {You can tell that this is true,} because a woman who bares her head is like a woman whose hair someone has shaved off.*

ULT **with her head uncovered**
UST might bare their heads
(ἀκατακαλύπτῳ τῇ κεφαλῇ)

Here, **with her head uncovered** could refer to: (1) not wearing a piece of clothing on the hair and back of the head. This piece of clothing would be similar to the one discussed in the last verse. Alternate translation: [without a cloth on the head]; (2) not putting the hair up in a traditional hairstyle but instead letting it flow freely. Alternate translation: [with her hair unbound]

Support Reference: Assumed Knowledge and Implicit Information

ULT **dishonors**
UST Those who do this shame
(καταισχύνει)

Here, **dishonors** is a word that refers to shaming someone else or causing them to lose honor. Use a word or phrase in your language that refers to this idea. Alternate translation: [shames] or [takes honor away from]

Support Reference: Translate Unknowns

ULT **her head**
UST the people they come from: {their husbands}
(τὴν κεφαλὴν αὐτῆς)

Here, **her head** could refer to: (1) how 11:3 states that "the man {is} the head of a woman." The phrase **her head** thus refers to "the man" as the **head** of the woman. This man would be the woman's husband. Alternate translation: [her husband, her head]; (2) again how 11:3 states that "the man is the head of a woman." In this case, "the man" would refer to men in general. Alternate translation: [every man, her head]; (3) the woman's physical **head**, which would mean that the woman **dishonors** "herself." Alternate translation: [her own head] or [herself]

Support Reference: Metaphor

ULT **it is**
UST a woman who bares her head is
(ἐστιν)

Here, **it** refers back to having **the head uncovered**. If it would be helpful in your language, you could express the idea behind what **it** refers to more clearly. Alternate translation: [having the head uncovered is]

Support Reference: Pronouns — When to Use Them

ULT **it is one and the same thing as having been shaved**
UST a woman who bares her head is like a woman whose hair someone has shaved off
(ἓν & ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ)

Here, **one and the same thing** is a way to say that two things are similar or identical. If it would be helpful in your language, you could express this phrase with a comparable idiom or express the idea plainly. Alternate translation: [it is the same thing as having been shaved] or [this is just like having been shaved]

Support Reference: Idiom

ULT **as having been shaved**
UST a woman whose hair someone has shaved off
(τῇ ἐξυρημένῃ)

Here, **having been shaved** refers to the **head**. If you need to clarify what is being **shaved**, you could include **head**. Alternate translation: [as her head having been shaved]

Support Reference: Ellipsis

ULT **as having been shaved**
UST a woman whose hair someone has shaved off
(τῇ ἐξυρημένῃ)

In Paul's culture, a woman with a **shaved** head would experience shame and dishonor, and Paul assumes this for the sake of his argument. If that is not true in your culture, you might need to clarify that a **shaved** head was shameful for a woman. Alternate translation: [as having been shamefully shaved]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **as having been shaved**
> UST a woman whose hair someone has shaved off
> (τῇ ἐξυρημένῃ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **shaved** rather than focusing on the person doing the "shaving." If you must state who does the action, Paul implies that "someone" does it. Alternate translation: [as someone shaving her head]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
praying	when they pray
prophesying	proclaim what God says

1 Corinthians 11:6

ULT	UST
For if a woman does not cover her head, let her hair also be cut off. But if {it is} disgraceful for a woman to have her hair cut off or to be shaved, let her cover her head.	*In fact, someone should cut short the hair of any woman who bares her head. Since people shame a woman who has short hair, women should not bare their heads.*

ULT **if**
UST who
(εἰ)

Here Paul uses **if** to introduce a true possibility. He means that **a woman** might **cover her head**, or she might not. He specifies the result for if the **woman does not cover her head**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever." Alternate translation: [whenever]

Support Reference: Connect — Hypothetical Conditions

ULT **does not cover her head … let her cover her head**
UST bares her head … women should not bare their heads
(οὐ κατακαλύπτεται & κατακαλυπτέσθω)

Just as in 11:5, **not** "covering" the **head** could refer to: (1) not wearing a piece of clothing on the hair and back of the head. Alternate translation: [does not wear a cloth on her head … let her wear a cloth on her head]; (2) not putting the hair up in a traditional hairstyle but instead letting it flow freely. Alternate translation: [loosens her hair … let her bind up her hair]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let her hair also be cut off**
UST someone should cut short the hair of
(καὶ κειράσθω)

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" or "needs to." Alternate translation: [her hair also needs to be cut off]

Support Reference: Third-Person Imperatives

ULT **let her hair also be cut off**
UST someone should cut short the hair of
(καὶ κειράσθω)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **hair**, which is **cut off**, rather than focusing on the person doing the "cutting." If you must state who does the action, Paul implies that "someone" does it. Alternate translation: [let a person cut her hair off also]

Support Reference: Active or Passive

ULT **if {it is}**
UST Since
(εἰ)

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

Support Reference: Connect — Factual Conditions

ULT **to have her hair cut off or to be shaved**
UST who has short hair
(τὸ κείρασθαι ἢ ξυρᾶσθαι)

Here, **to have her hair cut off** refers to how **hair** is trimmed or cut much shorter. The phrase **to be shaved** refers to how **hair** can be cut so short that it is no longer visible. If your language has separate words for these two actions, you could use them here. If your language has only one word for cutting **hair** short, you could use just one word here. Alternate translation: [to have her hair cut short]

Support Reference: Doublet

ULT **to have her hair cut off or to be shaved**
UST who has short hair
(τὸ κείρασθαι ἢ ξυρᾶσθαι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **hair** that is **cut off** or **shaved** rather than focusing on the person doing the "cutting" or "shaving." If you must state who does the action, Paul implies that "someone" does it. Alternate translation: [to have someone cut her hair off or to shave her]

Support Reference: Active or Passive

> ULT **let her cover her head**
> UST women should not bare their heads
> (κατακαλυπτέσθω)

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” or “needs to.” Alternate translation: [she needs to cover her head]

Support Reference: Third-Person Imperatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
disgraceful	people shame

1 Corinthians 11:7

ULT	UST
For a man ought not to cover his head, being the image and glory of God. But the woman is the glory of man.	*Further, on the one hand, men should not cover their heads, because they represent and honor God. On the other hand, wives honor their husbands.*

ULT **For**
UST Further
(γὰρ)

Here, **For** introduces further reasons why what Paul has argued about "covering heads" is true. If it would be helpful in your language, you could leave **For** untranslated or use a word or phrase that introduces further reasons. Alternate translation: [Here are more reasons why]

Support Reference: Connecting Words and Phrases

ULT **ought not**
UST should not
(οὐκ ὀφείλει)

This could indicate that the **man**: (1) should not **cover his head**. Alternate translation: [must not]; (2) is not required to **cover his head**, but he can do what he wants to do. Alternate translation: [is under no obligation]

ULT **to cover his head**
UST cover their heads
(κατακαλύπτεσθαι τὴν κεφαλήν)

Here, **to cover his head** refers to using a piece of clothing that would be worn on the top and back of the head. The phrase does not refer to hair or to some piece of clothing that obscures the face. Paul does not clarify, however, what kind of clothing this might be. If possible, use a general phrase that could refer to clothing. Alternate translation: [have a covering on his head]

Support Reference: Assumed Knowledge and Implicit Information

ULT **being**
UST because they
(ὑπάρχων)

Here, **being** introduces a clause that gives a reason or basis for what he has already said. If it would be helpful in your language, you could express this connection with a word or phrase that introduces a reason or basis. Alternate translation: [since he is]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the image and glory of God**
UST represent and honor God
(εἰκὼν καὶ δόξα Θεοῦ)

If your language does not use abstract nouns for the ideas behind **image** and **glory**, you can express the idea by using verbs such as “reflect” and “glorify.” Alternate translation: [one who reflects and glorifies God]

Support Reference: Abstract Nouns

ULT **the woman is the glory of man**
UST wives honor their husbands
(ἡ γυνὴ & δόξα ἀνδρός ἐστιν)

Here, **woman** and **man** could refer to: (1) a **woman** and **man** who are married to each other. Alternate translation: [the wife is the glory of the husband]; (2) any people who are male and female. Alternate translation: [the female person is the glory of the male person]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the woman is the glory of man**
UST wives honor their husbands
(ἡ γυνὴ & δόξα ἀνδρός ἐστιν)

Paul is speaking of “women” and “men” in general, not of one particular **woman** and **man**. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [each woman is the glory of her man] or [women are the glory of men]

Support Reference: Generic Noun Phrases

ULT **the glory of man**
UST honor their husbands
(δόξα ἀνδρός)

If your language does not use an abstract noun for the idea behind **glory**, you can express the idea by using a verb such as “glorify.” Alternate translation: [the one who glorifies man]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the image	represent
glory	honor
of God	God
the glory	honor

1 Corinthians 11:8

ULT	UST
For man is not from woman, but woman {is} from man.	*{You can tell that this is true} because God did not make the man Adam from the woman Eve. Rather, he made the woman Eve from the man Adam.*

ULT **For**
UST {You can tell that this is true} because
(γάρ)

Here, **For** introduces a basis for what Paul has claimed in 11:7, most specifically for the claim that "woman is the glory of man." In 11:10, Paul gives the result of what he has claimed in 11:7. Because of this, in some languages 11:7–8 might seem like they interrupt the logic or argument. If that is true in your language, you could mark 11:7–8 as an interruption by using parentheses or some other natural form in your language. Alternate translation: [As a side note,] or [By the way,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **man is not from woman, but woman {is} from man**
UST God did not make the man Adam from the woman Eve. Rather, he made the woman Eve from the man Adam
(οὐ & ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός)

Paul is speaking about a **man** and a **woman**. These words could refer to: (1) the first **man** and **woman** that God created: Adam and Eve. In the story in Genesis 2:18–25, God has already made Adam. He makes Adam sleep, takes a rib from his side, and uses it to create a woman, Eve. In this sense, **woman {is} from man**. Alternate translation: [the first man was not from the first woman, but the first woman was from the first man]; (2) "men" and "women" in general. In this case, Paul would be referring to the role that men play in procreation. Alternate translation: [men do not come from women, but women come from men]

Support Reference: Assumed Knowledge and Implicit Information

1 Corinthians 11:9

ULT	UST
For indeed man was not created for the woman, but woman for the man.	*Another {way that you can tell that this is true is} because God did not make the man Adam for the sake of the woman Eve. Rather, he made the woman Eve for the sake of the man Adam.*

ULT **For indeed**
UST Another {way that you can tell that this is true is} because
(καὶ γὰρ)

Here, **For indeed** introduces a second basis for what Paul has claimed in 11:7, most specifically for the claim that "woman is the glory of man." In 11:10. However, Paul gives the result of what he has claimed in 11:7 in 11:10. Because of this, in some languages 11:7–8 might seem like they interrupt the logic or argument. If that is true in your language, you could mark 11:7–8 as an interruption by using parentheses or some other natural form in your language. Alternate translation: [As another side note,] or [Also by the way,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **man was not created for the woman, but woman for the man**
UST God did not make the man Adam for the sake of the woman Eve. Rather, he made the woman Eve for the sake of the man Adam
(οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα)

Again, Paul is speaking about a **man** and a **woman**. Just as in 11:8, these words could refer to: (1) the first **man** and **woman** that God created: Adam and Eve. In the story in Genesis 2:18–25, God has already made Adam. God then has Adam name all the animals, but there was no "helper" for Adam. God then makes Eve as a "helper" for Adam. Alternate translation: [the first man was not created for the first woman, but the first woman was created for the first man]; (2) "men" and "women" in general. In this case, Paul would be referring to the relationship between males and females in general or to the specific relationship between husbands and wives. Alternate translation: [men were not created for women, but women for men] or [husbands were not created for wives, but wives for husbands]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **man was not created**
> UST God did not make the man Adam
> (οὐκ ἐκτίσθη ἀνὴρ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **man**, who is **created**, rather than focusing on the person doing the "creating." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God did not create man]

Support Reference: Active or Passive

> ULT **woman for the man**
> UST he made the woman Eve for the sake of the man Adam
> (γυνὴ διὰ τὸν ἄνδρα)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**was created**). If your language does need these words, you could supply them from that clause. Alternate translation: [woman was created for the man]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
was … created	God did … make

1 Corinthians 11:10

ULT	UST
Because of this the woman ought to have authority on the head, because of the angels.	*Because {wives honor their husbands}, women should control {what they wear} on their heads. {They should do this also} because of the powerful spiritual beings.*

ULT **Because of this the woman … because of the angels**
UST Because {wives honor their husbands}, women … {They should do this also} because of the powerful spiritual beings
(διὰ τοῦτο & ἡ γυνὴ & διὰ τοὺς ἀγγέλους)

Here, **For this reason** could refer to: (1) both what Paul said in 11:7 about how "the woman is the glory of man" and what he will say at the end of this verse about **the angels**. Alternate translation: [Because of how the woman is the glory of the man and because of the angels, the woman]; (2) just what Paul has said in 11:7 about how "the woman is the glory of man." Alternate translation: [Because of what I have said, the woman … because of the angels]; (3) just what Paul will say at the end of the verse about **the angels**. Alternate translation: [For this reason, that is, because of the angels, the woman]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the woman**
UST women
(ἡ γυνὴ)

Here, **the woman** could refer to: (1) a female person. Alternate translation: [the female person]; (2) a wife. Alternate translation: [the wife]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the woman**
UST women
(ἡ γυνὴ)

Paul is speaking of "women" in general, not of one particular **woman**. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [every woman]

Support Reference: Generic Noun Phrases

> ULT **to have authority on the head**
> UST control {what they wear} on their heads
> (ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς)

The phrase **have authority on the head** could refer to: (1) the **authority** that the "man" has over **the woman**. In this view, **authority** implies the head covering or long hair, which **the woman** wears as a sign of the man's **authority** over her. Alternate translation: [to have a sign of the man's authority on her head]; (2) how the **woman** has **authority** over her own **head**. In other words, she has **authority** to decide what to wear or not wear on her head, or **authority** could imply the head covering or long hair, which **the woman** wears as a sign of her **authority** over herself. Alternate translation: [to have authority over her own head] or [to have a sign of her authority on her head]

Support Reference: Translate Unknowns

> ULT **to have authority on**
> UST control {what they wear} on
> (ἐξουσίαν ἔχειν ἐπὶ)

If your language does not use an abstract noun for the idea behind **authority**, you can express the idea in a different way. Make sure you use a word or phrase that fits with the interpretation you chose in the last note. Alternate translation: [to rule over] or [to have someone rule over]

Support Reference: Abstract Nouns

> ULT **the head**
> UST their heads
> (τῆς κεφαλῆς)

Here, **the** with **head** implies that **the head** belongs to the **woman**. If it would be helpful in your language, you could express this implication with a word that directly states possession. Alternate translation: [her head]

Support Reference: Possession

ULT **because of the angels**
UST {They should do this also} because of the powerful spiritual beings
(διὰ τοὺς ἀγγέλους)

Here, **because of the angels** clearly means that Paul considers **the angels** to be a reason for why **the woman ought to have authority on the head**, whichever meaning of that clause you decide on. However, what Paul means by the phrase **because of the angels** is not clear. Therefore, you also should leave your translation open so that your readers could draw any of the following conclusions. The phrase **because of the angels** could refer to: (1) how the angels oversee the order of the world and especially worship. The **woman** having **authority on the head** would satisfy what the angels require for worship practices. Alternate translation: [because of what the angels require]; (2) how the angels can be sexually attracted to earthly women, so **the woman ought to have authority on the head** to keep the angels from acting or being tempted to act sexually with women. Alternate translation: [because otherwise the angels would be tempted]; (3) how the angels are present in the worship of the community, and **the woman** must **have authority on the head** as a sign of respect to them. Alternate translation: [because angels are present when you worship]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	control {what they wear}
of the angels	the powerful spiritual beings

1 Corinthians 11:11

ULT	UST
Nevertheless, in the Lord, woman {is} not independent from man, nor {is} man independent from woman.	*Despite all that, when God unites people to the Messiah, women cannot exist without men, and men cannot exist without women.*

ULT **Nevertheless**
UST Despite all that
(πλὴν)

Here, **Nevertheless** introduces a contrast or qualification of what Paul has been saying, especially with reference to 11:8–9. Use a word or phrase in your language that introduces a contrast or qualification of previous arguments. Alternate translation: [Even so]

Support Reference: Connect — Contrast Relationship

ULT **in the Lord**
UST when God unites people to the Messiah
(ἐν Κυρίῳ)

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, identifies the situation in which men and women are **not independent** from each other. Alternate translation: [in their union with the Lord]

Support Reference: Metaphor

ULT **{is} not independent from … nor {is} man independent from**
UST cannot exist without … and men cannot exist without
(οὔτε & χωρὶς & οὔτε ἀνὴρ χωρὶς)

Here Paul uses two negative words, **not** and **independent from**, to indicate a positive meaning. If your language does not use two negative words like this, you can instead use one positive word. Alternate translation: [is dependent on … and man is dependent on]

Support Reference: Litotes

ULT **woman … man … man … woman**
UST women … men … men … women
(γυνὴ & ἀνδρὸς & ἀνὴρ & γυναικὸς)

Paul is speaking of "men" and "women" in general, not of one particular **man** and **woman**. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [every woman … men … every man … women]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	when God unites people to the Messiah
in the Lord	when God unites people to the Messiah

1 Corinthians 11:12

ULT	UST
For even as the woman {is} from the man, so also the man {is} through the woman, but all {things are} from God.	*In fact, while the woman {Eve} did come from the man {Adam}, men only exist because women give birth to them. However, everything that exists{, including men and women,} comes from God.*

ULT **the woman … the man … the man … the woman**
UST the woman {Eve} … the man {Adam}, men … women give birth to them
(ἡ γυνὴ & τοῦ ἀνδρός & ὁ ἀνὴρ & τῆς γυναικός)

Paul is speaking of "men" and "women" in general, not of one particular **man** and **woman**. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [every woman … men … every man … women]

Support Reference: Generic Noun Phrases

ULT **even as the woman {is} from the man, so also the man {is} through the woman**
UST while the woman {Eve} did come from the man {Adam}, men only exist because women give birth to them
(ὥσπερ & ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός)

Here, **even as the woman {is} from the man** refers back to the story about how God made the first woman, Eve, from a rib he took from the first man, Adam. Paul has already referred to this story in 11:8. Paul then compares this with how **the man {is} through the woman**. This clause refers to how women give birth to men. If it would be helpful in your language, you could express the idea behind what these two clauses refer to more explicitly. Alternate translation: [even as the first woman came from the first man, so also men are born from women]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all {things are} from God**
UST everything that exists{, including men and women,} comes from God
(τὰ & πάντα ἐκ τοῦ Θεοῦ)

Alternate translation: [God created all things]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

1 Corinthians 11:13

ULT	UST
Judge for your own selves: Is it proper for a woman to pray to God uncovered?	*You yourselves should decide whether women who pray to God without covering their heads act appropriately or not.*

ULT **Judge for your own selves: Is it proper for a woman to pray to God uncovered**
UST You yourselves should decide whether women who pray to God without covering their heads act appropriately or not
(ἐν ὑμῖν αὐτοῖς κρίνατε: πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον, τῷ Θεῷ προσεύχεσθαι)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, it is not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. If you do, you may need to include a phrase such as "and you will find" after **Judge for your own selves**, which by itself introduces a question and not a statement. Alternate translation: [Judge for your own selves, and you will find that it is not proper for a woman to pray to God uncovered.] or [Judge for your own selves whether it is proper for a woman to pray to God uncovered.]

Support Reference: Rhetorical Question

ULT **proper for**
UST act appropriately
(πρέπον)

Here, **proper** identifies behavior that most people in a culture would agree is "appropriate" or "right" for a certain people or situations. Use a word or phrase that identifies what is "appropriate" or "right" for someone or at some time. Alternate translation: [right for]

Support Reference: Translate Unknowns

ULT **uncovered**
UST without covering their heads
(ἀκατακάλυπτον)

Just as in 11:5, **uncovered** could refer to: (1) not wearing a piece of clothing on the hair and back of the head. Alternate translation: [without a cloth on the head]; (2) not putting the hair up in a traditional hairstyle but instead letting it flow freely. Alternate translation: [with her hair unbound]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Judge	You … should decide whether … or not
to God	to God
to pray	who pray

1 Corinthians 11:14

ULT	UST
Does not even nature itself teach you that if a man might have long hair, it is a disgrace for him,	*You can learn from observing the way things are that it is dishonorable for men to have long hair.*

ULT **Does not even nature itself teach you that if a man might have long hair, it is a disgrace for him**

UST You can learn from observing the way things are that it is dishonorable for men to have long hair

(οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστιν)

This is the first part of a rhetorical question that continues into the next verse. Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is “yes, it does.” If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. If you use the following alternate translation, you will need to translate the beginning of the next verse as a separate affirmation. Alternate translation: [Even nature itself teaches you that if a man might have long hair, it is a disgrace for him.]

Support Reference: Rhetorical Question

ULT **Does not even nature itself teach you**

UST You can learn from observing the way things are

(οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς)

Here, **nature** is spoken of as though it were a person who could **teach** someone. Paul speaks in this way to emphasize what the Corinthians should learn from **nature**. If this might be confusing for your readers, you could express this meaning in a nonfigurative way. Alternate translation: [Does not even nature itself show you] or [Do you not understand from nature itself]

Support Reference: Personification

ULT **nature itself**
UST from observing the way things are
(ἡ φύσις αὐτὴ)

Here, **nature** refers to the way things work in the world. The word does not refer simply to the "natural world" but rather can include everything that exists and how it all functions. If it would be helpful in your language, you could express **nature** with a word or phrase that refers to "the way things work." Alternate translation: [how the world itself works] or [what naturally happens]

Support Reference: Translate Unknowns

ULT **nature itself**
UST from observing the way things are
(ἡ φύσις αὐτὴ)

Here, **itself** focuses attention on **nature**. If **itself** would not draw attention in this way in your language, you could express the attention or focus in another way. Alternate translation: [nature] or [nature indeed]

Support Reference: Reflexive Pronouns

ULT **if a man might have long hair, it is a disgrace for him**
UST it is dishonorable for men to have long hair
(ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστιν)

Here Paul uses **if** to introduce a true possibility. He means that **a man might have long hair**, or he might not. He specifies the result for **if a man** does **have long hair**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "when" or by avoiding the **if** structure. Alternate translation: [when a man has long hair, it is a disgrace for him] or [it is a disgrace for a man to have long hair]

Support Reference: Connect — Hypothetical Conditions

ULT **might have long hair**
UST to have long hair
(κομᾷ)

Here Paul uses a word that refers to someone letting his or her hair grow long. It is not clear how long the hair must be to count as **long hair**. Use a word or phrase that refers to what your culture would consider **long hair**. Alternate translation: [lets his hair grow long]

Support Reference: Translate Unknowns

ULT **it is a disgrace for him**
UST it is dishonorable for
(ἀτιμία αὐτῷ ἐστιν)

If your language does not use an abstract noun for the idea behind **disgrace**, you can express the idea by using a verb such as “disgrace” or an adjective such as “disgraceful.” Alternate translation: [it disgraces him]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a disgrace	dishonorable for

1 Corinthians 11:15

ULT	UST
but if a woman might have long hair, it is glory for her? For the long hair has been given to her as a covering.	*However, {you can also learn from observing the way things are} that it is honorable for women to have long hair. {This is} because God has given women their long hair, which functions to cover {their heads}.*

ULT **but if a woman might have long hair, it is glory for her**
UST However, {you can also learn from observing the way things are} that it is honorable for women to have long hair
(γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν)

This is the second part of the rhetorical question that began in the last verse. Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, nature does teach this." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. If you use the following alternate translation, you should translate the previous verse as a separate affirmation. Alternate translation: [However, if a woman has long hair, it is glory for her.]

Support Reference: Rhetorical Question

ULT **if a woman might have long hair, it is glory for her**
UST it is honorable for women to have long hair
(γυνὴ & ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν)

Here Paul uses **if** to introduce a true possibility. He means that **a woman might have long hair**, or she might not. He specifies the result for **if a woman** does **have long hair**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "when" or by avoiding the **if** structure. Alternate translation: [when a woman has long hair, it is glory for her] or [it is glory for a woman to have long hair]

Support Reference: Connect — Hypothetical Conditions

> ULT **might have long hair**
> UST to have long hair
> (κομᾷ)

Just as in 11:14, here Paul uses a word that refers to someone letting his or her hair grow long. It is not clear how long the hair must be to count as **long hair**. Use a word or phrase that refers to what your culture would consider **long hair**. Alternate translation: [grows her hair out]

Support Reference: Translate Unknowns

> ULT **it is glory for her**
> UST it is honorable for
> (δόξα αὐτῇ ἐστιν)

If your language does not use an abstract noun for the idea behind **glory**, you can express the idea by using a verb such as "glorify" or an adjective such as "glorious." Alternate translation: [it glorifies her] or [it is glorious for her]

Support Reference: Abstract Nouns

> ULT **For the long hair has been given to her**
> UST {This is} because God has given women their long hair
> (ὅτι ἡ κόμη & δέδοται αὐτῇ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **long hair** that **has been given** rather than focusing on the person doing the "giving." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God has given her the long hair]

Support Reference: Active or Passive

> ULT **the long hair**
> UST their long hair
> (ἡ κόμη)

Here Paul uses a word that refers to **the long hair** itself. It is not clear how long the hair must be to count as **long hair**. Use a word or phrase that refers to what your culture would consider **long hair**. Alternate translation: [grown-out hair]

Support Reference: Translate Unknowns

> ULT **as a covering**
> UST which functions to cover {their heads}
> (ἀντὶ περιβολαίου)

This could refer to: (1) how **the long hair** is equivalent to or functions as **a covering**. Alternate translation: [to be a covering]; (2) how **the long hair** functions "instead of" or as a replacement of **a covering**. Alternate translation: [instead of a covering]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glory	honorable for
a covering	to cover {their heads}

1 Corinthians 11:16

ULT	UST
But if anyone thinks to be contentious {about this}, we do not have any such practice, nor the churches of God.	*Now if any people consider arguing about what I have said, neither we nor God's churches allow women to uncover their heads {when they pray or prophesy}.*

ULT **if**
UST if
(εἰ)

Here Paul uses **if** to introduce a true possibility. He means that someone might be **contentious about this**, or someone might not. He specifies the result for **if anyone** is **contentious**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever." Alternate translation: [whenever]

Support Reference: Connect — Hypothetical Conditions

ULT **thinks to be contentious {about this}**
UST consider arguing about what I have said
(δοκεῖ φιλόνικος εἶναι)

Alternate translation: [decides to pick a fight about this] or [considers starting a conflict about this]

ULT **we**
UST we
(ἡμεῖς)

Here, **we** refers to Paul and others who proclaim the gospel with him. It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **any such practice**
UST women to uncover their heads {when they pray or prophesy}
(τοιαύτην συνήθειαν)

Here, **any such practice** could refer to: (1) the **practice** that anyone who **thinks to be contentious** supports. Therefore, this **practice** would be for women to have "uncovered" heads. Alternate translation: [the practice that they have] or [the practice of women with uncovered heads]; (2) being **contentious**. Alternate translation: [any such practice of being contentious] or [the practice of being contentious]

Support Reference: Assumed Knowledge and Implicit Information

ULT **nor the churches of God**
UST nor God's churches
(οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**do not have any such practice**). If your language does need these words, you could supply as many as are needed from that clause. Alternate translation: [nor do the churches of God]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
churches	churches
of God	God's

1 Corinthians 11:17

ULT	UST
But in commanding this, I do not praise you, for you come together not for the better but for the worse.	*I am now going to instruct you about another topic, and I cannot commend you in this area. {I cannot commend you,} because you harm fellow believers instead of helping them when you gather as fellow believers.*

ULT **But**
UST now
(δὲ)

Here, **But** introduces a new topic and also signals a contrast with what Paul said in 11:2 about being able to "praise" them. Here, he does **not praise** them. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a new topic. If possible, preserve the contrast with 11:2. Alternate translation: [Now, however,]

Support Reference: Connect — Contrast Relationship

ULT **in commanding this**
UST I am … going to instruct you about another topic
(τοῦτο & παραγγέλλων)

Here, **this** refers to what Paul is about to say about the Lord's Supper. It does not refer back to what he has already said. If it would be helpful in your language, you could express what **this** refers to by clarifying that it refers to what Paul is about to say. Alternate translation: [in commanding what I am about to command]

Support Reference: Pronouns — When to Use Them

ULT **you come together**
UST when you gather as fellow believers
(συνέρχεσθε)

Throughout this chapter, **come together** refers to a group gathering in a specific place. Your language may say "go" or "gather" rather than "come" in contexts such as this. Use whatever is most natural. Alternate translation: [you go together] or [you gather together]

Support Reference: Go and Come

> ULT **not for the better but for the worse**
> UST you harm fellow believers instead of helping them
> (οὐκ εἰς τὸ κρεῖσσον, ἀλλὰ εἰς τὸ ἧσσον)

Paul is using the adjectives **better** and **worse** as nouns in order to describe the results of the Corinthians' behavior. Your language may use adjectives in the same way. If not, you could translate these with noun phrase. Alternate translation: [not for better things but for worse things] or [not with better results but with worse results]

Support Reference: Nominal Adjectives

> ULT **not for the better but for the worse**
> UST you harm fellow believers instead of helping them
> (οὐκ εἰς τὸ κρεῖσσον, ἀλλὰ εἰς τὸ ἧσσον)

Here Paul does not state for whom or what the "coming together" is **not for the better but for the worse**. The Corinthians would have understood him to mean that their behavior was **worse** and **not for the better** for people in their group and for how they glorify God. If your readers would not infer this information, you could state it more explicitly. Alternate translation: [not for the better for your group but for the worse] or [not for better glorifying God and serving others but for doing this worse]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
commanding	I am … going to instruct you
I do … praise you	and I … commend you in this area
you come together	when you gather as fellow believers

1 Corinthians 11:18

ULT	UST
For first, I hear {that in} your coming together in the church, there are divisions among you, and in part I believe it.	*Here is the first thing I will speak about: some people have told me that you split up into rival groups when you gather as fellow believers to worship God. I believe that this is partly true.*

ULT **first**
UST Here is the first thing I will speak about
(πρῶτον μὲν)

If your language does not use ordinal numbers, you can use a cardinal number here.
Alternate translation: [one]

Support Reference: Ordinal Numbers

ULT **first**
UST Here is the first thing I will speak about
(πρῶτον μὲν)

Paul uses **first**, but he never moves on to "second." Most likely, Paul had in mind other things he wanted to say, but he either never mentions them or he tells the Corinthians in 11:34 that he will "give directions" about these "remaining things" when he visits them. If it would be helpful in your language, you could translate **first** to make it clearer that Paul addresses the other items in 11:34.

Support Reference: Connecting Words and Phrases

ULT **I hear {that … }**
UST some people have told me that
(ἀκούω)

Here Paul does not state from whom he "heard" this information. He does this to avoid causing unnecessary conflict among the Corinthians based on who told things to Paul. If you must specify who spoke to Paul, you could use a vague or indefinite statement.
Alternate translation: [I hear from somebody that]

Support Reference: When to Keep Information Implicit

ULT **I hear {that … }**
UST some people have told me that
(ἀκούω)

Here Paul is speaking as if he currently "is hearing" about the **divisions**. By speaking in the present tense, he emphasizes that this is information he received while or immediately before he wrote this letter. If it would be helpful in your language, you could express the use of present tense with a tense that most naturally refers to when Paul was writing this letter. Alternate translation: [I have heard that]

Support Reference: Predictive Past

ULT **in the church**
UST to worship God
(ἐν ἐκκλησίᾳ)

Here, **in the church** is a spatial metaphor that speaks of **the church** as if it were a place in which the Corinthians could **come together**. Paul speaks in this way to indicate the situation in which the Corinthians **come together**: a gathering of believers that meet to worship God. If it would be helpful in your language, you could express **in the church** by clarifying that the Corinthians are **the church** or are meeting to worship God. Alternate translation: [as the church] or [in a Christian meeting]

Support Reference: Metaphor

ULT **divisions**
UST you split up into rival groups
(σχίσματα)

Here, **divisions** refers to when one group splits into multiple different groups because they have different leaders, beliefs, or opinions. If it would be helpful in your language, you could express the idea behind this word with a comparable noun or a short phrase that makes this clear. Alternate translation: [opposing parties]

Support Reference: Translate Unknowns

ULT **in part I believe it**
UST I believe that this is partly true
(μέρος τι πιστεύω)

Here, **in part** qualifies how much Paul "believes." If it would be helpful in your language, you could express **in part** with a word or phrase that identifies "part of" something. Alternate translation: [I believe part of it] or [I believe some of it]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … coming together	when … gather as fellow believers
the church	to worship God
I believe	I believe that

1 Corinthians 11:19

ULT	UST
For it is necessary indeed for there to be factions among you, so that also the ones approved may become evident among you.	*{I believe it} because there need to be disagreements in your group. That way, it may become clear {to everyone} whom in your group God considers to be acceptable {to him}.*

ULT **For**
UST {I believe it} because
(γὰρ)

Here, **For** introduces the reason for which Paul "in part believes" what he has "heard" (11:18). If it would be helpful in your language, you could express **For** with a word or phrase that clearly gives a reason for why Paul "believes it." Alternate translation: [In fact,] or [I do this since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it is necessary indeed for there to be factions among you, so that also the ones approved may become evident among you**
UST there need to be disagreements in your group. That way, it may become clear {to everyone} whom in your group God considers to be acceptable {to him}
(δεῖ & καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα καὶ οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν)

This sentence could be: (1) a simple statement about how God uses **factions** to reveal **those who are approved**. Alternate translation: [God wishes to make evident among you those who are approved, and factions among you are a necessary part of this]; (2) an ironic statement that identifies **factions** as the **necessary** result of people who want to show themselves off as **those who are approved**. Use a standard form in your language to indicate irony, especially with the phrase **those who are approved**, which would be spoken from the Corinthians' perspective. Alternate translation: [some people consider it necessary indeed for there to be factions among you, so that they, who consider themselves to be "those who are approved," may display themselves publicly among you]

Support Reference: Irony

ULT **factions**
UST disagreements
(αἱρέσεις)

Here, **factions** has similar meaning to "divisions" in 11:18. The word **factions** focuses more on the content of the differing beliefs and practices than "divisions" does; "divisions" emphasizes the differences themselves. If your language can clearly express these distinctions, you could use words that express these two ideas. If your language does not clearly express these distinctions, you can translate **factions** with the same word you used for "divisions." Alternate translation: [divisions]

Support Reference: Translate Unknowns

ULT **approved**
UST whom … God considers to be acceptable {to him}
(δόκιμοι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **approved** rather than focusing on the person doing the "approving." If you must state who did the action, you must choose a subject that fits with whether you understand this sentence as ironic or not. The subject could be: (1) God, if the sentence is not ironic. Alternate translation: [whom God approves]; (2) the people themselves, if the sentence is ironic. Alternate translation: [who approve of themselves]

Support Reference: Active or Passive

ULT **also the ones approved may become evident**
UST it may become clear {to everyone} whom … God considers to be acceptable {to him}
(καὶ οἱ δόκιμοι φανεροὶ γένωνται)

Here Paul does not state how or why **the ones approved** will **become evident**. Depending on whether the sentence is ironic or not, **may become evident** could imply that: (1) the **factions** are God's way of testing and revealing who is **approved**, since those who continue to genuinely believe are **approved**. This is the implication if the sentence is not ironic. Alternate translation: [God may reveal also those who are approved]; (2) the **factions** are the means by which some people show off what they think about themselves as **approved**. This is the implication if the sentence is ironic. Alternate translation: [also those who are approved may show themselves off]

Support Reference: Assumed Knowledge and Implicit Information

1 Corinthians 11:20

ULT	UST
So then, your coming together in one place, it is not to eat the Lord's Supper.	*Because of these divisions, you are not actually eating the Lord's Supper when you gather as fellow believers together {to eat}.*

ULT **So then**
UST Because of these divisions
(οὖν)

Here, **So then** introduces an inference or result from the "divisions" and "factions" mentioned in 11:18–19. If it would be helpful in your language, you could translate **So then** to more clearly state what it draws an inference from. Alternate translation: [So then, since you have factions,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your coming together in one place**
UST when you gather as fellow believers together {to eat}
(συνερχομένων & ὑμῶν ἐπὶ τὸ αὐτὸ)

Here Paul uses both **come together** and **in one place** to emphasize the physical unity of the Corinthians when they meet. He does this in order to contrast this physical unity with the disunity that their eating practices show. If your language does not use two similar phrases for emphasis like Paul does, then you can use just one phrase and indicate the emphasis in another way. Alternate translation: [when you are all together]

Support Reference: Doublet

ULT **it is not to eat the Lord's Supper**
UST you are not actually eating the Lord's Supper
(οὐκ ἔστιν Κυριακὸν δεῖπνον φαγεῖν)

Here Paul does not explicitly state that the Corinthians **come together** in order **to eat the Lord's Supper**. However, he and the Corinthians would have understood this when he speaks about "coming together." Paul's point is that they think they are eating **the Lord's Supper**, but what they are doing does not actually count as **the Lord's Supper**. If it would be helpful in your language, you could state explicitly that the idea behind **it is not to eat the Lord's Supper** is that the Corinthians thought that they were eating **the Lord's Supper**, but Paul thinks that they are not. Alternate translation: [it is not the Lord's Supper that you are eating] or [you think that you are eating the Lord's Supper, but you are not]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
coming together	when … gather as fellow believers … to eat
Supper	the Lord’s Supper
the Lord’s Supper	the Lord’s Supper

1 Corinthians 11:21

ULT	UST
For when eating, each one takes his own supper first; and one is indeed hungry, but one is drunk.	*During your meals, some people are eating their own food before {others receive some}. In this way, some people do not have enough to eat, while other people are getting drunk.*

ULT **takes his own supper first**
UST are eating their own food before {others receive some}
(τὸ ἴδιον δεῖπνον προλαμβάνει)

This could refer to: (1) how some of the Corinthians were receiving food before others were. This could mean that the people who received food first ate more than their fair share, using up all the food before others were served. Or it could mean that each of the Corinthians ate food that was prepared ahead of time specifically for each of them and in proportion to their social status. Alternate translation: [eats his own supper before others receive enough food] or [receives the food that was prepared for him ahead of time]; (2) how some of the Corinthians were “devouring” their own food without sharing with others. Alternate translation: [devours his own supper] or [eats his own supper without sharing]

Support Reference: Translate Unknowns

ULT **his own**
UST their own
(ἴδιον)

Although **his** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **his** with a non gendered word or refer to both genders. Alternate translation: [his or her own]

Support Reference: When Masculine Words Include Women

ULT **one is indeed hungry, but one is drunk**
UST some people do not have enough to eat, while other people are getting drunk
(ὃς μὲν πεινᾷ, ὃς δὲ μεθύει)

Here Paul repeats **one is** to introduce two of the results that come from **each one** taking **his own supper first**. He does not mean that only **one** person is **hungry** or **drunk**, and he does not mean that these are the only two options. If it would be helpful in your language, you could express this form with a form that naturally indicates possible, alternate results. Alternate translation: [some are indeed hungry, but others are drunk]

Support Reference: Idiom

ULT **one is indeed hungry, but one is drunk**
UST some people do not have enough to eat, while other people are getting drunk
(ὃς μὲν πεινᾷ, ὃς δὲ μεθύει)

Here Paul contrasts being **hungry** with being **drunk**. These two words are not natural opposites, but Paul uses them to imply their opposites in his contrast. He does this to avoid having a complicated contrast with four words instead of two. If it would be helpful in your language, you could express the contrast between being **hungry** and **drunk** by using all four words. Alternate translation: [one is indeed hungry and thirsty, but one is stuffed and drunk]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
supper	their own food
is drunk	are getting drunk

1 Corinthians 11:22

ULT	UST
For do you certainly not have houses in {which} to eat and to drink? Or do you despise the church of God and humiliate the ones having nothing? What should I say to you? Should I praise you for this? I do not praise you!	*You act in these ways despite the fact that you can eat food and drink wine in your own houses. Instead, though, you think contemptuously about God's church. In particular, you shame people who have less than you do. You should already know what I will say to you. I am not going to commend you for doing these things. I will definitely not do that!*

ULT **do you certainly not have houses in {which} to eat and to drink**
UST you can eat food and drink wine in your own houses
(μὴ & οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we do have houses." If it would be helpful in your language, you could express the idea behind this question with a strong statement. Alternate translation: [you definitely have houses in which to eat and to drink.]

Support Reference: Rhetorical Question

ULT **do you certainly not have houses in {which} to eat and to drink**
UST you can eat food and drink wine in your own houses
(μὴ & οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν)

With this question, Paul implies that the eating behaviors he criticized in the last verse could be appropriate in one's own "house." Paul's point here, then, is that if they want to "take their own suppers first" (11:21), they should be eating at their own **houses**. Behavior at the Lord's Supper needs to be different. If it would be helpful in your language, you could express why Paul asks this question more explicitly as it connects back to how the Corinthians are eating at the Lord's Supper. Alternate translation: [do you certainly not have houses in which you could eat and drink in any way you like]

Support Reference: Assumed Knowledge and Implicit Information

ULT **certainly not**
UST in your own houses
(μὴ & οὐκ)

The words translated **certainly not** are two negative words. In Paul's culture, two negative words made the question even more negative, which in this case expects a strong positive answer. English speakers would misunderstand two negatives, so the ULT expresses the idea with one strong negative. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one strong negative, as the ULT does. Alternate translation: [surely not]

Support Reference: Double Negatives

ULT **Or do you despise**
UST Instead, though, you think contemptuously about
(ἢ & καταφρονεῖτε)

The word **Or** introduces an alternate to what Paul asked in the first question. In that question, he reminded them that they do have **houses in which to eat and to drink**. With **Or**, then, Paul introduces the incorrect alternative: they could **despise the church of God and humiliate those who have nothing**. He introduces this incorrect alternate to show that the implication of his first question is true: they should be "eating" and "drinking" at home. 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, do you despise]

Support Reference: Connecting Words and Phrases

ULT **Or do you despise the church of God and humiliate the ones having nothing**
UST Instead, though, you think contemptuously about God's church. In particular, you shame people who have less than you do
(ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "we do not want to do these things." If it would be helpful in your language, you could express the idea behind this question with a strong statement. Alternate translation: [However, you are the ones who despise the church of God and humiliate those who have nothing.]

Support Reference: Rhetorical Question

ULT **and humiliate**
UST In particular, you shame
(καὶ καταισχύνετε)

Here, **and** introduces the specific way in which some of the Corinthians **despise the church of God**. If it would be helpful in your language, you could express the function of **and** here with a word that more clearly indicates a specific example or a means. Alternate translation: [by humiliating]

Support Reference: Connecting Words and Phrases

ULT **the ones having nothing**
UST people who have less than you do
(τοὺς μὴ ἔχοντας)

Here, **the ones having nothing** is an exaggeration that the Corinthians would have understood to mean that these people do not **have** very much. Paul speaks in this way to emphasize the contrast between those who **have houses** and those **having nothing**. If it would be helpful in your language, you could qualify Paul's claim and express the emphasis in another way. Alternate translation: [those who have very little]

Support Reference: Hyperbole

ULT **What should I say to you**
UST You should already know what I will say to you
(τί εἴπω ὑμῖν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "we know that you are going to rebuke us." If it would be helpful in your language, you could express the idea behind this question with a strong statement about what Paul is going to say. Alternate translation: [You know what I am going to say to you.]

Support Reference: Rhetorical Question

ULT **Should I praise you for this**
UST I am not going to commend you for doing these things
(ἐπαινέσω ὑμᾶς ἐν τούτῳ)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, you should not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [I will definitely not praise you for this.]

Support Reference: Rhetorical Question

ULT **Should I praise you for this? I do not praise you**
UST I am not going to commend you for doing these things. I will definitely not do that
(ἐπαινέσω ὑμᾶς ἐν τούτῳ? οὐκ ἐπαινῶ)

Here Paul indicates that he will **not praise** the Corinthians by using both a rhetorical question and a negative statement. He uses both sentences in order to strongly emphasize how displeased he is. If your language does not use repetition for emphasis, and if your readers would not understand why Paul repeats the same idea, you could combine these two sentences into one strong negative statement. Alternate translation: [I will never praise you for this!]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
houses	in your own houses
church	church
of God	God’s
humiliate	you shame
Should I praise	I am not going to commend
I do … praise you	I will definitely not do that

1 Corinthians 11:23

ULT	UST
For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night in which he was betrayed, took bread,	*I have already told you what I learned from the Lord about the night when Judas handed the Lord Jesus over {to the authorities, who executed him}. During that night, Jesus picked up a loaf of bread.*

ULT **I received from the Lord what**
UST what I learned from the Lord
(ἐγὼ & παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ)

This could refer to: (1) how Paul learned the tradition he is about to recount indirectly **from the Lord**. In other words, Paul learns about these things from others, who received the tradition directly from the Lord. Alternate translation: [from others who knew the Lord I received what the Lord himself did, which]; (2) how Paul learned the tradition directly **from the Lord**. In other words, **the Lord** himself revealed this information to Paul. Alternate translation: [I received directly from the Lord what]

ULT **on the night in which**
UST the night when … During that night
(ἐν τῇ νυκτὶ ᾗ)

Here, **on the night** states that the events that Paul will describe all happened "during" one specific **night**. Use a natural way to refer to "during the night" as the time in which the events occur. Alternate translation: [during the night when]

Support Reference: Translate Unknowns

ULT **on the night in which he was betrayed**
UST the night when Judas handed the Lord Jesus over {to the authorities, who executed him}. During that night
(ἐν τῇ νυκτὶ ᾗ παρεδίδετο)

Here Paul refers to the story about how Jesus was arrested. One of Jesus' closest disciples, Judas Iscariot, made a deal with the religious leaders to "betray" Jesus to them (See: Matthew 26:14–16; Mark 14:10–11; Luke 22:3–6). After Jesus eats with his disciples and spends time praying, Judas leads the religious leaders to Jesus, and they arrest him (See: Matthew 26:47–50; Mark 14:43–46; Luke 22:47–48; John 18:2–12). Paul is not primarily interested in this part of the story, but he mentions it to explain when Jesus **took bread**. If it would be helpful in your language, you could express what **on the night in which he was betrayed** refers to with a footnote to explain the context or include some short, extra information. Alternate translation: [on the night in which he was handed over to die]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he was betrayed**
UST Judas handed the Lord Jesus over {to the authorities, who executed him}
(παρεδίδετο)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **Jesus**, who was **betrayed**, rather than focusing on the person doing the "betraying." If you must state who did the action, Paul implies that "Judas Iscariot" did it. Alternate translation: [Judas betrayed him]

Support Reference: Active or Passive

ULT **the Lord Jesus … took bread**
UST Jesus picked up a loaf of bread
(ὁ Κύριος Ἰησοῦς & ἔλαβεν ἄρτον)

Beginning here and continuing in 11:24–25, Paul tells the story of what is often called "The Last Supper." This is Jesus' last meal with his closest disciples before his death, and Paul narrates some things that he said and did during this last meal. Since Paul himself states the details, you should not need to state anything more explicitly than he does. The story of "The Last Supper" can also be found in Matthew 26:20–29; Mark 14:17–25; Luke 22:14–23.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
received	learned

ULT	UST
Lord	from the Lord
Lord	Jesus
Jesus	Jesus
he was betrayed	Judas handed the Lord Jesus over {to the authorities, who executed him}
bread	a loaf of bread

1 Corinthians 11:24

ULT	UST
and having given thanks, he broke {it} and said, "This is my body, {which is} for you. Do this in the remembrance of me."	*He thanked God {for the loaf of bread}, and then he tore it into pieces {so that the disciples could eat it}. Then he said, "This {bread} is my body, which I am offering for your sake. Repeat what I have done so that you remember {how I am offering} myself {for you}."*

ULT **he broke {it}**
UST and then he tore it into pieces {so that the disciples could eat it}
(ἔκλασεν)

Here, "breaking bread" refers to taking a large loaf and splitting it up into pieces so that many people can eat the pieces. If it would be helpful in your language, you could express **he broke {it}** with a word or phrase in your language that refers to how people eat bread. Alternate translation: [he split it up]

Support Reference: Translate Unknowns

ULT **said, "This is my body, {which is} for you. Do this in the remembrance of me**
UST he said, "This {bread} is my body, which I am offering for your sake. Repeat what I have done so that you remember {how I am offering} myself {for you}
(εἶπεν, τοῦτό μού ἐστιν τὸ σῶμα, τὸ ὑπὲρ ὑμῶν; τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν)

If you do not use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: [said that this was his body, which is for you, and that you should do this in remembrance of him]

Support Reference: Direct and Indirect Quotations

ULT **This is my body**
UST This {bread} is my body
(τοῦτό μού ἐστιν τὸ σῶμα)

Here Paul refers to how Jesus identified the "bread" as his **body**. This figure of speech has been interpreted in a number of ways. The "bread" could somehow become Jesus' **body**, or Jesus' **body** could be present in some way when people eat the "bread," or the "bread" could represent or memorialize Jesus' **body**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the metaphor in a different way, use a form that could fit with as many of the listed interpretations as possible. Alternate translation: [This functions as my body]

Support Reference: Metaphor

ULT **{which is} for you**
UST which I am offering for your sake
(τὸ ὑπὲρ ὑμῶν)

Here, **for you** refers to how Jesus offered his **body** by dying **for you**, that is, those who believe in him. If it would be helpful in your language, you could express the idea behind what **for you** implies more explicitly. Alternate translation: [which is sacrificed for you] or [which I will sacrifice for you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Do this**
UST Repeat what I have done
(τοῦτο ποιεῖτε)

Here, **this** could refer to: (1) doing what Jesus has done, including "taking bread," **giving thanks**, "breaking it" and eating it. Alternate translation: [Perform this ceremony] or [Do these things]; (2) just eating the bread. Alternate translation: [Eat this bread]

Support Reference: Pronouns — When to Use Them

ULT **in the remembrance of me**
UST so that you remember {how I am offering} myself {for you}
(εἰς τὴν ἐμὴν ἀνάμνησιν)

If your language does not use an abstract noun for the idea behind **remembrance**, you can express the idea by using a verb such as "remember." Alternate translation: [to remember me]

Support Reference: Abstract Nouns

> ULT **of me**
> UST you remember {how I am offering} myself {for you}
> (ἐμὴν)

When Jesus here refers to **me**, he is referring more specifically to what he has done and will do for his followers, particularly how he is about to offer himself **for you**. If it would be helpful in your language, you could express **me** and think that Jesus is just speaking about personal memory by clarifying that **me** refers to particular actions done by **me**. Alternate translation: [of what I am doing for you] or [of how I am going to die for you]

Support Reference: Metonymy

1 Corinthians 11:25

ULT	UST
In the same way also the cup after the supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink {it}, in the remembrance of me."	*Just as {he picked up the loaf of bread}, he also picked up the cup {of wine} after they had eaten. He said, "This cup {of wine} is the new covenant {that I am inaugurating} with my blood. Repeat what I have done whenever you drink from this cup of wine so that you remember {how I am offering} myself {for you}."*

ULT **In the same way also the cup**
UST Just as {he picked up the loaf of bread}, he also picked up the cup {of wine}
(ὡσαύτως καὶ τὸ ποτήριον)

Here Paul omits some words that may be needed in your language to complete the thought. Paul omits these words because he stated them ("he took") in 11:23, and the Corinthians would have understood them from that verse. If your language does need these words, you could supply them here. Alternate translation: [in the same way also he took the cup]

Support Reference: Ellipsis

ULT **the cup … cup**
UST the cup {of wine} … cup {of wine}
(τὸ ποτήριον)

Here the Corinthians would have understood **cup** to refer to the drink inside **the cup**, which in Paul's culture would have been wine. If it would be helpful in your language, you could express **cup** by more explicitly referring to what would be in **the cup**. Alternate translation: [the drink … drink] or [the wine … wine]

Support Reference: Metonymy

ULT **saying, “This cup is the new covenant in my blood. Do this, as often as you drink {it}, in the remembrance of me**
UST He said, “This cup {of wine} is the new covenant {that I am inaugurating} with my blood. Repeat what I have done whenever you drink from this cup of wine so that you remember {how I am offering} myself {for you}
(λέγων, τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι; τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν)

If you do not use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: [saying that this cup was the new covenant in his blood, and that you should do this, as often as you drink it, in remembrance of him]

Support Reference: Direct and Indirect Quotations

ULT **This cup is the new covenant in my blood**
UST This cup {of wine} is the new covenant {that I am inaugurating} with my blood
(τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι)

Here Paul refers to how Jesus identified the **cup** as **the new covenant in my blood**. This figure of speech has been interpreted in a number of ways. The wine in the **cup** could somehow become Jesus’ **blood**, or Jesus’ **blood** could be present in some way when people drink from the **cup**, or the wine in the **cup** could represent or memorialize Jesus’ **blood**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the metaphor in a different way, use a form that could fit with as many of the listed interpretations as possible. Alternate translation: [This cup represents the new covenant in my blood]

Support Reference: Metaphor

ULT **in my blood**
UST {that I am inaugurating} with my blood
(ἐν τῷ ἐμῷ αἵματι)

Here, **in my blood** is a spatial metaphor that could refer to: (1) how the **new covenant** has been inaugurated or initiated by Jesus’ **blood**. Alternate translation: [initiated by my blood]; (2) how the **cup** can be identified with **the new covenant**. Alternate translation: [because of my blood] or [because it contains my blood]

Support Reference: Metaphor

ULT **Do this**
UST Repeat what I have done
(τοῦτο ποιεῖτε)

Here, **this** could refer to: (1) doing what Jesus has done, including everything he did with **the cup**. Alternate translation: [Perform this ceremony] or [Do these things]; (2) just drinking from the **cup**. Alternate translation: [Drink from the cup]

Support Reference: Pronouns — When to Use Them

ULT **as often as you drink {it}**
UST whenever you drink from this cup of wine
(ὁσάκις ἐὰν πίνητε)

Here, **{it}** refers to **the cup** and thus also the drink inside **the cup**. This does not mean that believers are supposed to **Do this** every time they drink from any cup. Rather, whenever they **drink** from **the cup** in the context of the **remembrance** of Jesus, they should **Do this**. If it would be helpful in your language, you could translate **as often as you drink it** to identity more clearly what **it** means. Alternate translation: [as often as you drink from the cup in this ceremony] or [as often as you drink from the cup]

Support Reference: Pronouns — When to Use Them

ULT **in the remembrance of me**
UST so that you remember {how I am offering} myself {for you}
(εἰς τὴν ἐμὴν ἀνάμνησιν)

If your language does not use an abstract noun for the idea behind **remembrance**, you can express the idea by using a verb such as “remember.” Alternate translation: [to remember me]

Support Reference: Abstract Nouns

ULT **of me**
UST you remember {how I am offering} myself {for you}
(ἐμὴν)

When Jesus here refers to **me**, he is referring more specifically to what he has done and will do for his followers, particularly how he is about to offer himself for them. If it would be helpful in your language, you could express **me** and think that Jesus is just speaking about personal memory by clarifying that **me** refers to particular actions done by **me**. Alternate translation: [of what I am doing for you] or [of how I am going to die for you]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
covenant	covenant

1 Corinthians 11:26

ULT	UST
For as often as you eat this bread and drink this cup, you proclaim the death of the Lord until he would come.	*This means that, until the Lord comes back, whenever {you participate in the Lord's Supper by} eating this bread and drinking {wine from} this cup, you announce that the Lord has died.*

ULT **this cup**
UST {wine from} this cup
(τὸ ποτήριον)

Here the Corinthians would have understood **cup** to refer to the drink inside the **cup**, which in Paul's culture would have been wine. If it would be helpful in your language, you could express **cup** by more explicitly referring to what would be in the **cup**. Alternate translation: [what is in this cup] or [this wine]

Support Reference: Metonymy

ULT **the death of the Lord**
UST the Lord has died
(τὸν θάνατον τοῦ Κυρίου)

If your language does not use an abstract noun for the idea behind **death**, you can express the idea by using a verb such as "die." Alternate translation: [that the Lord died]

Support Reference: Abstract Nouns

ULT **until he would come**
UST until the Lord comes back
(ἄχρι οὗ ἔλθῃ)

Here, **until he would come** refers specifically to Jesus "coming back" to earth, an idea Paul has already mentioned in 4:5. If it would be helpful in your language, you could express **until he would come** with a phrase that more clearly refers to Jesus' "second coming." Alternate translation: [until he would come again] or [until he would return]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **For as often as you eat this bread and drink this cup, you proclaim the death of the Lord until he would come**
> UST This means that, until the Lord comes back, whenever {you participate in the Lord's Supper by} eating this bread and drinking {wine from} this cup, you announce that the Lord has died
> (ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρι οὗ ἔλθῃ)

Here, **until he would come** identifies how long believers are supposed to **eat this bread and drink this cup**. If it would be helpful in your language, you could translate **until he would come** by moving it earlier in the sentence to show what it modifies. Alternate translation: [For until the Lord comes, as often as you eat this bread and drink this cup, you proclaim the death of the Lord]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	bread
of the Lord	the Lord
you proclaim	you announce that

1 Corinthians 11:27

ULT	UST
Whoever, therefore, might eat the bread or might drink the cup of the Lord in an unworthy manner will be guilty of the body and of the blood of the Lord.	*So then, some people, while participating in the Lord's Supper, might eat the bread or drink {wine from} the cup in a way that dishonors {the Messiah}. God will hold them responsible for {how they have acted against} the Lord's body and blood.*

ULT **might eat the bread or might drink the cup of the Lord**
UST while participating in the Lord's Supper … eat the bread or drink {wine from} the cup
(ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου)

Here, **of the Lord** modifies both the **cup** and the **bread**. If it would be helpful in your language, you could include a possessive form with **bread** as well as with **cup**. Alternate translation: [might eat the Lord's bread or might drink his cup]

Support Reference: Possession

ULT **the cup**
UST {wine from} the cup
(τὸ ποτήριον)

Here the Corinthians would have understood **cup** to refer to the drink inside the **cup**, which in Paul's culture would have been wine. If it would be helpful in your language, you could express **cup** by more explicitly referring to what would be in the **cup**. Alternate translation: [what is in the cup] or [the wine]

Support Reference: Metonymy

ULT **in an unworthy manner**
UST in a way that dishonors {the Messiah}
(ἀναξίως)

Here, **in an unworthy manner** identifies behavior that is **unworthy** or "improper" for those who are participating in the Lord's Supper. Paul has identified examples of this kind of behavior in 11:18–22. This phrase does not refer to people who are **unworthy**. Rather it refers to behavior that is **unworthy**. If it would be helpful in your language, you could express **in an unworthy manner** with a phrase that identifies inappropriate or improper behavior in a specific context. Alternate translation: [while acting inappropriately] or [without respecting the Lord and fellow believers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **guilty of the body and of the blood of the Lord**
UST God will hold them responsible for {how they have acted against} the Lord's body and blood
(ἔνοχος & τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου)

Here, **guilty of** could introduce: (1) what the person is **guilty of** doing. Here, that could be "profaning" or "dishonoring" the **body and the blood of the Lord**, or it could be participating in killing **the Lord**, which his **body** and **blood** signifies. Alternate translation: [guilty of dishonoring the body and the blood of the Lord] or [guilty of spilling the Lord's blood and piercing his body]; (2) whom the person has wronged. Here, that would be **the Lord** himself, particularly as he offered his **body** and **blood**. Alternate translation: [guilty of sinning against the Lord in his body and blood]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	bread
of the Lord	while participating in the Lord's Supper
guilty	God will hold them responsible for {how they have acted against}
of the Lord	the Lord's

1 Corinthians 11:28

ULT	UST
But let a man examine himself, and in this way let him eat from the bread, and let him drink from the cup.	*To avoid that, believers should carefully consider how they are behaving. Then, they can eat the bread and drink {wine} from the cup.*

ULT **But let a man examine himself, and in this way let him eat from the bread, and let him drink from the cup**
UST To avoid that, believers should carefully consider how they are behaving. Then, they can eat the bread and drink {wine} from the cup
(δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω)

In this verse, Paul uses three third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the ideas using a word such as “must” or “should.” Alternate translation: [But a man must examine himself, and in this way he should eat from the bread, and he should drink from the cup]

Support Reference: Third-Person Imperatives

ULT **a man … himself … let him eat … let him drink**
UST believers … how they are behaving … they can eat … drink
(ἄνθρωπος ἑαυτόν & ἐσθιέτω & πινέτω)

Here, **a man**, **himself**, and **him** are written in masculine form, but they refer to anyone, no matter which their gender might be. If it would be helpful in your language, you could express the idea behind these words by using word that do not have gender, or you could use both genders. Alternate translation: [a person … himself or herself … let him or her eat … let him or her drink]

Support Reference: When Masculine Words Include Women

ULT **in this way let him eat from the bread, and let him drink from the cup**
UST Then, they can eat the bread and drink {wine} from the cup
(οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω)

Here, **in this way** introduces both **let him eat** and **let him drink**. If it would be helpful in your language, you could combine **let him drink** and the earlier command, or you could repeat **in this way**. Alternate translation: [in this way let him eat from the bread and drink from the cup] or [in this way let him eat from the bread, and in this way let him drink from the cup]

Support Reference: Information Structure

ULT **let him eat from the bread**
UST they can eat the bread
(ἐκ τοῦ ἄρτου ἐσθιέτω)

Here, to **eat from** something means to **eat** some of that thing. If it would be helpful in your language, you could express **eat from** with a word or phrase that refers to eating part of something. Alternate translation: [let him eat his portion of the bread] or [let him eat some of the loaf of bread]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
let … examine	should carefully consider
bread	the bread

1 Corinthians 11:29

ULT	UST
For the one eating and drinking without discerning the body eats and drinks judgment to himself.	*{You should carefully consider how you are behaving,} because some people eat and drink {during the Lord's Supper} but do not recognize {that God has united fellow believers to the Lord as closely as if they were} the Lord's body. How those people eat and drink {during the Lord's Supper} will result in God punishing them.*

ULT **without discerning the body**
UST but do not recognize {that God has united fellow believers to the Lord as closely as if they were} the Lord's body
(μὴ διακρίνων τὸ σῶμα)

Here, **body** could refer to: (1) the "church," which is **the body** of Christ (for a similar use of **body**, see 12:27). The point would be that people are behaving during the Lord's Supper in a way that does not respect fellow believers, who are **the body** of Christ. Alternate translation: [without discerning that fellow believers are the body]; (2) the presence of **the body** of Christ in the Lord's Supper itself. The point would be that believers are participating in the Lord's Supper in a way that does not respect how Christ's **body** is present in the bread and wine. Alternate translation: [without discerning the presence of the Lord's body]

Support Reference: Metaphor

ULT **eats and drinks judgment to himself**
UST How those people eat and drink {during the Lord's Supper} will result in God punishing them
(κρίμα ἑαυτῷ, ἐσθίει καὶ πίνει)

Here Paul speaks as if people could "eat and drink" **judgment**. By speaking this way, Paul means that the result of their "eating and drinking" is not physical or spiritual nourishment but **judgment**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [is judged as a result of eating and drinking] or [eats and drinks with the result that he receives judgment]

Support Reference: Metaphor

ULT **judgment to himself**
UST will result in God punishing them
(κρίμα ἑαυτῷ)

If your language does not use an abstract noun for the idea behind **judgment**, you can express the idea by using a verb such as "judge." Paul implies that "God" is the one who is doing the "judging." Alternate translation: [with the result that God judges him] or [the fact that God will judge him]

Support Reference: Abstract Nouns

ULT **to himself**
UST them
(ἑαυτῷ)

Here, **himself** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **himself** by using a word that does not have gender, or you could use both genders. Alternate translation: [to himself or herself]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judgment	will result in God punishing
discerning	but do … recognize

1 Corinthians 11:30

ULT	UST
Because of this many among you {are} weak and sick, and many are fallen asleep.	*Because {people in your group have acted in that improper way}, many of them have gotten sick and some of them have died.*

ULT {are} weak and sick
UST have gotten sick
(ἀσθενεῖς καὶ ἄρρωστοι)

Here, **weak** refers in general to lack of physical strength without specifying a cause. On the other hand, **sick** refers specifically to lack of strength caused by sickness or illness. If your language has words that fit with these distinctions, you could use them here. If your language does not have words that fit with these distinctions, you can use one general word for weakness or illness. Alternate translation: [are weak] or [are sick]

Support Reference: Doublet

ULT are fallen asleep
UST have died
(κοιμῶνται)

Paul is referring to the deaths of **many of you** as having **fallen asleep**. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **fallen asleep** with a different polite way of referring to deaths, or you could state the idea plainly. Alternate translation: [have passed away] or [are dead]

Support Reference: Euphemism

1 Corinthians 11:31

ULT	UST
But if we were examining ourselves, we would not be judged.	*So, we believers really should carefully consider how we are acting {before we participate in the Lord's Supper}. Then, God will not punish us.*

ULT **But if we were examining ourselves**
UST So, we believers really should carefully consider how we are acting {before we participate in the Lord's Supper}
(εἰ δὲ ἑαυτοὺς διεκρίνομεν)

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He has already stated in the last verse that the Corinthians are being **judged**, which means that **we** are indeed **judged**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [But were we to actually examine ourselves]

Support Reference: Connect — Contrary to Fact Conditions

ULT **we were examining ourselves**
UST we believers … carefully consider how we are acting {before we participate in the Lord's Supper}
(ἑαυτοὺς διεκρίνομεν)

Here Paul is speaking about **examining ourselves** in the context of the Lord's Supper, as the similarity of this statement to 11:28 shows. If it would be helpful in your language, you could state explicitly that Paul is still speaking about **examining** in the context of the Lord's Supper. Alternate translation: [we were examining ourselves at the Lord's Supper]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we would not be judged**
UST Then, God will not punish us
(οὐκ ἂν ἐκρινόμεθα)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **judged** rather than focusing on the person doing the "judging." Alternate translation: [God would not judge us]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we were examining	we believers … carefully consider

ULT	UST
we would … be judged	Then, God will … punish us

1 Corinthians 11:32

ULT	UST
But being judged by the Lord, we are disciplined so that we might not be condemned along with the world.	*However, when the Lord does punish us, he does it to train us. That way, God does not include us when he declares everyone who does not believe in the Messiah to be guilty.*

ULT **being judged by the Lord**
UST when the Lord does punish us
(κρινόμενοι & ὑπὸ Κυρίου)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person **being judged** instead of focusing on **the Lord**. Alternate translation: [the Lord judging us] or [when the Lord judges us]

Support Reference: Active or Passive

ULT **being judged by the Lord, we are disciplined**
UST when the Lord does punish us, he does it to train us
(κρινόμενοι & ὑπὸ Κυρίου, παιδευόμεθα)

Here, **being judged** and **we are disciplined** happen at the same time. The phrase **we are disciplined** gives the function or purpose of **being judged**. If it would be helpful in your language, you could express how these two phrases relate by stating their relationship explicitly. Alternate translation: [when we are judged by the Lord, we are disciplined] or [being judged by the Lord is how we are disciplined]

Support Reference: Connect — Simultaneous Time Relationship

ULT **we are disciplined so that we might not be condemned**
UST he does it to train us. That way, God does not include us when he declares … to be guilty
(παιδευόμεθα, ἵνα μὴ & κατακριθῶμεν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **we** instead of focusing on the person doing the actions. However, if you must state who does the actions, Paul implies that "God" or **the Lord** does them. Alternate translation: [he disciplines us so that he does not condemn us] or [he disciplines us so that God does not condemn us]

Support Reference: Active or Passive

ULT **the world**
UST everyone who does not believe in the Messiah
(τῷ κόσμῳ)

Here Paul uses **world** to refer primarily to the humans that are part of the **world**, those who do not believe in Christ. If it would be helpful in your language, you could express the meaning of this word by translating **world** with a word or phrase that refers to people who do not believe in Christ, or you could use a phrase like “people of the world.” Alternate translation: [the people of the world]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being judged	when … does punish us
the Lord	the Lord
world	everyone who does not believe in the Messiah
we might … be condemned	God does … include us when he declares … to be guilty

1 Corinthians 11:33

ULT	UST
Therefore, my brothers, coming together to eat, wait for one another.	*In conclusion, my fellow believers, when you gather together to eat {the Lord's Supper}, you should not start eating until everyone has received food and drink.*

ULT **brothers**
UST fellow believers
(ἀδελφοί)

Although **brothers** is masculine, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **coming together to eat**
UST when you gather together to eat {the Lord's Supper}
(συνερχόμενοι εἰς τὸ φαγεῖν)

Here, **coming together to eat** is the situation in which the Corinthians are to **wait for one another**. If it would be helpful in your language, you could express the relationship between these statements by clarifying that **coming together to eat** is the context in which they should **wait for one another**. Alternate translation: [whenever you come together to eat] or [at the time you come together to eat]

Support Reference: Connect — Simultaneous Time Relationship

ULT **coming together to eat**
UST when you gather together to eat {the Lord's Supper}
(συνερχόμενοι εἰς τὸ φαγεῖν)

Here Paul implies that they are eating the Lord's Supper. If it would be helpful in your language, you could express the idea behind this implication explicitly. Alternate translation: [coming together to participate in the Lord's Supper]

Support Reference: Assumed Knowledge and Implicit Information

ULT **wait for one another**
UST you should not start eating until everyone has received food and drink
(ἀλλήλους ἐκδέχεσθε)

Here you should follow the interpretation of "each one takes his own supper first" that you chose in 11:21. To **wait for one another** could be a command to: (1) avoid receiving food before others. This could prohibit people from receiving food that was specially prepared for them ahead of time in proportion to their social status. Or, it could prohibit the people who were served first from eating more than their fair share and using up all the food before others were served. Alternate translation: [eat the same food as everyone else] or [wait to eat until everyone has been served]; (2) show hospitality to other believers by not devouring one's own food and instead sharing with others. Alternate translation: [show hospitality to one another] or [share with one another]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
coming together	when you gather together

1 Corinthians 11:34

ULT	UST
If anyone is hungry, let him eat at home, so that you might not come together for judgment. Now {about} the remaining things, I will give directions when I come.	*Any people who are {so} hungry {that they start eating before everyone has received food and drink} should eat at their own houses. That way, when you gather together as fellow believers, God will not punish you. I have not said everything that I need to say. So, I will instruct you about those things whenever I visit you.*

ULT **If**
UST Any people who
(εἴ)

Here Paul uses **If** to introduce a true possibility. He means that someone might be **hungry**, or someone might not. He specifies the result for **If anyone is hungry**. If it would be helpful in your language, you could express this form by stating the **If** statement by introducing it with a word such as “whenever.” Alternate translation: [Whenever]

Support Reference: Connect — Hypothetical Conditions

ULT **If anyone is hungry**
UST Any people who are {so} hungry {that they start eating before everyone has received food and drink}
(εἴ τις πεινᾷ)

Here, being **hungry** indicates one of the reasons why the Corinthians are acting improperly during the Lord’s Supper. They could be **hungry** enough that they are not waiting for everyone to receive food, or they could be **hungry** for specific kinds of food that were prepared specially for them and not for others. Make sure your translation matches how you translated 11:21 and 33. Alternate translation: [If anyone is so hungry that they cannot wait] or [If anyone desires specially prepared food]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let him eat at home**
UST should eat at their own houses
(ἐν οἴκῳ ἐσθιέτω)

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 “must” or “should.” Alternate translation: [he must eat at home]

Support Reference: Third-Person Imperatives

ULT **let him eat**
UST should eat
(ἐσθιέτω)

Although **him** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **him** with a non gendered word or refer to both genders. Alternate translation: [let him or her eat]

Support Reference: When Masculine Words Include Women

ULT **for judgment**
UST God will not punish you
(εἰς κρίμα)

Here, **for judgment** indicates what will happen if the Corinthians do not obey Paul's instruction to **eat at home**. It does not indicate why the Corinthians are "coming together." If it would be helpful in your language, you could express **for judgment** with a word or phrase that more clearly introduces a result. Alternate translation: [with judgment as the result]

Support Reference: Connect — Reason-and-Result Relationship

ULT **for judgment**
UST God will not punish you
(εἰς κρίμα)

If your language does not use an abstract noun for the idea behind **judgment**, you can express the idea by using a verb such as "judge." Paul implies that "God" is the one who is doing the "judging." Alternate translation: [with the result that God judges you]

Support Reference: Abstract Nouns

ULT **{about} the remaining things**
UST I have not said everything that I need to say … about those things
(τὰ & λοιπὰ)

Here Paul does not clarify what **the remaining things** are, and it is best to leave the reference unclear. Use a form that could be interpreted in the following ways. The phrase could refer to: (1) everything else Paul wishes to say about the Lord's Supper. (2) Paul's responses to other things that the Corinthians asked him about. (3) other instructions about worship practices.

Support Reference: When to Keep Information Implicit

ULT **I will give directions**
UST So, I will instruct you
(διατάξομαι)

If your language does not use an abstract noun for the idea behind **directions**, you can express the idea by using a verb such as “direct” or “instruct.” Alternate translation: [I will direct you]

Support Reference: Abstract Nouns

ULT **when I come**
UST whenever I visit you
(ὡς ἂν ἔλθω)

Here Paul is speaking about his plan to visit the Corinthians at some point. The language that he uses indicates that he does not yet have a plan for how and when he will visit. What he is saying is that he does plan to visit them at some point. Use a form in your language that indicates future travel plans. Alternate translation: [whenever I can next visit you]

Support Reference: Go and Come

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
home	at their own houses
judgment	God will not punish you
you might … come together	when you gather together as fellow believers
I will give directions	So, I will instruct you

1 Corinthians 12

1 Corinthians 12 Chapter Introduction

Structure and Formatting

1. On spiritual gifts (12:1–14:40)
    - God is the source of every gift (12:1–11)
    - The body (12:12–26)
    - Diversity of gifts (12:27–31)

Some translations put the second half of 12:31 with the next section. The short sentence is a transition sentence, so it could end the current section or begin a new section. Consider how translations that your readers might be familiar with treat this verse.

Religious and Cultural Concepts in This Chapter

Spiritual gifts

In 12:1, Paul introduces “spiritual gifts.” This phrase refers to specific ways in which the Holy Spirit has empowered specific believers to do specific things. The examples that Paul uses in this chapter include things that we might consider to be amazing or “supernatural,” such as speaking in tongues or healing others, and things that we might consider to be everyday or “normal,” including “helps” and “administration.” Make sure to use a word or phrase that could include both kinds of things in the category of “spiritual gifts.” Paul implies that the Holy Spirit empowers all believers with “gifts,” but this does not necessarily mean that each believer receives only one “gift” for his or her entire life. The “gifts” are ways that the Holy Spirit empowers believers, not things that believers themselves possess. Avoid language that implies that each believer possesses one specific gift for their whole life. (See: spirit, wind, breath)

Speaking in tongues

Three times in this chapter, Paul refers to speaking in “tongues” (See: 12:10, 28, 30). He will develop this theme with much more detail in chapter 14, so you may want to

look ahead at chapter 14 before you decide how to translate the expressions that refer to speaking in "tongues." The "tongues" could refer to: (1) an otherwise unknown language that one person speaks to God. (2) the language or languages spoken by angels. (3) foreign languages that believers in the church do not speak. Of course, it could refer to any or all of these languages. Since Paul's words are not very specific, you may also want to use relatively generic terms that refer to "unknown languages" or "special languages." (See: tongue, language)

Ranking of gifts?

In 12:31, Paul refers to "greater gifts." Further, in 12:28, he numbers the first three items in his list: "first apostles, second prophets, third teachers." These two verses could suggest that some "gifts" are more valuable or have more importance than other gifts. However, in 12:22–25, Paul argues that the "weaker," "less honorable," and "unpresentable" body parts are essential, honorable, and full of dignity. This seems to suggest that none of the "gifts" are more valuable or important than others. Consider the implications of how you translate especially 12:28, 31 for this issue. See the notes on those verses for translation options that fit with each view about the ranking of gifts.

Translation Issues in This Chapter

Body analogy and metaphor

In 12:12–27, Paul speaks about a "body." He directly speaks about the human body, but he wants the Corinthians to apply what he says about a human body to their own group of believers. He uses the human body as an analogy for the group of believers because he identifies them as "the body of Christ" (12:27). He uses this metaphor because wants them to realize that they are so closely connected to each other and to Christ that they are like one body. Because he uses this metaphor about the "body of Christ," he also uses the human body as an analogy to understand the "body of Christ." In the human body, there are different body parts, and each one has a specific function. Despite that, they all work together. Paul wants each of the Corinthians to think about himself or herself as a body part that works with all the other body parts to function together as a body, the "body of Christ." Paul speaks mostly about the human "body" throughout, and your translation should reflect that. The notes point out specific figures of speech, but much of this section is description of how human body parts work together. (See: member, body part)

Personification of body parts

In 12:15–16, 21, Paul develops quotes of what body parts might say if they could speak. In 12:25–26, he speaks as if body parts could care for, suffer with, and rejoice with each other. So that he can make a point, he speaks as if the body parts were people. However, he also wants the Corinthians to identify themselves with the body parts in the analogy, so personifying them helps the Corinthians see themselves as "body parts." If possible, preserve this figure of speech so that your readers can identify themselves as body parts. If you must express the idea in some other way, you could indicate that Paul is using a hypothetical situation or telling a story. (See: Personification)

Rhetorical questions

In 12:17, 19, 29–30, Paul uses rhetorical questions. He is not asking these questions because he wants the Corinthians to provide him with information. Rather, he is asking these questions because he wants the Corinthians to think about how they are acting and what they are thinking. The questions encourage them to think along with Paul. For ways to translate these questions, look for the notes on each verse that includes these kinds of questions. (See: Rhetorical Question)

Non-exhaustive lists

In 12:8–10, 28, 29–30, Paul provides three different lists of "spiritual gifts." Each of these lists contain some of the same items that the others contain, but none of them contain all of the same items. This shows that Paul did not intend these lists to identify every spiritual gift that might exist. Instead, Paul is listing particular gifts as examples. Make sure that your translation does not imply that the gifts that Paul lists are the only ones that exist.

"Members"

Throughout 12:12–27, Paul refers to "members," which identifies any of the human body parts. In English, "members" has other meanings besides parts of the body, which is why the UST translates it as "body parts." In your translation, make sure to use a word that refers specifically to parts of the body, including external limbs (such as arms, legs, and toes) and internal organs (such as heart, lungs, and stomach). If you must choose a word that identifies only external or internal body parts, it is better

to refer to external body parts because Paul refers specifically to head, ears, eyes, hands, and feet. (See: member, body part)

Names for the Holy Spirit

Paul refers to the Holy Spirit as “the Spirit of God” (12:3), as “the Holy Spirit” (12:3), as “one Spirit” (12:13), and as “the Spirit” (12:4, 7–9, 11). All these phrases refer to the Holy Spirit. If it would be helpful in your language, you could indicate that these phrases all refer to the same Spirit by stating that in some specific way or by using “Holy Spirit” in all these verses. (See: Holy Spirit, Spirit of God, Spirit of the Lord, Spirit; and How to Translate Names)

1 Corinthians 12:1

ULT	UST
Now about the spiritual gifts, brothers, I do not want you to be ignorant.	*I am now moving on to speak about how God's Spirit specially empowers believers. I want to inform you, my fellow believers, about these things.*

ULT **Now about the spiritual gifts**
UST I am now moving on to speak about how God's Spirit specially empowers believers
(περὶ δὲ τῶν πνευματικῶν)

Just as in 8:1, **Now about** introduces a new topic that Paul wishes to address. Likely, the topics that he introduces in this way are those about which the Corinthians wrote to him. Translate **Now about** here as you translated it in 8:1. Alternate translation: [Next, about]

Support Reference: Connecting Words and Phrases

ULT **the spiritual gifts**
UST how God's Spirit specially empowers believers
(τῶν πνευματικῶν)

Here, **spiritual gifts** refers to how the Holy Spirit enables specific believers to do specific things. Paul gives a list of some of these **spiritual gifts** in 12:8–10. These **gifts** should not be understood as "abilities" that the believer naturally has. Rather, the **gifts** are ways in which the Holy Spirit works through a specific person to do specific things that not everyone else can do. If it would be helpful in your language, you could express **spiritual gifts** with a different word or phrase that gets this idea across while maintaining some reference to the Holy Spirit. Alternate translation: [abilities given by the Holy Spirit] or [ways that the Holy Spirit equips believers]

Support Reference: Translate Unknowns

ULT **brothers**
UST my fellow believers
(ἀδελφοί)

Although **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT I do not want you to be ignorant
UST I want to inform you … about these things
(οὐ θέλω ὑμᾶς ἀγνοεῖν)

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that has a meaning opposite to that of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: [I want you to have knowledge] or [I want you to be very knowledgeable]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spiritual gifts	how God's Spirit specially empowers believers
to be ignorant	I want to inform you … about these things

1 Corinthians 12:2

ULT	UST
You know that when you were pagans, you were led astray to the mute idols, in whatever ways you were led.	*You remember {what you did} when you were not believers. You worshiped other gods. These other gods cannot even speak, but you did whatever {wrong things people told you to do} to worship these other gods.*

> ULT **you were led astray to the mute idols, in whatever ways you were led**
> UST You worshiped other gods. These other gods cannot even speak, but you did whatever {wrong things people told you to do} to worship these other gods
> (πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε, ἀπαγόμενοι)

Here, **led astray** and **led** refer to how one person can "lead" another person to a specific place. Paul uses this figure of speech here because he wants the Corinthians to think about how they used to worship idols as if somebody were "leading" them **astray** or away from the correct path. This figure of speech emphasizes that the Corinthians were going the wrong way and that someone or something was directing them to go that way. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [you wrongly followed mute idols, in whatever ways you followed them] or [you were urged to worship mute idols, in whatever ways you were urged to do so]

Support Reference: Metaphor

> ULT **you were led astray to the mute idols, in whatever ways you were led**
> UST You worshiped other gods. These other gods cannot even speak, but you did whatever {wrong things people told you to do} to worship these other gods
> (πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε, ἀπαγόμενοι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to avoid identifying who did the "leading astray," because he wishes to keep it general. If you must state who did the action, Paul implies that "other pagans" or "something" did it. Alternate translation: [others led you astray to mute idols, in whatever ways they led you]

Support Reference: Active or Passive

ULT **the mute idols**
UST other gods. These other gods cannot even speak
(τὰ εἴδωλα τὰ ἄφωνα)

Here, **mute** means that the **idols** cannot speak to those who worship them. If it would be helpful in your language, you could express **mute** with a word or phrase to describe the **idols** as unable to speak. Alternate translation: [idols who cannot communicate]

Support Reference: Translate Unknowns

ULT **in whatever ways you were led**
UST but you did whatever {wrong things people told you to do} to worship these other gods
(ὡς ἂν ἤγεσθε)

Here Paul intentionally uses vague language that does not define the **ways you were led**. In your translation, use a word or phrase that similarly does not tightly define what the **ways** are. Alternate translation: [however you were led]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You know	You remember {what you did}
pagans	not believers
idols	other gods

1 Corinthians 12:3

ULT	UST
Therefore, I make known to you that no one speaking by the Spirit of God says, "Jesus {is} accursed," and no one is able to say, "Jesus {is} Lord," except by the Holy Spirit.	*So then, I am informing you that a person who curses Jesus does not speak with the power of God's Spirit. On the other hand, a person who says that Jesus is Lord must be speaking with the power of the Holy Spirit.*

ULT **Therefore**
UST So then
(διὸ)

Here, **Therefore** could draw a conclusion from: (1) 12:1–2. The Corinthians "know" about how pagan worship worked (verse 2), but Paul wants to tell them more about how Christian worship works (verse 1). **Therefore**, he will make this **known** to them. Alternate translation: [Because you know less about Christian worship]; (2) just 12:2. The Corinthians were accustomed to how "inspired speech" or **speaking** by the power of a god worked when they "were pagans." Now, Paul wants to tell them about how it works by the power of the Holy Spirit. Alternate translation: [Now, however]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the Spirit of God … the Holy Spirit**
UST God's Spirit … the Holy Spirit
(Πνεύματι Θεοῦ & Πνεύματι Ἁγίῳ)

Here, **Spirit of God** and **Holy Spirit** are two different names for the same person: the Holy Spirit. If your language uses only one name for the Holy Spirit, and if your readers would think that two different persons are identified in this verse, you could use the same name in both places in this verse. Alternate translation: [the Holy Spirit … the Holy Spirit] or [the Spirit of God … the Spirit of God]

Support Reference: How to Translate Names

> ULT **speaking by the Spirit of God … by the Holy Spirit**
> UST does … speak with the power of God's Spirit … be speaking with the power of the Holy Spirit
> (ἐν Πνεύματι Θεοῦ λαλῶν & ἐν Πνεύματι Ἁγίῳ)

Here, **speaking by the Spirit of God** refers to words that the **Spirit of God** has enabled someone to say. This could be more formal, such as in prophecy or preaching, or it could be less formal, referring to everyday speech. Paul does not specify exactly what he has in mind since the Corinthians would have understood what he implied. If it would be helpful in your language, you could express the idea behind what **speaking by the Spirit of God** means in a way that more clearly refers to the **Spirit** empowering someone to "speak." Alternate translation: [speaking as the Spirit of God leads them … as the Holy Spirit leads them] or [speaking in the power of the Spirit of God … in the power of the Holy Spirit]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **says, "Jesus {is} accursed … to say, "Jesus {is} Lord**
> UST curses Jesus … says that Jesus is Lord
> (λέγει, ἀνάθεμα Ἰησοῦς & εἰπεῖν, Κύριος Ἰησοῦς)

If your language does not use this form to refer to what someone says, you can translate the statements as indirect quotes instead of as direct quotes. Alternate translation: [says that Jesus is accursed … to say that Jesus is Lord]

Support Reference: Direct and Indirect Quotations

> ULT **Jesus {is} accursed**
> UST curses Jesus
> (ἀνάθεμα Ἰησοῦς)

This phrase identifies any words that someone might use to "curse" **Jesus**. If it would be helpful in your language, you could express **Jesus {is} accursed** with a form that indicates any kind of "curse" against someone. Alternate translation: [Cursed be Jesus] or [I curse Jesus]

Support Reference: Translate Unknowns

ULT **no one is able to say, “Jesus {is} Lord,” except by the Holy Spirit**
UST a person who says that Jesus is Lord must be speaking with the power of the Holy Spirit
(οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς, εἰ μὴ ἐν Πνεύματι Ἁγίῳ)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [and only by the Holy Spirit is one able to say, “Jesus is Lord”]

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I make known	I am informing
the Spirit of God	God’s Spirit
{is} accursed	curses
Jesus	Jesus
{is} Lord	is Lord
Jesus	Jesus
the Holy Spirit	the Holy Spirit

1 Corinthians 12:4

ULT	UST
Now there are varieties of gifts, but the same Spirit.	*The Spirit empowers people in many different ways, but there is only one Spirit.*

ULT varieties of gifts
UST The Spirit empowers people in many different ways
(διαιρέσεις & χαρισμάτων)

If your language does not use an abstract noun for the idea behind **varieties**, you can express the idea by using an adjective such as “various” or “different.” Alternate translation: [various gifts] or [different gifts]

Support Reference: Abstract Nouns

ULT the same Spirit
UST there is only one Spirit
(τὸ & αὐτὸ Πνεῦμα)

Here Paul omits some words that your language may require to make a complete thought. Paul implies that it is **the same Spirit** who gives the **varieties of gifts**. If your readers would not infer that information, and if your language requires these words to make a complete thought, you could supply them. Alternate translation: [the same Spirit gives them all]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	Spirit

1 Corinthians 12:5

ULT	UST
And there are varieties of ministries, but the same Lord.	*People serve the Lord in many different ways, but there is only one Lord.*

ULT varieties of ministries
UST People serve the Lord in many different ways
(διαιρέσεις διακονιῶν)

If your language does not use an abstract noun for the idea behind **varieties**, you can express the idea by using an adjective such as “various” or “different.” Alternate translation: [various ministries] or [different ministries]

Support Reference: Abstract Nouns

ULT of ministries
UST People serve the Lord
(διακονιῶν)

If your language does not use an abstract noun for the idea behind **ministries**, you can express the idea by using a verb such as “serve” or “minister.” Alternate translation: [of ways to minister]

Support Reference: Abstract Nouns

ULT the same Lord
UST there is only one Lord
(ὁ αὐτὸς Κύριος)

Here Paul omits some words that your language may require to make a complete thought. Paul implies that it is **the same Lord** whom people serve with the **varieties of ministries**. If your readers would not infer that information, and if your language requires these words to make a complete thought, you could supply them. Alternate translation: [all of them minister for the same Lord] or [everyone serves the same Lord]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of ministries	People serve the Lord
Lord	Lord

1 Corinthians 12:6

ULT	UST
And there are varieties of workings, but the same God working all things in everyone.	*People work for God in many different ways, but there is only one God. He is the one who empowers all people to function in all these ways.*

ULT **varieties of workings**
UST People work for God in many different ways
(διαιρέσεις ἐνεργημάτων)

If your language does not use an abstract noun for the idea behind **varieties**, you can express the idea by using an adjective such as "various" or "different." Alternate translation: [various workings] or [different workings]

Support Reference: Abstract Nouns

ULT **of workings**
UST People work for God
(ἐνεργημάτων)

Here, **workings** refers to "activities" or "actions," that is, doing things. If it would be helpful in your language, you could express **workings** with a word or phrase that refers generally to "doing things." Alternate translation: [of activities] or [of ways to do things]

Support Reference: Translate Unknowns

ULT **the same God**
UST there is only one God
(ὁ αὐτὸς Θεός)

Here Paul omits some words that your language may require to make a complete thought. Paul implies that it is **the same God** who empowers the **varieties of workings**. If your readers would not infer that information, and if your language requires these words to make a complete thought, you could supply them. Alternate translation: [it is the same God]

Support Reference: Ellipsis

ULT **all things in everyone**
UST all people to function in all these ways
(τὰ πάντα ἐν πᾶσιν)

Here, **all things in everyone** could refer: (1) specifically to **all** gifts, ministries, and workings that God is **working** in **everyone** who believes. Alternate translation: [each of these things in each person]; (2) generally to how God is **working all things** in "everything and everyone." Alternate translation: [everything in everyone] or [all things in every situation]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

1 Corinthians 12:7

ULT	UST
Now to each one is given the outward display of the Spirit for the collective benefit.	*Each believer receives from God specific ways in which God's Spirit works through them to help fellow believers.*

ULT **to each one is given**
UST Each believer receives from God
(ἑκάστῳ & δίδοται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses this form to focus on the gifts rather than focusing on the one who gives them. If you must state who did the action, Paul implies that "God" did it (See: 12:6). Alternate translation: [to each one God gives]

Support Reference: Active or Passive

ULT **the outward display of the Spirit**
UST specific ways in which God's Spirit works through them
(ἡ φανέρωσις τοῦ Πνεύματος)

If your language does not use an abstract noun for the idea behind **display**, you can express the idea by using a verb such as "display" or "manifest." Alternate translation: [how they display the Spirit] or [how they manifest the power of the Spirit]

Support Reference: Abstract Nouns

ULT **the outward display of the Spirit**
UST specific ways in which God's Spirit works through them
(ἡ φανέρωσις τοῦ Πνεύματος)

Here Paul uses the possessive form to indicate how **the Spirit** is revealed by **the outward display**. If it would be helpful in your language, you could express the idea behind that **the outward display** is a revelation of **the Spirit** with a verbal phrase. Alternate translation: [the ability to outwardly display the Spirit] or [a way to outwardly display the Spirit]

Support Reference: Possession

> ULT **for the collective benefit**
> UST to help fellow believers
> (πρὸς τὸ συμφέρον)

If your language does not use an abstract noun for the idea behind **benefit**, you can express the idea by using a verb such as “benefit” or “help.” Alternate translation: [in order to benefit everyone]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the Spirit	God’s Spirit
collective benefit	to help fellow believers

1 Corinthians 12:8

ULT	UST
For to one is given by the Spirit a word of wisdom, and to another, a word of knowledge according to the same Spirit;	*For example, God's Spirit empowers some believers to speak wisely. Other believers can speak knowledgeably, and the same Spirit empowers them to do this.*

ULT **to one is given by the Spirit**
UST God's Spirit empowers some believers
(ᾧ μὲν & διὰ τοῦ Πνεύματος δίδοται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses this form to emphasize what **is given** over who gives it. If you must state who did the action, Paul implies that "God" or **the Spirit** did it. Alternate translation: [the Spirit gives to one] or [God gives to one through the Spirit]

Support Reference: Active or Passive

ULT **to one … to another**
UST some believers … Other believers
(ᾧ μὲν & ἄλλῳ)

While Paul specifically refers to **one** and to **another**, he is not speaking about just two people. Rather, he is using this form to give two examples. If it would be helpful in your language, you could express that Paul is using two examples here with a form in your language that does indicate representative examples, or you could use plural forms here. Alternate translation: [to certain people … to other people]

Support Reference: Pronouns — When to Use Them

ULT **a word … a word**
UST to speak … can speak
(λόγος)

Here, **word** represents what someone says in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: [a message … a message]

Support Reference: Metonymy

ULT **a word of wisdom**
UST to speak wisely
(λόγος σοφίας)

If your language does not use an abstract noun for the idea behind **wisdom**, you can express the idea in another way. Paul could mean that: (1) the **word** is characterized by **wisdom**. Alternate translation: [a wise word]; (2) the **word** gives **wisdom** to those who hear it. Alternate translation: [a word that makes others wise]

Support Reference: Abstract Nouns

ULT **to another, a word**
UST Other believers can speak
(ἄλλῳ & λόγος)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**is given**). If your language does need these words, you could supply them from that clause. Alternate translation: [to another is given a word]

Support Reference: Ellipsis

ULT **a word of knowledge**
UST can speak knowledgeably
(λόγος γνώσεως)

If your language does not use an abstract noun for the idea behind **knowledge**, you can express the idea in another way. Paul could mean that: (1) the **word** is characterized by **knowledge**. Alternate translation: [an enlightened word]; (2) the **word** gives **knowledge** to those who hear it. Alternate translation: [a word that makes others knowledgeable]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	God's Spirit
of wisdom	wisely
of knowledge	knowledgeably
Spirit	and the same Spirit empowers them to do this

1 Corinthians 12:9

ULT	UST
to another, faith by the same Spirit; and to another, gifts of healing by the one Spirit;	*The same Spirit empowers some believers to trust God in special ways. The same Spirit empowers other believers to heal others.*

ULT to another
UST some believers
(ἑτέρῳ)

Here Paul uses a different word for **another** than he does in the previous verse or the rest of this verse. It is possible that Paul uses this different word to indicate that he is beginning a new section in the list. If you are breaking the list into sections, you could begin a new section here. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [To another person]

Support Reference: Information Structure

ULT to another … to another
UST some believers … other believers
(ἑτέρῳ & ἄλλῳ)

In both parts of this verse, Paul specifically refers to **another**. When he does this, he is not speaking about just one person. Rather, he is using this form to give an example. If it would be helpful in your language, you could express that Paul is giving examples here with a form in your language that does indicate representative examples, or you could use plural forms here. Alternate translation: [to other people … to other people]

Support Reference: Pronouns — When to Use Them

ULT to another, faith … to another, gifts
UST some believers to trust God in special ways … other believers to heal others
(ἑτέρῳ πίστις & ἄλλῳ & χαρίσματα)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly at the beginning of 12:8 (“is given”). If your language does need these words, you could supply them from that clause. Alternate translation: [to another is given faith … to another are given gifts]

Support Reference: Ellipsis

ULT **faith**
UST to trust God in special ways
(πίστις)

Here, **faith** refers to a special belief in God. It does not refer to the **faith** that all believers have. This special **faith** could be the belief in God that is required to do miracles, or it could be the ability to help others believe more, or it could be something else. If it would be helpful in your language, you could express more explicitly that **faith** by itself is a special kind of **faith**. Alternate translation: [special faith]

Support Reference: Assumed Knowledge and Implicit Information

ULT **faith**
UST to trust God in special ways
(πίστις)

If your language does not use an abstract noun for the idea behind **faith**, you can express the idea by using a verb such as “believe” or “trust.” Alternate translation: [the ability to believe] or [how they believe]

Support Reference: Abstract Nouns

ULT **the one Spirit**
UST The same Spirit empowers
(τῷ ἑνὶ Πνεύματι)

Paul assumes that his readers will understand that **the one Spirit** means basically the same thing as **the same Spirit**. Paul uses a different phrase because changing a repeated phrase was sometimes considered good style in his culture. You could include this information if that would be helpful to your readers, and you could use **the same Spirit** here instead of **that one Spirit**. Alternate translation: [the same Spirit]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	to trust God in special ways
Spirit	The same Spirit empowers
Spirit	The same Spirit empowers

1 Corinthians 12:10

ULT	UST
and to another, workings of power; to another, prophecy; to another, discernments of spirits; to another, kinds of tongues; and to another, interpretation of tongues.	*Other believers can do powerful things. Other believers can speak messages from God. Other believers can decide whether something comes from God's Spirit or not. Some believers can speak unknown languages. Other believers can interpret those unknown languages.*

ULT **to another … to another … to another … to another … to another**
UST Other believers … Other believers … Other believers … Some believers … Other believers
(ἄλλῳ & ἄλλῳ & ἄλλῳ & ἑτέρῳ & ἄλλῳ)

Throughout this verse, Paul specifically refers to **another**. When he does this, he is not speaking about just one person. Rather, he is using this form to give an example. If it would be helpful in your language, you could express that Paul is giving examples here with a form in your language that does indicate representative examples, or you could use plural forms here. Alternate translation: [to other people … to other people … to other people … to other people … to other people]

Support Reference: Pronouns — When to Use Them

ULT **and to another, workings of power; to another, prophecy; to another, discernments of spirits; to another, kinds of tongues; and to another, interpretation of tongues**
UST Other believers can do powerful things. Other believers can speak messages from God. Other believers can decide whether something comes from God's Spirit or not. Some believers can speak unknown languages. Other believers can interpret those unknown languages
(ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ προφητεία, ἄλλῳ διακρίσεις πνευμάτων, ἑτέρῳ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνία γλωσσῶν)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly at the beginning of 12:8 ("is given"). If your language does need these words, you could supply them from that clause. Alternate translation: [and to another are given workings of power; to another is given prophecy; to another are given discernments of spirits; to another are given kinds of tongues; and to another is given the interpretation of tongues]

Support Reference: Ellipsis

> ULT **workings of power**
> UST can do powerful things
> (ἐνεργήματα δυνάμεων)

If your language does not use abstract nouns for the ideas behind **workings** or **power**, you can express the ideas by using a verb and adverbs. Alternate translation: [how they powerfully work] or [what they powerfully do]

Support Reference: Abstract Nouns

> ULT **workings of power**
> UST can do powerful things
> (ἐνεργήματα δυνάμεων)

Here Paul uses the possessive form to speak about **workings** that are characterized by **power**. This could mean: (1) that the person can "work" things that are "powerful." Alternate translation: [doing powerful deeds] or [doing miracles]; (2) that the **workings** exhibit or show **power**. Alternate translation: [powerful workings]

Support Reference: Possession

> ULT **prophecy**
> UST can speak messages from God
> (προφητεία)

If your language does not use an abstract noun for the idea behind **prophecy**, you can express the idea by using a verb such as "prophesy." Alternate translation: [how they prophesy]

Support Reference: Abstract Nouns

> ULT **discernments of spirits**
> UST can decide whether something comes from God's Spirit or not
> (διακρίσεις πνευμάτων)

If your language does not use an abstract noun for the idea behind **discernments**, you can express the idea by using a verb such as "discern." Alternate translation: [how they discern spirits]

Support Reference: Abstract Nouns

ULT **discernments**
UST can decide whether … or not
(διακρίσεις)

Here, **discernments** could refer to: (1) the ability to make decisions about **spirits**. Alternate translation: [judging]; (2) the ability to evaluate or identify **spirits**. Alternate translation: [evaluation]

Support Reference: Translate Unknowns

ULT **of spirits**
UST something comes from God's Spirit
(πνευμάτων)

Here, **spirits** could refer to: (1) speech or deeds empowered by **spirits** or the "Spirit." In this case, those with this "gift" can "discern" whether speech and deeds come from God's Spirit or not. Alternate translation: [concerning spiritual things]; (2) spiritual beings themselves. In this case, those with this "gift" can "discern" whether **spirits** represent God or not. Alternate translation: [between spirits]

Support Reference: Translate Unknowns

ULT **to another**
UST Some believers
(ἑτέρῳ)

Here Paul uses a different word for **another** than he does in the previous two verses or in the rest of this verse, except for the one case noted in the last verse. It is possible that Paul uses this different word to indicate that he is beginning a new section in the list. If you are breaking the list up into sections, you could begin a new section here. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [To another person]

Support Reference: Information Structure

ULT **of tongues … of tongues**
UST can speak unknown languages … those unknown languages
(γλωσσῶν)

Here, **tongues** refers to something that one does with one's "tongue," which is speaking a language. If it would be helpful in your language, you could indicate that **tongues** is a way of speaking about "languages" by using a comparable term or expressing the idea plainly. Alternate translation: [of languages … of languages]

Support Reference: Metonymy

ULT **kinds of tongues**
UST can speak unknown languages
(γένη γλωσσῶν)

Here, **kinds of tongues** identifies words spoken in languages that the believers could not normally understand. The **tongues** could refer to any or all of the following languages: (1) an otherwise unknown language that one person speaks to God. Alternate translation: [ecstatic speech] or [various private languages]; (2) the language or languages spoken by angels. Alternate translation: [various angelic languages]; (3) foreign languages that the specific believers in the church do not speak. Alternate translation: [various foreign languages]

Support Reference: Translate Unknowns

ULT **interpretation of tongues**
UST can interpret those unknown languages
(ἑρμηνία γλωσσῶν)

Here, the **interpretation** could refer to: (1) translation of the **tongues** into a language that the believers understand. Alternate translation: [the translation of tongues]; (2) understanding and then explaining the meaning of what was spoken in **tongues**. Alternate translation: [the explanation of tongues]

Support Reference: Assumed Knowledge and Implicit Information

ULT **interpretation of tongues**
UST can interpret those unknown languages
(ἑρμηνία γλωσσῶν)

If your language does not use an abstract noun for the idea behind **interpretation**, you can express the idea by using a verb such as “interpret.” Alternate translation: [how they interpret tongues]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophecy	can speak messages from God
discernments	can decide whether … or not
of spirits	something comes from God’s Spirit
of tongues	can speak unknown languages
interpretation	can interpret
of tongues	those unknown languages

1 Corinthians 12:11

ULT	UST
But the one and the same Spirit works all these things, distributing them to each one individually just as he desires.	*The same Spirit works to empower believers to do all these things. There is just one Holy Spirit, and he decides how to work specifically through each believer.*

> ULT **the one and the same Spirit**
> UST There is just one Holy Spirit
> (τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα)

Here, **one and the same** emphasizes that there is only **one** Holy Spirit and that each gift is given by the **same** Holy Spirit, not by a different spirit. If it would be helpful in your language, you could express **one and the same** with a comparable phrase that identifies the Holy Spirit as the only one who gives all the gifts. Alternate translation: [there is only one Holy Spirit, who]

Support Reference: Idiom

> ULT **individually**
> UST how to work specifically through each believer
> (ἰδίᾳ)

Here, **individually** refers to how the Spirit "distributes" the gifts to specific individuals. In other words, different people receive different gifts. If it would be helpful in your language, you could express **individually** with a word or phrase that identifies people on their own, apart from the communities they participate in. Alternate translation: [by himself or herself] or [separately]

Support Reference: Translate Unknowns

> ULT **just as he desires**
> UST and he decides
> (καθὼς βούλεται)

Here, **just as he desires** means that the **Spirit** "distributes" the gifts as he decides, not because of any other factors. If it would be helpful in your language, you could express **desires** with a word that refers to what the **Spirit** "decides" or "chooses." Alternate translation: [in the way that he chooses]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	Holy Spirit

1 Corinthians 12:12

ULT	UST
For even as the body is one and has many members, but all the members of the body, being many, are one body; so also {is} Christ.	*{We consider} a person's body to be a unity, but the body has many body parts. So, all those body parts, no matter how many there are, together make up one body. {We can think about} the Messiah in a similar way.*

ULT **the body**
UST {We consider} a person's body
(τὸ σῶμα)

Here Paul is speaking of "bodies" in general, not of one particular **body**. If it would be helpful in your language, you could express this form with a form that refers to "bodies" in general. Alternate translation: [a human body, for example,]

Support Reference: Generic Noun Phrases

ULT **is one**
UST to be a unity
(ἕν ἐστιν)

Here, **one** refers to how the **body** is a single entity. In other words, we can count **one** body as **one** thing, even though it is made up of many parts. If it would be helpful in your language, you could express **one** with a word or phrase that emphasizes the unity of the **body**. Alternate translation: [is united] or [is a unity]

Support Reference: Idiom

ULT **being many**
UST no matter how many there are
(πολλὰ ὄντα)

Here, **being many** contrasts with the words that follow: **are one body**. If it would be helpful in your language, you could introduce **being many** with a word or phrase that explicitly indicates a contrast. Alternate translation: [although they are many] or [despite being many]

Support Reference: Connect — Contrast Relationship

ULT **even as … so also {is} Christ**
UST {We can think about} the Messiah in a similar way
(καθάπερ & οὕτως καὶ ὁ Χριστός)

Paul does not explain how **Christ** is like **the body** he describes in this verse. Instead, he slowly explains how **Christ** is like **the body** throughout the following verses. In 12:27, he fully explains what he means: "you are the body of Christ and individually members of it." Because Paul goes on to explain what **so also {is} Christ** means in the next verses, you should express this phrase by emphasizing the comparison between **the body** and **Christ** but without giving any more detail. Alternate translation: [just as … Christ too is like this]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
members	body parts
members	body parts
Christ	{We can think about} the Messiah

1 Corinthians 12:13

ULT	UST
For indeed by one Spirit we were all baptized into one body, whether Jews or Greeks, whether bound or free, and all were made to drink one Spirit.	*Now, {God has united us together as closely as if} we made up one body. {This happened when} people baptized us, with the result that we have the one Spirit. {We make up this one body} even though some of us are Jewish people and others are non-Jewish people, and even though some of us are slaves and others are free people. Further, we all shared in this one Spirit just like we all shared a drink from one cup.*

ULT **by one Spirit**
UST with the result that we have the one Spirit
(ἐν ἑνὶ Πνεύματι)

Here, **by one Spirit** could refer to: (1) the person in whom **we were all baptized**. In other words, the baptism happens by the power of the **one Spirit** or leads to the reception of the **one Spirit**. Alternate translation: [in one Spirit] or [into one Spirit]; (2) the one who performs the "baptism." Alternate translation: [by the work of the one Spirit]

ULT **by one Spirit we were all baptized**
UST God has united us together … {This happened when} people baptized us, with the result that we have the one Spirit
(ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες & ἐβαπτίσθημεν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Here, the one who does the "baptizing" could be: (1) the believer who performs a water baptism by means of the Spirit's power. Alternate translation: [fellow believers baptized all of us by the power of the Spirit]; (2) God, who gives the **one Spirit** to believers during a water baptism or in a way that is like a "baptism." Alternate translation: [God baptized all of us in one Spirit] or [it was as if God baptized us by giving us the one Spirit, which means that he united us]; (3) the **one Spirit**, who empowers the water baptism or unites us in a way similar to a baptism. Alternate translation: [the one Spirit baptized all of us] or [it was as if the one Spirit baptized us, which means that he united us]

Support Reference: Active or Passive

ULT **were all baptized**
UST God has united us together … {This happened when} people baptized us
(πάντες & ἐβαπτίσθημεν)

Here, **baptized** could refer to: (1) water baptism, which is connected to the **Spirit**. Alternate translation: [were all baptized in water]; (2) becoming a believer and receiving the **Spirit**, which is like being **baptized**. Alternate translation: [were all incorporated by something like baptism]

Support Reference: Assumed Knowledge and Implicit Information

ULT **were all baptized into one body**
UST {God has united us together as closely as if} we made up one body. {This happened when} people baptized us
(πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν)

Here, being **baptized into** something or someone identifies with whom one is being united in baptism. In this case, believers are united together as **one body** when they are **baptized**. Alternate translation: [were all baptized so that we became one body]

Support Reference: Idiom

ULT **into one body**
UST { … as closely as if} we made up one body
(εἰς ἓν σῶμα)

Here Paul speaks as if believers together were **one body**. By speaking in this way, he emphasizes the unity that believers have because they together have the **Spirit** as the **body** of Christ. Paul uses this metaphor throughout the following verses, and it is an important metaphor for 1 Corinthians and for Christian teaching. Because of this, you should preserve this metaphor or, if you must express the idea differently, use an analogy. Alternate translation: [into close union, as if we were one body]

Support Reference: Metaphor

ULT **whether bound or free**
UST and even though some of us are slaves and others are free people
(εἴτε δοῦλοι, εἴτε ἐλεύθεροι)

Alternate translation: [whether slaves or freedmen]

> ULT **all were made to drink one Spirit**
> UST we all shared in this one Spirit just like we all shared a drink from one cup
> (πάντες ἓν Πνεῦμα ἐποτίσθημεν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses this form to emphasize the people who are drinking rather than emphasizing the one who provides the drink. If you must state who did the action, Paul implies that "God" did it. Alternate translation: [God made us all drink one Spirit]

Support Reference: Active or Passive

> ULT **all were made to drink one Spirit**
> UST we all shared in this one Spirit just like we all shared a drink from one cup
> (πάντες ἓν Πνεῦμα ἐποτίσθημεν)

Here Paul speaks as if receiving the **Spirit** or being empowered by the **Spirit** is "drinking" the **Spirit**. It is possible that he speaks in this way to make the Corinthians think about the Lord's Supper ("drinking the cup"), especially since the beginning of the verse speaks of being **baptized**. The main point is that all those who **drink** the **one Spirit** are united together by that drinking. If it would be helpful in your language, you could express this metaphor with a comparable metaphor or express the idea plainly. Alternate translation: [all received one Spirit] or [all partook of the one Spirit]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Spirit	with the result that we have the one Spirit
were … baptized	{This happened when} people baptized us
Jews	are Jewish people
Greeks	are non-Jewish people
bound	are slaves
free	are free people
Spirit	this one Spirit

1 Corinthians 12:14

ULT	UST
For indeed the body is not one member, but many.	*As you know, one body part does not make up a body. Rather, it takes many body parts {to make up a body}.*

ULT **the body**
UST a body
(τὸ σῶμα)

Here Paul is speaking of "bodies" in general, not of one particular **body**. If it would be helpful in your language, you could express this form with a form that refers to "bodies" in general. Alternate translation: [any body]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
member	body part

1 Corinthians 12:15

ULT	UST
If the foot would say, "Since I am not a hand, I am not of the body," not for this it is not of the body.	*Imagine that your foot {could talk to you, and it} said that, since it was not a hand, it could not belong to your body. That reason does not keep it from belonging to your body.*

ULT **If the foot would say, "Since I am not a hand, I am not of the body**
UST Imagine that your foot {could talk to you, and it} said that, since it was not a hand, it could not belong to your body
(ἐὰν εἴπῃ ὁ πούς, ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος)

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that a **foot** could talk and claim that it is not **of the body** because it is not **a hand**. He uses this hypothetical situation because it is absurd for a **foot** to talk, and it is even more absurd that a **foot** would say these things if it could talk. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: [Suppose a foot would say, "Since I am not a hand, I am not of the body"]

Support Reference: Hypothetical Situations

ULT **the foot**
UST and it
(ὁ πούς)

Paul is using any **foot** as an example. He is not speaking about one particular **foot** that can talk. If it would be helpful in your language, you could express this form with a form that refers to any **foot**. Alternate translation: [a foot] or [any foot]

Support Reference: Generic Noun Phrases

ULT **If the foot would say**
UST Imagine that your foot {could talk to you, and it} said
(ἐὰν εἴπῃ ὁ πούς)

Here Paul speaks as if a **foot** could **say** things. He speaks in this way because he wants the Corinthians to think of themselves as body parts making up the body of Christ, and so **the foot** is an example for them. He also wishes them to see how absurd it is for a **foot** to say what it says here. If it would be helpful in your language, you could express this figure of speech by clarifying that this is a hypothetical situation in which a **foot** can say things. Alternate translation: [Say that a foot could talk, and it said]

Support Reference: Personification

ULT **would say, "Since I am not a hand, I am not of the body**
UST said that, since it was not a hand, it could not belong to your body
(εἴπῃ & ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος)

If your language does not use this form, you can translate the statement as an indirect quote instead of as a direct quote. Alternate translation: [would say that, since it is not a hand, it is not of the body]

Support Reference: Direct and Indirect Quotations

ULT **I am not of the body … it is not of the body**
UST it could not belong to your body … from belonging to your body
(οὐκ εἰμὶ ἐκ τοῦ σώματος & οὐκ ἔστιν ἐκ τοῦ σώματος)

Here, **of the body** identifies something that belongs to or is part of **the body**. If it would be helpful in your language, you could express **of the body** with a form in your language that refers to what is part of or belongs to something else. Alternate translation: [I am not a part of the body … it is not a part of the body]

Support Reference: Idiom

ULT **not for this it is not of the body**
UST That reason does not keep it from belonging to your body
(οὐ παρὰ τοῦτο, οὐκ ἔστιν ἐκ τοῦ σώματος)

Here Paul uses two negative words to express the idea that the reason that the **foot** gives is not valid for separating it from **the body**. If it would be helpful in your language, you could express the idea behind the two negative words with positive words or only one negative word. Alternate translation: [despite that, it is of the body] or [it is still of the body]

Support Reference: Double Negatives

ULT **this**
UST That reason does … keep it
(τοῦτο)

Here, **this** refers back to what the **foot** said about not being a hand. If it would be helpful in your language, you could express **this** with a word or phrase that more clearly identifies what it refers to. Alternate translation: [this reasoning] or [that idea]

Support Reference: Pronouns — When to Use Them

1 Corinthians 12:16

ULT	UST
And if the ear would say, "Because I am not an eye, I am not of the body," not for this it is not of the body.	*Again, imagine that your ear {could talk to you, and it} said that, since it was not an eye, it could not belong to your body. That reason does not keep it from belonging to your body.*

ULT **if the ear would say, "Because I am not an eye, I am not of the body**
UST imagine that your ear {could talk to you, and it} said that, since it was not an eye, it could not belong to your body
(ἐὰν εἴπῃ τὸ οὖς, ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος)

Just as in 12:15, here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that an **ear** could talk and claim that it is not **of the body** because it is not an **eye**. He uses this hypothetical situation because it is absurd for an **ear** to talk, and it is even more absurd that an **ear** would say these things if it could talk. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: [suppose an ear would say, "Since I am not an eye, I am not of the body"]

Support Reference: Hypothetical Situations

ULT **the ear**
UST and it
(τὸ οὖς)

Paul is using any **ear** as an example. He is not speaking about one particular **ear** that can talk. If it would be helpful in your language, you could express this form with a form that refers to any **ear**. Alternate translation: [an ear] or [any ear]

Support Reference: Generic Noun Phrases

ULT **if the ear would say**
UST imagine that your ear {could talk to you, and it} said
(ἐὰν εἴπῃ τὸ οὖς)

Just as in 12:15, here Paul speaks as if an **ear** could say things. He speaks in this way because he wants the Corinthians to think of themselves as body parts of the body of Christ, and so **the ear** is an example for them. He also wishes them to see how absurd it is for an **ear** to say what it says here. If it would be helpful in your language, you could express this figure of speech by clarifying that this is a hypothetical situation in which a foot can say things. Alternate translation: [say that an ear could talk, and it said]

Support Reference: Personification

ULT **would say, "Because I am not an eye, I am not of the body**
UST said that, since it was not an eye, it could not belong to your body
(εἴπῃ & ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος)

If your language does not use this form, you can translate the statement as an indirect quote instead of as a direct quote. Alternate translation: [would say that, since it is not an eye, it is not of the body]

Support Reference: Direct and Indirect Quotations

ULT **I am not of the body … it is not of the body**
UST it could not belong to your body … from belonging to your body
(οὐκ εἰμὶ ἐκ τοῦ σώματος & οὐκ ἔστιν ἐκ τοῦ σώματος)

Just as in 12:15, **of the body** identifies something that belong to or is part of **the body**. If it would be helpful in your language, you could express **of the body** with a form in your language that refers to what is part of or belongs to something else. Alternate translation: [I am not a part of the body … it is not a part of the body]

Support Reference: Idiom

ULT **not for this it is not of the body**
UST That reason does not keep it from belonging to your body
(οὐ παρὰ τοῦτο, οὐκ ἔστιν ἐκ τοῦ σώματος)

Here Paul uses two negative words to express the idea that the reason that **the ear** gives is not valid for separating it from **the body**. If it would be helpful in your language, you could express the idea behind the two negative words with positive words or only one negative word. Alternate translation: [despite that, it is of the body] or [it is still of the body]

Support Reference: Double Negatives

ULT **this**
UST That reason does … keep it
(τοῦτο)

Here, **this** refers back to what **the ear** said about not being **an eye**. If it would be helpful in your language, you could express **this** with a word or phrase that more clearly identifies what it refers to. Alternate translation: [this reasoning] or [that idea]

Support Reference: Pronouns — When to Use Them

1 Corinthians 12:17

ULT	UST
If the whole body {were} an eye, where {would} the hearing {be}? If the whole {were} an ear, where {would} the sense of smell {be}?	*Imagine that only eyes made up your body. You would not be able to hear anything! Imagine that only ears made up your body. You would not be able to smell anything!*

ULT **If the whole body {were} an eye, where {would} the hearing {be}? If the whole {were} an ear, where {would} the sense of smell {be}**
UST Imagine that only eyes made up your body. You would not be able to hear anything! Imagine that only ears made up your body. You would not be able to smell anything
(εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή? εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις)

Here Paul is using two hypothetical situations to teach the Corinthians. He wants them to imagine that **the whole body** was **an eye** or **an ear**. He uses these hypothetical situations because it is absurd for **an eye** or **an ear** to make up **the whole body**. Use a natural way in your language to introduce hypothetical situations. Alternate translation: [Suppose the whole body were an eye; where would the hearing be? Suppose the whole were an ear; where would the sense of smell be?]

Support Reference: Hypothetical Situations

ULT **the whole body … the whole**
UST only … made up your body … only … made up your body
(ὅλον τὸ σῶμα & ὅλον)

Here Paul is speaking of "bodies" in general, not of one particular **body**. If it would be helpful in your language, you could express this form with a form that refers to "bodies" in general. Alternate translation: [any whole body … any whole]

Support Reference: Generic Noun Phrases

ULT **where {would} the hearing {be} … where {would} the sense of smell {be}**
UST You would not be able to hear anything … You would not be able to smell anything
(ποῦ ἡ ἀκοή & ποῦ ἡ ὄσφρησις)

Paul does not ask these questions because he is looking for information about **where** the senses of **hearing** and **smell** are. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer is "nowhere." In other words, a **body** that is only **an eye** does not have **hearing**, and a **body** that is only an **ear** does not have **smell**. If it would be helpful in your language, you could express these questions by stating the ideas with strong negations. Alternate translation: [it would never hear anything. … it would never smell anything.] or [it would not have hearing. … it would not have the sense of smell.]

Support Reference: Rhetorical Question

ULT **the whole**
UST only … made up your body
(ὅλον)

Here Paul omits **body** because he stated it explicitly in the previous sentence. If your language needs to state **body** here, you could supply it from the previous sentence. Alternate translation: [the whole body]

Support Reference: Ellipsis

1 Corinthians 12:18

ULT	UST
But now God appointed the members, each one of them, in the body just as he desired.	*But here is what is true {about the body}: God decided how each body part should function, and he connected each body part to the body for a specific reason.*

ULT **But now**
UST But here is what is true {about the body}
(νυνὶ δὲ)

Here, **But now** introduces what is true, in contrast to the hypothetical situations Paul offered in the last verse (12:17). Here, the word **now** does not refer to time. If it would be helpful in your language, you could express **But now** with a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: [In reality, though,] or [As it really is,]

Support Reference: Connect — Contrast Relationship

ULT **the members, each one of them, in**
UST and he connected each body part to the body for a specific reason
(τὰ μέλη, ἓν ἕκαστον αὐτῶν ἐν)

Here Paul interrupts his sentence to include **each one of them**. In Paul's culture, this interruption emphasized **each one of them**. If it would be helpful in your language, you could indicate why Paul interrupts his sentence by rearranging the phrases and expressing the emphasis in another way. Alternate translation: [each and every member in]

Support Reference: Information Structure

ULT **just as he desired**
UST decided
(καθὼς ἠθέλησεν)

Here, **just as he desired** means that the God **appointed the members** as he decided, and not because of any other factors. If it would be helpful in your language, you could express **desired** with a word that refers to what God "decided" or "chose." Alternate translation: [in the way that he chose]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
appointed	how each body part should function

ULT	UST
members	and he connected each body part

1 Corinthians 12:19

ULT	UST
But if they were all one member, where {would} the body {be}?	*Imagine that all {your body parts} were the same {kind of} body part. You would not really have a body at all!*

ULT **if they were all one member, where {would} … be**
UST Imagine that all {your body parts} were the same {kind of} body part. You would not really have a body at all
(εἰ & ἦν τὰ πάντα ἓν μέλος, ποῦ)

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that **all** the body parts were just **one member**, that is, one kind of body part. He uses this hypothetical situation because it is absurd for **all** body parts to be **one member**. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: [suppose they were all one member; where]

Support Reference: Hypothetical Situations

ULT **one member**
UST all {your body parts} … the same {kind of} body part
(τὰ & ἓν μέλος)

Here, **one member** refers to one kind of **member**. In other words, it does not indicate that there is only one body part (one arm, for example). Rather, it indicates that all the body parts are of one type (as if all the ears, legs, and other body parts were all arms). If it would be helpful in your language, you could express **one member** by clarifying that Paul has in mind many members that are of one kind. Alternate translation: [one kind of member] or [one type of member]

Support Reference: Assumed Knowledge and Implicit Information

ULT **where {would} the body {be}**
UST You would not really have a body at all
(ποῦ τὸ σῶμα)

Paul does not ask this question because he is looking for information about **where** the **body** is. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is “nowhere.” In other words, a **body** that is made up of only **one member** is not a **body** at all. If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [there would be no body!] or [the body would certainly not exist.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
member	all {your body parts} … the same {kind of} body part

1 Corinthians 12:20

ULT	UST
But now {there are} many members, but one body.	*But here is what is true {about the body}: many {different} body parts exist. However, {together they make up} one body.*

ULT **But now**
UST But here is what is true {about the body}
(νῦν δὲ)

Just as in 12:18, **But now** introduces what is true, in contrast with the hypothetical situations Paul offered in the last verse (12:19). The word **now** does not refer to time here. If it would be helpful in your language, you could express **But now** with a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: [In reality, though,] or [As it really is,]

Support Reference: Connect — Contrast Relationship

ULT **{there are} many members**
UST many {different} body parts exist
(πολλὰ μὲν μέλη)

Here, **many members** refers to many kinds of **member**. In other words, it does not indicate that there are many examples of one body part (many arms, for example). Rather, it indicates that there are many different types of **members** (ears, legs, and arms, for example). If it would be helpful in your language, you could express **many members** by clarifying that Paul has in mind many different kinds of **members**. Alternate translation: [there are many types of members]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but one body**
UST However, {together they make up} one body
(ἓν δὲ σῶμα)

Here Paul omits some words that your language might need to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**there are**). If your language does need these words here, you could supply them from the previous clause. Alternate translation: [but there is one body]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
members	body parts exist

1 Corinthians 12:21

ULT	UST
Now the eye is not able to say to the hand, "I do not have need of you," or again, the head to the feet, "I do not have need of you."	*Imagine again that your body parts could talk. An eye would never tell a hand, "I do not need you." Similarly, a head would never tell feet, "I do not need you."*

ULT **the eye is not able … the head to the feet**
UST An eye would never … a head would never tell feet
(οὐ δύναται & ὁ ὀφθαλμὸς & ἡ κεφαλὴ τοῖς ποσίν)

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that an **eye** and a **head** could talk to other body parts. He uses this hypothetical situation because, if these body parts could talk, they would never say **"I have no need of you"** to other body parts. His point is that human body parts work together; they do not try to get rid of each other. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: [suppose that the eye could speak. It is not able … suppose that the head could speak. It is not able to say to the feet]

Support Reference: Hypothetical Situations

ULT **the eye is not able to say to the hand, "I do not have need of you," or again, the head to the feet, "I do not have need of you**
UST An eye would never tell a hand, "I do not need you." Similarly, a head would never tell feet, "I do not need you
(οὐ δύναται & ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί, χρείαν σου οὐκ ἔχω; ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν, χρείαν ὑμῶν οὐκ ἔχω)

Here Paul speaks as if an **eye** and a **head** could say things. He speaks in this way because he wants the Corinthians to think of themselves as body parts of the body of Christ, and so the **eye** and the **head** are examples for them. He also wishes them to see how absurd it would be if an **eye** or a **head** were to say that it did not need other body parts. If it would be helpful in your language, you could express this figure of speech by clarifying that this is a hypothetical situation in which an **eye** or a **head** can say things. Alternate translation: [say that an eye could talk. It is not able to say to the hand, "I do not have need of you." Or again, say that a head could talk. It is not able to say to the hand, "I do not have need of you]

Support Reference: Personification

ULT **to the hand, “I do not have need of you … to the feet, “I do not have need of you**
UST a hand, “I do not need you … would never tell feet, “I do not need you
(τῇ χειρί, χρείαν σου οὐκ ἔχω & τοῖς ποσίν, χρείαν ὑμῶν οὐκ ἔχω)

If your language does not use this form, you can translate the statement as an indirect quote instead of as a direct quote. Alternate translation: [that it does not need the hand … that it does not need the feet]

Support Reference: Direct and Indirect Quotations

ULT **the eye is not able to say to the hand … the head to the feet**
UST An eye would never tell a hand … a head would never tell feet
(οὐ δύναται & ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί & ἡ κεφαλὴ τοῖς ποσίν)

Paul is using these body parts as examples. He is not speaking about one particular **eye**, **hand**, **head**, or **feet**. If it would be helpful in your language, you could express this form with a form that refers to any ear. Alternate translation: [no eye is able to say to a hand … no head is able to say to feet]

Support Reference: Generic Noun Phrases

ULT **I do not have need of you … I do not have need of you**
UST I do not need you … I do not need you
(χρείαν σου οὐκ ἔχω & χρείαν ὑμῶν οὐκ ἔχω)

Here, **I do not have need of you** is a natural way to express this idea in Paul’s language. In some languages, this clause sounds unnatural or longer than it needs to be. Paul is not using this form for special emphasis, so you could express the idea in whatever way seems natural in your language. Alternate translation: [I do not require you … I do not require you] or [You are not needed … You are not needed]

Support Reference: Idiom

ULT **or again**
UST Similarly
(ἢ πάλιν)

Here, **or again** introduces another example. If it would be helpful in your language, you could express **or again** with a word or phrase that introduces another example. Alternate translation: [or, for another example,] or [or further]

Support Reference: Connecting Words and Phrases

> ULT **the head to the feet**
> UST a head would never tell feet
> (ἡ κεφαλὴ τοῖς ποσίν)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**is not able to say**). If your language does need these words, you could supply them from that clause. Alternate translation: [the head is not able to say to the feet]

Support Reference: Ellipsis

1 Corinthians 12:22

ULT	UST
On the contrary, the members of the body appearing to be weaker are much more essential;	*Rather, what is true is that the body parts that we consider to be the delicate ones are actually necessary.*

ULT **weaker**
UST the delicate ones
(ἀσθενέστερα)

Here, **weaker** refers to physical frailty or lack of strength. It is unclear which body parts he might have considered to be **weaker**. Use a similar general word that identifies frailty or weakness. Alternate translation: [frailer] or [less strong]

Support Reference: Translate Unknowns

ULT **essential**
UST necessary
(ἀναγκαῖά)

Here, **essential** identifies the **weaker** bodies parts as required for the body to function properly. If it would be helpful in your language, you could express **essential** with a word or phrase that identifies the body parts as “necessary” or “required.” Alternate translation: [required] or [indispensable]

Support Reference: Translate Unknowns

ULT **to be weaker are much more essential**
UST to be the delicate ones are actually necessary
(πολλῷ μᾶλλον & ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν)

Here Paul seems to be stating a general principle that the **weaker** a body part is, the **more** it ends up being **essential** for the body. He implies a comparison with other body parts, which are “stronger” but “less essential.” If it would be helpful in your language, you could express the idea behind this general principle or what Paul is comparing more explicitly. Alternate translation: [to be weaker than other members are actually that much more essential than those other members]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
members	parts

1 Corinthians 12:23

ULT	UST
and those of the body which we think to be less honorable, we bestow them greater honor; and our unpresentable members have more dignity;	*Further, we more highly value the body parts that we think of as less valuable. We treat our indecent body parts more decently,*

ULT **and those of the body which we think to be less honorable, we bestow them greater honor; and our unpresentable members have more dignity**

UST Further, we more highly value the body parts that we think of as less valuable. We treat our indecent body parts more decently

(καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν; καὶ τὰ ἀσχήμονα ἡμῶν, εὐσχημοσύνην περισσοτέραν ἔχει)

Throughout this verse, Paul is most likely thinking about how we carefully wear clothing that covers our **less honorable** and **unpresentable** body parts. He does not specify which body parts these would be, but it is likely that he has genital organs in mind. If it would be helpful in your language, you could state explicitly that Paul has clothing in mind as the way we **bestow** some body parts with **greater honor** or give them **more dignity**. Alternate translation: [and those of the body which we think to be less honorable, we bestow them greater honor by clothing them; and our unpresentable members have more dignity because of the care we take to cover them]

Support Reference: Assumed Knowledge and Implicit Information

ULT **those of the body which**

UST that

(ἃ & τοῦ σώματος)

Here, **those** refers back to the “members” in 12:22. If it would be helpful in your language, you could express **those** with “members” instead. Alternate translation: [the members of the body which]

Support Reference: Pronouns — When to Use Them

ULT **those of the body which we think to be less honorable, we bestow them greater honor**
UST we more highly value the body parts that we think of as less valuable
(ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν)

Here Paul identifies what he is talking about first (**those of the body which we think to be less honorable**) and then refers back to that phrase by using **them** in his sentence. If your readers would be confused by this structure, you could restructure the sentence and indicate what Paul is talking about in another way. Alternate translation: [we bestow greater honor on those of the body which we think to be less honorable]

Support Reference: Information Structure

ULT **we bestow them greater honor**
UST we more highly value the body parts
(τούτοις τιμὴν περισσοτέραν περιτίθεμεν)

If your language does not use an abstract noun for the idea behind **honor**, you can express the idea by using a verb such as “honor” or an adverb such as “honorably.” Alternate translation: [we treat them honorably] or [we honor them more]

Support Reference: Abstract Nouns

ULT **our unpresentable members**
UST our indecent body parts
(τὰ ἀσχήμονα ἡμῶν)

Here, **unpresentable members** is a polite way to refer to sexual organs. If it would be helpful in your language, you could express **unpresentable members** with a comparable polite term. Paul’s euphemism contrasts **unpresentable** with **dignity**. If possible, use a euphemism that similarly creates a contrast. Alternate translation: [our private parts]

Support Reference: Euphemism

ULT **have more dignity**
UST We treat … more decently
(εὐσχημοσύνην περισσοτέραν ἔχει)

If your language does not use an abstract noun for the idea behind **dignity**, you can express the idea by using a verb such as “dignify” or an adjective such as “presentable.” Alternate translation: [are more dignified] or [are more presentable]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
honor	we more highly value

1 Corinthians 12:24

ULT	UST
but our presentable members do not have need. But God has combined the body together, giving more honor to the one lacking {it}	*but we do not treat our decent body parts in any special way. In the end, God is the one who put all the body parts together into one body, and he makes the less valuable parts more valuable.*

ULT **our presentable members**
UST our decent body parts
(τὰ & εὐσχήμονα ἡμῶν)

Here, **presentable members** contrasts with the "unpresentable members" in 12:23. These **presentable members** are probably those body parts which we do not cover with clothing, but Paul does not specify exactly which body parts he is thinking about. If it would be helpful in your language, you could express **presentable members** with a word or phrase that contrasts with how you translated "unpresentable members." Alternate translation: [nonprivate parts]

Support Reference: Assumed Knowledge and Implicit Information

ULT **do not have need**
UST we do not treat … in any special way
(οὐ χρείαν ἔχει)

Here Paul does not specify what they do not **need**. He implies that they do not need to be treated with "dignity," as the "unpresentable parts" are (See: 12:23). If it would be helpful in your language, you could translate **do not have need** by referring back to how you translated what people do with their "unpresentable parts." Alternate translation: [do not need to be treated with dignity]

Support Reference: Ellipsis

ULT **has combined the body together**
UST put all the body parts together into one body
(συνεκέρασεν τὸ σῶμα)

Here Paul speaks as if God took many different things and **combined** them **together** to make **the body**. By speaking in this way, he emphasizes that the body is made up of many different parts, but that God has united or **combined** all these parts together. If it would be helpful in your language, you could express **combined the body together** with a comparable metaphor or express the idea plainly. Alternate translation: [has assembled the body] or [has joined all the body parts into one body]

Support Reference: Metaphor

ULT **the body**
UST into one body
(τὸ σῶμα)

Here Paul is speaking of "bodies" in general, not of one particular **body**. If it would be helpful in your language, you could express this form with a form that refers to "bodies" in general. Alternate translation: [the human body] or [each body]

Support Reference: Generic Noun Phrases

ULT **giving more honor to the one lacking {it}**
UST and he makes the less valuable parts more valuable
(τῷ ὑστερουμένῳ, περισσοτέραν δοὺς τιμήν)

Here Paul implies that the body parts that "lack" honor receive **more honor** from God. The Corinthians would have understood this clause to mean that God is the one who created the body, so that what Paul has already stated in 12:23–24 is true. God has made the body in such a way that we give more honor and dignity to the private and less honorable body parts. If it would be helpful in your language, you could express the idea behind this implication more plainly by including what humans think about the body parts. Alternate translation: [giving more honor to what we think has less honor] or [giving more honor to the body parts that we consider to be less honorable]

Support Reference: Assumed Knowledge and Implicit Information

ULT **giving more honor to the one lacking {it}**
UST and he makes the less valuable parts more valuable
(τῷ ὑστερουμένῳ, περισσοτέραν δοὺς τιμήν)

If your language does not use an abstract noun for the idea behind **honor**, you can express the idea by using a verb such as “honor” or an adjective such as “honorable.” Alternate translation: [honoring more what is honored less] or [making honorable what is less honorable]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God is the one who
honor	valuable

1 Corinthians 12:25

ULT	UST
so that there may be no division within the body, but that the members should care for one another the same.	*{God did this} in order that the body would not split up into different parts. Instead, the body parts work together and do not privilege one body part over other body parts.*

ULT **no division … but that**
UST would not split up into different parts. Instead
(μὴ & σχίσμα & ἀλλὰ)

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. If you do, you will need to express the contrast between the two halves of this verse as a connection. Alternate translation: [complete unity … and that]

Support Reference: Litotes

ULT **there may be no division within the body**
UST the body would not split up into different parts
(μὴ ᾖ σχίσμα ἐν τῷ σώματι)

If your language does not use an abstract noun for the idea behind **division**, you can express the idea by using a verb such as “divide” or “split.” Alternate translation: [the body may not divide itself] or [the body may not become divided]

Support Reference: Abstract Nouns

ULT **the members should care for one another**
UST the body parts work together and do not privilege one body part over other body parts
(ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη)

Here Paul speaks as if **the members** of a body could **care for another**. He speaks in this way because he wants the Corinthians to think of themselves as **members** of the body of Christ, and so **the members** of a human body are an example for them. If it would be helpful in your language, you could express this figure of speech with an analogy or express the idea plainly. Alternate translation: [the members should work together like they care for one another] or [the members should work with each other]

Support Reference: Personification

> ULT **the same**
> UST one body part over other body parts
> (τὸ αὐτὸ)

Here, **the same** means that **the members** are “caring” for each body part **the same** way they care for all the others. In other words, the body parts make no distinctions about honor or dignity. Instead, they treat each other **the same**. If it would be helpful in your language, you could express the idea behind **the same** with a comparable phrase that emphasizes equality or similarity. Alternate translation: [equally] or [without distinctions]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
members	the body parts

1 Corinthians 12:26

ULT	UST
And if one member suffers, all the members suffer together; if a member is honored, all the members rejoice with {it}.	*So, all the body parts hurt when one body part is hurting. All the body parts celebrate when somebody praises one body part.*

ULT **if one member suffers … if a member is honored**
UST when one body part is hurting … when somebody praises one body part
(εἴτε πάσχει ἓν μέλος & εἴτε δοξάζεται μέλος)

Here Paul uses the conditional form to show the connection between **one member** and **all the members**. If the conditional form does not draw a close connection between what happens to **one** and what happens to **all**, you could use a different form that does draw a close connection. Alternate translation: [when one member suffers … when a member is honored]

Support Reference: Connect — Hypothetical Conditions

ULT **if one member suffers, all the members suffer together**
UST all the body parts hurt when one body part is hurting
(εἴτε πάσχει ἓν μέλος, συνπάσχει πάντα τὰ μέλη)

Here Paul speaks as if **one member** and indeed **all the members** of a body could **suffer**, which is a word that is normally used for people instead of things. He speaks in this way because he wants the Corinthians to think of themselves as **members** of the body of Christ, and so the **members** of a human body are an example for them. Here, he specifically has in mind the idea that an injury or infection in one body part (a finger, for example) has an effect on the entire body. If it would be helpful in your language, you could express this figure of speech with an analogy or express the idea plainly. Alternate translation: [if one member feels pain, all the members also feel the pain] or [if one member is like a person who suffers, all the members also join in the suffering]

Support Reference: Personification

ULT **a member is honored**
UST somebody praises one body part
(δοξάζεται μέλος)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to avoid stating who is doing the "honoring." If you must state who does it, you can use a vague or indefinite subject. Alternate translation: [they honor a member] or [a member receives honor]

Support Reference: Active or Passive

ULT **all the members rejoice with {it}**
UST All the body parts celebrate
(συνχαίρει πάντα τὰ μέλη)

Here Paul speaks as if **all the members** of a body could **rejoice** like people do. He speaks in this way because he wants the Corinthians to think of themselves as **members** of the body of Christ, and so **the members** of a human body are an example for them. If it would be helpful in your language, you could express this figure of speech with an analogy or express the idea plainly. Alternate translation: [all the members are like people who rejoice together] or [all the members together receive the honor]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
suffers	is hurting
member	body part
suffer together	hurt
members	body parts
is honored	somebody praises
a member	one body part
rejoice with {it}	celebrate
members	body parts

1 Corinthians 12:27

ULT	UST
Now you are the body of Christ and individually members of {it}.	*{I say all this because} you all are {like} the Messiah's body. Each of you is {like} a body part {in that body}.*

ULT Now
UST I say all this because
(δέ)

Here, **Now** introduces the application of what Paul has been saying about **the body** in 12:12–26. You could use a word or phrase that would naturally introduce an application or explanation of what Paul has said in these verses. Alternate translation: [In the end,] or [What I mean is that]

Support Reference: Connecting Words and Phrases

ULT you are the body of Christ and individually members of {it}
UST you all are {like} the Messiah's body. Each of you is {like} a body part {in that body}
(ὑμεῖς & ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους)

Here Paul speaks as if believers were **members**, or body parts, that together make up **the body of Christ**. By speaking in this way, he applies everything he has said in 12:12–26 about "bodies" to the church, and he emphasizes the unity of the church. Paul used **body** language throughout this whole paragraph, and it is an important metaphor for 1 Corinthians and for Christian teaching. Because of this, you should preserve this metaphor or, if you must express the idea differently, use an analogy. Alternate translation: [it is as if you are the body of Christ and individually members of it] or [you function as the body of Christ, and individually you function as members of it]

Support Reference: Metaphor

ULT individually members of {it}
UST Each of you is {like} a body part {in that body}
(μέλη ἐκ μέρους)

Here, **individually** refers to how specific people are **members** of the **body of Christ**. In other words, discrete people can each be considered a "member". If it would be helpful in your language, you could express **individually** with a word or phrase that identifies people on their own, apart from the communities in which they participate. Alternate translation: [each one of you is a member of it]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	the Messiah’s
members	a body part {in that body}

1 Corinthians 12:28

ULT	UST
And God has indeed appointed some in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healing, helps, administration, {and} various kinds of tongues.	*In line with that, God has specially empowered the people who worship him. First, some people are those whom God has sent to represent the Messiah. Second, some people proclaim what God says. Third, some people teach other believers. Further, some people do powerful things. Others can heal others, help other believers, guide the group of believers, or speak unknown languages.*

ULT **some**
UST the people
(οὓς)

Here, **some** refers to the specific people who have the gifts listed in the rest of this verse. If it would be helpful in your language, you could express **some** by clarifying that it refers to the people who have the gifts or titles he gives in the list. Alternate translation: [people to specifically function]

Support Reference: Pronouns — When to Use Them

ULT **first … second … third**
UST First … Second … Third
(πρῶτον & δεύτερον & τρίτον)

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: [one, … two, … three,]

Support Reference: Ordinal Numbers

ULT **church, first apostles, second prophets, third teachers, then miracles, then gifts of healing**
UST who worship him. First, some people are those whom God has sent to represent the Messiah. Second, some people proclaim what God says. Third, some people teach other believers. Further, some people do powerful things. Others can heal others
(ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων)

Here Paul could use the numbers and **then** to indicate: (1) that he listed these things in the order in which he thought of them. In this case, there is no special significance to the numbers, and Paul stopped numbering items because he kept listing things after he said **then**. Alternate translation: [church. This includes first apostles, second prophets, third teachers, then miracles, then gifts of healing]; (2) that the items are listed in order of importance or authority until Paul starts using **then**. This means that **apostles**, **prophets**, and **teachers** have special importance or authority in that order. Alternate translation: [church. Most important are apostles, second are prophets, and third are teachers. Then there are miracles, gifts of healing]; (3) that the items are listed in the order in which God uses them in the church, up until Paul starts using **then**. Alternate translation: [church, which first requires apostles, second prophets, and third teachers. Then God gives miracles, gifts of healing]

ULT **then miracles, then gifts of healing, helps, administration, {and} various kinds of tongues**
UST Further, some people do powerful things. Others can heal others, help other believers, guide the group of believers, or speak unknown languages
(ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν)

When Paul stops using numbers in his list, he also stops using titles for people and instead names the gifts they have. However, the questions in the next two verses (12:29–30) show that Paul wants the Corinthians to think about these gifts as belonging to specific people. If your readers would be confused by the change from titles to gifts, you could explicitly connect these gifts with the people who perform them. Alternate translation: [then people who perform miracles, then those with gifts of healing, those who help, those who administer, and those who speak various kinds of tongues]

Support Reference: Assumed Knowledge and Implicit Information

ULT **helps**
UST help other believers
(ἀντιλήμψεις)

Here, **helps** could refer to: (1) acts that help other people. Alternate translation: [helpful deeds]; (2) service that **helps** the church, which would include administrative work and distributing aid to those in need. Alternate translation: [supporting the church]

Support Reference: Translate Unknowns

ULT **administration**
UST guide the group of believers
(κυβερνήσεις)

If your language does not use an abstract noun for the idea behind **administration**, you can express the idea by using an adjective such as "administrative" or a verb such as "lead" or "direct." Alternate translation: [administrative skills] or [the ability to lead]

Support Reference: Abstract Nouns

ULT **{and} various kinds of tongues**
UST or speak unknown languages
(γένη γλωσσῶν)

Here, **various kinds of tongues** has the same meaning it had in 12:10. Translate it the same way you did there.

Support Reference: Translate Unknowns

ULT **of tongues**
UST or speak unknown languages
(γλωσσῶν)

Here, **tongues** refers to something that one does with one's "tongue," which is to speak a language. If it would be helpful in your language, you could indicate that **tongues** is a way of speaking about "languages" by using a comparable term or expressing the idea plainly. Alternate translation: [of languages]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has … appointed	has specially empowered
God	God
church	who worship him
apostles	some people are those whom God has sent to represent the Messiah
prophets	some people proclaim what God says

ULT	UST
teachers	some people teach other believers
miracles	some people do powerful things
of tongues	or speak unknown languages

1 Corinthians 12:29

ULT	UST
Not all {are} apostles, are they? Not all {are} prophets, are they? Not all {are} teachers, are they? Not all {do} miracles, do they?	*Only some believers are those whom God has sent to represent the Messiah. Only some proclaim what God says. Only some teach other believers. Only some do powerful things.*

ULT **Not all {are} apostles, are they? Not all {are} prophets, are they? Not all {are} teachers, are they? Not all {do} miracles, do they**
UST Only some believers are those whom God has sent to represent the Messiah. Only some proclaim what God says. Only some teach other believers. Only some do powerful things
(μὴ πάντες ἀπόστολοι? μὴ πάντες προφῆται? μὴ πάντες διδάσκαλοι? μὴ πάντες δυνάμεις)

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer is “no, they are not” or “no, they do not.” If it would be helpful in your language, you could express these questions by stating the ideas as strong negations. Alternate translation: [Not all are apostles. Not all are prophets. Not all are teachers. Not all do miracles.]

Support Reference: Rhetorical Question

ULT **Not all {do} miracles, do they**
UST Only some do powerful things
(μὴ πάντες δυνάμεις)

Here, unlike with the other questions in the verse, supplying **are** does not make sense. Paul is not saying that **Not all** “are” **miracles**. Rather, he is saying that **Not all** perform **miracles**. You could supply a comparable word that refers to “performing” **miracles**. Alternate translation: [Not all perform miracles, do they]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
apostles	are those whom God has sent to represent the Messiah
prophets	proclaim what God says
teachers	teach other believers
miracles	do powerful things

1 Corinthians 12:30

ULT	UST
Not all have gifts of healing, do they? Not all speak in tongues, do they? Not all interpret, do they?	*Only some heal others. Only some speak unknown languages. Only some interpret {those unknown languages}.*

ULT **Not all have gifts of healing, do they? Not all speak in tongues, do they? Not all interpret, do they**
UST Only some heal others. Only some speak unknown languages. Only some interpret {those unknown languages}
(μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων? μὴ πάντες γλώσσαις λαλοῦσιν? μὴ πάντες διερμηνεύουσιν)

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer is "no, they do not." If it would be helpful in your language, you could express these questions by stating the ideas as strong negations. Alternate translation: [Not all have gifts of healing. Not all speak in tongues. Not all interpret.]

Support Reference: Rhetorical Question

ULT **in tongues**
UST unknown languages
(γλώσσαις)

Here, **tongues** refers to something that one does with one's "tongue," which is to speak a language. If it would be helpful in your language, you could indicate that **tongues** is a way of speaking about "languages" by using a comparable term or expressing the idea plainly. Alternate translation: [in other languages]

Support Reference: Metonymy

ULT **interpret**
UST interpret {those unknown languages}
(διερμηνεύουσιν)

Here Paul is speaking about the same "gift" that he mentioned in 12:10 as "the interpretation of tongues." He does not mention what the person "interprets" here because he knows that the Corinthians will infer that he is speaking about the **tongues** in the previous question. If your readers would not infer what the person "interprets," you could state it explicitly. Alternate translation: [interpret tongues, do they]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in tongues	unknown languages

ULT	UST
interpret	interpret {those unknown languages}

1 Corinthians 12:31

ULT	UST
But earnestly desire the greater gifts. And now, I show you a more excellent way.	*Now I want you to eagerly seek the most beneficial gifts. Next, I will tell you about the very best thing you can do.*

ULT **earnestly desire**
UST I want you to eagerly seek
(ζηλοῦτε)

Here, **earnestly desire** could be: (1) a command from Paul. Alternate translation: [you should earnestly desire]; (2) a statement about what the Corinthians are doing. Alternate translation: [you are earnestly desiring]

Support Reference: Imperatives — Other Uses

ULT **the greater gifts**
UST the most beneficial gifts
(τὰ χαρίσματα τὰ μείζονα)

Here, **greater** could indicate: (1) what Paul thinks are **greater gifts**, which would be the ones that most benefit other believers. Alternate translation: [the gifts that are greater] or [the gifts that help others]; (2) what the Corinthians think are the **greater gifts**, which Paul may disagree with. The Corinthians would probably include speaking in tongues as a **greater gift**. If you choose this option, you will need to express **earnestly desire** as a statement, not as an imperative. Alternate translation: [what you think are greater gifts]

Support Reference: Irony

ULT **I show you**
UST I will tell you about
(ὑμῖν δείκνυμι)

Here Paul introduces what he will tell the Corinthians in the next chapter. Use a natural verb tense in your language for referring to what a person is about to say. Alternate translation: [I am going to show you]

Support Reference: Predictive Past

1 Corinthians 13

1 Corinthians 13 Chapter Introduction

Structure and Formatting

1. On spiritual gifts (12:1–14:40)
    - The necessity of love (13:1–3)
    - The characteristics of love (13:4–7)
    - The enduring nature of love (13:8–13)

Religious and Cultural Concepts in This Chapter

Love

Paul's main topic in this chapter is love. He speaks about how important it is, what it is like, and how it will endure forever. Much of the time, it seems that he is emphasizing love for other people. However, he likely also has love for God in mind. See the notes for ways to translate the abstract noun "love" if your language does not use an abstract noun for this idea. (See: love, beloved)

Translation Issues in This Chapter

Hypothetical situations

In 13:1–3, Paul provides three hypothetical situations. He uses these situations to show how essential love is: no matter what other great things a person can do, they must have love. He uses himself as the character in the situations to avoid making someone else an example of a person who does not have love. Consider natural ways to speak about hypothetical situations in your language. If your readers would be confused when Paul uses "I" in the hypothetical situations, you can use a generic reference to a "person" or "someone" instead. (See: Hypothetical Situations)

Personification

In 13:4–8a, Paul speaks about love as if it were a person who could do things. He speaks in this way because it makes the abstract idea of "love" easier to think about. If your readers would be confused when Paul speaks about love as a person, you can express the idea in another way. See the notes on those verses for translation options. (See: Personification)

Child analogy

In 13:11, Paul again uses himself as an example. This time he speaks about what he did as a child and what he does as an adult. He speaks in this way to illustrate how some things are appropriate for specific times. For example, speaking like a child is appropriate when one is a child, but it is not appropriate when one is an adult. Paul wishes the Corinthians to apply this reasoning to spiritual gifts and to love. Spiritual gifts are appropriate until Jesus comes back, but then they will no longer be appropriate. On the other hand, love is always appropriate.

Non-exhaustive lists

In 13:4–8a, Paul provides a list of love's characteristics. While he mentions many things, he does not intend the list to completely define every characteristic of love. Instead, he wishes to show the Corinthians what love is like. Make sure that your translation does not imply that the characteristics that Paul lists are the only characteristics that love has.

First-person singular and plural

In 13:1–3, 11, 12b, Paul speaks of himself in the first-person singular. In 13:9, 12a, Paul includes the Corinthians and other believers with himself by using the first-person plural. However, the alternation between singular and plural, especially in 13:11–12, shows that Paul is not drawing any distinctions between his own experiences and those of other believers. Rather, Paul uses himself as an example, but he also wishes to speak about believers in general. If your readers would find switching between first-person singular and first-person plural to be confusing, you can use the first-person plural throughout. (See: Pronouns — When to Use Them)

1 Corinthians 13:1

ULT	UST
If I speak with the tongues of men and of angels, but I do not have love, I have become a noisy gong or a clanging cymbal.	*Imagine that I could speak many human and angelic languages, but I did not love others. I would be {able to make much noise,} like a loud metal instrument{, but I would not be helping anyone}.*

ULT **If I speak with the tongues of men and of angels, but I do not have love**
UST Imagine that I could speak many human and angelic languages, but I did not love others
(ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω)

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that he could **speak with tongues of men and of angels** but also that he did **not have love**. He uses himself in this hypothetical situation so that he does not offend the Corinthians by using them as an example of people without **love**. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: [Suppose that I could speak with the tongues of men and of angels, but also suppose that I did not have love.]

Support Reference: Hypothetical Situations

ULT **with the tongues**
UST many … languages
(ταῖς γλώσσαις)

Here, **tongues** refers to something that one does with one's "tongue," which is to speak a language. If it would be helpful in your language, you could indicate that **tongues** is a way of speaking about "languages" by using a comparable term or expressing the idea plainly. Alternate translation: [with the languages] or [in the words]

Support Reference: Metonymy

ULT **with the tongues of men and of angels**
UST many human and angelic languages
(ταῖς γλώσσαις τῶν ἀνθρώπων & καὶ τῶν ἀγγέλων)

Here Paul refers to two specific categories of **tongues**: those **of men** and those **of angels**. He does not mean that these are the only kinds of **tongues** that exist, but he does think that these two kinds do exist. If it would be helpful in your language, you could express **tongues of men and of angels** with a normal way to refer to various human languages and then also modify it so that you could use it for angelic languages. Alternate translation: [foreign languages and angelic languages]

Support Reference: Translate Unknowns

ULT **I do not have love**
UST I did not love others
(ἀγάπην & μὴ ἔχω)

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as “love.” Alternate translation: [I do not love people]

Support Reference: Abstract Nouns

ULT **I have become a noisy gong or a clanging cymbal**
UST I would be {able to make much noise,} like a loud metal instrument{, but I would not be helping anyone}
(γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον)

Here Paul speaks as if he were a metallic instrument that makes loud noises. He speaks in this way because he wants to argue that **tongues** without **love** are noisy, like an instrument, but they do not actually help others. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [I have become loud but useless] or [I have become like loud radio static]

Support Reference: Metaphor

ULT **a noisy gong or a clanging cymbal**
UST able to make much noise,} like a loud metal instrument{, but I would not be helping anyone}
(χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον)

Here Paul refers to two different loud, metallic instruments in his culture. If your culture does not have two different loud instruments made of metal, you could refer to just one here. Further, if your culture does not use metal instruments, you could refer to two or one instruments that make a loud noise. Alternate translation: [a noisy cymbal] or [a loud drum]

Support Reference: Doublet

ULT **a noisy gong**
UST able to make much noise,} like a loud metal instrument{, but I would not be helping anyone}
(χαλκὸς ἠχῶν)

Here, **a noisy gong** refers to the sound that comes when someone hits a flat metal object. A **gong** is a metal instrument that someone hits to make a deep, booming sound. You could use a word that identifies a metal instrument in your culture, especially if it makes a loud sound. Alternate translation: [a loud bell]

Support Reference: Translate Unknowns

> ULT **a clanging cymbal**
> UST able to make much noise,} like a loud metal instrument{, but I would not be helping anyone}
> (κύμβαλον ἀλαλάζον)

A **cymbal** is a thin, round metal plate that someone hits with a stick or another **cymbal** to create a loud crashing sound (**clanging**). You could use a word that describes another metal instrument in your culture, especially if it makes a loud, harsh sound. Alternate translation: [loud percussion]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with the tongues	many … languages
of angels	angelic
love	love others

1 Corinthians 13:2

ULT	UST
And if I have prophecy and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, but I do not have love, I am nothing.	*Again, imagine that I could proclaim what God says, that I could comprehend and know everything, and that I believed so much that I could make mountains change places. But imagine further that I did not love others. Because of that, nothing else matters.*

ULT **And if I have prophecy and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, but I do not have love, I am nothing**
UST Again, imagine that I could proclaim what God says, that I could comprehend and know everything, and that I believed so much that I could make mountains change places. But imagine further that I did not love others. Because of that, nothing else matters
(καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι)

Here, just as in 13:1, Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that he could **have prophecy and understand all mysteries and all knowledge** and that he could **have all faith so as to remove mountains** but that he did **not have love**. He uses himself in this hypothetical situation so that he does not offend the Corinthians by using them as an example of people without love. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: [And suppose that I had all prophecy and understood all mysteries and knowledge, and suppose that I had all faith so as to remove mountains, but also suppose that I did not have love. In that case, I would be nothing]

Support Reference: Hypothetical Situations

ULT **I have prophecy**
UST I could proclaim what God says
(ἔχω προφητείαν)

If your language does not use an abstract noun for the idea behind **prophecy**, you can express the idea by using a verb such as “prophesy.” Alternate translation: [I can prophesy]

Support Reference: Abstract Nouns

ULT **all mysteries and all knowledge**
UST that I could comprehend and know everything
(τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν)

If your language does not use abstract nouns for the ideas behind **mysteries** and **knowledge**, you can express the ideas in another way, such as with adjectives or verbs. Alternate translation: [everything that is secret and worth knowing] or [all that is hidden and all that there is to know]

Support Reference: Abstract Nouns

ULT **I have all faith**
UST I believed so much
(ἔχω πᾶσαν τὴν πίστιν)

If your language does not use an abstract noun for the idea behind **faith**, you can express the idea by using a verb such as "believe" or "trust." Paul implies that this is **faith** in God. Alternate translation: [I trust God completely]

Support Reference: Abstract Nouns

ULT **so as to remove mountains**
UST that I could make mountains change places
(ὥστε ὄρη μεθιστάναι)

Here, **so as to** introduces a description of what could result from the **faith**. Paul here uses an extreme example to define how great the **faith** is. If it would be helpful in your language, you could indicate how **remove mountains** relates to **faith** by making it clearer that Paul identifies **remove mountains** as an extreme example of what the **faith** can lead to. Alternate translation: [so that I can even remove mountains]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I do not have love**
UST I did not love others
(ἀγάπην & μὴ ἔχω)

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as "love." Alternate translation: [I do not love people]

Support Reference: Abstract Nouns

ULT **I am nothing**
UST Because of that, nothing else matters
(οὐθέν εἰμι)

Here Paul says that he, if the hypothetical situation were true, would be **nothing**. The Corinthians would have understood him to mean that none of the great things he could do would be worth anything, and he himself would gain no honor or glory from them. Paul does not mean that he would not exist. If it would be helpful in your language, you could translate **I am nothing** by qualifying Paul's claim or indicating that it refers to honor or value. Alternate translation: [I have no value] or [I gain nothing from those great things]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophecy	proclaim what God says
understand	that I could comprehend
mysteries	that I could comprehend
knowledge	know everything
faith	I believed so much
love	love others

1 Corinthians 13:3

ULT	UST
And if I give away all my possessions, and if I hand over my body, so that I might boast, but I do not have love, I gain nothing.	*Yet again, imagine that I gifted everything I owned {to people who needed food}, and that I did not protect my own body, with the result that people would honor me. But imagine further that I did not love others. {Because I did not love others}, none of those things that I did help me at all.*

ULT **And if I give away all my possessions, and if I hand over my body, so that I might boast, but I do not have love, I gain nothing**
UST Yet again, imagine that I gifted everything I owned {to people who needed food}, and that I did not protect my own body, with the result that people would honor me. But imagine further that I did not love others. {Because I did not love others}, none of those things that I did help me at all
(κἂν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου, ἵνα καυχήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι)

Here, just as in 13:1–2, Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that he could **give away all** his **possessions** and that he could **hand over** his **body so that** he **might boast** but that he did **not have love**. He uses himself in this hypothetical situation so that he does not offend the Corinthians by using them as an example of people without love. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: [And suppose that I gave away all my possessions, and suppose that I handed over my body so that I might boast, but also suppose that I did not have love. In that case, I would gain nothing]

Support Reference: Hypothetical Situations

ULT **I hand over my body**
UST I did not protect my own body
(παραδῶ τὸ σῶμά μου)

Here, **hand over my body** refers to willingly accepting bodily suffering and even death. If it would be helpful in your language, you could express the idea behind **hand over my body** more explicitly. Alternate translation: [I allow others to hurt my body]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I might boast**
UST people would honor me
(καυχήσωμαι)

In Paul's language, **I might boast** and "I might be burned" look and sound very similar. While many later manuscripts have "I might be burned" here, the earliest manuscripts have **I might boast**. Unless there is a good reason to translate "I might be burned," it is best to follow the ULT here and translate **I might boast**.

Support Reference: Textual Variants

ULT **so that I might boast**
UST with the result that people would honor me
(ἵνα καυχήσωμαι)

Here, **so that** could introduce: (1) a result that comes from "handing over one's body." Alternate translation: [that I might then boast]; (2) a purpose of "handing over one's body." Alternate translation: [in order that I might boast]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I do not have love**
UST I did not love others
(ἀγάπην & μὴ ἔχω)

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as "love." Alternate translation: [I do not love people]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
possessions	I owned
love	love others
I gain	help me at all

1 Corinthians 13:4

ULT	UST
Love is patient {and} is kind; love does not envy; love does not boast; it is not puffed up.	*Those who love others wait patiently and act graciously. They do not wish that others would lose the good things that they have. They do not say great things about themselves or act like they are great.*

ULT **Love is patient {and} is kind; love does not envy; love does not boast; it is not puffed up**
UST Those who love others wait patiently and act graciously. They do not wish that others would lose the good things that they have. They do not say great things about themselves or act like they are great
(ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται; ἡ ἀγάπη οὐ ζηλοῖ; ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται)

Here Paul speaks as if **love** were a person who could be **patient**, **kind**, without **envy**, without "boasting," and **not arrogant**. Paul speaks in this way to describe the abstract idea of **love** in more concrete ways that are easier to think about. If it would be helpful in your language, you could make Paul's description of **love** more concrete in another way, such as by speaking about the "people" who **love**. Alternate translation: [If you love others, you are patient and kind; you do not envy; you do not boast, you are not arrogant]

Support Reference: Personification

ULT **is patient {and} is kind**
UST wait patiently and act graciously
(μακροθυμεῖ, χρηστεύεται)

Here Paul does not connect **is patient** and **is kind** with any other words. He does this because he wants the Corinthians to think of these two ideas as closely connected. Since English speakers would misunderstand this connection, the ULT has added "and" to clarify that these two ideas are connected. If your readers would also misunderstand the connection, you could add a connecting word like the ULT does or you could express **is kind** as its own thought. Alternate translation: [is patient; it is kind]

Support Reference: Ellipsis

ULT **does not boast; it is not puffed up**
UST do not say great things about themselves or act like they are great
(οὐ περπερεύεται, οὐ φυσιοῦται)

Here, **boast** refers to how people try to draw attention to how great they are, often with words. On the other hand, **arrogant** refers to how highly people think about themselves. If your language has words that fit with these distinctions, you could use them here. If your language does not have words that fit with these distinctions, you can use one general word for “arrogance” or “pride.” Alternate translation: [is not proud]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Love	Those who love others
is patient	wait patiently
love	They
does … envy	do … wish that others would lose the good things that they have
love	They

1 Corinthians 13:5

ULT	UST
It is not rude; it does not seek {its} own; it is not easily angered; it does not keep a count of the wrongs.	*They do not do shameful things. They do not care only about themselves. They do not quickly become angry. They do not keep track of what others have done wrong.*

ULT **It is not rude; it does not seek {its} own; it is not easily angered; it does not keep a count of the wrongs**
UST They do not do shameful things. They do not care only about themselves. They do not quickly become angry. They do not keep track of what others have done wrong
(οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν)

Here, just like in 13:4, Paul speaks as if "love" were a person. Continue to follow the translation strategies you chose in that verse. Alternate translation: [If you love others, you are not rude; you are not seeking your own; you are not easily angered; you do not keep a count of wrongs]

Support Reference: Personification

ULT **It is not rude**
UST They do not do shameful things
(οὐκ ἀσχημονεῖ)

Here, **rude** refers to behavior that is shameful or disgraceful. If it would be helpful in your language, you could express **rude** with a word that refers to shameful or disgraceful behavior. Alternate translation: [It does not do disgraceful things] or [it is not inappropriate]

Support Reference: Translate Unknowns

ULT **it does not seek {its} own**
UST They do not care only about themselves
(οὐ ζητεῖ τὰ ἑαυτῆς)

Here, **{its} own** refers to what is good for oneself. In other words, seeking **{its} own** would mean that "love" is trying to do what is best for itself, not for others. If it would be helpful in your language, you could express **it does not seek {its} own** with a comparable idiom or express the idea with a word such as "selfish." Alternate translation: [it is not selfish]

Support Reference: Idiom

> ULT **it is not easily angered**
> UST They do not quickly become angry
> (οὐ παροξύνεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on the person who is **angered** rather than focusing on the one provoking them. If you must state who did the action, you can use a vague or generic subject. Alternate translation: [others do not anger them easily]

Support Reference: Active or Passive

> ULT **it does not keep a count of the wrongs**
> UST They do not keep track of what others have done wrong
> (οὐ λογίζεται τὸ κακόν)

Here Paul speaks as if someone could **keep a count**, as if they were writing them down and adding them up, of each and every bad thing that others have done. He speaks in this way to describe how people remember **wrongs** and do not forgive them. If it would be helpful in your language, you could express **keep a count of wrongs** with a comparable metaphor or express the idea plainly. Alternate translation: [it does not hold onto wrongs] or [it is not resentful]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it does … seek	They do … care
it is … easily angered	They do … quickly become angry
wrongs	what others have done wrong

1 Corinthians 13:6

ULT	UST
It does not rejoice in unrighteousness, but rejoices in the truth.	*They do not celebrate when people do bad things. Instead, they celebrate what is true.*

ULT **It does not rejoice in unrighteousness, but rejoices in the truth**
UST They do not celebrate when people do bad things. Instead, they celebrate what is true
(οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συνχαίρει δὲ τῇ ἀληθείᾳ)

Here, just like in 13:4–5, Paul speaks as if "love" were a person. Continue to follow the translation strategies you chose in those verses. Alternate translation: [If you love others, you do not rejoice in unrighteousness, but you rejoice in the truth]

Support Reference: Personification

ULT **It does not rejoice in unrighteousness, but rejoices in the truth**
UST They do not celebrate when people do bad things. Instead, they celebrate what is true
(οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συνχαίρει δὲ τῇ ἀληθείᾳ)

Here Paul uses two negative words, **not** and **unrighteousness**, to indicate a positive meaning. If your language does not use two negative words like this, you can instead use one positive word. If you do so, you will have to make the second half a connection instead of a contrast. Alternate translation: [It rejoices in righteousness and in the truth]

Support Reference: Double Negatives

ULT **in unrighteousness**
UST when people do bad things
(ἐπὶ τῇ ἀδικίᾳ)

If your language does not use an abstract noun for the idea behind **unrighteousness**, you can express the idea by using an adjective such as "unrighteous" or an adverb such as "unrighteously." Alternate translation: [unrighteous acts] or [in what people do unrighteously]

Support Reference: Abstract Nouns

ULT **in the truth**
UST what is true
(τῇ ἀληθείᾳ)

If your language does not use an abstract noun for the idea behind **truth**, you can express the idea by using an adjective such as "true." Alternate translation: [in true things] or [things that are true]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
It does … rejoice	They do … celebrate
unrighteousness	when people do bad things
rejoices	they celebrate

1 Corinthians 13:7

ULT	UST
It bears all things, believes all things, hopes all things, endures all things.	*They always put up with {others}. They always believe {that God will do what is best}, and they are always confident {that God will do what he has promised}. They always persevere {when bad things happen}.*

ULT **It bears all things, believes all things, hopes all things, endures all things**
UST They always put up with {others}. They always believe {that God will do what is best}, and they are always confident {that God will do what he has promised}. They always persevere {when bad things happen}
(πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει)

Here, just like in 13:4–6, Paul speaks as if "love" were a person. Continue to follow the translation strategies you chose in those verses. Alternate translation: [If you love others, you bear all things, believe all things, hope all things, endure all things]

Support Reference: Personification

ULT **It bears all things, believes all things, hopes all things, endures all things**
UST They always put up with {others}. They always believe {that God will do what is best}, and they are always confident {that God will do what he has promised}. They always persevere {when bad things happen}
(πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει)

Here, **all things** refers primarily to the situation or time in which "love" **bears**, **believes**, **hopes**, and **endures**. The phrase **all things** does not mean that "love" **believes** everything it hears or **hopes** for everything that could happen. Rather, the point is that "love" **believes** in every situation and **hopes** at all times. If it would be helpful in your language, you could express the idea behind **all things** in a way that more clearly refers to time or situation. Alternate translation: [It bears up in every situation, believes in every situation, hopes in every situation, endures in every situation]

Support Reference: Idiom

ULT **It bears all things, believes all things, hopes all things, endures all things**
UST They always put up with {others}. They always believe {that God will do what is best}, and they are always confident {that God will do what he has promised}. They always persevere {when bad things happen}
(πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει)

If you follow the previous note and understand **all things** as referring to time or situation, then **bears**, **believes**, **hopes**, and **endures** do not have stated objects. Paul does not state the objects because he wants the description to be general and easily applied to many situations. If you must express objects, the verbs **bears** and **endures** imply that a person **bears** and **endures** bad things that other people do. The verbs **believes** and **hopes** imply that a person **believes** and **hopes** that God will do what he has promised to do. Alternate translation: [It bears what others do in every situation; believes God in every situation; hopes in God in every situation; endures what others do in every situation]

Support Reference: Assumed Knowledge and Implicit Information

ULT **It bears all things, believes all things, hopes all things, endures all things**
UST They always put up with {others}. They always believe {that God will do what is best}, and they are always confident {that God will do what he has promised}. They always persevere {when bad things happen}
(πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει)

Here Paul repeats **all things** and the same structure in four clauses. This was worded powerfully in his culture. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: [It bears, believes, hopes, and endures all things]

Support Reference: Parallelism

ULT **It bears**
UST They … put up with {others}
(στέγει)

Here, **bears** could refer to: (1) keeping things that are outside from getting inside. The point here would be that “love” is able to “bear” or endure bad things that other people do. Alternate translation: [It endures] or [It tolerates]; (2) keeping things that are inside from getting outside. The point here would be that “love” protects or shields other people from bad things. Alternate translation: [It protects against]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
It bears	They … put up with {others}

ULT	UST
believes	They … believe {that God will do what is best}
hopes	and they are … confident {that God will do what he has promised}
endures	They … persevere {when bad things happen}

1 Corinthians 13:8

ULT	UST
Love never fails. But if {there are} prophecies, they will pass away; if tongues, they will cease; if knowledge, it will pass away.	*Those who love others never cease doing so. However, someday people will no longer proclaim what God says. Someday, people will stop speaking unknown languages. Someday, people will no longer know special things.*

ULT **Love never fails**
UST Those who love others never cease doing so
(ἡ ἀγάπη οὐδέποτε πίπτει)

Here, just like in 13:4–7, Paul speaks as if **love** were a person. Continue to follow the translation strategies you chose in those verses. Alternate translation: [If you love others, you will never stop doing so]

Support Reference: Personification

ULT **never fails**
UST never cease doing so
(οὐδέποτε πίπτει)

Paul uses two negative words, **never** and **fails**, to indicate a positive meaning. If your language does not use two negative words like this, you can instead use a strong positive word. Alternate translation: [always keeps going] or [love always continues]

Support Reference: Litotes

ULT **if {there are} prophecies, they will pass away; if tongues, they will cease; if knowledge, it will pass away**
UST someday people will no longer proclaim what God says. Someday, people will stop speaking unknown languages. Someday, people will no longer know special things
(εἴτε & προφητεῖαι, καταργηθήσονται; εἴτε γλῶσσαι, παύσονται; εἴτε γνῶσις, καταργηθήσεται)

Paul uses the conditional form to identify what he is speaking about. This form does not mean that Paul is unsure about whether **prophecies**, **tongues**, and **knowledge** currently exist. Rather, Paul uses this form to identify each one as the topic of the rest of the clause. If it would be helpful in your language, you could express the idea behind Paul's use of **if** hereby using a contrast word such as "although" or by simplifying the clauses so that they do not use **if**. Alternate translation: [although there are prophecies, they will pass away; although there are tongues, they will cease; although there is knowledge, it will pass away] or [prophecies will pass away; tongues will cease; knowledge will pass away]

Support Reference: Connect — Factual Conditions

ULT **if {there are} prophecies, they will pass away; if tongues, they will cease; if knowledge, it will pass away**
UST someday people will no longer proclaim what God says. Someday, people will stop speaking unknown languages. Someday, people will no longer know special things
(εἴτε & προφητεῖαι, καταργηθήσονται; εἴτε γλῶσσαι, παύσονται; εἴτε γνῶσις, καταργηθήσεται)

Paul omits some words that may be required in your language to make a full sentence. If you need these words, you could supply a phrase such as “there are” or “there is.” Since English does need these words in the first clause, the ULT supplies them. You could supply them in just the first clause or in all of the clauses. Alternate translation: [if there are prophecies, they will pass away; if there are tongues, they will cease; if there is knowledge, it will pass away]

Support Reference: Ellipsis

ULT **tongues**
UST speaking unknown languages
(γλῶσσαι)

Here, **tongues** refers to something that one does with one’s “tongue,” which is to speak a language. If it would be helpful in your language, you could indicate that **tongues** is a way of speaking about “languages” by using a comparable term or expressing the idea plainly. Alternate translation: [special languages]

Support Reference: Metonymy

ULT **tongues**
UST speaking unknown languages
(γλῶσσαι)

Here, **tongues** has the same meaning it had in 12:10, 28, 30; 13:1. Translate it the same way you did in those verses.

Support Reference: Translate Unknowns

ULT **knowledge, it will pass away**
UST Someday, people will no longer know special things
(γνῶσις, καταργηθήσεται)

If your language does not use an abstract noun for the idea behind **knowledge**, you can express the idea by using a verb such as “know.” Alternate translation: [secret things that people know, they will pass away]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Love	Those who love others
prophecies	proclaim what God says
tongues	speaking unknown languages
knowledge	know special things

1 Corinthians 13:9

ULT	UST
For we know in part, and we prophesy in part.	*{These things will no longer happen,} because we know special things incompletely, and we proclaim what God says incompletely.*

ULT **For**
UST {These things will no longer happen,} because
(γὰρ)

Here, **For** introduces Paul's reason for saying that prophecies, tongues, and knowledge will pass away. If it would be helpful in your language, you could express **For** with a comparable word that introduces a reason why someone has made a claim. Alternate translation: [In fact,] or [That is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **in part … in part**
UST incompletely … incompletely
(ἐκ μέρους)

Here, **in part** refers to how something is only a **part** of a larger whole. If it would be helpful in your language, you could express **in part** with a comparable expression that indicates that something is only part of a larger whole. Alternate translation: [partially … partially] or [imperfectly … imperfectly]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we know	we know special things
we prophesy	we proclaim what God says

1 Corinthians 13:10

ULT	UST
But when the perfect comes, {that which is} partial will pass away.	*So, when we experience what is complete {when Jesus comes back}, what is incomplete will no longer matter.*

ULT **the perfect comes**
UST we experience what is complete {when Jesus comes back}
(ἔλθῃ τὸ τέλειον)

Paul speaks here as if **the perfect** could "come," by which he means that people experience **the perfect**. He uses this metaphor because he uses the verb **comes** also for Jesus' return (See: 4:5; 11:26), and he wishes to identify the coming of **the perfect** with the coming of Jesus. The time when **the perfect comes** will be when Jesus comes back. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly and connect **the perfect** to Jesus' return in another way. Alternate translation: [we experience the perfect at Jesus' return]

Support Reference: Metaphor

ULT **the perfect … {that which is} partial**
UST what is complete … what is incomplete
(τὸ τέλειον, τὸ ἐκ μέρους)

Here, **that which {is} partial** refers back to the "knowing" and "prophesying" in 13:9. The phrase **the perfect** contrasts with **partial**, so **the perfect** refers to full knowledge and experience of God and of what God says. If it would be helpful in your language, you could express the idea behind what **perfect** and **partial** refer to more explicitly. Alternate translation: [the perfect experience of God … the partial experience of God, including knowledge and prophecy,]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perfect	what is complete

1 Corinthians 13:11

ULT	UST
When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I put away the things of the child.	*{Here is an analogy:} when we were young, we talked as children talk. We thought as children think. We made decisions as children make decisions. But when we grew up, we stopped acting as children do.*

ULT **When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I put away the things of the child**
UST {Here is an analogy:} when we were young, we talked as children talk. We thought as children think. We made decisions as children make decisions. But when we grew up, we stopped acting as children do
(ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος; ὅτε γέγονα ἀνήρ, κατήργηκα τὰ τοῦ νηπίου)

Paul uses the first person **I** to describe himself as an example, but he implies that most people experience what he describes here. If it would be helpful in your language, you could express **I** with a form that provides a general example. Alternate translation: [When people were children, they spoke like children, they thought like children, they reasoned like children. When they became adults, they put away childish things]

Support Reference: First, Second or Third Person

ULT **I spoke like a child, I thought like a child, I reasoned like a child**
UST we talked as children talk. We thought as children think. We made decisions as children make decisions
(ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος)

Paul repeats **like a child** and the same structure in three consecutive clauses. This was worded powerfully in his culture. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: [I did everything like a child] or [I spoke, thought, and reasoned like a child]

Support Reference: Parallelism

ULT **I became a man**
UST we grew up
(γέγονα ἀνήρ)

Alternate translation: [I became an adult]

> ULT **I put away the things of the child**
> UST we stopped acting as children do
> (κατήργηκα τὰ τοῦ νηπίου)

Here Paul speaks as if he took **the things of the child** and **put** them **away** in a box or a closet. He means that he stopped doing **the things of the child**, such as "speaking," "thinking," or "reasoning" **like a child**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [I got rid of childish things] or [I stopped doing childish things]

Support Reference: Metaphor

1 Corinthians 13:12

ULT	UST
For now we see unclearly in a mirror, but then, face to face. Now I know in part, but then I will know fully, just as I also have been fully known.	*Right now, we see {God} indirectly, as if we saw a reflection in a mirror. When {Jesus comes back}, however, {we will see God} in person. Right now, we know {God} incompletely. When {Jesus comes back}, however, we will know God just as much as he knows us.*

ULT **we see**
UST we see {God}
(βλέπομεν)

Here Paul does not state what it is that **we see**. The Corinthians would have inferred that he meant that **we see** God. If it would be helpful in your language, you could express the idea behind this implication explicitly. Alternate translation: [we see God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **unclearly in a mirror**
UST indirectly, as if we saw a reflection in a mirror
(δι᾽ ἐσόπτρου ἐν αἰνίγματι)

Here Paul speaks as if **we** were looking at **a mirror** and could see a reflection **unclearly**. With this metaphor, Paul could be expressing the idea: (1) that **now** we can **see** God only indirectly, like a reflection **in a mirror** is an indirect image. Alternate translation: [an indirect reflection of God, as if we were looking in a mirror]; (2) that **now** we can only **see** some things about God, like a **mirror** only imperfectly reflects an image. Alternate translation: [imperfectly, as if we were looking at a vague reflection in a mirror]

Support Reference: Metaphor

ULT **in a mirror**
UST as if we saw a reflection in a mirror
(δι᾽ ἐσόπτρου)

In Paul's culture, **a mirror** was often made of polished metal. Often, these mirrors were relatively high quality and could reflect images well. Use a word in your language that describes something that reflects an image. Alternate translation: [in a looking glass]

Support Reference: Translate Unknowns

ULT **but then, face**
UST When {Jesus comes back}, however, {we will see God} in person
(τότε δὲ πρόσωπον)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**we see**). If your language does need these words, you could supply them from that clause, but in the future tense. Alternate translation: [but then, we will see face]

Support Reference: Ellipsis

ULT **but then, face to face**
UST When {Jesus comes back}, however, {we will see God} in person
(τότε δὲ πρόσωπον πρὸς πρόσωπον)

Here, **face to face** identifies an action or situation as something that takes place in person. In other words, a person can actually see the other person's **face**. If it would be helpful in your language, you could express **face to face** with a comparable idiom or express the idea plainly. Alternate translation: [but then, eye to eye] or [but then, in God's direct presence]

Support Reference: Idiom

ULT **then … then**
UST When {Jesus comes back} … When {Jesus comes back}
(τότε)

Here, **then** refers to the time when Jesus comes back and what happens after that. If it would be helpful in your language, you could express the idea behind what **then** refers to explicitly. Alternate translation: [then, when Jesus returns, … then, when Jesus returns,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Now I know in part, but then I will know fully, just as I also have been fully known**
UST Right now, we know {God} incompletely. When {Jesus comes back}, however, we will know God just as much as he knows us
(ἄρτι γινώσκω ἐκ μέρους; τότε δὲ ἐπιγνώσομαι, καθὼς καὶ ἐπεγνώσθην)

Here Paul switches from first-person plural to first-person singular. Since he is using himself as an example for every believer, there is no special meaning behind the switch. Rather, Paul changes from plural to singular because it was good style in his culture. If it would be helpful in your language, you could express this verse in first-person plural as well, or you could include words that clarify that Paul is using himself as an example. Alternate translation: [Now I, for example, know in part, but then I will know fully, just as I also have been fully known]

Support Reference: Pronouns — When to Use Them

ULT **I know … I will know fully**
UST we know {God} … we will know God
(γινώσκω & ἐπιγνώσομαι)

Again, Paul does not state what it is that **I know**. The Corinthians would have inferred that he meant that **I know** God. If it would be helpful in your language, you could express the idea behind this implication explicitly. Alternate translation: [I know God … I will know God fully]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in part**
UST incompletely
(ἐκ μέρους)

Here, just as in 13:9, **in part** refers to how something is only a **part** of a larger whole. If it would be helpful in your language, you could express **in part** with a comparable expression that indicates that something is only **part** of a larger whole. Alternate translation: [partially] or [imperfectly]

Support Reference: Idiom

ULT **I also have been fully known**
UST just as much as he knows us
(καὶ ἐπεγνώσθην)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on the person who is **known** rather than focusing on the one doing the "knowing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God has also fully known me]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	we know {God}
I will know fully	we will know God
I … have been fully known	he knows us

1 Corinthians 13:13

ULT	UST
But now these three remain: faith, hope, {and} love. But the greatest of these {is} love.	*In the end, there are three things that we will always keep doing. We will believe {in the Messiah}, confidently expect {God to do what he has promised}, and love {God and other people}. However, loving {God and others} is the most important out of these three things.*

ULT **now**
UST In the end
(νυνὶ)

Here, **now** could function to: (1) introduce a summary statement about how things are. Alternate translation: [as it is,]; (2) give the time during which **these three remain**. Alternate translation: [in the present,]

Support Reference: Connecting Words and Phrases

ULT **these three remain**
UST there are three things that we will always keep doing
(μένει & τὰ τρία ταῦτα)

This could indicate that: (1) **these three** will **remain** forever, even after Jesus comes back, in contrast to prophecies, tongues, and knowledge in 13:8, which will "pass away." Alternate translation: [these three will never pass away]; (2) **these three remain** in the present life of believers. Alternate translation: [these three continue on]

ULT **these three remain: faith, hope, {and} love**
UST there are three things that we will always keep doing. We will believe {in the Messiah}, confidently expect {God to do what he has promised}, and love {God and other people}
(μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα)

Here Paul introduces **these three** and then goes on to name them at the end of the sentence. If it would be helpful in your language, you could rearrange pieces of the sentence. Alternate translation: [faith, hope, and love remain, these three] or [three things, faith, hope, and love, remain]

Support Reference: Information Structure

ULT **faith, hope, {and} love**
UST We will believe {in the Messiah}, confidently expect {God to do what he has promised}, and love {God and other people}
(πίστις, ἐλπίς, ἀγάπη)

If your language does not use abstract nouns for the ideas behind **faith**, **hope**, and **love**, you can express ideas by using verbs. If you do so, you may need to specify objects for those verbs. Paul implies that **faith** is in God, **hope** is in what God has promised, and **love** is for God and others. Alternate translation: [trusting in God, hopefully waiting for God to act for us, and loving people and God]

Support Reference: Abstract Nouns

ULT **faith, hope, {and} love**
UST We will believe {in the Messiah}, confidently expect {God to do what he has promised}, and love {God and other people}
(πίστις, ἐλπίς, ἀγάπη)

Here Paul simply lists the three things without using connecting words. Since English speakers expect a connecting word before the last item in a list, the ULT has included **and** here. If your readers would also expect one or several connecting words in a list, you could include them. Alternate translation: [faith and hope and love]

Support Reference: Ellipsis

ULT **the greatest of these**
UST is the most important out of these three things
(μείζων & τούτων)

Here Paul does not explicitly say why **love** is **the greatest**. He could imply that: (1) loving God and others is the most important thing to do. Alternate translation: [the most significant of these]; (2) **love** is the only one of the **three** that continues after Jesus comes back, and so it is the only one that lasts. Alternate translation: [the most enduring of these]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} love**
UST loving {God and others}
(ἡ ἀγάπη)

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as “love.” Paul implies that the **love** is for God and others. Alternate translation: [is loving people and God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	We will believe {in the Messiah}
hope	confidently expect {God to do what he has promised}
{and} love	and love {God and other people}
{is} love	loving {God and others}

1 Corinthians 14

1 Corinthians 14 Chapter Introduction

Structure and Formatting

1. On spiritual gifts (12:1–14:40)
    - Prophecy is superior to tongues in the church (14:1–25)
    - Order in the church (14:26–40)

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULT does this with the quoted words of verse 21. Verse 21 quotes from (Isaiah 28:11–12).

Religious and Cultural Concepts in This Chapter

Prophecy

When Paul speaks about “prophecy” or “prophesying,” he is referring to when someone proclaims a message from God. This message could encourage, rebuke, warn, predict, or do many other things. Whatever the “prophecy” is about, it means that a human is speaking a message from God that others can understand. In your translation, use a word or a phrase that refers to God speaking through people. (See: prophet, prophecy, prophesy, seer, prophetess)

Tongues

In this chapter, Paul refers many times to “tongues.” A “tongue” could be: (1) an otherwise unknown language that one person speaks to God. (2) the language or languages spoken by angels. (3) foreign languages that believers in the church do not speak. It could refer to any or all of these languages. Since Paul’s words are not very specific, you may also want to use relatively generic terms that refer to “unknown languages” or “special languages.” What Paul emphasizes is that many or most other believers do not understand the language unless someone interprets it, so make sure that your translation uses a word or phrase that refers to language that not many people understand. (See: tongue, language)

Interpreting tongues

Paul says that some believers have the "gift" of being able to "interpret" the tongues. These could be the same people who speak the "tongues," or they could be other people. When someone "interprets" the tongues, he or she either explains what the sounds mean or translates them into a language that the other believers know. Use a word or phrase that refers to explaining or translating unknown languages and sounds. (See: interpret, interpretation, interpreter)

The ungifted

In 14:16, 23–24, Paul refers to the "ungifted." This word could describe people who: (1) do not have the "gift" of tongues or interpreting tongues. (2) do not belong to the group of believers. The first option is more likely correct because of the emphasis in this chapter on understanding what others are saying during a gathering of believers.

Translation Issues in This Chapter

Rhetorical questions

In 14:6–9, 16, 23, 26, 36, Paul uses rhetorical questions. He is not asking these questions because he wants the Corinthians to provide him with information. Rather, he is asking these questions because he wants the Corinthians to think about how they are acting and what they are thinking. The questions encourage them to think along with Paul. For ways to translate these questions, look for the notes on each verse that include these kinds of questions. (See: Rhetorical Question)

Building up

In 14:3–5, 12, 17, 26, Paul speaks about "building up." He identifies people and groups of people with buildings, and he refers to making these people or groups stronger and more mature as if it were "building up" the buildings. If you readers would misunderstand this figure of speech, you could use a comparable metaphor for making people or groups stronger and more mature, or you could express the idea plainly. (See: Metaphor)

Hypothetical examples

Many times in this chapter, Paul speaks about specific situations that may or may not be real. He uses these hypothetical situations to give examples that support how he

wants the Corinthians to think and what he wants them to do. In 14:6, 11, 14, Paul uses himself in hypothetical examples. In 14:16–17, 23–25, Paul uses the Corinthians in hypothetical examples. See the notes on each verse for ways to introduce each hypothetical situation. (See: Hypothetical Situations)

"Childlike" metaphor

In 14:20, Paul tells the Corinthians that he wants them to be "childlike" about evil, but not "children" in their thoughts, where they should be "mature" or adult in their thinking. In this metaphor, Paul emphasizes how children know little and are not capable of doing very much. He wants the Corinthians to know and do little evil, but he wants them to know much about the truth and do many good things. If your readers would not understand that Paul is speaking about how children know and do very little, you could make this explicit or express the metaphor plainly. (See: Metaphor)

Holy Spirit or human spirit?

In 14:2, 14–16, Paul uses a word that could refer to the "Holy Spirit" or to a person's "spirit." Similarly, in 14:32, Paul uses a word that could refer to specific ways in which the "Holy Spirit" empowers prophets or to the prophet's own "spirits." The notes will refer to this issue in each of these verses. In 14:2, 32, it is recommended that you translate the word in a way that relates it to the Holy Spirit. In 14–16, however, Paul contrasts this word with the "mind," so it is recommended that you translate the word here in a way that relates to a person's "spirit," which identifies the inner or nonphysical part of a person that is not their mind. (See: Holy Spirit, Spirit of God, Spirit of the Lord, Spirit; and spirit, wind, breath)

Musical instruments

In 14:7–8, Paul refers to three musical instruments. The "flute" refers to a hollow tube or pipe that a musician blows into to create notes. The "harp" refers to a frame with strings attached that a musician plucks to create notes. The "trumpet" refers metal tube with large opening at one end that a musician blows into to create notes. The "trumpet" was often used to send signals during battles. Paul's point in this verse does not depend upon the exact instruments used. He uses instruments that were common in his culture to make the point that the instruments must make different, recognizable sounds for anyone to understand the music. You could refer to common

instruments in your culture that are similar to the ones to which Paul refers. (See: flute, pipe; harp, harpist; and trumpet, trumpeter)

14:22 and the examples in 14:23–25

In 14:22, Paul says that "tongues" are a "sign" for unbelievers, but "prophecy" is a "sign" for believers. However, in the examples that he gives in 14:23–25, he only speaks about unbelievers, and it is the "prophecy" that leads to the unbeliever repenting and believing. The "tongues" only lead to the unbeliever thinking that believers are "insane." Most likely, Paul uses two different nuances of "sign" in these verses. A "sign" simply points to something, so "tongues" point to how someone does not belong to the group (an unbeliever), while "prophecy" points to how someone does belong to the group (a believer). When Paul gives the examples of unbelievers hearing both "tongues" and "prophecy," the "tongues" are a "sign" because they make the unbeliever feel like an outsider. On the other hand, the "prophecy" is a "sign" because it makes the unbeliever into an insider, a believer. See the notes on these verses for translation options, especially for "sign."

Function of 14:33b

The clause "As in all the churches of the saints" in 14:33 could modify what goes before it ("God is not of confusion, but of peace") or what goes after it ("let the women be silent in the churches"). Many translations decide that it modifies what goes after it. This is because, in the other places where Paul refers to all the churches (See: 7:17; 11:16), is talking about how the churches behave, not about who God is. God is the same no matter what church he is connected to. On the other hand, some translations decide that the phrase modifies what goes before it. This is because Paul states "in the church" again in 14:34, which would make "As in all the churches of the saints" redundant if it was connected with that verse. Also, the other places where Paul uses similar phrases (See: verses already mentioned) put the reference to the other churches at the end of the sentence, not at the beginning. Consider how translations that your readers might be familiar with treat this verse. If there is no strong reason to pick one option or the other, you could follow the ULT and UST.

The details of 14:34–35

In 14:34–35, Paul speaks "the women." The word that he uses could refer to women in general or more specifically to married women. Translations and commentators are divided over whether these two verses require women in general to be silent in

church or whether they require wives to be silent in church. Further, being “silent” could refer to keeping quiet at all times, or it could refer to keeping quiet in certain situations or not saying certain things. There are three major options. First, Paul could be speaking about “wives,” and he could be requiring them to keep quiet while their husbands are speaking or prophesying. In other words, they cannot in public question or examine what their husbands say. Second, Paul could be speaking about “women” in general, and he could be requiring them to avoid certain kinds of talking. This could be speaking while others are speaking, or it could be asking too many questions, or it could be speaking during specific times when male church leaders are speaking. Third, Paul could be speaking about “women” in general, and he could be requiring them to keep quiet during the entire public gathering of believers. See the notes on these verses for the specific translation issues. Part of the problem in these verses is that Paul is not very specific about what he is commanding. If possible, make your translation general enough to allow for several of these interpretations.

1 Corinthians 14:1

ULT	UST
Pursue love, but be zealous for the spiritual gifts, but especially that you might prophesy.	*You should seek to love others always. Also, you should eagerly seek that the Holy Spirit specially empowers you, particularly that you might be able to proclaim what God says.*

ULT **Pursue**
UST You should seek … always
(διώκετε)

Here Paul speaks as if he wants the Corinthians to run after and try to capture **love**. He speaks in this way because he wants them to act in **love** as persistently as someone who "pursues" someone or something. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [Consistently act in] or [Seek after]

Support Reference: Metaphor

ULT **love**
UST to love others
(τὴν ἀγάπην)

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as "love." Paul implies that the object of **love** is other people. Alternate translation: [loving others]

Support Reference: Abstract Nouns

ULT **but be zealous for**
UST Also, you should eagerly seek
(ζηλοῦτε δὲ)

Here, **but** introduces the next topic that Paul wishes to speak about. If it would be helpful in your language, you could express **but** and think that Paul is contrasting **Pursue love** and **be zealous for spiritual gifts** with another word that introduces a new topic, or you could start a new sentence here. If you use the second alternate translation, you may need to add a period before it. Alternate translation: [and be zealous for] or [Be zealous for]

Support Reference: Connecting Words and Phrases

ULT **be zealous for**
UST you should eagerly seek
(ζηλοῦτε)

Here, to **be zealous for** something means that one vigorously seeks after it or strongly desires it. If it would be helpful in your language, you could express **be zealous for** with a comparable expression. Alternate translation: [set your heart on] or [seek after]

Support Reference: Translate Unknowns

ULT **especially**
UST particularly
(μᾶλλον)

Here, **especially** could mean: (1) that prophecy is the best **gift** to **be zealous** for. Alternate translation: [above all]; (2) that prophecy is better than **spiritual gifts**. Alternate translation: [more than that,]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	to love others
spiritual gifts	that the Holy Spirit specially empowers you
you might prophesy	you might be able to proclaim what God says

1 Corinthians 14:2

ULT	UST
For the one speaking in a tongue does not speak to men, but to God; for no one understands, but he speaks mysteries in spirit.	*{You should desire this} because people who talk in unknown languages are talking with God, not with other people. {This is} because no one knows what they are saying. Rather, they say secret things as the Holy Spirit empowers them.*

ULT **For**
UST {You should desire this} because
(γὰρ)

Here, **For** introduces the reasons why Paul wants the Corinthians to especially desire to prophesy. These reasons are found in 14:2–4. If it would be helpful in your language, you could express **For** with a comparable way to introduce reasons for a claim. Alternate translation: [Here is why you should be zealous for prophecy:]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the one speaking in a tongue**
UST people who talk in unknown languages
(ὁ & λαλῶν γλώσσῃ)

Paul is speaking of people "speaking in tongues" in general; he is not speaking of one particular person. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [anyone who speaks in a tongue]

Support Reference: Generic Noun Phrases

ULT **in a tongue**
UST in unknown languages
(γλώσσῃ)

Here and throughout this chapter, translate **tongue** and "tongues" as you did in 13:1, 8.

Support Reference: Translate Unknowns

ULT **to men … but he speaks**
UST with other people … Rather, they say
(ἀνθρώποις & δὲ λαλεῖ)

Although the words **men** and **he** are masculine, Paul is using them to refer to anyone, whether man or woman. If it would be helpful in your language, you could use a non gendered word or refer to both genders. Alternate translation: [to humans … but he or she speaks]

Support Reference: When Masculine Words Include Women

ULT **mysteries**
UST secret things
(μυστήρια)

If your language does not use an abstract noun for the idea behind **mysteries**, you can express the idea by using an adjective such as "secret" or "mysterious." Alternate translation: [mysterious words]

Support Reference: Abstract Nouns

ULT **in spirit**
UST as the Holy Spirit empowers them
(πνεύματι)

Here, **spirit** could refer to: (1) the Holy Spirit, which enables or empowers the person to speak in the **tongue**. Alternate translation: [in God's Spirit] or [by the power of God's Spirit]; (2) the person's spirit, which refers to the interior life of a person. It is from this interior life that the **tongue** originates. Alternate translation: [in his spirit]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in a tongue	in unknown languages
to God	with God
in spirit	as the Holy Spirit empowers them
mysteries	secret things

1 Corinthians 14:3

ULT	UST
But the one prophesying speaks to men for building up and encouragement and consolation.	*On the other hand, those who proclaim what God says do talk to other people. They help other believers become stronger, urge other believers to act in proper ways, and comfort other believers.*

ULT **the one prophesying**
UST those who proclaim what God says
(ὁ & προφητεύων)

Paul is speaking of people "prophesying" in general, not of one particular person. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [anyone who prophesies]

Support Reference: Generic Noun Phrases

ULT **to men**
UST to other people
(ἀνθρώποις)

Although **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **men** with a non gendered word or refer to both genders. Alternate translation: [to humans]

Support Reference: When Masculine Words Include Women

ULT **for building up**
UST They help other believers become stronger
(οἰκοδομὴν)

Paul here speaks as if believers were a building that one "builds up." With this metaphor, he emphasizes that **the one prophesying** helps other believers become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. See how you translated this metaphor in 8:1. Alternate translation: [for growth] or [for edification]

Support Reference: Metaphor

> ULT **encouragement and consolation**
> UST urge other believers to act in proper ways, and comfort other believers
> (παράκλησιν, καὶ παραμυθίαν)

Here, **encouragement** refers primarily to "encouraging" others to act or think in a specific way. On the other hand, **consolation** refers primarily to "comforting" others in grief or pain. If your language has words that fit with these distinctions, you could use them here. If your language does not have words that fit with these distinctions, you can use one general word for "exhortation" or **encouragement**. Alternate translation: [exhortation]

Support Reference: Doublet

> ULT **encouragement and consolation**
> UST urge other believers to act in proper ways, and comfort other believers
> (παράκλησιν, καὶ παραμυθίαν)

If your language does not use abstract nouns for the ideas behind **encouragement** and **consolation**, you can express the ideas by using verbs such as "encourage" and "console." Alternate translation: [encouraging and consoling]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophesying	those who proclaim what God says

1 Corinthians 14:4

ULT	UST
The one speaking in a tongue builds up himself, but the one prophesying builds up the church.	*People who talk in unknown languages help themselves become stronger. On the other hand, people who proclaim what God says help the group of believers become stronger.*

ULT **The one speaking in a tongue … the one prophesying**
UST People who talk in unknown languages … people who proclaim what God says
(ὁ λαλῶν γλώσσῃ & ὁ & προφητεύων)

Here, just as in 14:2–3, Paul is speaking of people "prophesying" and people "speaking in tongues" in general, not of two particular people. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [Anyone who speaks in a tongue … anyone who prophesies]

Support Reference: Generic Noun Phrases

ULT **builds up himself … builds up the church**
UST help themselves become stronger … help the group of believers become stronger
(ἑαυτὸν οἰκοδομεῖ & ἐκκλησίαν οἰκοδομεῖ)

Just as in 14:3, Paul here speaks as if believers were a building that one **builds up**. With this metaphor, he emphasizes that **The one speaking in a tongue** helps himself or herself become stronger and more mature, while **the one prophesying** helps other believers become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [helps himself grow … helps the church grow] or [edifies himself … edifies the church]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in a tongue	in unknown languages
prophesying	people who proclaim what God says
the church	the group of believers

1 Corinthians 14:5

ULT	UST
Now I desire you all to speak in tongues, but even more, that you might prophesy. Now the one prophesying is greater than the one speaking in tongues (unless he would interpret, so that the church might receive building up).	*I want all of you to talk in unknown languages. What I want even more, however, is that you might proclaim what God says. Proclaiming what God says is more important and helpful than talking in unknown languages. Of course, if someone explains {the unknown language}, then it {too} can help believers become stronger.*

ULT **but even more, that**
UST What I want even more, however, is that
(μᾶλλον δὲ ἵνα)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**I desire**). If your language does need these words, you could supply them from that clause. Alternate translation: [but I desire even more that] or [but even more, I desire that]

Support Reference: Ellipsis

ULT **the one prophesying … the one speaking in tongues**
UST Proclaiming what God says … talking in unknown languages
(ὁ προφητεύων & ὁ λαλῶν γλώσσαις)

Here, just as in 14:4, Paul is speaking of people "prophesying" and people "speaking in tongues" in general, not of two particular people. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [anyone who prophesies … anyone who speaks in tongues]

Support Reference: Generic Noun Phrases

ULT **is greater**
UST is more important and helpful
(μείζων)

Here, **greater** indicates that **the one prophesying** does something that is more important and helpful than **the one speaking in tongues**. It does not mean that God cares about the person **prophesying** more than the person **speaking in tongues**. If you readers would misunderstand **greater**, you could state explicitly how or in what way the person is **greater**. Alternate translation: [does something more useful] or [does what is more valuable]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **unless he would interpret, so that the church might receive building up**
> UST Of course, if someone explains {the unknown language}, then it {too} can help believers become stronger
> (ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ)

The ULT puts these clauses in parentheses because they give a qualification of what Paul has said about how **the one prophesying is greater than the one speaking in tongues**. In this clause, Paul clarifies that he is only speaking about **tongues** without interpretation. Further, if someone does **interpret** the **tongues**, then that can lead to **building up**, just like prophecy. Use a form in your language that would indicate a qualification or a parenthesis. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [That is true except for when he interprets, so that the church receives building up]

Support Reference: Information Structure

> ULT **unless he would interpret, so that the church might receive building up**
> UST Of course, if someone explains {the unknown language}, then it {too} can help believers become stronger
> (ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. If you use this alternate translation, you may need to remove the parentheses. Alternate translation: [and does not interpret, because it is only when he interprets that the church receives building up]

Support Reference: Connect — Exception Clauses

> ULT **he would interpret**
> UST someone explains {the unknown language}
> (διερμηνεύῃ)

Here, **he** could refer back specifically to **the one speaking in tongues**, but it does not have to do so. The word **he** could refer to anyone who can **interpret**, not just the person who is speaking **in tongues**. If it would be helpful in your language, you could express the idea behind that **he** refers to anyone more clearly. Alternate translation: [he or somebody else would interpret]

Support Reference: Pronouns — When to Use Them

ULT **he would interpret**
UST someone explains {the unknown language}
(διερμηνεύῃ)

Although **he** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **he** with a non gendered word or refer to both genders. Alternate translation: [he or she would interpret]

Support Reference: When Masculine Words Include Women

ULT **building up**
UST become stronger
(οἰκοδομὴν)

Paul here speaks as if believers were a building that one "builds up." With this metaphor, he emphasizes that **the one speaking in tongues** and also "interprets" helps other believers become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. See how you translated this metaphor in 14:3. Alternate translation: [growth] or [edification]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in tongues	in unknown languages
you might prophesy	you might proclaim what God says
prophesying	Proclaiming what God says
in tongues	in unknown languages
he would interpret	someone explains {the unknown language}
church	believers
might receive	it {too} can help

1 Corinthians 14:6

ULT	UST
But now, brothers, if I come to you speaking in tongues, what will I benefit you unless I speak to you either in revelation or in knowledge or in prophecy or teaching?	*Here {is what I am trying to say}, my fellow believers: imagine that I{, for example,} visited you, and I talked in unknown languages. I would not be helping you at all. To actually help you, I would need to reveal things {to you}, help you know things, proclaim what God says {to you}, or teach {you}.*

ULT **But now, brothers**
UST Here {is what I am trying to say}, my fellow believers
(νῦν δέ, ἀδελφοί)

Here, **But now** introduces what Paul thinks is true. The word **now** does not refer to time here. If it would be helpful in your language, you could express **But now** with a word or phrase that introduces what a person thinks is true. Alternate translation: [As it is, brothers,] or [But what is true, brothers, is that]

Support Reference: Connecting Words and Phrases

ULT **brothers**
UST my fellow believers
(ἀδελφοί)

Although **brothers** is masculine, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non-gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **I come … will I benefit … I speak**
UST I{, for example,} visited … I would not be helping you at all. To actually help you, I would need
(ἔλθω & ὠφελήσω & λαλήσω)

Here Paul uses the first person to give himself as an example. If it would be helpful in your language, you could translate the first person as a generic third person. Alternate translation: [somebody comes … will he or she benefit … he or she speaks] or [people come … will they benefit … they speak]

Support Reference: First, Second or Third Person

ULT **if I come to you speaking in tongues, what will I benefit you unless I speak to you either in revelation or in knowledge or in prophecy or teaching**
UST imagine that I{, for example,} visited you, and I talked in unknown languages. I would not be helping you at all. To actually help you, I would need to reveal things {to you}, help you know things, proclaim what God says {to you}, or teach {you}
(ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω, ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ διδαχῇ)

If your language would normally express what will **benefit** the Corinthians before what will not **benefit** them, you could rearrange this verse. Alternate translation: [will I not benefit you if I speak to you in revelation or in knowledge or in prophecy or teaching? But will I benefit you at all if I come to you speaking in tongues?]

Support Reference: Information Structure

ULT **if I come to you speaking in tongues, what will I benefit you unless I speak to you**
UST imagine that I{, for example,} visited you, and I talked in unknown languages. I would not be helping you at all. To actually help you, I would need
(ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω)

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that he is coming to them **speaking in tongues**. He uses himself in this hypothetical situation to illustrate that he could do this if he wanted to and also because he does not want to offend someone else by saying that they do not **benefit** others. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: [suppose that I came to you speaking in tongues. What would I benefit you unless I spoke to you]

Support Reference: Hypothetical Situations

ULT **I come to you**
UST I{, for example,} visited you
(ἔλθω πρὸς ὑμᾶς)

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit someone. Alternate translation: [I arrive where you live]

Support Reference: Go and Come

ULT **what will I benefit you unless I speak to you either in revelation or in knowledge or in prophecy or teaching**
UST I would not be helping you at all. To actually help you, I would need to reveal things {to you}, help you know things, proclaim what God says {to you}, or teach {you}
(τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω, ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ διδαχῇ)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "nothing." In other words, Paul would be of no **benefit** at all. If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [I will not benefit you unless I speak to you either in revelation or in knowledge or in prophecy or teaching.]

Support Reference: Rhetorical Question

ULT **what will I benefit you unless I speak to you**
UST I would not be helping you at all. To actually help you, I would need
(τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [will I not benefit you only when I speak to you]

Support Reference: Connect — Exception Clauses

ULT **either in revelation or in knowledge or in prophecy or teaching**
UST to reveal things {to you}, help you know things, proclaim what God says {to you}, or teach {you}
(ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ διδαχῇ)

If your language does not use abstract nouns for the ideas behind **revelation**, **knowledge**, **prophecy**, or **teaching**, you can express the ideas by using verbs such as "reveal," "know," "prophesy," and "teach." Alternate translation: [either to show you things or to make you understand things or to prophesy to you or to instruct you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in tongues	in unknown languages
will I benefit	I would not be helping you at all
knowledge	help you know things
prophecy	proclaim what God says {to you}

1 Corinthians 14:7

ULT	UST
Even lifeless things giving sounds—whether flute or harp—if they would not give different sounds, how will the thing being played on the flute or the thing being played on the harp be known?	*Even things that are not alive but that we use to make sounds {illustrate what I am saying}. {When someone plays} a flute or a harp, the instrument must make various distinct sounds. Otherwise, no one would understand what a person plays on the flute or the harp, {since all the sounds would be the same}.*

ULT **Even lifeless things giving sounds—whether flute or harp—if they would not give different sounds**
UST Even things that are not alive but that we use to make sounds {illustrate what I am saying}. {When someone plays} a flute or a harp, the instrument must make various distinct sounds
(ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ)

Here Paul identifies what he is talking about first (**lifeless things giving sounds—whether flute or harp**) and then refers back to that phrase by using **they** in his sentence. If your readers would be confused by this structure, you could restructure the sentence and indicate what Paul is talking about in another way. Alternate translation: [If even lifeless things giving sounds—whether flute or harp—would not give different sounds] or [Take even lifeless things giving sounds—whether flute or harp—as an example. If they would not give different sounds]

Support Reference: Information Structure

ULT **lifeless things**
UST things that are not alive
(τὰ ἄψυχα)

Here **lifeless things** are things are inanimate objects, things that have never been alive. Paul is specifically thinking of instruments that humans use to make sounds. If it would be helpful in your language, you could express **lifeless things** with a word or phrase that normally refers to things that have never been alive. Alternate translation: [inanimate things]

Support Reference: Translate Unknowns

> ULT **giving sounds … they would not give different sounds**
> UST but that we use to make sounds … the instrument must make various distinct sounds
> (φωνὴν διδόντα & διαστολὴν τοῖς φθόγγοις μὴ δῷ)

In Paul's culture, people would speak about how something could **give** a sound. This means that the thing creates or makes the sound. If it would be helpful in your language, you could express **giving sounds** or **give different sounds** with a comparable idiom or expression. Alternate translation: [creating sounds … they would not create different sounds]

Support Reference: Idiom

> ULT **if they would not give different sounds**
> UST the instrument must make various distinct sounds
> (ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ)

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **flute** and **harp** really do **give different sounds**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [if they actually did not give different sounds]

Support Reference: Connect — Contrary to Fact Conditions

> ULT **they would not give different sounds**
> UST the instrument must make various distinct sounds
> (διαστολὴν τοῖς φθόγγοις μὴ δῷ)

Here Paul refers to how an instrument like a **flute** or a **harp** produces many **different sounds**. It is only because it produces a variety of different sounds that it can create a melody or a song. If it would be helpful in your language, you could indicate what Paul is talking about here by making it more explicit that he is talking about how different sounds make up a song or melody. Alternate translation: [they did not make many different pitches] or [they did not create various notes]

Support Reference: Assumed Knowledge and Implicit Information

ULT **how will the thing being played on the flute or the thing being played on the harp be known**
UST Otherwise, no one would understand what a person plays on the flute or the harp, {since all the sounds would be the same}
(πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "it will not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [the thing being played on the flute or the thing being played on the harp will not be known.]

Support Reference: Rhetorical Question

ULT **the thing being played on the flute or the thing being played on the harp**
UST what a person plays on the flute or the harp
(τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul here uses the passive to emphasize the song instead of the person who plays the song. If you must state who did the action, you can use a vague or indefinite subject. Alternate translation: [what a person plays on the flute or what a person plays on the harp]

Support Reference: Active or Passive

ULT **how will the thing being played on the flute or the thing being played on the harp be known**
UST Otherwise, no one would understand what a person plays on the flute or the harp, {since all the sounds would be the same}
(πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, you can use a vague or indefinite subject. Alternate translation: [how will anyone know the thing being played on the flute or the thing being played on the harp]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
flute	{When someone plays} a flute
harp	or a harp
will … be known	no one would understand

1 Corinthians 14:8

ULT	UST
For indeed, if a trumpet gives an uncertain sound, who will prepare for battle?	*Further, suppose that a trumpet did not make clear sounds {when a person used it to warn others}. No one would know that they needed to get ready to fight the enemy.*

ULT **For indeed**
UST Further
(καὶ γὰρ)

Here, **For indeed** introduces another example that further supports what Paul said in the previous verse. If it would be helpful in your language, you could express **For indeed** with a word or phrase that introduces another example. Alternate translation: [Again,]

Support Reference: Connecting Words and Phrases

ULT **if a trumpet gives an uncertain sound, who will prepare for battle**
UST suppose that a trumpet did not make clear sounds {when a person used it to warn others}. No one would know that they needed to get ready to fight the enemy
(ἐὰν ἄδηλον σάλπιγξ φωνὴν δῷ, τίς παρασκευάσεται εἰς πόλεμον)

In Paul's culture, soldiers would often use **a trumpet** to issue commands or signals before or during a **battle**. These signals could indicate that an enemy was coming, that the soldiers should attack or retreat, or various other things. If it would be helpful in your language, you could state explicitly that Paul jumps from talking about **a trumpet** to talking about a **battle** because the **trumpet** was used in warfare. Alternate translation: [if a trumpet gives an uncertain sound when a solider uses it to signal other soldiers, who will prepare for battle]

Support Reference: Assumed Knowledge and Implicit Information

ULT **if a trumpet gives an uncertain sound**
UST suppose that a trumpet did not make clear sounds {when a person used it to warn others}
(ἐὰν ἄδηλον σάλπιγξ φωνὴν δῷ)

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **a trumpet** really does "give" a certain or clear **sound**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [if a trumpet actually were to give an uncertain sound]

Support Reference: Connect — Contrary to Fact Conditions

ULT **gives an uncertain sound**
UST did not make clear sounds
(ἄδηλον & φωνὴν δῷ)

In Paul's culture, people would speak about how something **gives** a **sound**. This means that the thing creates or makes the **sound**. If it would be helpful in your language, you could express **gives an uncertain sound** with a comparable idiom or expression. See how you translated this idiom in 14:7. Alternate translation: [creates an uncertain sound]

Support Reference: Idiom

ULT **an uncertain sound**
UST not … clear sounds
(ἄδηλον & φωνὴν)

Here, **an uncertain sound** refers to notes that are not easily recognized or are difficult to hear. If it would be helpful in your language, you could express **an uncertain sound** with a word or phrase that refers to notes that are played poorly or are hard to hear. Alternate translation: [an unclear sound] or [an indistinct sound]

Support Reference: Assumed Knowledge and Implicit Information

ULT **who will prepare for battle**
UST No one would know that they needed to get ready to fight the enemy
(τίς παρασκευάσεται εἰς πόλεμον)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no one will." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [people would never prepare for battle.]

Support Reference: Rhetorical Question

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a trumpet	a trumpet … when a person used it to warn others

1 Corinthians 14:9

ULT	UST
In the same way also you, unless you give intelligible speech with your tongue, how will the thing being spoken be understood? For you will be speaking into the air.	*Whenever you do not use words that other people recognize when you talk, you are like {an instrument that does not make a clear sound}. No one will comprehend what you are saying, and you will be {like} a person who talks to nobody.*

ULT **In the same way also you, unless**
UST Whenever … not … you are like {an instrument that does not make a clear sound}
(οὕτως καὶ ὑμεῖς & ἐὰν μὴ)

Here Paul omits some words that your language may require to make a complete thought. The Corinthians would have inferred that Paul meant they would be like instruments that do not make clear sounds. If your readers would not infer that information, and if your language requires more words to make a complete thought, you could supply them. Alternate translation: [You are like those instruments. Unless]

Support Reference: Ellipsis

ULT **In the same way also you, unless you give intelligible speech with your tongue**
UST Whenever you do not use words that other people recognize when you talk, you are like {an instrument that does not make a clear sound}
(οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης, ἐὰν μὴ εὔσημον λόγον δῶτε)

Here, **tongue** could refer to: (1) the human body part that people use to speak words. In this case, **with your tongue** modifies **give intelligible speech**. Alternate translation: [In the same way also you, unless you use your tongue to give intelligible speech]; (2) the unknown language that some of the Corinthians were speaking. In this case, **with your tongue** modifies the first **you**. Alternate translation: [You act in the same way when you speak in a tongue. Unless you give intelligible speech]

ULT **you give intelligible speech**
UST you do … use words that other people recognize
(εὔσημον λόγον δῶτε)

Here, to **give intelligible speech** refers to making words that other people understand. If your language does not use **give** for **speech** or words, you can use a comparable expression. Alternate translation: [you speak intelligible words] or [you talk in intelligible language]

Support Reference: Idiom

> ULT **intelligible speech**
> UST words that other people recognize
> (εὔσημον λόγον)

Here, **intelligible speech** refers to words and sentences that other people can understand. If it would be helpful in your language, you could express **intelligible speech** with a comparable expression that identifies language that can be understood. Alternate translation: [understandable speech] or [words that others can comprehend]

Support Reference: Translate Unknowns

> ULT **how will the thing being spoken be understood**
> UST No one will comprehend what you are saying
> (πῶς γνωσθήσεται τὸ λαλούμενον)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "it will not be understood." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: [the thing being spoken will never be understood.]

Support Reference: Rhetorical Question

> ULT **will the thing being spoken be understood**
> UST will comprehend what you are saying
> (γνωσθήσεται τὸ λαλούμενον)

If your language does not use the passive form in these ways, you can express the idea in active form or in another way that is natural in your language. Paul uses passive forms here to avoid stating who is speaking and who is understanding, which makes his question more general. If you must state who did the action, Paul implies that "you" are speaking and some other person is understanding. Alternate translation: [someone understand what you are speaking]

Support Reference: Active or Passive

> ULT **speaking into the air**
> UST a person who talks to nobody
> (εἰς ἀέρα λαλοῦντες)

Here, **speaking into the air** is a way to say that the speech or words have no effect. In other words, no people but only **the air** hears the **speech**. If it would be helpful in your language, you could express **speaking into the air** with a comparable expression that describes words that have no effect or meaning. Alternate translation: [speaking empty words] or [talking to nothing]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tongue	when you talk
will … be understood	will comprehend

1 Corinthians 14:10

ULT	UST
There are doubtless so many kinds of languages in the world, and none {is} without meaning.	*It seems to be true that a great many varieties of languages exist. Every one of them communicates clearly.*

ULT doubtless
UST It seems to be true that
(εἰ τύχοι)

Here, **doubtless** indicates that Paul is assuming that there are **so many kinds of languages**. He is not arguing this and is not interested in proving it. If it would be helpful in your language, you could express **doubtless** with a comparable word or phrase that refers to something that is assumed to be true. Alternate translation: [assuredly] or [certainly]

Support Reference: Translate Unknowns

ULT none {is} without meaning
UST Every one of them communicates clearly
(οὐδὲν ἄφωνον)

Here, **without meaning** could refer to: (1) how all the **languages** "communicate" clearly among those who know those languages. Alternate translation: [and none communicate nothing]; (2) how all the languages use "sound" or "voice" to communicate. Alternate translation: [none is without sound] or [all of them use the voice]

ULT none {is} without meaning
UST Every one of them communicates clearly
(οὐδὲν ἄφωνον)

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: [all have meaning]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the world	exist

1 Corinthians 14:11

ULT	UST
If then I would not know the meaning of the language, I will be a foreigner to the one speaking, and the one speaking {will be} a foreigner to me.	*So, when I{, for example,} do not understand how a language communicates, I am a stranger to everyone who speaks {that language}, and they are strangers to me.*

ULT **If then I would not know the meaning of the language, I will be a foreigner to the one speaking, and the one speaking {will be} a foreigner to me**
UST So, when I{, for example,} do not understand how a language communicates, I am a stranger to everyone who speaks {that language}, and they are strangers to me
(ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος, καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος)

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that he is with somebody who speaks a language that he does not know. In this situation, he and the other person are “foreigners” to each other. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: [Suppose, then, that I do not know the meaning of a specific language. In this situation, I am a foreigner to anyone who speaks that language, and anyone who speaks that language is a foreigner to me]

Support Reference: Hypothetical Situations

ULT **If then**
UST So, when
(ἐὰν οὖν)

Here, **then** could introduce: (1) an inference from the previous verse. In other words, if every language communicates meaning (14:10), **then** a person who does not understand that meaning is **a foreigner** to the person who speaks that language. Alternate translation: [Therefore, if]; (2) a contrast with the previous verse. In other words, although every language communicates meaning (14:10), a person who does not understand the language cannot grasp that meaning. Alternate translation: [But if]

Support Reference: Connecting Words and Phrases

ULT **If then I would not know the meaning of the language**
UST So, when I{, for example,} do not understand how a language communicates
(ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς)

Here Paul uses the conditional form to show that not knowing **the meaning of the language** leads to being a **foreigner to the one speaking** that language. 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: [Then, whenever I do not know the meaning of the language] or [Suppose then that I do not know the meaning of the language. Then,]

Support Reference: Connect — Hypothetical Conditions

ULT **I would not know … I will be … me**
UST I{, for example,} do not understand … I am … to me
(μὴ εἰδῶ & ἔσομαι & ἐμοὶ)

Here Paul uses the first person to give himself as an example. If it would be helpful in your language, you could translate the first person as a generic third person. Alternate translation: [somebody does not know … he or she will be … him or her]

Support Reference: First, Second or Third Person

ULT **the meaning of the language**
UST how a language communicates
(τὴν δύναμιν τῆς φωνῆς)

If your language does not use an abstract noun for the idea behind **meaning**, you can express the idea by using a verb such as “communicates” or “means.” Alternate translation: [what the language means]

Support Reference: Abstract Nouns

ULT **a foreigner … {will be} a foreigner**
UST a stranger … are strangers
(βάρβαρος)

Here, **foreigner** identifies someone with whom one does not share a culture and language. If it would be helpful in your language, you could express **foreigner** with a comparable term for someone who has a different language and culture. Alternate translation: [an outsider … will be an outsider]

Support Reference: Translate Unknowns

ULT **to the one speaking … the one speaking**
UST to everyone who speaks {that language} … they
(τῷ λαλοῦντι & ὁ λαλῶν)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the first clause (**the language**). If your language does need these words, you could supply them from that clause. Alternate translation: [to the one speaking the language … the one speaking the language]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I would … know	I{, for example,} do … understand

1 Corinthians 14:12

ULT	UST
So also you, since you are zealous for spiritual gifts for the building up of the church, seek that you would abound in them.	*So, here is what you must do: because you desire that the Holy Spirit specially empowers you, you should strive more and more {to use what the Holy Spirit empowers you to do} to help the group of believers become stronger.*

ULT **So also you**
UST So, here is what you must do
(οὕτως καὶ ὑμεῖς)

Here, **So also you** introduces the conclusion Paul wishes to draw from what he has said in 14:1–11. If it would be helpful in your language, you could express the function of **So also you** with a comparable phrase that introduces a conclusion or inference. Alternate translation: [In line with all of that] or [Given what I have said]

Support Reference: Connect — Reason-and-Result Relationship

ULT **So also you**
UST So, here is what you must do
(οὕτως καὶ ὑμεῖς)

Here Paul omits some words that your language may need to make a complete thought. If your language does need these words, you could supply a phrase such as “should act in this way.” Alternate translation: [So also you should behave in the following way:]

Support Reference: Ellipsis

ULT **seek that you would abound in them**
UST you should strive more and more {to use what the Holy Spirit empowers you to do}
(ζητεῖτε ἵνα περισσεύητε)

Here, **seek that you would abound** refers to desiring to have more of something. If it would be helpful in your language, you could express this construction with a comparable phrase that indicates a desire to have or do more. Alternate translation: [desire to overflow with them] or [endeavor to gain more of them]

Support Reference: Idiom

ULT **for the building up of the church**
UST to help the group of believers become stronger
(πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας)

Here Paul uses the possession form to speak about **building up** that affects the **church**. If it would be helpful in your language, you could express the idea behind this form by translating **building up** as a verb with **church** as its object. Alternate translation: [so that you could build up the church]

Support Reference: Possession

ULT **the building up**
UST help … become stronger
(τὴν οἰκοδομὴν)

Paul here speaks as if believers were a building that one "builds up." With this metaphor, he emphasizes that the Corinthians should focus on helping other believers become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. See how you translated this metaphor in 14:3, 5. Alternate translation: [the growth] or [the edification]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
zealous	you desire
for spiritual gifts	that the Holy Spirit specially empowers you
of the church	the group of believers
seek	you should strive
you would abound in them	more and more {to use what the Holy Spirit empowers you to do}

1 Corinthians 14:13

ULT	UST
So let the one speaking in a tongue pray that he might interpret.	*Therefore, those who talk in unknown languages should ask God to enable them to explain {what they are saying}.*

ULT **let the one speaking in a tongue pray**
UST those who talk in unknown languages should ask God
(ὁ λαλῶν γλώσσῃ, προσευχέσθω)

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” or “must.” Alternate translation: [the one speaking in tongues must pray]

Support Reference: Third-Person Imperatives

ULT **the one speaking in a tongue**
UST those who talk in unknown languages
(ὁ λαλῶν γλώσσῃ)

Paul is speaking of people “speaking in tongues” in general, not of one particular person. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [anyone who speaks in a tongue]

Support Reference: Generic Noun Phrases

ULT **he might interpret**
UST enable them to explain {what they are saying}
(διερμηνεύῃ)

Here Paul omits what the person is going to **interpret** since he already stated it in the previous clause (**a tongue**). If you need to specify what the person will **interpret**, you could include a reference to the **tongue** here. Alternate translation: [he might interpret it] or [he might interpret what he said in the tongue]

Support Reference: Ellipsis

ULT **he might interpret**
UST enable them to explain {what they are saying}
(διερμηνεύῃ)

Although **he** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **he** with a non gendered word or refer to both genders. Alternate translation: [he or she might interpret]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in a tongue	in unknown languages
let … pray	should ask God
he might interpret	enable them to explain {what they are saying}

1 Corinthians 14:14

ULT	UST
If I would pray in a tongue, my spirit prays, but my mind is unfruitful.	*When I{, for example,} pray {to God} in an unknown language, only part of me is praying since I am not thinking about what I am saying.*

ULT **If I would pray in a tongue, my spirit**
UST When I{, for example,} pray {to God} in an unknown language, only part of me
(ἐὰν προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου)

Here Paul uses the conditional form to show that praying **in a tongue** leads to the **spirit** praying but the **mind** being **unfruitful**. 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: [Whenever I pray in a tongue, my spirit] or [Suppose that I pray in a tongue. Then, my spirit]

Support Reference: Connect — Hypothetical Conditions

ULT **I would pray … my … my**
UST I{, for example,} pray {to God} … only part of me … I am not thinking about what I am saying
(προσεύχωμαι & μου & μου)

Here Paul uses the first person to give himself as an example. If it would be helpful in your language, you could translate the first person as a generic third person, or explicitly state that Paul is an example. Alternate translation: [somebody would pray … his or her … his or her]

Support Reference: First, Second or Third Person

ULT **my spirit prays**
UST only part of me is praying
(τὸ πνεῦμά μου προσεύχεται)

Here, **spirit** could refer to: (1) the inner part of a person, a part that contrasts with the **mind** but that is not somehow superior or closer to God. Alternate translation: [my inner spiritual being prays] or [my heart prays]; (2) the Holy Spirit directing the **spirit** of a person. Alternate translation: [the Holy Spirit prays with my spirit] or [the Holy Spirit directs my inner spiritual being in prayer]

ULT **my mind is unfruitful**
UST I am not thinking about what I am saying
(ὁ & νοῦς μου ἄκαρπός ἐστιν)

Here Paul speaks as if his **mind** were a plant or tree that could produce "fruit." He states that his **mind** is **unfruitful** to indicate that it is not doing anything useful, just like a fruit tree that does not produce fruit. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [my mind does nothing] or [my mind is not involved]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I would pray	I{, for example,} pray {to God}
in a tongue	in an unknown language
spirit	only part of me
prays	is praying
mind	I am not thinking about what I am saying
unfruitful	I am not thinking about what I am saying

1 Corinthians 14:15

ULT	UST
What then is it? I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, and I will also sing with my mind.	*Therefore, here is what {you and I should do}. We should pray {to God} not only with just some parts of us but also by thinking about what we are saying. We should sing {to God} not only with just some parts of us but also by thinking about what we are singing.*

ULT **What then is it**
UST Therefore, here is what {you and I should do}
(τί οὖν ἐστιν)

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. He himself gives the answer to the question in the next sentences. If it would be helpful in your language, you could express the idea behind this question by using a word or phrase that introduces a conclusion or solution. Alternate translation, as a statement: [I will tell you what I do.] or [This, then, is what to do.]

Support Reference: Rhetorical Question

ULT **I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, and I will also sing with my mind**
UST We should pray {to God} not only with just some parts of us but also by thinking about what we are saying. We should sing {to God} not only with just some parts of us but also by thinking about what we are singing
(προσεύξομαι τῷ Πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ. ψαλῶ τῷ Πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ)

Here, just as in 14:14, Paul uses the first person to give himself as an example. If it would be helpful in your language, you could translate the first person as a generic third person, or explicitly state that Paul is an example. Alternate translation: [People should pray with their spirits, and they should also pray with their minds. People should sing with their spirits, and they should also sing with their minds]

Support Reference: First, Second or Third Person

ULT **but I will also pray with my mind … and I will also sing with my mind**
UST but also by thinking about what we are saying … but also by thinking about what we are singing
(προσεύξομαι δὲ καὶ τῷ νοΐ & ψαλῶ δὲ καὶ τῷ νοΐ)

Here, doing things **with my mind** could happen: (1) at the same time as doing things **with my spirit**. In other words, Paul is saying that he will use both his **spirit** and **mind** at the same time when he "prays" or "sings." Alternate translation: [and I will use my mind also … and I will use my mind also]; (2) at a different time as doing things **with my spirit**. In other words, Paul is saying that he sometimes use his **spirit** and sometimes use his **mind**. Alternate translation: [but other times I will pray with my mind … but other times I will sing with my mind]

Support Reference: Connect — Simultaneous Time Relationship

ULT **with my spirit … with my spirit**
UST not only with just some parts of us … not only with just some parts of us
(τῷ Πνεύματι)

Here, just as in 4:14, **spirit** could refer to: (1) the inner part of a person, a part that contrasts with the **mind** but that is not somehow superior or closer to God. Alternate translation: [with my inner spiritual being … with my inner spiritual being] or [with my heart … with my heart]; (2) the Holy Spirit directing the **spirit** of a person. Alternate translation: [as the Holy Spirit directs my spirit … as the Holy Spirit directs my spirit] or [as the Holy Spirit directs my inner spiritual being … as the Holy Spirit directs my inner spiritual being]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will pray	We should pray {to God}
with my spirit	not only with just some parts of us
I will … pray	what we are saying
with my mind	by thinking about
with my spirit	not only with just some parts of us
with my mind	by thinking about

1 Corinthians 14:16

ULT	UST
Otherwise, if you bless with the spirit, how will the one filling the place of the ungifted say the "Amen" at your thanksgiving, since he does not know what you are saying?	*Imagine that people who do not understand {unknown languages} hear you praising God when you are using just some parts of you{, and you are not thinking about what you are saying}. Those people will not be able to participate when you praise God because they do not understand {the unknown language} that you are speaking.*

ULT **if you bless with the spirit, how**
UST Imagine that … hear you praising God when you are using just some parts of you{, and you are not thinking about what you are saying} … not
(ἐὰν εὐλογῇς πνεύματι & πῶς)

Here Paul uses the conditional form to show that blessing **with the spirit** leads to **the one filling the place of the ungifted** being unable to **say the "Amen"**. 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: [whenever you bless with the spirit, how] or [Suppose that you bless with the spirit. Then, how]

Support Reference: Connect — Hypothetical Conditions

ULT **you bless … your thanksgiving … you are saying**
UST hear you praising God … when you praise God … you are speaking
(εὐλογῇς & τῇ σῇ εὐχαριστίᾳ & λέγεις)

Here Paul switches from using himself as an example to using one of the Corinthians as an example. Because of this, every **you** in this verse is singular. If it would be helpful in your language, you could translate the second-person singular as a second-person plural, or explicitly state that **you** functions as an example. Alternate translation: [you, for example, bless … your thanksgiving … you are saying]

Support Reference: Forms of 'You' — Singular

ULT **you bless with the spirit**
UST hear you praising God when you are using just some parts of you{, and you are not thinking about what you are saying}
(εὐλογῇς πνεύματι)

Here Paul is speaking about someone who is using **the spirit** only and not the "mind" to speak in "tongues." If it would be helpful in your language, you could state explicitly that this is what Paul is talking about. Alternate translation: [you bless in tongues with the spirit only]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with the spirit**
UST when you are using just some parts of you{, and you are not thinking about what you are saying}
(πνεύματι)

Just as in 4:14–15, **spirit** could refer to: (1) the inner part of a person, a part that contrasts with the mind but that is not somehow superior or closer to God. Alternate translation: [with your inner spiritual being] or [with your heart]; (2) the Holy Spirit directing the **spirit** of a person. Alternate translation: [by the power of the Holy Spirit] or [as the Holy Spirit directs your inner spiritual being]

ULT **how will the one filling the place of the ungifted say the "Amen" at your thanksgiving, since he does not know what you are saying**
UST people who do not understand {unknown languages} … Those people will not be able to participate when you praise God because they do not understand {the unknown language} that you are speaking
(ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, πῶς ἐρεῖ, τὸ ἀμήν, ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις, οὐκ οἶδεν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. Here, the answer to the question is "he cannot." If it would be helpful in your language, you could express the idea behind this question by using a strong negation. Alternate translation: [the one who fills the place of the ungifted will not be able to say the "Amen" at your thanksgiving, since he does not know what you are saying.]

Support Reference: Rhetorical Question

ULT **the one filling the place of the ungifted**
UST people who do not understand {unknown languages}
(ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου)

Here Paul speaks as if there were a **place** for **the ungifted** which they would "fill." He speaks in this way to characterize the person by the **place** they "fill." In other words, a person **filling the place of the ungifted** is characterized as **ungifted**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [the one who is ungifted] or [the ungifted person]

Support Reference: Metaphor

ULT **the one filling**
UST people who do not understand {unknown languages}
(ὁ ἀναπληρῶν)

Paul is speaking of people who "fill" **the place of the ungifted** in general, not of one particular person. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [anyone who fills]

Support Reference: Generic Noun Phrases

ULT **of the ungifted**
UST people who do not understand {unknown languages}
(τοῦ ἰδιώτου)

Here, **the ungifted** could refer to: (1) any person who does not understand the "tongue" in which the person is speaking. Alternate translation: [of the one who does not understand tongues] or [of the uninitiated]; (2) a person who is not part of the Christian group. Alternate translation: [of the outsider]

Support Reference: Translate Unknowns

ULT **will … say the "Amen" at**
UST Those people will … be able to participate when you praise God
(ἐρεῖ, τὸ ἀμήν, ἐπὶ)

Here, to **say the "Amen"** refers to responding in agreement to something that someone has said. This is because, in Christian gatherings, the word **Amen** was a common way to affirm or agree with someone. If it would be helpful in your language, you could express the idea behind **Amen** or why people would say it by using a word that indicates agreement or by referring simply to agreement. Alternate translation: [will … agree with] or [will … say that he agrees with]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **at your thanksgiving**
> UST when you praise God
> (ἐπὶ τῇ σῇ εὐχαριστίᾳ)

Here, **your thanksgiving** refers back to what the person said when they were "blessing" **with the spirit**. Paul uses a different word here, but they mean basically the same thing. If it would be helpful in your language, you could express **thanksgiving** by translating this phrase so that it clearly refers back to **bless with the spirit**. Alternate translation: [at what you said] or [at your blessing]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **at your thanksgiving**
> UST when you praise God
> (ἐπὶ τῇ σῇ εὐχαριστίᾳ)

If your language does not use an abstract noun for the idea behind **thanksgiving**, you can express the idea by using a verb such as "thank." Alternate translation: [at how you thanked God] or [at what you thanked God for]

Support Reference: Abstract Nouns

> ULT **he does not know**
> UST they do not understand
> (οὐκ οἶδεν)

Although **he** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **he** with a non gendered word or refer to both genders. Alternate translation: [he or she does not know]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you bless	hear you praising God
with the spirit	when you are using just some parts of you{, and you are not thinking about what you are saying}
Amen	Those people will … be able to participate
he does … know	they do … understand

1 Corinthians 14:17

ULT	UST
For you certainly give thanks well, but the other {person} is not built up.	*In this situation, you praise God appropriately. However, you do not help other people become stronger.*

ULT **you certainly give thanks**
UST you praise God
(σὺ μὲν & εὐχαριστεῖς)

Here Paul continues to use one of the Corinthians as an example. Because of this, **you** in this verse is singular. If it would be helpful in your language, you could translate the second-person singular as a second-person plural, or explicitly state that **you** functions as an example. Alternate translation: [you, for example, certainly give thanks]

Support Reference: Forms of 'You' — Singular

ULT **the other {person}**
UST other people
(ὁ ἕτερος)

Paul is speaking of **other** people in general, not of one particular person. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: [any other person]

Support Reference: Generic Noun Phrases

ULT **the other {person} is not built up**
UST you do not help other people become stronger
(ὁ ἕτερος οὐκ οἰκοδομεῖται)

Just as in 14:4, Paul here speaks as if a person were a building that one "builds up." With this metaphor, he emphasizes that **you** who are "giving thanks" are not helping other people become stronger, unlike the one who builds a house and thus makes it strong and complete. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [the other person is not helped to grow] or [the other person is not edified]

Support Reference: Metaphor

> ULT **the other {person} is not built up**
> UST you do not help other people become stronger
> (ὁ ἕτερος οὐκ οἰκοδομεῖται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to emphasize the person who **is not built up** rather than emphasizing the person who is not doing the building up. If you must state who did the action, Paul implies that "you" did it. Alternate translation: [you do not build up the other person]

Support Reference: Active or Passive

1 Corinthians 14:18

ULT	UST
I thank God that I speak in tongues more than all of you;	*I give thanks to God that I talk in unknown languages more than you all do.*

> ULT **all of you**
> UST you all
> (πάντων ὑμῶν)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**speak in tongues**). If your language does need these words, you could supply them from that clause. Alternate translation: [all of you speak in tongues]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	to God
in tongues	in unknown languages

1 Corinthians 14:19

ULT	UST
but in the church I prefer to speak five words with my mind so that I might also instruct others, than myriads of words in a tongue.	*However, when I gather together with fellow believers to worship God, I want to speak only a few words that I think about. In this way, I can teach other believers and {not just myself}. {It is better for me to do that} than {to say} a million words in an unknown language.*

ULT **in the church**
UST when I gather together with fellow believers to worship God
(ἐν ἐκκλησίᾳ)

Here, **in the church** is a spatial metaphor that speaks of the **church** as if it were a place **in** which people could gather. Paul speaks in this way to indicate the situation which he is discussing: a gathering of believers that meets to worship God. If it would be helpful in your language, you could express **in the church** by clarifying that **the church** refers to a gathering of believers for worship. Alternate translation: [in the gathering of believers] or [during the worship service]

Support Reference: Metaphor

ULT **five**
UST only a few
(πέντε)

Here Paul refers to **five** words to indicate just a few words in contrast to the **myriads** he will mention later on in the verse. There is no special significance to the number **five**. If it would be helpful in your language, you could express and think that **five** is a special number with a number that would not be considered special or indicate that Paul has “a few” words in mind. Alternate translation: [four] or [only several]

Support Reference: Numbers

ULT **so that I might also instruct others, than myriads of words in a tongue**
UST In this way, I can teach other believers and {not just myself}. {It is better for me to do that} than {to say} a million words in an unknown language
(ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ)

If your language would naturally state the rest of the comparison before the purpose, you could rearrange these clauses. You may need to start a new sentence when you express the purpose. Alternate translation: [than myriads of words in a tongue. That way, I might also instruct others]

Support Reference: Information Structure

ULT **myriads of words**
UST {to say} a million words
(μυρίους λόγους)

Here, much like in 4:15, **myriads of words** is an exaggeration that the Corinthians would have understood to mean a large number of **words**. If **myriad** would be misunderstood in your language, you could use a word or phrase that refers to a large number. Alternate translation: [many words] or [a large number of words]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the church	when I gather together with fellow believers to worship God
with … mind	that I think about
I might … instruct	I can teach
a tongue	an unknown language

1 Corinthians 14:20

ULT	UST
Brothers, do not become children in your thoughts. Rather, be childlike in evil, but become mature in the thoughts.	*My fellow believers, I do not want you to be foolish {about these things, like} little children {are}. Rather, you should know much {about these things, like} a fully grown adult {does}. You should {only} be {like} little children by not doing what is wrong.*

ULT **Brothers**
UST My fellow believers
(ἀδελφοί)

Although **Brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **Brothers** with a non gendered word or refer to both genders. Alternate translation: [Brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **do not become children … be childlike in evil**
UST I do not want you to be … like} little children {are} … You should {only} be {like} little children by not doing what is wrong
(μὴ παιδία γίνεσθε & τῇ κακίᾳ, νηπιάζετε)

Here, much like in 13:11, Paul compares people to **children**. He is particularly thinking about how children do not know very much or do very much. Paul does not want the Corinthians to be like children in how children know very little. Rather, he wants the Corinthians to be like children in how children do very little **evil**. If it would be helpful in your language, you could express this figure of speech as an analogy or in a nonfigurative way. If possible, preserve the metaphor, because Paul has already used "child" language in 13:11. Alternate translation: [do not be immature, like children, … do very little evil, like children,]

Support Reference: Metaphor

ULT **Rather, be childlike in evil, but become mature in the thoughts**
UST Rather, you should know much {about these things, like} a fully grown adult {does}. You should {only} be {like} little children by not doing what is wrong
(ἀλλὰ τῇ κακίᾳ, νηπιάζετε, ταῖς δὲ φρεσὶν, τέλειοι γίνεσθε)

If your language would naturally express the contrast before the comparison, you could move the clause about being **mature** before the clause about being **childlike**. Alternate translation: [Rather, become mature in the thoughts, and only be childlike in evil]

Support Reference: Information Structure

ULT **in evil**
UST what is wrong
(τῇ κακίᾳ)

Alternate translation: [about evil]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in your thoughts	foolish {about these things … }
in evil	what is wrong
mature	much {about these things, like} a fully grown adult {does}

1 Corinthians 14:21

ULT	UST
In the Law it is written, "By {people} of other tongues and by the lips of strangers I will speak to this people, but not even in this way will they hear me," says the Lord.	*The prophet Isaiah wrote in the Scriptures what the Lord says, "I will talk to my people Israel by means of people who speak foreign languages. However, they will not listen to me in this way."*

ULT **In the Law it is written**
UST The prophet Isaiah wrote in the Scriptures
(ἐν τῷ νόμῳ γέγραπται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to emphasize the words rather than emphasizing whoever wrote the words. If you must state who did the action, you can use a vague or indefinite subject. Alternate translation: [In the Law someone wrote] or [They wrote in the Law]

Support Reference: Active or Passive

ULT **In the Law it is written**
UST The prophet Isaiah wrote in the Scriptures
(ἐν τῷ νόμῳ γέγραπται)

In Paul's culture, **it is written** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled "Isaiah" (See: Isaiah 28:11–12). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [It can be read in the Law] or [In the Law, the book of Isaiah says]

Support Reference: Quotations and Quote Margins

ULT **In the Law**
UST in the Scriptures
(ἐν τῷ νόμῳ)

Here, **Law** refers to all of the scriptures of Israel that we call the Old Testament. It does not refer just to the first five books or to books that have "laws." If it would be helpful in your language, you could express **Law** with a term that refers more clearly to the Old Testament. Alternate translation: [In the Scriptures] or [In the Israelites' sacred book]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it is written, By {people} of other tongues and by the lips of strangers I will speak to this people, but not even in this way will they hear me," says the Lord**
UST The prophet Isaiah wrote … what the Lord says, I will talk to my people Israel by means of people who speak foreign languages. However, they will not listen to me in this way
(γέγραπται & ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων, λαλήσω τῷ λαῷ τούτῳ καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει Κύριος)

If you do not use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: [it is written that by people of other tongues and by the lips of strangers God will speak to this people, but not even in this way will they hear him. So says the Lord]

Support Reference: Direct and Indirect Quotations

ULT **By {people} of other tongues and by the lips of strangers**
UST by means of people who speak foreign languages
(ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων)

Here Paul quotes two phrases that mean basically the same thing. In Paul's culture, poetry often included repetition of the same idea in different words. If your readers would not recognize this as poetry, and if they would misunderstand why Paul repeats the same idea, you could combine these two phrases into one. Alternate translation: [By strangers of other tongues]

Support Reference: Parallelism

ULT **{people} of other tongues**
UST by means of people who speak foreign languages
(ἑτερογλώσσοις)

Here, **tongues** refers to words that people speak with their **tongues**. It primarily refers here to foreign languages, not primarily to unknown languages spoken in Christian worship. If it would be helpful in your language, you could express **tongues** with a word or phrase that refers to foreign languages. Alternate translation: [by people of other languages] or [people who speak different languages]

Support Reference: Metonymy

ULT **the lips of strangers**
UST by means of people who speak foreign languages
(χείλεσιν ἑτέρων)

Here, **lips** refers to words that people speak with their **lips**. If it would be helpful in your language, you could express **lips** with a word or phrase that refers to what people say. Alternate translation: [the words of strangers] or [the speech of strangers]

Support Reference: Metonymy

ULT **to this people**
UST to my people Israel
(τῷ λαῷ τούτῳ)

The Corinthians would have understood **this people** to refer to the people of Israel. If your readers would not make this inference, you could indicate it explicitly. Alternate translation: [to the people of Israel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I will speak to this people, but not even in this way will they hear me," says the Lord**
UST what the Lord says, I will talk to my people Israel … However, they will not listen to me in this way
(λαλήσω τῷ λαῷ τούτῳ καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει Κύριος)

Paul includes **says the Lord** to indicate who spoke the words he quotes. If your language would indicate who is speaking before or in the middle of the quote, you could move **says the Lord** to a more natural place. Alternate translation: [I will speak to this people," says the Lord, "but not even in this way will they hear me."]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Law	in the Scriptures
the Lord	what the Lord says

1 Corinthians 14:22

ULT	UST
So then, the tongues are for a sign, not to the ones believing, but to the unbelievers; but prophecy {is} not to the unbelievers, but to the ones believing.	*Therefore, talking in unknown languages signifies that God judges people who do not believe {in the Messiah}, not people who do believe {in the Messiah}. On the other hand, proclaiming what God says {signifies that God acts kindly toward} people who believe {in the Messiah}, not toward people who do not believe {in the Messiah}.*

ULT **are for a sign**
UST signifies that God judges
(εἰς σημεῖόν εἰσιν)

Here, **sign** could be: (1) a negative indication of God's judgment or wrath. This would fit with what the quotation from Isaiah in the last verse suggests. Alternate translation: [are an indication of God's judgment]; (2) a positive indication of what convicts or impresses people. This would fit with what "signs" means in 1:22, but it does not fit well with the next two verses (See: 14:23–24). Alternate translation: [are impressive] or [are convicting]

ULT **a sign, not to the ones believing, but to the unbelievers … {is} not to the unbelievers, but to the ones believing**
UST signifies that God judges people who do not believe {in the Messiah}, not people who do believe {in the Messiah} … signifies that God acts kindly toward} people who believe {in the Messiah}, not toward people who do not believe {in the Messiah}
(σημεῖόν & οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις & οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν)

If your language would naturally put those whom the signs are **to** before those whom they are **not to**, you could rearrange the clauses so that the **not** clause is second. Alternate translation: [a sign to the unbelievers, not to those who believe … is to those who believe, not to the unbelievers]

Support Reference: Information Structure

ULT **prophecy {is} not**
UST proclaiming what God says … not
(ἡ & προφητεία, οὐ)

Here Paul omits some words that your language may require to make a complete thought. The Corinthians could have inferred: (1) the words "is for a sign," since Paul used these words in the first half of the verse. Alternate translation: [prophecy is for a sign, not]; (2) the word "is," since Paul's language often implies "is" when there is no verb. See the ULT.

Support Reference: Ellipsis

ULT **prophecy {is} not**
UST proclaiming what God says … not
(ἡ & προφητεία, οὐ)

If Paul implies "for a sign" here, then **sign** could mean what it meant earlier in the verse, but it more likely means something different. A **sign** could be: (1) a positive indication of what convicts or impresses people. Alternate translation: [prophesy is impressive, not] or [prophecy is convicting, not]; (2) a negative indication of God's judgment or wrath. Alternate translation: [prophecy is an indication of God's judgment, not]

ULT **prophecy**
UST proclaiming what God says
(ἡ & προφητεία)

If your language does not use an abstract noun for the idea behind **prophecy**, you can express the idea by using a verb such as "prophesy." Alternate translation: [what people prophesy]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tongues	talking in unknown languages
a sign	signifies that God judges
believing	people who do believe {in the Messiah}
to the unbelievers	people who do not believe {in the Messiah}
prophecy	proclaiming what God says
to the unbelievers	toward people who do not believe {in the Messiah}
believing	signifies that God acts kindly toward} people who believe {in the Messiah}

1 Corinthians 14:23

ULT	UST
If, therefore, the whole church might come together to the same place and they would all speak in tongues, but ungifted or unbelievers would come in, will they not say that you are insane?	*So, imagine that the whole group of believers gathered together to worship God, and all of you talked in unknown languages. Imagine further that people who do not understand {unknown languages} or who do not believe {in the Messiah} visit your group. They will tell {others} that you are crazy.*

ULT **If, therefore, the whole church might come together to the same place and they would all speak in tongues, but ungifted or unbelievers would come in, will they not say**
UST So, imagine that the whole group of believers gathered together to worship God, and all of you talked in unknown languages. Imagine further that people who do not understand {unknown languages} or who do not believe {in the Messiah} visit your group. They will tell {others}
(ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν)

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that **the whole church** is together, and **all speak in tongues**. Then, he wants them to imagine what would happen if **ungifted or unbelievers** are present and hear **all** speaking **in tongues**. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: [Suppose, then, that the whole church comes together to the same place, and they all speak in tongues. Suppose that ungifted or unbelievers come in. Will they not say]

Support Reference: Hypothetical Situations

ULT **might come together to the same place**
UST gathered together to worship God
(συνέλθῃ & ἐπὶ τὸ αὐτὸ)

Paul uses both **come together** and **to the same place** to emphasize that he is speaking about an official gathering of the church for worship. If your language does not use two similar phrases for emphasis like Paul does, then you can use just one phrase and indicate the emphasis in another way. Alternate translation: [might come together] or [might be in the same place]

Support Reference: Doublet

ULT **ungifted**
UST people who do not understand {unknown languages}
(ἰδιῶται)

Here, just as in 14:16, **ungifted** could refer to: (1) any person who does not understand the **tongues** that the other people are speaking. Alternate translation: [people who do not understand tongues] or [uninitiated]; (2) a person who is not part of the Christian group. Alternate translation: [outsiders]

Support Reference: Translate Unknowns

ULT **would come in**
UST visit your group
(εἰσέλθωσιν)

Your language may say "would go in" rather than **would come in** in this situation. Use whatever form is natural. Alternate translation: [would go in]

Support Reference: Go and Come

ULT **will they not say that you are insane**
UST They will tell {others} that you are crazy
(οὐκ ἐροῦσιν ὅτι μαίνεσθε)

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 implied answer to the question is "yes, they will." If it would be helpful in your language, you could express the idea behind this question by using a strong affirmation. Alternate translation: [they will definitely say that you are insane.]

Support Reference: Rhetorical Question

ULT **you are insane**
UST you are crazy
(μαίνεσθε)

People who are **insane** act in ways that are not normal or acceptable. Often these ways are dangerous, strange, or irrational. If it would be helpful in your language, you could express **insane** with a word or phrase that identifies people who are acting in irrational and strange ways. Alternate translation: [you are out of your minds] or [you are mad]

Support Reference: Translate Unknowns

> ULT **you are insane**
> UST you are crazy
> (μαίνεσθε)

Here, **you** refers back to **the whole church** and **they** who **speak in tongues**. Paul switches from third person to second person to apply the hypothetical situation to the Corinthians. If it would be helpful in your language, you could express this switch with second person earlier in the verse or use the third person here. Alternate translation: [the church is insane]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
might come together	gathered … to worship God
church	the … group of believers
in tongues	in unknown languages
unbelievers	who do not believe {in the Messiah}

1 Corinthians 14:24

ULT	UST
But if they all would prophesy, but some unbeliever or ungifted person might come in, he is convicted by all, he is examined by all,	*On the other hand, imagine that all of you proclaimed what God says. Imagine further that any people who do not believe {in the Messiah} or who do not understand {unknown languages} visit your group. Everything that you say will show them and confront them with {what they have done wrong}.*

ULT **if they all would prophesy, but some unbeliever or ungifted person might come in, he is convicted**
UST imagine that all of you proclaimed what God says. Imagine further that any people who do not believe {in the Messiah} or who do not understand {unknown languages} visit your group … will show them
(ἐὰν & πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται)

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that **all would prophesy**, and he implies that the whole church is together for this hypothetical situation, just like for the last one (See: 14:23). Then, he wants them to imagine what would happen if **some unbeliever** or **ungifted person** is present and hears **all** prophesying. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: [suppose that they all would prophesy. Suppose that some unbeliever or ungifted person comes in. In that situation, he is convicted]

Support Reference: Hypothetical Situations

ULT **they all would prophesy**
UST all of you proclaimed what God says
(πάντες προφητεύωσιν)

Here Paul uses the third person because he is again using a hypothetical situation. However, he wants the Corinthians to apply this hypothetical situation to themselves. If it would be helpful in your language, you could express that **they** applies to the Corinthians with the second person instead. Alternate translation: [you all would prophesy]

Support Reference: First, Second or Third Person

ULT **ungifted person**
UST who do not understand {unknown languages}
(ἰδιώτης)

Here, just as in 14:23, **ungifted** could refer to: (1) any person who does not understand the tongues that the other people are speaking. Alternate translation: [person who does not understand tongues] or [uninitiated person]; (2) a person who is not part of the Christian group. Alternate translation: [outsider]

Support Reference: Translate Unknowns

ULT **might come in**
UST visit your group
(εἰσέλθῃ)

Your language may say “might go in” rather than **might come in** in this situation. Use whatever form is natural. Alternate translation: [might go in]

Support Reference: Go and Come

ULT **he is convicted by all, he is examined by all**
UST Everything that you say will show them and confront them with {what they have done wrong}
(ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων)

Here Paul uses the same words and structure twice, only changing the verb. He does this to emphasize how the “prophecy” affects the **unbeliever or ungifted person**. If your language does not use repetition for emphasis, and if your readers might be confused as to why Paul repeats himself, you can combine these two clauses into one. Alternate translation: [he is confronted by all] or [he is convicted and examined by all]

Support Reference: Parallelism

ULT **he is convicted by all, he is examined by all**
UST Everything that you say will show them and confront them with {what they have done wrong}
(ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to emphasize the person who is **convicted** or **examined** rather than emphasizing the **all** that is doing the actions. Alternate translation: [all convict him, all examine him]

Support Reference: Active or Passive

ULT **he is convicted … he is examined**
UST will show them and confront them with {what they have done wrong}
(ἐλέγχεται & ἀνακρίνεται)

Although **he** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **he** with a non gendered word or refer to both genders. Alternate translation: [he or she is convicted … he or she is examined]

Support Reference: When Masculine Words Include Women

ULT **by all … by all**
UST Everything that you say
(ὑπὸ πάντων)

Here, **all** could refer to: (1) everything that the people who **prophesy** are saying. Alternate translation: [by all that is said … by all that is said] or [by all the words … by all the words]; (2) **they all** who are prophesying. Alternate translation: [by all who are prophesying … by all who are prophesying]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they … would prophesy	proclaimed what God says
unbeliever	who do not believe {in the Messiah}
he is convicted	will show them
he is examined	and confront them with {what they have done wrong}

1 Corinthians 14:25

ULT	UST
the secrets of his heart become visible, and so, having fallen on his face, he will worship God, declaring, "God is really among you."	*{In this way,} everyone will know the things that these {visitors} hide from others. In response, they will kneel down and worship God. They will proclaim {to others} that God truly is with you.*

ULT **the secrets of his heart**
UST the things that these {visitors} hide from others
(τὰ κρυπτὰ τῆς καρδίας αὐτοῦ)

In Paul's culture, the **heart** is the place where humans think and plan. If it would be helpful in your language, you could translate **heart** as the place where humans think in your culture, or express the idea plainly. Alternate translation: [the secrets of his mind] or [his secret thoughts]

Support Reference: Metonymy

ULT **the secrets of his heart become visible**
UST {In this way,} everyone will know the things that these {visitors} hide from others
(τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται)

Here Paul speaks as if **the secrets of his heart** were invisible objects that could **become visible**. He speaks in this way to indicate that others now know **the secrets** as much as if they saw them **become visible**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [the secrets of his heart become known] or [the secrets of his heart are revealed]

Support Reference: Metaphor

ULT **having fallen on his face**
UST they will kneel down
(πεσὼν ἐπὶ πρόσωπον)

In Paul's culture, "falling" **on** one's **face** refers to kneeling down and putting one's **face** close to the ground. This was a position used to show respect and sometimes worship. If it would be helpful in your language, you could express **having fallen on his face** with a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. Alternate translation: [having bowed down] or [kneeling to show respect]

Support Reference: Idiom

ULT **his … his face, he will worship**
UST the things that these {visitors} hide from others … they will kneel down and worship
(αὐτοῦ & πρόσωπον, προσκυνήσει)

Although **his** and **he** are masculine, Paul is using them to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **his** and **he** with non gendered words or refer to both genders. Alternate translation: [his or her … his or her face, he or she will worship]

Support Reference: When Masculine Words Include Women

ULT **declaring, "God is really among you**
UST They will proclaim {to others} … God truly is with you
(ἀπαγγέλλων & ὄντως ὁ Θεὸς ἐν ὑμῖν ἐστιν)

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. Alternate translation: [declaring that God is really among you]

Support Reference: Direct and Indirect Quotations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he will worship	and worship
God	God
declaring	They will proclaim {to others}
God	God

1 Corinthians 14:26

ULT	UST
What then is to be, brothers? When you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, {or} has an interpretation. Let all things happen for building up.	*My fellow believers, here is what I mean. Whenever you gather together {to worship God}, each believer {has something to do}. Some sing songs, others teach, others reveal things, others speak in an unknown language, others interpret an unknown language. Believers should do all these things to help other believers become stronger.*

ULT **What then is to be, brothers**
UST My fellow believers, here is what I mean
(τί οὖν ἐστιν, ἀδελφοί)

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. He himself gives the answer to the question in the next sentences. If it would be helpful in your language, you could express the idea behind this question by using a word or phrase that introduces a conclusion or a clarification. Alternate translation: [This is what it is, brothers.]

Support Reference: Rhetorical Question

ULT **What then is to be**
UST here is what I mean
(τί οὖν ἐστιν)

Here Paul could be asking this question about: (1) what his argument means for the Corinthians. Alternate translation: [What then do I mean]; (2) what the Corinthians should be doing. Alternate translation: [What then should you do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **brothers**
UST My fellow believers
(ἀδελφοί)

Although **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **you come together**
UST you gather together {to worship God}
(συνέρχησθε)

Here, **come together** refers to a group gathering in a specific place. Your language may say "go" or "gather" rather than **come** in contexts such as this. Use whatever is most natural. Alternate translation: [you go together] or [you assemble together]

Support Reference: Go and Come

ULT **each one**
UST each believer {has something to do}
(ἕκαστος)

Here, **each one** refers to specific or individual believers in the Corinthian church. Paul does not mean that every person **has** each of these things, and he also does not mean that **each** person has only one of these things. Rather, he means that individual people within the Corinthian church may have any of these things **When you come together**. If it would be helpful in your language, you could express **each one** with a word or phrase that more clearly indicates that Paul is speaking in general. Alternate translation: [every one of you]

Support Reference: Pronouns — When to Use Them

ULT **has a psalm, has a teaching, has a revelation, has a tongue, {or} has an interpretation**
UST Some sing songs, others teach, others reveal things, others speak in an unknown language, others interpret an unknown language
(ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμηνίαν ἔχει)

Here Paul repeats **has** in order to emphasize any believer might "have" any of these things **When you come together**. If it would be helpful in your language, you could express why Paul repeats **has** with another form that indicates that any person might have any of these things. Alternate translation: [has a psalm or a teaching or a revelation or a tongue or an interpretation]

Support Reference: Parallelism

ULT **has a psalm, has a teaching, has a revelation, has a tongue, {or} has an interpretation**
UST Some sing songs, others teach, others reveal things, others speak in an unknown language, others interpret an unknown language
(ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμηνίαν ἔχει)

If your language does not use abstract nouns for the ideas behind **revelation** or **interpretation**, you can express the ideas by using verbs such as "reveal" and "interpret." If you do, you may need to translate all the items in the list with verbal phrases. Alternate translation: [sings a psalm, instructs, explains something that was secret, speaks in a tongue, or interprets a tongue]

Support Reference: Abstract Nouns

ULT **an interpretation**
UST others interpret an unknown language
(ἑρμηνίαν)

Here, just as in 12:10, **interpretation** refers specifically to interpreting **a tongue**. If it would be helpful in your language, you could state explicitly that the **interpretation** is about is an **interpretation** of a **tongue**. Alternate translation: [an interpretation of a tongue]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Let all things happen for building up**
UST Believers should do all these things to help other believers become stronger
(πάντα πρὸς οἰκοδομὴν γινέσθω)

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" or "must." Alternate translation: [All things must happen for building up]

Support Reference: Third-Person Imperatives

ULT **building up**
UST to help other believers become stronger
(οἰκοδομὴν)

Paul here speaks as if believers were a building that one "builds up." With this metaphor, he emphasizes that the Corinthians should focus on helping other believers become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. See how you translated this metaphor in 14:12. Alternate translation: [the growth] or [the edification]

Support Reference: Metaphor

ULT **for building up**
UST to help other believers become stronger
(πρὸς οἰκοδομὴν)

Here the Corinthians would have understood Paul to mean that the **building up** applies to other believers. If your readers would not infer this, you could state it explicitly. Alternate translation: [for building up believers]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you come together	you gather together {to worship God}
a psalm	Some sing songs
a tongue	others speak in an unknown language
an interpretation	others interpret an unknown language

1 Corinthians 14:27

ULT	UST
If anyone speaks in a tongue, {it should be} by two or at most three, and in turn, and one must interpret.	*When believers are talking in unknown languages, only two or three at most {should speak}. They should talk one after the other, and someone needs to explain {what they are saying}.*

ULT **If**
UST When
(εἴτε)

Paul is speaking as if someone "speaking" **in a tongue** was a hypothetical possibility, but he knows that someone often does "speak" **in a tongue**. 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 express the idea with a word that refers to a situation rather than to a possibility. Alternate translation: [Whenever]

Support Reference: Connect — Factual Conditions

ULT **{it should be} by**
UST only two
(κατὰ)

Here Paul omits some words that may be required in your language to make a complete thought. English needs these words, so the ULT has supplied them in brackets. If your language also needs these words, you could use these or similar ones. Alternate translation: [this should be done by]

Support Reference: Ellipsis

ULT **{it should be} by two or at most three**
UST only two or three at most {should speak}
(κατὰ δύο ἢ τὸ πλεῖστον τρεῖς)

Paul does not explicitly state in what situation only **two or at most three** believers should speak **in a tongue**. The Corinthians would have understood him to be speaking about each time the believers gathered to worship God (See: the expression "in the church" in 14:28). Paul does not mean that only **two or most three** people can ever speak in tongues. If it would be helpful in your language, you could express what situation Paul is speaking about more explicitly. Alternate translation: [it should be by two or at most three every time you gather together]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in turn**
UST They should talk one after the other
(ἀνὰ μέρος)

Here, **in turn** means that people do something one after the other or in order. If it would be helpful in your language, you could express **in turn** with a word or phrase that refers to doing things successively or in order. Alternate translation: [in order] or [successively]

Support Reference: Idiom

ULT **one must interpret**
UST someone needs to explain {what they are saying}
(εἷς διερμηνευέτω)

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” or “let.” Alternate translation: [one should interpret] or [let one interpret]

Support Reference: Third-Person Imperatives

ULT **one**
UST someone
(εἷς)

Here Paul does not indicate whether **one** is one of the people who is speaking **in a tongue** or if it is someone else. It is likely that Paul thinks that both options are acceptable. If possible, you should translate **one** in such a way that it could refer to one of the people speaking **in a tongue** or to someone else. Alternate translation: [somebody] or [one person]

Support Reference: When to Keep Information Implicit

ULT **must interpret**
UST needs to explain {what they are saying}
(διερμηνευέτω)

Here, just as in 14:26, **interpret** refers specifically to interpreting a **tongue**. If it would be helpful in your language, you could state explicitly that the person should **interpret** the **tongue**. Alternate translation: [must interpret the tongue]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in a tongue	in unknown languages
must interpret	needs to explain {what they are saying}

1 Corinthians 14:28

ULT	UST
But if there is not an interpreter, let him be silent in the church. Instead, let him speak to himself and to God.	*On the other hand, when believers gather to worship God and a person who can explain the unknown language is not there, everyone who can talk in unknown languages should keep quiet. Instead {of talking out loud}, they should talk {in unknown languages} privately to God.*

ULT **if**
UST when
(ἐὰν)

Much like in 14:27, Paul is speaking as if **an interpreter** not being present was a hypothetical possibility, but he knows that sometimes this 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 not certain, then you can express the idea with a word that refers to a situation rather than to a possibility. Alternate translation: [whenever]

Support Reference: Connect — Factual Conditions

ULT **an interpreter**
UST and a person who can explain the unknown language
(διερμηνευτής)

Here, much like in 14:26–27, **interpreter** refers specifically to someone who can interpret a tongue. If it would be helpful in your language, you could state explicitly that the **interpreter** is the person who “interprets” the tongue. Alternate translation: [an interpreter for the tongue]

Support Reference: Assumed Knowledge and Implicit Information

ULT **there is not an interpreter**
UST and a person who can explain the unknown language is not there
(μὴ ᾖ διερμηνευτής)

Just as in 14:27, the **interpreter** could be someone who speaks in tongues or some other person. If possible, you should translate **an interpreter** in such a way that it could refer to one of the people speaking in a tongue or to someone else. Alternate translation: [no one can interpret]

Support Reference: When to Keep Information Implicit

> ULT **let him be silent … let him speak to himself**
> UST everyone who can talk in unknown languages should keep quiet … they should talk {in unknown languages} privately
> (σιγάτω & ἑαυτῷ & λαλείτω)

Although **him** and **himself** are masculine, Paul is using them to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **him** and **himself** with non gendered words or refer to both genders. Alternate translation: [let him or her be silent … let him or speak to himself or herself]

Support Reference: When Masculine Words Include Women

> ULT **let him be silent … let him speak**
> UST everyone who can talk in unknown languages should keep quiet … they should talk {in unknown languages}
> (σιγάτω & λαλείτω)

Here Paul uses two third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the ideas using a word such as “should” or “must.” Alternate translation: [he needs to be silent … he needs to speak]

Support Reference: Third-Person Imperatives

> ULT **let him be silent … let him speak**
> UST everyone who can talk in unknown languages should keep quiet … they should talk {in unknown languages}
> (σιγάτω & λαλείτω)

Here, **let him be silent** and **let him speak** refer specifically to speaking in “tongues.” They do not refer in general to any speaking **in church**. If your readers would not infer this information, you could state it more explicitly. Alternate translation: [let him not speak the tongue … let him speak the tongue]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the church**
UST believers gather to worship God
(ἐν ἐκκλησίᾳ)

Here, just as in 14:19, **in the church** is a spatial metaphor that speaks of the **church** as if it were a place **in** which people could gather. Paul speaks in this way to indicate the situation which he is discussing: a gathering of believers that meets to worship God. If it would be helpful in your language, you could express **in the church** by clarifying that **the church** refers to a gathering of believers for worship. Alternate translation: [in the gathering of believers] or [during the worship service]

Support Reference: Metaphor

ULT **to himself and to God**
UST privately to God
(ἑαυτῷ & καὶ τῷ Θεῷ)

Here, **to himself and to God** could refer to: (1) how the person should keep the "tongue" between **himself** and **God**. In other words, the only people who experience the "tongue" are the person speaking it and God. This would mean that the person speaking the "tongue" says words in their head or very quietly. Alternate translation: [in his mind to God] or [quietly to God]; (2) how the person should speak the "tongue" after the meeting is over and "he" is by **himself**. In this way, only the person who speaks the "tongue" and **God** hear it. Alternate translation: [to God when he is by himself]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an interpreter	and a person who can explain the unknown language
the church	believers gather to worship God
to God	to God

1 Corinthians 14:29

ULT	UST
But let two or three prophets speak, and let the others evaluate.	*Similarly, {around} two or three people who proclaim what God says should speak. Everyone else should decide whether {what they say} is correct or incorrect.*

ULT **But**
UST Similarly
(δὲ)

Here, **But** introduces similar instructions about a new topic (prophecy). If it would be helpful in your language, you could express **But** with a word or phrase that introduces a related topic. Alternate translation: [In the same way,]

Support Reference: Connecting Words and Phrases

ULT **let two or three prophets speak**
UST {around} two or three people who proclaim what God says should speak
(προφῆται & δύο ἢ τρεῖς λαλείτωσαν)

Paul does not explicitly state in what situation **two or three prophets** should **speak**. He does not mean that only **two or three** prophets can ever speak. He could be speaking about: (1) each time the believers gathered to worship God. Alternate translation: [let two or three prophets speak every time you gather together]; (2) the periods between when **the others evaluate**. In this case, **two or three prophets** can speak before the evaluation happens. Alternate translation: [let two or three prophets speak consecutively]

Support Reference: Assumed Knowledge and Implicit Information

ULT **two or three**
UST {around} two or three
(δύο ἢ τρεῖς)

Here, **two or three** does not restrict the number of prophets to only those two numbers. Rather, Paul uses **two or three** to give a general idea of how many **prophets** should **speak** when believers gather for worship. If it would be helpful in your language, you could translate **two or three** by including a word or phrase that indicates that Paul is giving examples or rough estimates. Alternate translation: [roughly two or three]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let two or three prophets speak, and let the others evaluate**
UST {around} two or three people who proclaim what God says should speak. Everyone else should decide whether {what they say} is correct or incorrect
(προφῆται & δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν)

In this verse, Paul uses two third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the ideas using a word such as “should” or “must.” Alternate translation: [two or three prophets must speak, and the others must evaluate]

Support Reference: Third-Person Imperatives

ULT **the others**
UST Everyone else
(οἱ ἄλλοι)

Here, **the others** could refer to: (1) all the believers who are not prophesying. Alternate translation: [the rest of the believers]; (2) all the prophets who are not prophesying. Alternate translation: [the other prophets]

Support Reference: Pronouns — When to Use Them

ULT **let the others evaluate**
UST Everyone else should decide whether {what they say} is correct or incorrect
(οἱ ἄλλοι διακρινέτωσαν)

Here Paul does not state what **the others** are supposed to **evaluate**. He implies that it is what the **prophets speak**. If your readers would not make this inference, you could refer to what the **prophets speak** explicitly. Alternate translation: [let the others evaluate what they say]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prophets	people who proclaim what God says
let … evaluate	should decide whether {what they say} is correct or incorrect

1 Corinthians 14:30

ULT	UST
But if {something} is revealed to another sitting there, let the first be silent.	*Now, whenever God reveals something to a person who is listening {to someone else proclaim what God says when believers gather together}, the person who is speaking should stop speaking.*

ULT **if**
UST whenever
(ἐὰν)

Here Paul uses **if** to introduce a true possibility. He means that **something** might be **revealed to another**, or it might not. He specifies the result for **something is revealed to another**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as “when” or “suppose.” Alternate translation: [when]

Support Reference: Connect — Hypothetical Conditions

ULT **{something} is revealed to another sitting there**
UST God reveals something to a person who is listening {to someone else proclaim what God says when believers gather together}
(ἄλλῳ ἀποκαλυφθῇ καθημένῳ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to keep the focus on the “revelation” and the person who receives it. If you must state who did the action, Paul implies that “God” did it. Alternate translation: [another who is sitting there receives a revelation]

Support Reference: Active or Passive

ULT **to another sitting there**
UST to a person who is listening {to someone else proclaim what God says when believers gather together}
(ἄλλῳ & καθημένῳ)

Here, **sitting** implies that the person is participating in the worship when the believers gather together. It further implies that the person is not the one speaking since the speaker would stand in Paul’s culture. If your readers would not make these inferences, you could state them explicitly. Alternate translation: [to another who is sitting and listening] or [to another worshiper who is listening]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **let the first be silent**
> UST the person who is speaking should stop speaking
> (ὁ πρῶτος σιγάτω)

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” or “must.” Alternate translation: [the first must be silent]

Support Reference: Third-Person Imperatives

> ULT **the first**
> UST the person who is speaking
> (ὁ πρῶτος)

Here, **the first** refers back to one of the “two or three prophets” in 14:29. It identifies the person who is speaking while **another** is **sitting there**. If it would be helpful in your language, you could express **the first** with a word or phrase that identifies the person who is speaking while **something is revealed to another**. Alternate translation: [the one currently prophesying]

Support Reference: Pronouns — When to Use Them

1 Corinthians 14:31

ULT	UST
For all are able to prophesy one by one so that all may learn, and all may be encouraged.	*{You should do that} so that everyone has a chance to proclaim what God says, one after the other. In that way, everyone learns something, and everyone becomes stronger.*

ULT **For**
UST {You should do that} so that
(γὰρ)

Here, **For** introduces the reason why Paul wants "the first" speaker to "be silent" when another receives a revelation (See: 14:30): if they do what he asks, **all are able to prophesy**. If it would be helpful in your language, you could express **For** with a word that introduces a reason for a command. Alternate translation: [Do that because, in this way,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **all**
UST everyone
(πάντες)

Here Paul does not state who **all** are. He implies that **all** refers to everyone who receives a revelation from God (See: 14:30). He does not have in mind every single believer who gathers together. If your readers would not infer this information, you could state it explicitly. Alternate translation: [all who receive a revelation]

Support Reference: Assumed Knowledge and Implicit Information

ULT **one by one**
UST one after the other
(καθ᾽ ἕνα)

Here, **one by one** means that people do something one after the other or in order. If it would be helpful in your language, you could express **one by one** with a word or phrase that refers to doing things successively or in order. Alternate translation: [in order] or [in turn]

Support Reference: Idiom

ULT **all may be encouraged**
UST everyone becomes stronger
(πάντες παρακαλῶνται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the person who is **encouraged** instead of the person doing the encouraging. If you must state who does the action, Paul implies that the ones who **prophesy** do it.
Alternate translation: [the prophets may encourage all] or [the prophecies may encourage all]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to prophesy	to proclaim what God says

1 Corinthians 14:32

ULT	UST
Indeed, the spirits of prophets are subject to prophets.	*Those who proclaim what God says control how and when they proclaim it.*

ULT **the spirits of prophets are subject to prophets**
UST Those who proclaim what God says control how and when they proclaim it
(πνεύματα προφητῶν, προφήταις ὑποτάσσεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on the **spirits** rather than focusing on the **prophets** If you must state who does the action, Paul implies that **prophets** do it. Alternate translation: [prophets subject the spirits of prophets] or [prophets govern the spirits of prophets]

Support Reference: Active or Passive

ULT **the spirits of prophets are subject to**
UST control how and when they proclaim it
(πνεύματα προφητῶν & ὑποτάσσεται)

Here, **the spirits of the prophets** could refer to: (1) the "spiritual" gift that the **prophets** have by the power of the Holy Spirit. This is supported by 14:12, where the word that is here translated as **spirits** is there translated as "spiritual gifts." Alternate translation: [the spiritual gifts of prophets are subject to] or [what the Holy Spirit enables prophets to do is subject to]; (2) the **spirits** that are part of the **prophets**, that is, their inner life or nonphysical parts. Alternate translation: [how the prophets act is subject to] or [the minds of prophets are subject to]

Support Reference: Translate Unknowns

ULT **prophets**
UST Those who proclaim what God says
(προφήταις)

Here, **prophets** could refer to (1) the same **prophets** who have **the spirits**. In this case, **prophets** control their own **spirits**. Alternate translation: [these prophets]; (2) other **prophets**. In this case, some **prophets** (those who are not speaking) control the **spirits** of different **prophets** (those who are speaking). Alternate translation: [the other prophets]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the spirits	how and when

ULT	UST
of prophets	they proclaim it
prophets	Those who proclaim what God says
are subject to	control

1 Corinthians 14:33

ULT	UST
For God is not of confusion, but of peace. As in all the churches of the saints,	*{That is true} because what is peaceful and orderly, not what is disorderly, characterizes God. {I want you to act} like all the {other} people whom God has set apart for himself act when they gather together to worship God.*

ULT **For**
UST {That is true} because
(γάρ)

Here, **For** introduces the reason why "the spirits of the prophets are subject to prophets" (14:32). Since the prophetic gift comes from God, it should fit with who God is. Since God is **not of confusion, but of peace**, so the prophetic gift must be **of peace** as well. If it would be helpful in your language, you could express **For** with a word or phrase that introduces a reason or basis for a statement. Alternate translation: [you could know this because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **God is not of confusion, but of peace**
UST what is peaceful and orderly, not what is disorderly, characterizes God
(οὐ & ἐστιν ἀκαταστασίας ὁ Θεὸς, ἀλλὰ εἰρήνης)

If your language would not naturally state the negative before the positive, you could reverse the order of the **not** statement and the **but** statement. Alternate translation: [God is of peace, not of confusion]

Support Reference: Information Structure

ULT **God is not of confusion, but of peace**
UST what is peaceful and orderly, not what is disorderly, characterizes God
(οὐ & ἐστιν ἀκαταστασίας ὁ Θεὸς, ἀλλὰ εἰρήνης)

Here Paul uses the possessive form to state that **God** is characterized by **peace**, not by **confusion**. If your language does not use the possessive form to characterize someone, you can use a form that does do this. Alternate translation: [God is not a confused God but a peaceful God] or [God is not related to confusion but to peace]

Support Reference: Possession

ULT **of confusion, but of peace**
UST what is peaceful and orderly … what is disorderly
(ἀκαταστασίας & ἀλλὰ εἰρήνης)

If your language does not use abstract nouns for the ideas behind **confusion** and **peace**, you can express the idea by using adjectives such as "confused" and "peaceful." Alternate translation: [confused, but peaceful] or [a confused God, but a peaceful God]

Support Reference: Abstract Nouns

ULT **of peace. As in all the churches of the saints**
UST what is peaceful and orderly … {I want you to act} like all the {other} people whom God has set apart for himself act when they gather together to worship God
(εἰρήνης. ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων)

The phrase **As in all the churches of the saints** could modify: (1) the two verses that follow. Supporting this option is how the first half of this verse sounds like a conclusion and how it does not make much sense to say that **God** is a specific way **in all the churches**. See the ULT for this option. (2) the first sentence in this verse. Supporting this option is how "in the churches" is repeated near the beginning of the next verse and how Paul uses a phrase similar to this one at the end of sentences (See: 4:17; 7:17). Alternate translation: [of peace, as in all the churches of the saints.]

Support Reference: Information Structure

ULT **in all the churches**
UST {I want you to act} like all … when they gather together to worship God
(ἐν πάσαις ταῖς ἐκκλησίαις)

Here, **in all the churches** is a spatial metaphor that speaks of the **churches** as if they were a place in which people could gather. Paul speaks in this way to indicate the situation which he is discussing: the gatherings of believers who meet to worship God. If it would be helpful in your language, you could express **in all the churches** by clarifying that **the churches** refers to gatherings of believers for worship. Alternate translation: [in all the gatherings of believers] or [in all the worship services]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
of peace	what is peaceful and orderly
churches	when they gather together to worship God

ULT	UST
of the saints	the {other} people whom God has set apart for himself act

1 Corinthians 14:34

ULT	UST
let the women be silent in the churches. For it is not permitted for them to speak, but to be in submission, just as also the law says.	*Wives should keep quiet when believers gather together {and their husbands are speaking}. They should not talk but rather honor and obey {their husbands}. {They should do this} because that is what we find in {God's} law.*

ULT **the women**
UST Wives
(αἱ γυναῖκες)

Here, **women** could refer to: (1) married **women** (and possibly **women** with close male relatives). In support of this view is the reference to "their own husbands" in 14:35. Alternate translation: [wives]; (2) **women** in general. Alternate translation: [women]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let the women be silent … to speak**
UST Wives should keep quiet … talk
(αἱ γυναῖκες & σιγάτωσαν & λαλεῖν)

Here, **be silent** and **speak** could refer to: (1) speaking or not speaking in specific situations related to "examining" prophecies (See: 14:29). These specific situations would be when the woman's husband or close male relative is the one who has prophesied. Alternate translation: [let the women be silent when their husbands are prophesying … to speak when their husbands are prophesying]; (2) speaking or not speaking in disruptive ways, particularly asking questions improperly, talking loudly, or speaking out of turn. Paul is using **be silent** as he did in 14:28, 30: it does not prohibit any kind of talking but refers to "keeping quiet" when speaking would be disruptive. Alternate translation: [let the women avoid disruptive talk … to disrupt worship by speaking]; (3) any official speaking, including prophecy, discerning prophecies, and tongues. Alternate translation: [remain silent … ever to speak]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **let the women be silent**
> UST Wives should keep quiet
> (αἱ γυναῖκες & σιγάτωσαν)

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” or “must.” Alternate translation: [the women must be silent]

Support Reference: Third-Person Imperatives

> ULT **in the churches**
> UST when believers gather together {and their husbands are speaking}
> (ἐν ταῖς ἐκκλησίαις)

Here, **in the churches** is a spatial metaphor that speaks of the **churches** as if they were a place in which people could gather. Paul speaks in this way to indicate the situation which he is discussing: the gatherings of believers who meet to worship God. If it would be helpful in your language, you could express **in the churches** by clarifying that **the churches** refers to gatherings of believers for worship. Alternate translation: [in the gatherings of believers] or [in the worship services]

Support Reference: Metaphor

> ULT **it is not permitted for them**
> UST They should not
> (οὐ & ἐπιτρέπεται αὐταῖς)

Here, **it is not permitted** is a way to indicate that a custom or a practice is strongly forbidden. It does not state who forbids the custom or practice but rather indicates that this is generally accepted. If it would be helpful in your language, you could express **it is not permitted** with a comparable word or phrase that refers to a general prohibition. Alternate translation: [they are not allowed] or [they are not able]

Support Reference: Idiom

> ULT **to be in submission**
> UST honor and obey {their husbands}
> (ὑποτασσέσθωσαν)

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” or “let.” Alternate translation: [let them be in submission]

Support Reference: Third-Person Imperatives

ULT **to be in submission**
UST honor and obey {their husbands}
(ὑποτασσέσθωσαν)

Here Paul does not state to whom or what the **women** are **to be in submission**. If possible, you also should not express what they are **to be in submission** to. If you must consider the object of **submission**, Paul could imply that the **submission** is to: (1) husbands (or other close male relatives). Alternate translation: [to be in submission to their husbands]; (2) to the order God has given the church. Alternate translation: [to act in line with the order of the church]; (3) to the church as a whole, particularly the leaders. Alternate translation: [to be in submission to other believers] or [to be in submission to the leaders]

Support Reference: Assumed Knowledge and Implicit Information

ULT **just as also the law says**
UST {They should do this} because that is what we find in {God's} law
(καθὼς καὶ ὁ νόμος λέγει)

Here Paul does not specify what he means by **law**. It could refer to Genesis 3:16. However, it may just be a more general reference to the first five books of the Old Testament (the "Pentateuch") or to the entire Old Testament (as Paul uses **law** in 14:21). If possible, do not clarify what meaning of **law** Paul had in mind, since he does not identify exactly what he means by **law**. Alternate translation: [just as you can find it in God's commandments] or [just as it is written in the scriptures]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
churches	when believers gather together {and their husbands are speaking}
to be in submission	honor and obey {their husbands}
law	in {God's} law

1 Corinthians 14:35

ULT	UST
But if they desire to learn anything, let them ask their own husbands at home, for it is disgraceful for a woman to speak in church.	*Now, when wives want to learn more {about what their husbands are saying}, they should ask their husbands questions in their own houses. {They should do this} because wives who talk when believers gather together {and their husbands are speaking} shame {themselves and their families}.*

ULT **if**
UST when
(εἰ)

Here Paul uses **if** to introduce a true possibility. He means that they might **desire to learn anything**, or they may not. He specifies the result for **if they desire to learn anything**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever" or "suppose." Alternate translation: [whenever]

Support Reference: Connect — Hypothetical Conditions

ULT **they desire to learn anything**
UST wives want to learn more {about what their husbands are saying}
(τι μαθεῖν θέλουσιν)

Here Paul does not state what the "women" or "wives" might **desire to learn** about. He could imply that they want **to learn** more and **ask** questions about: (1) what their husbands have said **in church**. Alternate translation: [they desire to learn anything about what their husbands have said]; (2) what anyone has said **in church**. Alternate translation: [they desire to learn about what someone said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let them ask**
UST they should ask … questions
(ἐπερωτάτωσαν)

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" or "must." Alternate translation: [they must ask]

Support Reference: Third-Person Imperatives

ULT **it is disgraceful**
UST shame {themselves and their families}
(αἰσχρὸν & ἐστιν)

Here Paul does not express for whom this behavior is **disgraceful**. He almost certainly means that it brings "disgrace" on the woman and probably her family too. It may also bring "disgrace" on the whole group of believers. If possible, use an expression that is general enough to capture any or all of these ideas. Alternate translation: [it is shameful] or [it brings shame]

Support Reference: When to Keep Information Implicit

ULT **for a woman**
UST wives
(γυναικὶ)

Here, just as in 14:34, **woman** could refer to: (1) any married **woman** (and possibly any **woman** with close male relatives). In support of this view is the reference to **their own husbands** in this verse. Alternate translation: [for a wife]; (2) any **woman** in general. Alternate translation: [for any woman]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in church**
UST when believers gather together {and their husbands are speaking}
(ἐν ἐκκλησίᾳ)

Here, **in church** is a spatial metaphor that speaks of the **church** as if it were a place in which people could gather. Paul speaks in this way to indicate the situation which he is discussing: the gathering of believers who meet to worship God. If it would be helpful in your language, you could express **in church** by clarifying that **church** refers to a gathering of believers for worship. Alternate translation: [in the gathering of believers] or [in the worship service]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
home	their own houses
disgraceful	shame {themselves and their families}
church	when believers gather together {and their husbands are speaking}

1 Corinthians 14:36

ULT	UST
Or did the word of God go out from you? Or did it come only to you?	*{If you dislike what I have said,} remember that you are not the source of what God has said, and you are not the only ones who have heard {and believed what God has said}.*

ULT **Or**
UST {If you dislike what I have said,} remember that
(ἢ)

The word **Or** introduces an alternate to the instructions that Paul has given about proper order in worship, including what he has said in 14:27–35 but especially 14:33b–35. Paul uses **Or** to indicate that thinking that **the word of God** went **out from** them is the opposite of obeying what he has said. If it would be helpful in your language, you could express **Or** with a word or phrase that introduces an alternative. Alternate translation: [Suppose you do not want to follow my instructions. Consider this:]

Support Reference: Connecting Words and Phrases

ULT **Or did the word of God go out from you? Or did it come only to you**
UST If you dislike what I have said,} remember that you are not the source of what God has said, and you are not the only ones who have heard {and believed what God has said}
(ἢ ἀφ᾽ ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν)

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer to both is “no, it did not.” If it would be helpful in your language, you could express these questions by stating the ideas with strong negations. If you do so, you will need to replace **Or** with different transition words. Alternate translation: [Indeed, the word of God certainly did not go out from you, and it certainly did not come only to you.]

Support Reference: Rhetorical Question

ULT **did the word of God go out … did it come**
UST are not the source of what God has said … are not … who have heard {and believed what God has said}
(ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν & κατήντησεν)

Here Paul speaks as if **the word of God** were a person who could travel. He speaks in this way to emphasize **the word** over the people who proclaim that **word**. If it would be helpful in your language, you could indicate that people travel with the **word** and indicate the emphasis on **the word of God** in another way. Alternate translation: [did the people who proclaim the word of God go out … did people who proclaim it come]

Support Reference: Personification

ULT **did the word of God go out … did it come only to you**
UST are not the source of what God has said … you are not the only ones who have heard {and believed what God has said}
(ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν & εἰς ὑμᾶς μόνους κατήντησεν)

In the first question, **go out** refers to the Corinthians as the source of the **word of God**. In the second question, **come** refers to the Corinthians as the recipients of the **word of God**. Use movement words that make this clear in your language. Alternate translation: [did the word of God depart … did it reach only you]

Support Reference: Go and Come

ULT **the word of God**
UST what God has said
(ὁ λόγος τοῦ Θεοῦ)

Here, **word** represents what someone says in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: [the message of God]

Support Reference: Metonymy

ULT **the word of God**
UST what God has said
(ὁ λόγος τοῦ Θεοῦ)

Here Paul uses the possessive to describe a **word** that is: (1) from **God**. Alternate translation: [the word from God]; (2) about **God**. Alternate translation: [the word about God]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word of God	what God has said

1 Corinthians 14:37

ULT	UST
If anyone thinks himself to be a prophet or spiritual, let him acknowledge that what I write to you is a command of the Lord.	*All people who consider themselves to be those who proclaim what God says or those whom the Holy Spirit has specially empowered must recognize that the Lord himself requires what I am writing to you.*

ULT **If anyone thinks himself to be a prophet or spiritual**
UST All people who consider themselves to be those who proclaim what God says or those whom the Holy Spirit has specially empowered
(εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός)

Here Paul speaks as **If** some of the Corinthians might think that they are "prophets" or **spiritual**, but he knows that some of them do think in this way. He uses **If** to identify these people as the ones that he is addressing. If your language does not use **If** to identify a certain group of people, you can use a form that does do this. Alternate translation: [Whoever thinks himself to be a prophet or spiritual]

Support Reference: Connect — Factual Conditions

ULT **thinks himself … let him acknowledge**
UST who consider themselves … must recognize
(δοκεῖ & ἐπιγινωσκέτω)

Although **himself** and **him** are masculine, Paul is using these words to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **himself** and **him** with non gendered words or refer to both genders. Alternate translation: [thinks himself or herself … let him or her]

Support Reference: When Masculine Words Include Women

ULT **let him acknowledge**
UST must recognize
(ἐπιγινωσκέτω)

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 or phrase such as "should" or "needs to." Alternate translation: [he needs to acknowledge] or [he should acknowledge]

Support Reference: Third-Person Imperatives

ULT **I write**
UST I am writing
(γράφω)

Here Paul uses the present tense to refer to this letter, 1 Corinthians. If your language would not use the present tense to refer to a letter that one is currently writing, you could use the tense that is natural in your language. Alternate translation: [I have written]

Support Reference: Predictive Past

ULT **a command of the Lord**
UST the Lord himself requires
(Κυρίου & ἐντολή)

Here Paul uses the possessive form to the describe the **command** as: (1) a **command** that he gives with the authority of **the Lord**. Alternate translation: [a command that the Lord authorizes] or [a command that has the Lord's authority]; (2) a **command** that **the Lord** gave or currently gives. Alternate translation: [a command that the Lord gives]

Support Reference: Possession

ULT **a command of the Lord**
UST the Lord himself requires
(Κυρίου & ἐντολή)

If your language does not use an abstract noun for the idea behind **command**, you can express the idea by using a verb such as "command." Alternate translation: [what the Lord commands]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a prophet	those who proclaim what God says
spiritual	those whom the Holy Spirit has specially empowered
let him acknowledge	must recognize
of the Lord	the Lord himself

1 Corinthians 14:38

ULT	UST
But if anyone is ignorant, let him be ignorant.	*On the other hand, you should not recognize {as authoritative} any people who do not recognize {that the Lord requires what I have said}.*

ULT if anyone is ignorant
UST any people who do not recognize {that the Lord requires what I have said}
(εἰ & τις ἀγνοεῖ)

Here Paul speaks as **if** some of the Corinthians might be **ignorant**, but he expects that some of them truly might be. He uses **if** to identify these people as the ones that he is addressing. If your language does not use **if** to identify a certain group of people, you can use a form that does do this. Alternate translation: [whoever is ignorant]

Support Reference: Connect — Factual Conditions

ULT is ignorant, let him be ignorant
UST you should not recognize {as authoritative} … who do not recognize {that the Lord requires what I have said}
(ἀγνοεῖ, ἀγνοείτω)

Here, **ignorant** could refer to: (1) the opposite of "acknowledge" in the last verse (14:37), that is, not accepting the authority of something or someone. Alternate translation: [does not acknowledge this, let him not be acknowledged]; (2) not knowing that something is true. Alternate translation: [does not know this, let him continue not to know]

ULT is ignorant
UST who do not recognize {that the Lord requires what I have said}
(ἀγνοεῖ)

Here Paul does not state what the person **is ignorant** about. However, the previous verse (14:37) implies that the person **is ignorant** about how what Paul has written is a command of the Lord. If your readers would not infer this information, you could state it explicitly. Alternate translation: [is ignorant that I am writing a command from the Lord]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **let him be ignorant**
> UST you should not recognize {as authoritative}
> (ἀγνοείτω)

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” or “must.” Alternate translation: [he must be ignorant]

Support Reference: Third-Person Imperatives

> ULT **let him be ignorant**
> UST you should not recognize {as authoritative}
> (ἀγνοείτω)

Here Paul does not state who is letting **him be ignorant**. He could mean: (1) that the Corinthians should **let him be ignorant**. Alternate translation: [you should let him be ignorant]; (2) that God lets **him be ignorant**. Alternate translation: [God will let him be ignorant] or [God will consider him ignorant]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **let him be ignorant**
> UST you should not recognize {as authoritative}
> (ἀγνοείτω)

Although **him** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **him** with a non gendered word or refer to both genders. Alternate translation: [let him or her be ignorant]

Support Reference: When Masculine Words Include Women

> ULT **let him be ignorant**
> UST you should not recognize {as authoritative}
> (ἀγνοείτω)

In Paul’s language, **let him be ignorant** and “he is considered ignorant” look and sound very similar. While some early and important manuscripts have “he is considered ignorant” here, many early and important manuscripts have **let him be ignorant**. Unless there is a good reason to translate “he is considered ignorant,” it is best to follow the ULT here.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is ignorant	who do not recognize {that the Lord requires what I have said}

ULT	UST
let him be ignorant	you should not recognize {as authoritative}

1 Corinthians 14:39

ULT	UST
So then, brothers, earnestly desire to prophesy, and do not forbid to speak in tongues.	*In the end, my fellow believers, eagerly seek to proclaim what God says. Further, do not prohibit people from speaking unknown languages.*

ULT **So then**
UST In the end
(ὥστε)

Here, **So then** introduces a conclusion of the argument from 14:1–38. Use a word or phrase in your language that introduces the conclusion to an argument. Alternate translation: [Therefore] or [To sum up]

Support Reference: Connect — Reason-and-Result Relationship

ULT **brothers**
UST my fellow believers
(ἀδελφοί)

Although **brothers** is masculine, Paul is using the term to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **to speak in tongues**
UST people from speaking unknown languages
(τὸ λαλεῖν & γλώσσαις)

Alternate translation: [speaking in tongues]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to prophesy	to proclaim what God says
in tongues	unknown languages

1 Corinthians 14:40

ULT	UST
But let all things be done properly and in order.	*Finally, {when you gather together to worship God}, you should always act in honorable and orderly ways.*

ULT let all things be done
UST {when you gather together to worship God}, you should always act
(πάντα & γινέσθω)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to avoid stating who is "doing" **all things**, which makes the imperative more general. If you must state who does the action, Paul implies that "you" do the action. Alternate translation: [you should do all things]

Support Reference: Active or Passive

ULT let all things be done
UST {when you gather together to worship God}, you should always act
(πάντα & γινέσθω)

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" or "must." Alternate translation: [all things must be done]

Support Reference: Third-Person Imperatives

ULT properly
UST in honorable
(εὐσχημόνως)

Here, **properly** refers to behavior that is appropriate for the situation. See how you translated the similar word "appropriate" in 7:35. If it would be helpful in your language, you could express **properly** with a word or phrase that refers to appropriate or decent behavior. Alternate translation: [correctly] or [decently]

Support Reference: Translate Unknowns

> ULT **in order**
> UST orderly ways
> (κατὰ τάξιν)

Here, **in order** refers to how things, people, and actions are in proper place and sequence. If it would be helpful in your language, you could express **in order** with a word or phrase that indicates such proper and organized things, people, and actions. Alternate translation: [in an organized way] or [in a correctly arranged way]

Support Reference: Translate Unknowns

1 Corinthians 15

1 Corinthians 15 Chapter Introduction

Structure and Formatting

1. On the Resurrection of the Dead (15:1–58)
    - The Gospel and Resurrection (15:1–11)
    - Proof of Christ's Resurrection (15:12–34)
    - The Resurrection Body (15:35–58)

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 15:54b (from Isaiah 25:8) and 15:55 (from Hosea 13:14).

Religious and Cultural Concepts in This Chapter

Denying the resurrection

In 15:12, Paul notes that some of the Corinthians are denying the resurrection of the dead. There are at least three possible reasons why they might do this: (1) they hold to a philosophy or theology that denies afterlife altogether; (2) they believe that some form of resurrection has already happened; and (3) they think that the body is not valuable or cannot resurrect. It is likely that a combination of these three reasons may account for why some Corinthians were denying that the dead resurrect. However, Paul himself only argues for the resurrection, and he does not explain what the Corinthians believe. So, you do not need to choose a specific view about why some of the Corinthians were denying the resurrection.

The resurrection of the body

Throughout this chapter, Paul emphasizes that the resurrection of Christ and believers is in the body. He clarifies that this is a glorious, transformed body, but it is still a body. Make sure that you express Paul's references to "resurrection" or "being raised" in such a way that they imply that bodies are given life again. Paul does not clarify in this chapter what happens to nonbelievers, since he focuses on believers. At

the same time, he uses very general language to refer to "the resurrection of the dead." If possible, preserve this general language without making any explicit claims about what happens to nonbelievers after they die. (See: resurrection)

Adam and Christ

In 15:45–49, Paul uses the "first man" Adam (the first human that God created) and the "last man" Jesus (the first human to rise from the dead) to speak about the current body and the resurrection body. Paul's point is that everyone who is alive now on earth has a body like Adam's, while those who rise from the dead will have a body like Jesus' body. In this way, Jesus is a "Second Adam" because he is the first human to have the new kind of body. Make sure that your readers know who "Adam" is and that these verses compare and contrast Adam and Jesus. (See: Adam)

"Natural" and "spiritual" bodies

In 15:44, Paul introduces the terms "natural" and "spiritual" to describe two different kinds of bodies. He also refers to the "natural" body as "perishable" and "mortal," and he refers to the "spiritual" body as "imperishable" or "incorruptible" and "immortal." The contrast between these two kinds of bodies is not about how material or fleshly they are. Rather, the contrast is about whether they can die or not and whether they can live in the world when God has renewed it or not. Use words that make contrasts between different kinds of bodies, not words that make contrasts between bodies and other things, such as spirits.

Translation Issues in This Chapter

Falling asleep

In 15:6, 18, 20–21, Paul refers to people "falling asleep." In his culture, this was a polite way to refer to dying. It is also possible that Paul uses this euphemism because people who "fall asleep" eventually "wake up," just like those who die will eventually resurrect. However, "falling asleep" is a common euphemism for dying, so Paul may not mean anything more than that. If it would be helpful in your language, you could translate "falling asleep" by using a comparable euphemism or expressing the idea plainly. See the notes on these verses for translation options. (See: Euphemism)

Parallelisms

In this chapter, and particularly in 15:39–44, 53–55, Paul uses parallel structures to make his point powerfully. Often, these parallel structures repeat every word except for one or two. The words that are different either add further ideas or make distinctions between ideas. If repetition is powerful in your language, preserve these parallelisms. If it would be helpful in your language, you could omit some words. In some cases, multiple parallel clauses can be expressed as one clause. In other cases, multiple parallel clauses can be expressed in shortened form using lists. See the notes on these verses for translation options. (See: Parallelism)

Rhetorical questions

In 15:12, 29–30, 32, 55, Paul uses rhetorical questions. He is not asking these questions because he wants the Corinthians to provide him with information. Rather, he is asking these questions because he wants the Corinthians to think about how they are acting and what they are thinking. The questions encourage them to think along with Paul. For ways to translate these questions, look for the notes on each verse that includes these kinds of questions. (See: Rhetorical Question)

Hypothetical arguments

In 15:13–19, Paul shows the Corinthians what would be true if the dead were not raised. He does not believe that this is true, but he assumes that it is true for the sake of his argument. These verses thus build from the hypothesis that the dead are not raised and go on to show that many other things which the Corinthians believe and do are worthless if the hypothesis is true. Use a form in your language that shows that Paul does not believe that the dead are not raised but that he uses this claim as the basis for a hypothetical argument. See the notes on these verses for translation options. (See: Connect — Contrary to Fact Conditions)

Farming analogy

In 15:36–38, Paul uses a farming analogy. Just as a seed is sown (buried) in the ground and then transforms into a plant that looks very different than the seed, so also the human body is buried in the ground and then is transformed into a new body that is different than the one we have now. Paul returns to the language of "sowing" in 15:42–44 but applies it directly to bodies. If possible, preserve the farming

language throughout these sections, and use words and phrases that match farming techniques in your culture.

Son subordinated to Father?

In 15:28, Paul says that "the Son himself" will "be subjected" to the Father, "the one who subjected all things to him." This does not mean that the Son is inferior to the Father or is no longer God. Rather, it means that the Son obeys the Father, and the Father acts through the Son. Avoid using words or phrases in your language that imply that the Son is inferior to the Father in nature, power, or glory. Instead, use words or phrases that imply that the Son obeys and acts for the Father when relating to what God has created. (See: Translating Son and Father)

"Body" in the singular

In 15:35–54, Paul speaks about a "spiritual body" and a "natural body." While he varies the descriptors he uses and sometimes uses adjectives alone without the word "body," he always refers to each of these bodies in the singular. He does this because his language uses the singular form to speak about a category. Thus, when Paul speaks about a "spiritual body," he is referring to the category to which spiritual bodies belong. If your language does not use the singular form to refer to a category, or if your readers would find the singular form confusing, you can use a plural form or another form that your language uses to refer to a category. The UST models several different options throughout the chapter.

Common sayings

In 15:32–33, Paul quotes two sayings that the Corinthians would have recognized. While the saying in 15:32 can also be found in Isaiah 22:13, Paul does not seem to have Isaiah in mind. Rather, he assumes the Corinthians would know both of the sentences he quotes as common sayings. Use a form in your language that introduces common sayings. (See: Quotations and Quote Margins)

1 Corinthians 15:1

ULT	UST
Now I make known to you, brothers, the gospel that I proclaimed to you, which also you received, on which also you stand,	*Next, I am informing you, fellow believers, about the good news that I told you about. You learned this good news {from me}, and you firmly believe it.*

ULT **Now**
UST Next
(δὲ)

Here, **Now** introduces a new topic that Paul will speak about for many verses. If it would be helpful in your language, you could express **Now** with a word or phrase that introduces a new topic. Alternate translation: [Moving on,]

Support Reference: Connecting Words and Phrases

ULT **I make known to you, brothers**
UST I am informing you, fellow believers, about
(γνωρίζω & ὑμῖν, ἀδελφοί)

The implication is that Paul makes it clear in the rest of the verse that this is not the first time he has made **known** the **gospel** to the Corinthians. If **I make known to you** sounds like Paul is making it known for the first time, you could use a word or phrase that indicates that Paul is reminding them of the **the gospel** or giving them more information about it. Alternate translation: [I again make known to you, brothers,] or [I remind you, brothers, about]

Support Reference: Assumed Knowledge and Implicit Information

ULT **brothers**
UST fellow believers
(ἀδελφοί)

Although **brothers** is masculine, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

> ULT **on which also you stand**
> UST and you firmly believe it
> (ἐν ᾧ καὶ ἑστήκατε)

Here Paul speaks as if **the gospel** were something solid **on which** the Corinthians could **stand**. He speaks in this way to indicate that **the gospel** is trustworthy, like a firm foundation or a well-built floor. He also speaks in this way to indicate that the Corinthians trust **the gospel** as much as if it were a floor that was keeping them from falling. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [which also you trust completely]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I make known	I am informing … about
gospel	good news
I proclaimed	I told … about
you received	You learned … from me

1 Corinthians 15:2

ULT	UST
by which also you are being saved, if you hold firmly to what word I proclaimed to you, unless you believed in vain.	*When you continue to firmly believe the message that I preached to you, God saves you by means of that message. Otherwise, you believed {the message} for nothing.*

ULT **by which also you are being saved, if you hold firmly to what word I proclaimed to you**
UST When you continue to firmly believe the message that I preached to you, God saves you by means of that message
(δι᾽ οὗ καὶ σῴζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε)

If your language would naturally state the condition before the main statement, you could rearrange these two clauses. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [If you hold firmly to the word I proclaimed to you, by it also you are being saved]

Support Reference: Information Structure

ULT **by which also you are being saved**
UST God saves you by means of that message
(δι᾽ οὗ καὶ σῴζεσθε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul could imply that: (1) God does it by means of the “gospel.” Alternate translation: [through which God is also saving you]; (2) the gospel does it. Alternate translation: [which also is saving you]

Support Reference: Active or Passive

ULT **you are being saved**
UST God saves you
(σῴζεσθε)

Here Paul uses the present tense to speak about the Corinthians’ salvation. Paul could use this tense because: (1) he wants the Corinthians to realize that they are only finally **saved** when Jesus comes back, and right now they are in the process of **being saved**. Alternate translation: [you are currently being saved] or [you will be saved]; (2) he is using the present tense to speak about something that is generally true. He does not have a specific time in mind for when the Corinthians are **saved**. Alternate translation: [you are saved]

ULT **if**
UST When
(εἰ)

Here Paul uses the conditional form to show that holding **firmly to the word** leads to **being saved**. 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 [when]

Support Reference: Connect — Hypothetical Conditions

ULT **you hold firmly to what word**
UST you continue to firmly believe the message
(τίνι λόγῳ & κατέχετε)

Here Paul speaks as if **what word** were a physical object that the Corinthians could **hold firmly to**. He speaks in this way to refer to trust or belief that is as strong as someone's grip on an object that they do not wish to lose. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [you never let go of the word] or [you persistently believe the word]

Support Reference: Metaphor

ULT **to what word**
UST the message
(τίνι λόγῳ)

Here, **word** represents what someone says in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: [to what]

Support Reference: Metonymy

ULT **unless you believed in vain**
UST Otherwise, you believed {the message} for nothing
(ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε)

Here, **unless** introduces the opposite of holding **firmly to the word**. Paul means that they **believed in vain** if they do not **hold firmly to the word**. If it would be helpful in your language, you could express this contrast by stating the contrast more explicitly. If you use the following alternate translation, you may need to add a period before it. Alternate translation: [However, if you do not hold firmly to the word, you believed in vain]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you are being saved	God saves you
I proclaimed	that I preached
in vain	for nothing
you believed	you believed {the message}

1 Corinthians 15:3

ULT	UST
For I delivered to you among the first what I also received—that Christ died for our sins, according to the Scriptures,	*Here is one of the first things that I told you, which I learned {from the Lord}: the Messiah died {on the cross} to take away our sins, just as {the authors of} the holy books {wrote}.*

ULT **I delivered to you among the first**
UST one of the first things that I told you
(παρέδωκα & ὑμῖν ἐν πρώτοις)

Here Paul speaks as if the gospel that he preached to the Corinthians were a physical object that he **delivered** to them. By speaking in this way, he emphasizes that he truly taught the Corinthians the gospel, and they now know it as well as if they held it in their hands. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [I instructed you among the first in] or [I handed over to you among the first]

Support Reference: Metaphor

ULT **among the first**
UST one of the first things
(ἐν πρώτοις)

Here, **among the first** could mean that: (1) what Paul is about to say is one of the **first** things he told them when he visited Corinth. Alternate translation: [as one of the first things I said]; (2) what Paul is about to say is one of the most important things he told them when he visited Corinth. Alternate translation: [as one of the most important things I said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **what I also received**
UST which I learned {from the Lord}
(ὃ καὶ παρέλαβον)

Here Paul does not clarify from whom he **received** this information. In 11:23, which uses very similar words, Paul says that he "received" things "from the Lord." Here, then, it is likely that he also **received** what he is about to say "from the Lord." However, he may also mean that he **received** this specific way of expressing the good news from another human being. Since Paul avoids stating from whom he **received** what he is about to say, you should also try to avoid stating it. If you must state whom he **received** it from, you could refer to "the Lord" or generally to people. Alternate translation: [what I also received from the Lord] or [what I also received from others]

Support Reference: When to Keep Information Implicit

ULT **for our sins**
UST to take away our sins
(ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν)

Alternate translation: [in order to deal with our sins]

ULT **according to the Scriptures**
UST just as {the authors of} the holy books {wrote}
(κατὰ τὰς Γραφάς)

In Paul's culture, **according to** was a normal way to introduce a reference to an important text. In this case, Paul does not state exactly which part of **the Scriptures** he has in mind but rather refers to **the Scriptures** as a whole. If it would be helpful in your language, you could express how Paul introduces the quotation with a comparable phrase that indicates that Paul is referring to an important text. Alternate translation: [as the Scriptures say] or [as can be read in the Scriptures]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I … received	I learned {from the Lord}
Christ	the Messiah
sins	sins
Scriptures	the authors of} the holy books {wrote}

1 Corinthians 15:4

ULT	UST
and that he was buried, and that he was raised on the third day according to the Scriptures,	*People buried him, but during the third day {after that}, God made him alive again, just as {the authors of} the holy books {wrote}.*

ULT **he was buried**
UST People buried him
(ἐτάφη)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive to avoid saying who **buried** him, so if you must state who did the action, you can use a generic or nonspecific subject. Alternate translation: [they buried him] or [someone buried him]

Support Reference: Active or Passive

ULT **he was raised**
UST God made him alive again
(ἐγήγερται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on Jesus, who **was raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: [God raised him]

Support Reference: Active or Passive

ULT **he was raised**
UST God made him alive again
(ἐγήγερται)

Here, **raised** refers to someone who had died then coming back to life. If your language does not use **raised** to describe coming back to life, you can use a comparable idiom or express the idea plainly. Alternate translation: [he was restored to life]

Support Reference: Idiom

ULT **on the third day**
UST during the third day {after that}
(τῇ ἡμέρᾳ τῇ τρίτῃ)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [on day three]

Support Reference: Ordinal Numbers

ULT **on the third day**
UST during the third day {after that}
(τῇ ἡμέρᾳ τῇ τρίτῃ)

In Paul's culture, the current **day** was counted as the "first day." So, **the third day** would refer to two days after **he was buried**. If Jesus **was buried** on a Friday, he **was raised** on a Sunday. Consider how your language counts days and use a phrase that represents the timing properly. Alternate translation: [two days later]

Support Reference: Numbers

ULT **according to the Scriptures**
UST just as {the authors of} the holy books {wrote}
(κατὰ τὰς Γραφάς)

In Paul's culture, **according to** was a normal way to introduce a reference to an important text. In this case, Paul does not state exactly which part of **the Scriptures** he has in mind but rather refers to **the Scriptures** as a whole. If it would be helpful in your language, you could express how Paul introduces the quotation with a comparable phrase that indicates that Paul is referring to an important text. Alternate translation: [as can be read in the Scriptures]

Support Reference: Quotations and Quote Margins

ULT **on the third day according to the Scriptures**
UST during the third day {after that} … just as {the authors of} the holy books {wrote}
(τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς Γραφάς)

Here, **according to the Scriptures** could modify (1) **he was raised on the third day**. Alternate translation: [on the third day, which all happened just as the Scriptures record]; (2) just **on the third day**. Alternate translation: [on the third day, which was when the Scriptures indicated that it would happen]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he was buried	People buried him
on the … day	during the … day {after that}

ULT	UST
Scriptures	the authors of} the holy books {wrote}

1 Corinthians 15:5

ULT	UST
and that he was seen by Cephas, then by the Twelve.	*He appeared to Peter and then to the {rest of Jesus'} 12 {closest followers}.*

ULT **he was seen by Cephas, then by the Twelve**
UST He appeared to Peter and then to the {rest of Jesus'} 12 {closest followers}
(ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the person being **seen** rather than focusing on those who do the "seeing." Alternate translation: [Cephas and then the Twelve saw him]

Support Reference: Active or Passive

ULT **by the Twelve**
UST to the {rest of Jesus'} 12 {closest followers}
(τοῖς δώδεκα)

Here, **the Twelve** refers to twelve disciples that Jesus specially chose to represent him and to be with him. We know **the Twelve** includes **Cephas**, and it also includes Judas, who betrayed Jesus and killed himself. Paul uses **the Twelve** as a reference to this group in general. He is not excluding Peter or including Judas. If it would be helpful in your language, you could use a word or phrase that refers to "the rest of" or "the remaining members of" the **Twelve**. Alternate translation: [by the remaining members of the Twelve]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by Cephas	to Peter
by the Twelve	to the {rest of Jesus'} 12 {closest followers}

1 Corinthians 15:6

ULT	UST
Then he was seen by more than 500 brothers at once, most of whom remain until now, but some have fallen asleep.	*After that, he appeared at one time to greater than 500 fellow believers. Although some of these people have died, almost all of them are still alive.*

ULT **he was seen by more than 500 brothers at once**
UST he appeared at one time to greater than 500 fellow believers
(ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the person being **seen** rather than those who do the "seeing." Alternate translation: [more than 500 brothers at once saw him]

Support Reference: Active or Passive

ULT **by more than 500 brothers**
UST to greater than 500 fellow believers
(ἐπάνω πεντακοσίοις ἀδελφοῖς)

Although **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [by more than 500 brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **at once**
UST at one time
(ἐφάπαξ)

Here, **at once** indicates that all of the **more than 500 brothers** saw Jesus at the same time. If it would be helpful in your language, you could express **at once** with a word or a phrase that identifies this as one event. Alternate translation: [at the same time] or [simultaneously]

Support Reference: Translate Unknowns

ULT **at once, most of whom remain until now, but some have fallen asleep**
UST at one time … Although some of these people have died, almost all of them are still alive
(ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν)

It may be more natural in your language to refer to the qualification that **some have fallen asleep** before making the main point that **most** of them **remain until now**. If so, you could reverse the order of these two clauses. Alternate translation: [at once. While some have fallen asleep, most of them remain until now]

Support Reference: Information Structure

ULT **remain until now**
UST are still alive
(μένουσιν ἕως ἄρτι)

Here, to **remain until now** refers to being alive until the present moment. Paul means that **most** of the 500 people who saw Jesus are still alive when he is writing this letter. If it would be helpful in your language, you could express **remain until now** with a comparable idiom or express the idea plainly. Alternate translation: [continue to live until now]

Support Reference: Idiom

ULT **have fallen asleep**
UST have died
(ἐκοιμήθησαν)

Here Paul refers to dying as having **fallen asleep**. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **fallen asleep** with a different polite way of referring to death or you could state the idea plainly. Alternate translation: [have passed away] or [are dead]

Support Reference: Euphemism

1 Corinthians 15:7

ULT	UST
Then he was seen by James, then by all the apostles.	*After that, he appeared to James and then to everyone whom he sent to represent him.*

ULT **he was seen by James, then by all the apostles**
UST he appeared to James and then to everyone whom he sent to represent him
(ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the person being **seen** rather than emphasizing those who do the "seeing." Alternate translation: [James and then all the apostles saw him]

Support Reference: Active or Passive

ULT **by all the apostles**
UST to everyone whom he sent to represent him
(τοῖς ἀποστόλοις πᾶσιν)

Here, **all the apostles** does not refer only to the twelve close followers that Jesus called to follow him. Paul does not clarify exactly whom he means when he refers to **apostles**, but the word probably refers to "the Twelve", perhaps also **James**, and others. Since Paul does not specify who exactly the **apostles** are, you also should use a general term in your translation. Alternate translation: [by all those who are apostles] or [by all whom Jesus specially chose as his representatives]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by James	to James
by … the apostles	to … whom he sent to represent him

1 Corinthians 15:8

ULT	UST
Now last of all, he was seen by me also, as if to a child born at the wrong time.	*Finally, after he appeared to all of them, he appeared to me also. So, {because I became one whom Jesus sent to represent him after everyone else}, I am like a baby that was born in an unusual way.*

ULT **last of all**
UST after he appeared to all of them
(ἔσχατον & πάντων)

Paul assumes that his readers will understand that **last of all** identifies Paul's vision of Christ as the **last** one to occur in the list he has been giving. You could include this information if that would be helpful to your readers. Alternate translation: [more recently than all the others]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he was seen by me also, as if to a child born at the wrong time**
UST he appeared to me also. So, {because I became one whom Jesus sent to represent him after everyone else}, I am like a baby that was born in an unusual way
(ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the person being **seen** rather than the person who does the "seeing." Alternate translation: [I also saw him, as if I were a child born at the wrong time]

Support Reference: Active or Passive

ULT **to a child born at the wrong time**
UST a baby that was born in an unusual way
(τῷ ἐκτρώματι)

Here, **a child born at the wrong time** could refer to: (1) a child whose birth is unexpected because it is too soon. Alternate translation: [to a child born at an unusual time]; (2) a child who is born dead. Alternate translation: [to a stillborn child]

Support Reference: Translate Unknowns

ULT **as if to a child born at the wrong time**
UST So, {because I became one whom Jesus sent to represent him after everyone else}, I am like a baby that was born in an unusual way
(ὡσπερεὶ τῷ ἐκτρώματι)

Paul here compares himself to a **child born at the wrong time**. He may mean: (1) that he saw Christ and became an apostle suddenly or at an unusual time, just like **a child born at the wrong time**. Alternate translation: [which happened suddenly, as if I were a child born at the wrong time]; (2) that before Christ appeared to him, he was as powerless and wretched as a **child born at the wrong time**. Alternate translation: [who was as powerless and wretched as a child born at the wrong time]

Support Reference: Assumed Knowledge and Implicit Information

1 Corinthians 15:9

ULT	UST
For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.	*In fact, I am less significant and honorable than every other person whom the Messiah sent to represent him. Indeed, since I tried to destroy those who believe in the Messiah, I do not deserve it when others call me one whom the Messiah sent to represent him.*

ULT **I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God**
UST I am less significant and honorable than every other person whom the Messiah sent to represent him. Indeed, since I tried to destroy those who believe in the Messiah, I do not deserve it when others call me one whom the Messiah sent to represent him
(ἐγὼ & εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ)

If your language would state the reason before the result, you could move the clause **because I persecuted the church of God** earlier in the sentence. It could give the reason for: (1) **who am not worthy to be called an apostle**. Alternate translation: [I am the least of the apostles, who, because I persecuted the church of God, am not worthy to be called an apostle]; (2) the whole sentence. Alternate translation: [because I persecuted the church of God, I am the least of the apostles, who am not worthy to be called an apostle]

Support Reference: Information Structure

ULT **the least**
UST less significant and honorable
(ὁ ἐλάχιστος)

Here, **least** implies **least** in importance and honor. If your readers would not infer that importance and honor are what Paul is **least** in, you could state this explicitly. Alternate translation: [the least important] or [the least valuable]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to be called**
UST when others call me
(καλεῖσθαι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Since Paul uses the passive to avoid stating who is doing the "calling," you can use a vague or indefinite subject if you must state who does the action. Alternate translation: [for people to call me] or [for them to call me]

Support Reference: Active or Passive

ULT **the church of God**
UST those who believe in the Messiah
(τὴν ἐκκλησίαν τοῦ Θεοῦ)

Here, **the church of God** refers to everyone who believes in the Messiah. It does not refer to just one **church** or group of believers. If it would be helpful in your language, you could translate **the church of God** to make it clear that this phrase refers to all believers. Alternate translation: [the churches of God] or [the whole church of God]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the apostles	than every other person whom the Messiah sent to represent him
to be called	when others call me
an apostle	one whom the Messiah sent to represent him
I persecuted	I tried to destroy
church	those who believe in the Messiah
of God	those who believe in the Messiah

1 Corinthians 15:10

ULT	UST
But by the grace of God I am what I am, and his grace that {was} in me was not in vain. Instead, I labored harder than all of them, yet not I, but the grace of God with me.	*However, God graciously made me one whom the Messiah sent to represent him. Further, what he has given me has resulted in great things. In fact, I worked harder than all the other {ones whom the Messiah sent to represent him}. Of course, it was not really I {who worked so hard}. Instead, it was God graciously working through me {who did so much}.*

ULT by the grace of God … his grace that {was} in me … the grace of God
UST God graciously … what he has given me … it was God graciously working
(χάριτι & Θεοῦ & ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ & ἡ χάρις τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea behind **grace**, you can express the idea by using a verb such as "give" or an adjective such as "gracious." Alternate translation: [because God acted graciously to me, … the fact that he acted graciously to me … God acted graciously] or [by what God gave me … what he gave me that was in me … what God gave to me]

Support Reference: Abstract Nouns

ULT what I am
UST one whom the Messiah sent to represent him
(ὅ εἰμι)

Here Paul does not state what **I am**. However, the previous verse implies that he is an "apostle" (15:9). If your readers would not make this inference, you could state it explicitly. Alternate translation: [what I am, that is, an apostle] or [an apostle]

Support Reference: Assumed Knowledge and Implicit Information

ULT was not in vain. Instead
UST has resulted in great things. In fact
(οὐ κενὴ ἐγενήθη, ἀλλὰ)

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. If you do, you will need to change the contrast word **Instead** into a support word or phrase such as "in fact" or "indeed." Alternate translation: [was effective. Indeed]

Support Reference: Litotes

ULT **in vain**
UST great things
(κενὴ)

Here, **in vain** identifies a cause that does not have its intended effect. In this case, God's **grace** would be **in vain** if it did not lead Paul to "labor" or if no one believed Paul's message. If it would be helpful in your language, you could express **in vain** with a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: [for nothing] or [to no purpose]

Support Reference: Idiom

ULT **all of them**
UST than all the other {ones whom the Messiah sent to represent him}
(αὐτῶν πάντων)

Here, **them** refers back to the "apostles" that Paul mentions in the previous verse (15:9). If it would be helpful in your language, you could express this reference by referring explicitly to "apostles" here. Alternate translation: [all of the apostles]

Support Reference: Pronouns — When to Use Them

ULT **yet not I, but the grace of God with me**
UST Of course, it was not really I {who worked so hard}. Instead, it was God graciously working through me {who did so much}
(οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τοῦ Θεοῦ σὺν ἐμοί)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**I labored**). If your language does need these words, you could supply them from that clause. Alternate translation: [yet it was not I who labored, but the grace of God labored with me]

Support Reference: Ellipsis

ULT **yet not I, but the grace of God with me**
UST Of course, it was not really I {who worked so hard}. Instead, it was God graciously working through me {who did so much}
(οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τοῦ Θεοῦ σὺν ἐμοί)

If your language would not naturally state the negative before the positive, you could reverse the order of the **not** statement and the **but** statement. Alternate translation: [although it was really the grace of God with me, not I]

Support Reference: Information Structure

ULT **the grace of God with me**
UST it was God graciously working through me {who did so much}
(ἡ χάρις τοῦ Θεοῦ σὺν ἐμοί)

Here Paul describes God's action in **grace** as simply **the grace of God**. If your readers would not understand that **the grace of God** identifies God himself acting in **grace**, you could express the idea plainly. Alternate translation: [God in grace with me]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by the grace	graciously
of God	God
grace	what he has given me
I labored	I worked
grace	it was … graciously working
of God	God

1 Corinthians 15:11

ULT	UST
Therefore, whether I or they, in this way we preach, and in this way you believed.	*In the end, both I and the other apostles proclaim the good news that I have described, and you trusted this good news.*

ULT **whether I or they**
UST both I and the other apostles
(εἴτε & ἐγὼ εἴτε ἐκεῖνοι)

Here Paul introduces **I** and **they** without a verb. He does this to identify whom he means when he uses **we** later in the verse. If your language needs a verb in this situation, you could use a verb that introduces or brings up characters or ideas. Alternate translation: [whether we are talking about me or them] or [whether we are referring to me or to them]

Support Reference: Ellipsis

ULT **they**
UST the other apostles
(ἐκεῖνοι)

Here, just as in 15:10, **they** refers back to the "apostles" that Paul mentions in 15:9. If it would be helpful in your language, you could express this reference by referring explicitly to "apostles" here. Alternate translation: [other apostles]

Support Reference: Pronouns — When to Use Them

ULT **in this way we preach, and in this way you believed**
UST proclaim the good news that I have described, and you trusted this good news
(οὕτως κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε)

In both places, **in this way** could refer to: (1) the gospel as Paul has outlined it in 15:3–8. Alternate translation: [it is this gospel that we preach, and it is this gospel that you believed]; (2) the "grace" that Paul discussed in the last verse (15:10). Alternate translation: [by God's grace we preach, and by God's grace you believed]

Support Reference: Pronouns — When to Use Them

ULT **we preach**
UST proclaim the good news
(κηρύσσομεν)

Here, **we** refers to **I** and **they** earlier in the sentence. It includes Paul and other apostles but not the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we preach	proclaim the good news
you believed	you trusted

1 Corinthians 15:12

ULT	UST
Now if Christ is proclaimed, that he was raised from the dead, how do some among you say that there is no resurrection of the dead?	*Because all believers say that God made the Messiah alive again, no one in your group should be claiming that people who have died will not live again.*

ULT **if**
UST Because
(εἰ)

Paul is speaking as if this was a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word such as “since” or “because.” Alternate translation: [since]

Support Reference: Connect — Factual Conditions

ULT **if Christ is proclaimed, that he was raised from the dead**
UST Because all believers say that God made the Messiah alive again
(εἰ & Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται)

Alternate translation: [if it is proclaimed that Christ was raised from the dead]

ULT **Christ is proclaimed**
UST all believers say … the Messiah
(Χριστὸς κηρύσσεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that anyone who preaches the gospel does it, particularly he and other “apostles.” Alternate translation: [we proclaim Christ, specifically] or [believing preachers proclaim Christ, specifically]

Support Reference: Active or Passive

ULT **he was raised**
UST God made … alive again
(ἐγήγερται)

Here, **raised** refers to someone who died and comes back to life. If your language does not use **raised** to describe coming back to life, you can use a comparable idiom or express the idea plainly. Alternate translation: [he was restored to life]

Support Reference: Idiom

> ULT **he was raised**
> UST God made … alive again
> (ἐγήγερται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on Jesus, who **was raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: [God raised him]

Support Reference: Active or Passive

> ULT **from the dead … of the dead**
> UST God made … alive again … people who have died
> (ἐκ νεκρῶν & νεκρῶν)

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

Support Reference: Nominal Adjectives

> ULT **how do some among you say that there is no resurrection of the dead**
> UST no one in your group should be claiming that people who have died will not live again
> (πῶς λέγουσιν ἐν ὑμῖν τινες, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν)

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 implied answer to the question is "that cannot be true." If it would be helpful in your language, you could express the idea behind this question by using a word or phrase that indicates that Paul is shocked that they are saying this or that it is contradictory to say this. Alternate translation, as a statement: [I am amazed that some among you say that there is no resurrection of the dead.] or [it does not make sense for some among you to say that there is no resurrection of the dead.]

Support Reference: Rhetorical Question

> ULT **there is no resurrection of the dead**
> UST people who have died will not live again
> (ἀνάστασις νεκρῶν οὐκ ἔστιν)

If your language does not use an abstract noun for the idea behind **resurrection**, you can express the idea by using a verb such as "resurrect" or "live again." Alternate translation: [the dead will not resurrect] or [the dead will not be restored to life]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
is proclaimed	all believers say
resurrection	live again

1 Corinthians 15:13

ULT	UST
But if there is no resurrection of the dead, not even Christ has been raised;	*Suppose {that it were true} that people who have died will not live again. {In that case,} God did not make the Messiah alive again.*

ULT **if there is no resurrection of the dead**
UST Suppose {that it were true} that people who have died will not live again
(εἰ & ἀνάστασις νεκρῶν οὐκ ἔστιν)

Here, **there is no resurrection of the dead** repeats the words found at the end of the last verse (15:12). Paul repeats these words to make what he is arguing very clear. If your readers do not need these words to be repeated, and if they would be confused about why Paul is repeating himself, you could refer back to the words in the previous verse with a short phrase. Alternate translation: [if that were true]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **if there is no resurrection of the dead**
UST Suppose {that it were true} that people who have died will not live again
(εἰ & ἀνάστασις νεκρῶν οὐκ ἔστιν)

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that there really is a **resurrection of the dead**. He uses this form to show the Corinthians the implications of their claim that "there is no resurrection of the dead" (See: 15:12). Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [if there actually were no resurrection of the dead]

Support Reference: Connect — Contrary to Fact Conditions

ULT **there is no resurrection of the dead**
UST people who have died will not live again
(ἀνάστασις νεκρῶν οὐκ ἔστιν)

If your language does not use an abstract noun for the idea behind **resurrection**, you can express the idea by using a verb such as "resurrect" or "live again." Alternate translation: [the dead will not resurrect] or [the dead will not be restored to life]

Support Reference: Abstract Nouns

ULT **of the dead**
UST people who have died
(νεκρῶν)

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

Support Reference: Nominal Adjectives

ULT **not even Christ has been raised**
UST {In that case,} God did not make the Messiah alive again
(οὐδὲ Χριστὸς ἐγήγερται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on Jesus, who was **raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: [God has not raised even Christ]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
resurrection	live again
Christ	the Messiah

1 Corinthians 15:14

ULT	UST
but if Christ has not been raised, then our preaching {is} in vain, and your faith {is} in vain.	*Suppose {that it is true} that God did not make the Messiah alive again. In that case, it was for no reason that we proclaimed {the good news} and you believed it.*

ULT **if Christ has not been raised**
UST Suppose {that it is true} that God did not make the Messiah alive again
(εἰ & Χριστὸς οὐκ ἐγήγερται)

Here, **Christ has not been raised** repeats words found at the end of the last verse (15:13). Paul repeats these words to make what he is arguing very clear. If your readers do not need these words to be repeated, and if they would be confused about why Paul is repeating himself, you could refer back to the words in the previous verse with a short phrase. Alternate translation: [if that were true]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **if Christ has not been raised**
UST Suppose {that it is true} that God did not make the Messiah alive again
(εἰ & Χριστὸς οὐκ ἐγήγερται)

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **Christ** really has **been raised**. He uses this form to continue to show the Corinthians the implications of their claim about resurrection. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [if Christ has not actually been raised]

Support Reference: Connect — Contrary to Fact Conditions

ULT **Christ has not been raised**
UST God did not make the Messiah alive again
(Χριστὸς οὐκ ἐγήγερται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on Jesus, who was **raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: [God has not raised Christ]

Support Reference: Active or Passive

ULT **our preaching {is} in vain, and your faith {is} in vain**
UST it was for no reason that we proclaimed {the good news} and you believed it
(κενὸν & τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν)

Here Paul repeats **in vain** and the same structure in two connected clauses. This was worded powerfully in his culture. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: [our preaching and your faith are all in vain]

Support Reference: Parallelism

ULT **our**
UST we
(ἡμῶν)

Here, **our** refers to Paul and the other apostles mentioned in earlier verses (See: 15:11). It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **our preaching {is} in vain, and your faith {is} in vain**
UST it was for no reason that we proclaimed {the good news} and you believed it
(κενὸν & τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν)

If your language does not use abstract nouns for the ideas behind **preaching** and **faith**, you can express the ideas by using verbs such as "preach" and "believe." Alternate translation: [we preached in vain, and you believed in vain]

Support Reference: Abstract Nouns

ULT **{is} in vain … {is} in vain**
UST it was for no reason
(κενὸν & κενὴ)

Here, **in vain** identifies a cause that does not have its intended effect. In this case, the apostles' **preaching** and the Corinthians' **faith** would not lead to salvation **if Christ has not been raised**. If it would be helpful in your language, you could express **in vain** with a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: [is useless … is useless] or [has no meaning … has no meaning]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
preaching	that … proclaimed {the good news}

ULT	UST
faith	believed it

1 Corinthians 15:15

ULT	UST
But also, we are found to be false witnesses of God, because we testified concerning God that he raised Christ, whom he has not raised, if then the dead are not raised.	*Further, we would be people who tell lies about God, because we declared before God that he made the Messiah alive again when he really did not. This would all be true were God not to make those who have died alive again.*

ULT **we are found to be**
UST we would be
(εὑρισκόμεθα)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on who **are found** rather than focusing on the person doing the "finding." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [they would find us to be] or [people would find us to be]

Support Reference: Active or Passive

ULT **we are found to be**
UST we would be
(εὑρισκόμεθα)

Here, **we are found** indicates that other people realize or find out something about "us." The phrase emphasizes the status of the subject (**we**) more than the action of others in finding that status out. If it would be helpful in your language, you could express **we are found to be** with a word or phrase that refers to status. Alternate translation: [it is clear that we are] or [everyone would know that we are]

Support Reference: Idiom

ULT **we are found to be … we testified**
UST we would be … we declared
(εὑρισκόμεθα & ἐμαρτυρήσαμεν)

Here, just as "our" did in 15:14, **we** refers to Paul and the other apostles mentioned in earlier verses (See: 15:11). It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **false witnesses of God**
UST people who tell lies about God
(ψευδομάρτυρες τοῦ Θεοῦ)

Here Paul uses the possessive form to indicate that he and other apostles would be **false witnesses** who say false things about **God**. If your language does not use this form to express that idea, you can express the idea by using a word such as "about" or by using a verbal phrase. Alternate translation: [false witnesses concerning God] or [falsely testifying about God]

Support Reference: Possession

ULT **concerning God**
UST before God
(κατὰ τοῦ Θεοῦ)

Here, **concerning God** could indicate: (1) that **God** is a person about whom **we testified**. Alternate translation: [about God]; (2) that **we testified** against **God** by saying he did something that he did not do. Alternate translation: [against God]; (3) that **God** is the authority by which **we testified**. Alternate translation: [by God] or [by God's authority]

Support Reference: Idiom

ULT **if then the dead are not raised**
UST This would all be true were God not to make those who have died alive again
(εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται)

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **the dead** really are **raised**. He uses this form to continue to show the Corinthians the implications of their claim about resurrection. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [if then the dead actually are not raised]

Support Reference: Connect — Contrary to Fact Conditions

ULT **the dead are not raised**
UST were God not to make those who have died alive again
(νεκροὶ οὐκ ἐγείρονται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on who **are** or **are not raised** rather than focusing on the person doing the "raising." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God does not raise the dead]

Support Reference: Active or Passive

> ULT **the dead**
> UST those who have died
> (νεκροὶ)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	about God
we testified	we declared
God	before God
Christ	the Messiah

1 Corinthians 15:16

ULT	UST
For if the dead are not raised, not even Christ has been raised;	*{You can tell that this is true when you} suppose that God does not make people who have died alive again. {In that case,} God did not make even the Messiah alive again.*

ULT **For**
UST You can tell that this is true when you
(γὰρ)

Here, **For** introduces again (See: 15:13) Paul's proof that Christ was not raised if it is true that **the dead are not raised**. He reintroduces this proof because he stated at the end of the last verse that God did not raise Christ if the dead are not raised (See: 15:15). If it would be helpful in your language, you could express **For** with a word or phrase that introduces a proof. Alternate translation: [That is true because,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the dead are not raised**
UST God does not make people who have died alive again
(νεκροὶ οὐκ ἐγείρονται)

Here, **the dead are not raised** repeats the words found at the end of the last verse (15:15). Paul repeats these words to make what he is arguing very clear. If your readers do not need these words to be repeated, and if they would be confused about why Paul is repeating himself, you could refer back to the words in the previous verse with a short phrase. Alternate translation: [that were true]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **if the dead are not raised**
UST suppose that God does not make people who have died alive again
(εἰ & νεκροὶ οὐκ ἐγείρονται)

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **the dead** really are **raised**. He uses this form to continue to show the Corinthians the implications of their claim about resurrection. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [if the dead actually are not raised]

Support Reference: Connect — Contrary to Fact Conditions

> ULT **the dead**
> UST people who have died
> (νεκροὶ)

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

Support Reference: Nominal Adjectives

> ULT **the dead are not raised**
> UST God does not make people who have died alive again
> (νεκροὶ οὐκ ἐγείρονται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on who **are** or **are not raised** rather than focusing on the person doing the "raising." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God does not raise the dead]

Support Reference: Active or Passive

> ULT **not even Christ has been raised**
> UST {In that case,} God did not make even the Messiah alive again
> (οὐδὲ Χριστὸς ἐγήγερται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **Christ**, who has or has not **been raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: [God has not raised even Christ]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah

1 Corinthians 15:17

ULT	UST
but if Christ has not been raised, your faith {is} in vain; you are still in your sins.	*Suppose {that it is true} that God did not make the Messiah alive again. {In that case,} you believed {the good news} for no reason, and sin continues to control you.*

ULT **Christ has not been raised**
UST God did not make the Messiah alive again
(Χριστὸς οὐκ ἐγήγερται)

Here, **Christ has not been raised** repeats words found at the end of the last verse (15:16). Paul repeats these words to make what he is arguing very clear. If your readers do not need these words to be repeated, and if they would be confused about why Paul is repeating himself, you could refer back to the words in the previous verse with a short phrase. Alternate translation: [that were true]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **if Christ has not been raised**
UST Suppose {that it is true} that God did not make the Messiah alive again
(εἰ & Χριστὸς οὐκ ἐγήγερται)

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **Christ** really has **been raised**. He uses this form to continue to show the Corinthians the implications of their claim about resurrection. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [if Christ has not actually been raised]

Support Reference: Connect — Contrary to Fact Conditions

ULT **Christ has not been raised**
UST God did not make the Messiah alive again
(Χριστὸς οὐκ ἐγήγερται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **Christ**, who has or has not **been raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: [God has not raised Christ]

Support Reference: Active or Passive

ULT **your faith {is} in vain**
UST {In that case,} you believed {the good news} for no reason
(ματαία ἡ πίστις ὑμῶν)

If your language does not use an abstract noun for the idea behind **faith**, you can express the idea by using a verb such as "believe" or "trust." Paul implies that they have **faith** in the gospel, in God, or in both. Alternate translation: [you are trusting in vain] or [you believed God in vain]

Support Reference: Abstract Nouns

ULT **{is} in vain**
UST for no reason
(ματαία)

Here, as in 15:14, **in vain** identifies a cause that does not have its intended effect. In this case, the Corinthians' **faith** would not lead to salvation **if Christ has not been raised**. If it would be helpful in your language, you could express **in vain** with a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: [is useless] or [has no meaning]

Support Reference: Idiom

ULT **you are still in your sins**
UST and sin continues to control you
(ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν)

Here Paul speaks as if **your sins** were something that a person could be **in**. By speaking in this way, he indicates that the **sins** characterize the person's life or even control the person's life. If it would be helpful in your language, you could express **in your sins** with a comparable metaphor or express the idea plainly. Alternate translation: [your sins still rule over you] or [you are still guilty of your sins]

Support Reference: Metaphor

ULT **you are still in your sins**
UST and sin continues to control you
(ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν)

If your language does not use an abstract noun for the idea behind **sins**, you can express the idea by using a verb such as "sin." Alternate translation: [you are still people who sin]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah

ULT	UST
{is} in vain	for no reason
faith	In that case,} you believed {the good news}
sins	and sin

1 Corinthians 15:18

ULT	UST
Then also the ones having fallen asleep in Christ perished.	*In that case again, the believers who have died will never live again.*

ULT Then also
UST In that case again
(ἄρα καὶ)

Here, **then also** introduces another inference from the conditional statement "if Christ has not been raised" in 15:17. If it would be helpful in your language, you could express that **then also** connects to the beginning of the previous verse by restating the premise from that verse. Alternate translation: [Again, if Christ has not been raised, then]

Support Reference: Connecting Words and Phrases

ULT the ones having fallen asleep
UST who have died
(οἱ κοιμηθέντες)

Paul is referring to people who have died as **the ones having fallen asleep**. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **the ones having fallen asleep** with a different polite way of referring to those who have died, or you could express the idea plainly. Alternate translation: [those who have passed away] or [those who are dead]

Support Reference: Euphemism

ULT in Christ
UST the believers
(ἐν Χριστῷ)

Here Paul uses the spatial metaphor **in Christ** to describe the union of believers with Christ. In this case, being **in Christ**, or united to Christ, identifies **the ones having fallen asleep** as those who have believed **in Christ**. Alternate translation: [who believed in Christ] or [who are believers]

Support Reference: Metaphor

ULT **perished**
UST will never live again
(ἀπώλοντο)

Here, **have perished** could indicate that **the ones having fallen asleep in Christ**: (1) will not live again, or will cease to exist. Alternate translation: [have been destroyed] or [are gone]; (2) are not saved. Alternate translation: [have not been saved] or [are lost]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the believers
in Christ	the believers
perished	will never live again

1 Corinthians 15:19

ULT	UST
If only in this life we have hope in Christ, of all people we are most pitiful.	*Suppose that we can confidently expect the Messiah {to help us} only before we die. {In that case,} all people should feel sorry for us more than {they feel sorry} for anyone else.*

ULT **If only in this life we have hope in Christ**
UST Suppose that we can confidently expect the Messiah {to help us} only before we die
(εἰ ἐν τῇ ζωῇ ταύτῃ, ἐν Χριστῷ ἠλπικότες ἐσμὲν μόνον)

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that it is not **only in this life** that we **have hope in Christ**, since we also **have hope** for a new life. He uses this form to continue to show the Corinthians the implications of their claim about resurrection. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [If only in this life did we actually have hope in Christ]

Support Reference: Connect — Contrary to Fact Conditions

ULT **If only in this life we have hope**
UST Suppose that we can confidently expect … {to help us} only before we die
(εἰ ἐν τῇ ζωῇ ταύτῃ & ἠλπικότες ἐσμὲν μόνον)

Here, **only** could modify: (1) **in this life**. Alternate translation: [If it is only in this life that we have hope]; (2) **we have hope**. Alternate translation: [If in this life we only have hope]

Support Reference: Information Structure

ULT **in this life**
UST before we die
(ἐν τῇ ζωῇ ταύτῃ)

If your language does not use an abstract noun for the idea behind **life**, you can express the idea by using a verb such as “live.” Alternate translation: [while we are currently living do]

Support Reference: Abstract Nouns

ULT **have hope**
UST we can confidently expect … to help us
(ἠλπικότες)

If your language does not use an abstract noun for the idea behind **hope**, you can express the idea by using a verb such as “hope.” Alternate translation: [can we hope]

Support Reference: Abstract Nouns

ULT **of all people we are most pitiful**
UST {In that case,} all people should feel sorry for us more than {they feel sorry} for anyone else
(ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν)

Here Paul mentions a comparison (**of all people**) before he states his main point. He does this to emphasize the comparison. If it would be helpful in your language, you could indicate why Paul mentions the comparison first by rearranging the clauses and express the emphasis in another way. Alternate translation: [we are more pitiful than every other person]

Support Reference: Information Structure

ULT **most pitiful**
UST {In that case,} all people should feel sorry … more
(ἐλεεινότεροι)

Here, **pitiful** identifies someone whom others "pity" or feel sorry for. If it would be helpful in your language, you could express **pitiful** with a word or phrase that refers to someone whom others feel sorry for. Alternate translation: [the ones whom others feel bad for the most] or [the ones whom others should mourn with the most]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
in Christ	the Messiah
have hope	we can confidently expect … to help us

1 Corinthians 15:20

ULT	UST
But now Christ has been raised from the dead, the firstfruits of the ones having fallen asleep.	*But here is what is true: God has made the Messiah alive again, and he is the first of those who have died {whom God will make alive again}.*

ULT But now
UST But here is what is true
(νυνὶ δὲ)

Here, **But now** introduces what is true in contrast with the false situations Paul has discussed in the previous verses (15:13–19). The word **now** does not refer to time here, but introduces his conclusion. If it would be helpful in your language, you could express **But now** with a word or phrase that introduces reality in contrast to what is not true. Alternate translation: [In reality, though,] or [As it really is,]

Support Reference: Connect — Contrast Relationship

ULT Christ has been raised
UST God has made the Messiah alive again
(Χριστὸς ἐγήγερται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **Christ**, who was **raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: [God raised Christ]

Support Reference: Active or Passive

ULT the dead
UST God has made … alive again
(νεκρῶν)

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

Support Reference: Nominal Adjectives

ULT **the firstfruits of the ones having fallen asleep**
UST and he is the first of those who have died {whom God will make alive again}
(ἀπαρχὴ τῶν κεκοιμημένων)

Here, **firstfruits** refers to what farmers first gathered from their fields. Often, these **firstfruits** were offered to God to thank him for providing food. What Paul emphasizes here is that **firstfruits** implies that there will be more "fruits", that is, crops or produce. If it would be helpful in your language, you could express that Paul uses **firstfruits** to emphasize that Jesus' resurrection implies more resurrections with an analogy or express the idea plainly. Alternate translation: [and he is like the firstfruits, since his resurrection means that more of those who have fallen asleep will be raised] or [the guarantee that those who have fallen asleep will be raised]

Support Reference: Metaphor

ULT **of the ones having fallen asleep**
UST of those who have died {whom God will make alive again}
(τῶν κεκοιμημένων)

Here Paul is referring to people who have died as **the ones having fallen asleep**. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **the ones having fallen asleep** with a different polite way of referring to those who have died, or you could express the idea plainly. Alternate translation: [those who have passed away] or [those who are dead]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
the firstfruits	and he is the first

1 Corinthians 15:21

ULT	UST
For since death {is} by a man, by a man also resurrection of the dead.	*{You can tell that this is true,} because people die through what the one man {Adam} did. So also people who have died will live again through what the one man {Jesus} did.*

ULT **since**
UST So
(ἐπειδὴ)

Here, **since** introduces a logical statement about how things work. Paul assumes that everyone agrees that **death {is} by a man**. His point is that, **since** things work that way, **by a man also resurrection of the dead**. If it would be helpful in your language, you could express **since** with a word or phrase that introduces this kind of logical connection. Alternate translation: [since we know that] or [because it is true that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **death {is} by a man**
UST people die through what the one man {Adam} did
(δι᾽ ἀνθρώπου θάνατος)

If your language does not use an abstract noun for the idea behind **death**, you can express the idea by using a verb such as “die.” Alternate translation: [everyone dies by a man]

Support Reference: Abstract Nouns

ULT **{is} by a man, by a man also**
UST through what the one man {Adam} did … also … through what the one man {Jesus} did
(δι᾽ ἀνθρώπου & καὶ δι᾽ ἀνθρώπου)

Here, the first **man** that Paul refers to would be “Adam,” the first man. When Adam sinned, **death** became a part of human life (See: especially Genesis 3:17–19). The second **man** that Paul refers to is Christ, whose resurrection guarantees and begins the **resurrection of the dead**. However, since Paul explains this in the next verse (15:22), if possible do not include this information here. If it would be helpful in your language, you could translate **a man** to make it clear that a specific **man** is in view in both cases. Alternate translation: [is by a specific man, by a specific man also]

Support Reference: When to Keep Information Implicit

ULT **death {is} by a man, by a man also resurrection**
UST people die through what the one man {Adam} did … also … will live again through what the one man {Jesus} did
(δι᾽ ἀνθρώπου θάνατος, καὶ δι᾽ ἀνθρώπου ἀνάστασις)

In both clauses, Paul omits the verb **{is}** because the Corinthians would infer it. If your readers would not infer this verb, you could include it in the first clause (as the ULT does) or in both clauses. Alternate translation: [death is by a man, by a man also is the resurrection]

Support Reference: Ellipsis

ULT **resurrection of the dead**
UST people who have died will live again
(ἀνάστασις νεκρῶν)

If your language does not use an abstract noun for the idea behind **resurrection**, you can express the idea by using a verb such as "resurrect" or "live again." Alternate translation: [the dead will resurrect] or [the dead will be restored to life]

Support Reference: Abstract Nouns

ULT **of the dead**
UST people who have died
(νεκρῶν)

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

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
resurrection	will live again

1 Corinthians 15:22

ULT	UST
For even as in Adam all die, so also in Christ all will be made alive.	*What I mean is that, just as all people end up dying because God united them to Adam, in the same way all {believers} will live again because God unites them to the Messiah.*

ULT **in Adam … in Christ**
UST because God united them to Adam … because God unites them to the Messiah
(ἐν τῷ Ἀδὰμ & ἐν τῷ Χριστῷ)

Here Paul uses the spatial metaphors **in Adam** and **in Christ** to describe the union of people with **Adam** and **Christ**. Paul does not specify how this union occurs, but what is clear is that those who are united to **Adam** will **die**, while those who are united to **Christ** will **be made alive**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [those who are related to Adam … those who are related to Christ] or [in union with Adam … in union with Christ]

Support Reference: Metaphor

ULT **die**
UST end up dying
(ἀποθνήσκουσιν)

Here Paul uses the present tense of **die** to indicate what is generally true. If your language does not use the present tense for what is generally true, you can use whatever tense is most natural. Alternate translation: [will die]

Support Reference: Predictive Past

ULT **all will be made alive**
UST all {believers} will live again
(πάντες ζῳοποιηθήσονται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **all**, who **will be made alive**, rather than focusing on the one making them **alive**. If you must state who does the action, Paul implies that “God” does it. Alternate translation: [God will make all alive]

Support Reference: Active or Passive

ULT **all**
UST all {believers}
(πάντες)

Here, **all** contrasts with the **all** who are **in Adam** earlier in the sentence. Paul is not trying to argue about how many people **will be made alive again**. Rather he is contrasting how **all** who are **in Adam** end up dying, while **all** who are **in Christ** end up being **made alive**. If your readers would think that Paul is making a claim about how many people are **made alive**, you could use a word or phrase that identifies **all** as those who are **in Christ**. Alternate translation: [all who believe in him]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Adam	because God united them to Adam
Christ	because God unites them to the Messiah
in Christ	because God unites them to the Messiah

1 Corinthians 15:23

ULT	UST
But each in his own order: Christ the firstfruits; then at his coming, the ones of Christ.	*Now, all people {who will live again} do so in turn: first the Messiah and then those who belong to the Messiah when he comes {back again}.*

ULT **Then {will be … }**
UST After that
(εἶτα) (15:23-24)

In verse 15:24, **Then** introduces events that occur after the "coming" in the last verse (15:23). Paul does not clarify how soon after the "coming" these events will happen. If it would be helpful in your language, you could express **Then** with a word or phrase that more clearly identifies events happening in sequence. Alternate translation: [Next will be]

Support Reference: Connect — Sequential Time Relationship

ULT **But each in his own order: Christ**
UST Now, all people {who will live again} do so in turn … the Messiah
(ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι & Χριστός)

Here, **in his own order** identifies that things happen in a specific sequence or in turn. If it would be helpful in your language, you could express **in his own order** with a word or phrase that does introduce a sequence. Alternate translation: [But these things happen in sequence: first, Christ]

Support Reference: Idiom

ULT **each in his own order**
UST all people {who will live again} do so in turn
(ἕκαστος & ἐν τῷ ἰδίῳ τάγματι)

Here Paul omits some words that your language may need to make a complete thought. The Corinthians would have understood him to mean that, first, **each** is made alive **in his own order**. If your readers would not make this inference, you could include these words. Alternate translation: [each will be made alive in his own order]

Support Reference: Ellipsis

ULT **in his own**
UST do so in turn
(ἐν τῷ ἰδίῳ)

Although **his** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **his** with a non gendered word or refer to both genders. Alternate translation: [in his or her own] or [in their own]

Support Reference: When Masculine Words Include Women

ULT **Christ the firstfruits**
UST first the Messiah
(ἀπαρχὴ Χριστός)

Here, just as in 15:20, **firstfruits** refers to what farmers first gathered from their fields. Often, these **firstfruits** were offered to God to thank him for providing food. What Paul emphasizes here is that **firstfruits** implies that there will be more "fruits", that is, crops or produce. If it would be helpful in your language, you could express that Paul uses **firstfruits** to emphasize that Jesus' resurrection implies that there will be more resurrections with an analogy or express the idea plainly. Alternate translation: [Christ, who is like the firstfruits] or [the guarantee]

Support Reference: Metaphor

ULT **at his coming**
UST when he comes {back again}
(ἐν τῇ παρουσίᾳ αὐτοῦ)

Here, **his coming** refers specifically to Jesus "coming back" to earth. If it would be helpful in your language, you could express **at his coming** with a phrase that more clearly refers to Jesus' "second coming." Alternate translation: [when he comes again] or [at his return]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones of Christ**
UST those who belong to the Messiah
(οἱ τοῦ Χριστοῦ)

Here Paul uses the possessive form to describe **the ones** who belong to or believe in **Christ**. If your language does not use that form for this meaning, you can express the idea with a phrase such as "belong to" or "believe in." Alternate translation: [those who believe in Christ]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the firstfruits	first
Christ	the Messiah
of Christ	who belong to the Messiah

1 Corinthians 15:24

ULT	UST
Then {will be} the end, when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power.	*After that, what everything that God has created is waiting for {will happen}. At that time, the Messiah will get rid of everyone and everything that rules and governs and controls. Then, he will present God, {who is our} Father, with the kingdom {so that God rules over everything}.*

ULT **the end**

UST what everything that God has created is waiting for {will happen}

(τὸ τέλος)

Here, **the end** identifies that something has reached its goal and thus ended. Paul does not state explicitly what **end** he has in mind, but the Corinthians would have inferred that he meant **the end** of the world as it currently exists. This does not mean that there will be no more world, but it means that things will be very different after **the end**. If it would be helpful in your language, you could express the idea behind what **end** Paul is speaking about explicitly. Alternate translation: [the end of this world] or [the end of the way things are now]

Support Reference: Assumed Knowledge and Implicit Information

ULT **when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power**

UST At that time, the Messiah will get rid of everyone and everything that rules and governs and controls. Then, he will present God, {who is our} Father, with the kingdom {so that God rules over everything}

(ὅταν παραδιδῷ τὴν Βασιλείαν τῷ Θεῷ καὶ Πατρί; ὅταν καταργήσῃ πᾶσαν ἀρχὴν, καὶ πᾶσαν ἐξουσίαν, καὶ δύναμιν)

Here, **when he has abolished** will occur before **when he hands over**. In Paul's language, the sequence is clear even though the events are not in order. If your language would put the events in order, you could rearrange these two clauses to make the sequence clearer. Alternate translation: [when he has abolished all rule and all authority and power, when he hands over the kingdom to the God and Father]

Support Reference: Information Structure

ULT **he hands over … he has abolished**
UST the Messiah will get rid of … he will present … with
(παραδιδῷ & καταργήσῃ)

Here, **he** refers to "Christ." If it would be helpful in your language, you could express to whom **he** refers with "Christ" in one or both of these places. Alternate translation: [Christ hands over … Christ has abolished]

Support Reference: Pronouns — When to Use Them

ULT **to the God and Father**
UST God, {who is our} Father
(τῷ Θεῷ καὶ Πατρί)

Here, **God** and **Father** are two names for the same person. The name **Father** makes it clear that Paul is speaking about "God the Father" to distinguish him from "God the Son," who is the one who **hands over the kingdom**. Use a word or phrase here that clearly names "God the Father." Alternate translation: [God the Father]

Support Reference: Translating Son and Father

ULT **he has abolished**
UST the Messiah will get rid of
(καταργήσῃ)

Here, **abolished** refers to making someone or something ineffective or no longer in control. If it would be helpful in your language, you could express **abolished** with a word or phrase that indicates that the Messiah has conquered or made something ineffective. Alternate translation: [he has overcome] or [he has put an end to]

Support Reference: Translate Unknowns

ULT **all rule and all authority and power**
UST everyone and everything that rules and governs and controls
(πᾶσαν ἀρχὴν, καὶ πᾶσαν ἐξουσίαν, καὶ δύναμιν)

If your language does not use abstract nouns for the ideas behind **rule**, **authority**, and **power**, you can express the idea by using verbs such as "rule," "govern," and "control." Paul is speaking here about the position or ability to have **rule** and **authority** and **power**, so you can refer to the position or ability itself, or you can refer to the person or thing that fills that position or has that ability. Alternate translation: [all ruling and all governing and controlling] or [all those who rule and all those who govern and control]

Support Reference: Abstract Nouns

ULT **all rule and all authority and power**
UST everyone and everything that rules and governs and controls
(πᾶσαν ἀρχὴν, καὶ πᾶσαν ἐξουσίαν, καὶ δύναμιν)

Here, **rule**, **authority**, and **power** could identify: (1) any position or person that has **rule**, **authority**, and **power**. Alternate translation: [all positions of rule and all positions of authority and power]; (2) powerful spiritual beings that have **rule**, **authority**, and **power** or that are called "rules," "authorities," and "powers." Alternate translation: [all the powerful spiritual beings that exercise rule and authority and power] or [all spiritual beings and all angels and archangels]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all rule and all authority and power**
UST everyone and everything that rules and governs and controls
(πᾶσαν ἀρχὴν, καὶ πᾶσαν ἐξουσίαν, καὶ δύναμιν)

Here Paul includes **all** with the first two items in the list but not with the third item. He does this to connect the last two items together, which means that **all** modifies both **authority** and **power**. If you can group the last two items closely together, you could do so here. If it would be helpful in your language, you could express why Paul uses **all** with only two of the three items with one **all** to modify the whole list, or you could repeat **all** with each item. Alternate translation: [all rule and authority and power] or [all rule and all authority and all power]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
kingdom to the God	God … the kingdom {so that God rules over everything}
Father	{ … our} Father
rule	that rules
authority	governs

1 Corinthians 15:25

ULT	UST
For he must reign until he has put all the enemies under his feet.	*Here is how {that works}: God has decided that the Messiah will rule until whenever he has conquered all those who oppose him.*

ULT **For**
UST Here is how {that works}
(γὰρ)

Here, **For** introduces Paul's explanation of how Christ "abolishes all rule and all authority and power" (15:24). If it would be helpful in your language, you could express **For** with a word or phrase that introduces further explanation. Alternate translation: [Specifically,]

Support Reference: Connecting Words and Phrases

ULT **he must reign**
UST God has decided that the Messiah will rule
(δεῖ & αὐτὸν βασιλεύειν)

Here Paul does not explain why Christ **must** reign. He implies that it is because this is what God the Father has decided. If it would be helpful in your language, you could express the idea behind what **must** implies explicitly. Alternate translation: [God chose that Christ will reign]

Support Reference: Assumed Knowledge and Implicit Information

ULT **until he has put all the enemies under his feet**
UST until whenever he has conquered all those who oppose him
(ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ)

Here Paul speaks as if Christ will one day stand on or rest **his feet** on **the enemies**. In Paul's culture, kings or generals might stand on or put their feet on leaders that they conquered. This showed that these leaders were indeed conquered and had to submit to the king or general who conquered them. If it would be helpful in your language, you could express **put all the enemies under his feet** with a comparable metaphor or express the idea plainly. Alternate translation: [until he has subdued all his enemies] or [until he has conquered all his enemies and put them under his feet]

Support Reference: Idiom

ULT **he has put**
UST he has
(θῇ)

Every **he** and **his** in this verse refers to Christ except for perhaps this one. Here, **he** could refer to: (1) Christ, who puts his own **enemies under his feet**. Alternate translation: [he himself has put]; (2) God (the Father), who puts **enemies under** Christ's **feet**. Alternate translation: [God has put]

Support Reference: Pronouns — When to Use Them

ULT **the enemies**
UST those who oppose him
(τοὺς ἐχθροὺς)

Here, **the enemies** refers most specifically to the enemies of Christ, but it may also include the enemies of believers. If it would be helpful in your language, you could express that **the enemies** refers to the **enemies** of Christ and his people with an appropriate possessive form here. Alternate translation: [his enemies] or [his and believers' enemies]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reign	will rule
enemies	those who oppose him

1 Corinthians 15:26

ULT	UST
The last enemy to be abolished: death.	*The last thing that opposes Christ that he will get rid of is that people die.*

ULT The last enemy to be abolished: death
UST The last thing that opposes Christ that he will get rid of is that people die
(ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος)

Here Paul speaks about **death** as if it were a person who was an **enemy** of Christ and believers. By speaking in this way, Paul identifies the fact that people die as something that does not fit with Christ's full rule. If it would be helpful in your language, you could describe more generally how **death** is in opposition to Christ and believers. Alternate translation: [the last thing that defies Christ to be abolished: death]

Support Reference: Personification

ULT The last enemy to be abolished
UST The last thing that opposes Christ that he will get rid of
(ἔσχατος ἐχθρὸς καταργεῖται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the **enemy** that is **abolished** more than the person doing the "abolishing." If you must state who did the action, Paul implies that "Christ" did it. Alternate translation: [The last enemy that Christ will abolish]

Support Reference: Active or Passive

ULT to be abolished: death
UST that he will get rid of is that people die
(καταργεῖται ὁ θάνατος)

In this sentence, Paul does not use a main verb. He uses this form to emphasize **death** as the **last enemy**. If it would be helpful in your language, you could translate **death** to include a verb such as "is" and express the emphasis in another way. Alternate translation: [to be abolished is death] or [to be abolished is this: death]

Support Reference: Ellipsis

ULT **to be abolished**
UST that he will get rid of
(καταργεῖται)

Here, **abolished** refers to making someone or something ineffective or no longer in control. If it would be helpful in your language, you could express **abolished** with a word or phrase that indicates that the Messiah has conquered or made something ineffective. Alternate translation: [to be overcome] or [to be nullified]

Support Reference: Translate Unknowns

ULT **death**
UST is that people die
(ὁ θάνατος)

If your language does not use an abstract noun for the idea behind **death**, you can express the idea by using a verb such as “die.” Alternate translation: [that people die] or [the fact that people die]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The … enemy	that opposes Christ

1 Corinthians 15:27

ULT	UST
For “he has put everything under his feet.” But when it says, “he has put everything,” {it is} clear that the one having put everything in subjection to him {is} excepted.	*Now, {David wrote,} “he made him conquer everything that opposes him.” Of course, “everything” does not include God, who is the one who “made him conquer everything.”*

ULT **For**
UST Now, {David wrote … }
(γὰρ)

In Paul’s culture, **For** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled “Psalms” (See: (Psalm 8:6)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [For it can be read in the Old Testament,] or [For in the book of Psalms we can read,]

Support Reference: Quotations and Quote Margins

ULT **For “he has put everything under his feet**
UST Now, {David wrote,} “he made him conquer everything that opposes him
(πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ)

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. Alternate translation: [For it says that he has put everything under his feet]

Support Reference: Direct and Indirect Quotations

ULT **he has put everything under his feet … he has put everything**
UST he made him conquer everything that opposes him … everything
(πάντα & ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ & πάντα ὑποτέτακται)

Just as in 15:25, Paul speaks as if Christ will one day stand on or rest his feet on the enemies. In Paul’s culture, kings or generals might stand on or put their feet on leaders that they conquered. This showed that these leaders were conquered and had to submit to the king or general who conquered them. If it would be helpful in your language, you could express **put everything under his feet** with a comparable metaphor or express the idea plainly. Alternate translation: [he has subdued all his enemies to him … he has subdued] or [until he has conquered all his enemies and put them under his feet … he has conquered and put]

Support Reference: Idiom

ULT **he has put everything under his feet … he has put**
UST he made him conquer everything that opposes him … everything
(πάντα & ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ & ὑποτέτακται)

Here, **his** refers to Christ, and **he** refers to God the Father. Paul himself distinguishes between **he** and **his** later on in the verse, so if possible, leave the referents of **he** and **his** unstated. If you must state the referents, you could use "God" and "Christ." Alternate translation: [God has put everything under Christ's feet … God has put]

Support Reference: Pronouns — When to Use Them

ULT **when it says**
UST everything
(ὅταν & εἴπῃ)

In Paul's culture, **when it says** is a normal way to refer back to a text that has already been mentioned. If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is referring back to what he just said. Alternate translation: [when the quote reads,] or [when we see in the quote the words,]

Support Reference: Quotations and Quote Margins

ULT **it says, "he has put everything**
UST everything
(εἴπῃ & πάντα ὑποτέτακται)

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. Make sure that it is clear that Paul is repeating **he has put everything** from the previous quote so that he can comment on it. Alternate translation: [it says that he has put everything]

Support Reference: Direct and Indirect Quotations

ULT **{it is} clear that**
UST Of course
(δῆλον ὅτι)

Here, **{it is} clear** indicates that someone is pointing out something that is or should be obvious. In other words, the author does not need to argue for what is **clear** and can instead just point it out. If it would be helpful in your language, you could express **{it is} clear** with a comparable word or phrase that introduces something obvious. Alternate translation: [you could tell that] or [it is obvious that]

Support Reference: Idiom

ULT **the one having put everything in subjection to him**
UST God, who is the one who "made him conquer everything
(τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα)

Here the Corinthians would have known that **the one having put everything** is God the Father. If your readers would not make this inference, you could include an explicit reference to "God." Alternate translation: [the one who put everything in subjection to him, that is, God,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} excepted**
UST does not include
(ἐκτὸς)

Here, **excepted** identifies something as an "exception" to a general rule or statement. Here Paul means that **the one having put everything** is not included in **everything**. If it would be helpful in your language, you could express **{is} excepted** with a word or phrase that identifies an exception. Alternate translation: [is not included] or [is not subjected]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he has put	he made
he has put	everything
having put … in subjection	God, who is the one who "made … conquer

1 Corinthians 15:28

ULT	UST
Now when all the things have been subjected to him, then the Son himself will also be subjected to the one having subjected all the things to him, so that God might be all in all.	*So, after he has conquered everything, then God the Son will submit to the one who made him conquer everything. In this way, God will conquer and rule all things.*

ULT **all the things have been subjected**
UST has conquered everything
(ὑποταγῇ & τὰ πάντα)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **all things** that are **subjected**, rather than focusing on the one doing the "subjecting." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God has subjected all things]

Support Reference: Active or Passive

ULT **the Son**
UST God the Son
(ὁ Υἱὸς)

Paul here refers to God **the Son** as opposed to God "the Father," whom he referred to in 15:24. Use a translation that clearly refers to God **the Son**. Alternate translation: [God's Son]

Support Reference: Translating Son and Father

ULT **the Son himself will also be subjected**
UST God the Son will submit
(καὶ αὐτὸς ὁ Υἱὸς, ὑποταγήσεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **the Son** who is **subjected**, rather than focusing on the one doing the "subjecting." If you must state who does the action, Paul could imply that: (1) the **Son** does it to himself. Alternate translation: [the Son will also subject himself]; (2) "God" does it. Alternate translation: [God will subject the Son himself also]

Support Reference: Active or Passive

ULT **the Son himself**
UST God the Son
(αὐτὸς ὁ Υἱὸς)

Here, **himself** focuses attention on **the Son** and emphasizes that **the Son** is the one doing this. If **himself** would not draw attention to **the Son** in your language, you could express the attention or focus in another way. Alternate translation: [even the Son] or [the Son indeed]

Support Reference: Reflexive Pronouns

ULT **to the one having subjected all the things to him**
UST to the one who made him conquer everything
(τῷ ὑποτάξαντι αὐτῷ τὰ πάντα)

Here, just as in 15:27, the Corinthians would have known that **the one having subjected all things** is God the Father. If your readers would not make this inference, you could include an explicit reference to "God." Alternate translation: [to the one who subjected all things to him, that is, God,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **God**
UST God
(ὁ Θεὸς)

Here, **God** could refer to: (1) **God** the Father specifically. Alternate translation: [God the Father]; (2) all three persons that are **God**. Alternate translation: [the Trinity] or [the trinitarian God]

Support Reference: Translating Son and Father

ULT **all in all**
UST conquer and rule all things
(πάντα ἐν πᾶσιν)

Here, **all in all** is a phrase that emphasizes that **God** rules and controls everything that exists. If it would be helpful in your language, you could express **all in all** with a comparable phrase that refers to how **God** rules and controls **all** things. Alternate translation: [supreme] or [the one who rules all things]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have been subjected	has conquered
Son	God the Son

ULT	UST
will … be subjected	will submit
having subjected	to the one who made … conquer
God	God

1 Corinthians 15:29

ULT	UST
Otherwise, what will the ones being baptized for the dead do? If the dead are not raised at all, why then are they baptized for them?	*Now, consider people who baptize others to help those who are dead. Further, suppose again that God never makes people who have died alive again. {In that case,} there is no reason for people to baptize others to help those who have died.*

ULT **Otherwise**
UST Now, consider
(ἐπεὶ)

Here, **Otherwise** introduces the opposite of what Paul has argued in 15:12–28. If what he has argued about Jesus' resurrection and its importance is not true, then what he says in this verse must be true. If it would be helpful in your language, you could express **Otherwise** with a word or phrase that introduces an opposite or contrast. Alternate translation: [If all that is not true]

Support Reference: Connect — Contrast Relationship

ULT **what will the ones being baptized for the dead do**
UST Now, consider people who baptize others to help those who are dead
(τί ποιήσουσιν, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν)

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 implied answer to the question is "They will accomplish nothing." If it would be helpful in your language, you could express the idea behind this question by using a strong negation. Alternate translation: [those who are baptized for the dead do nothing.]

Support Reference: Rhetorical Question

ULT **will the ones being baptized … do**
UST Now, consider people who baptize others
(ποιήσουσιν, οἱ βαπτιζόμενοι)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are getting **baptized** rather than focusing on the person doing the "baptizing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [will those do whom others baptize] or [will those do who receive baptism]

Support Reference: Active or Passive

ULT **will the ones being baptized for the dead do**
UST Now, consider people who baptize others to help those who are dead
(ποιήσουσιν, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν)

Here Paul speaks of "doing" something in the future. He could be referring to: (1) the intended result of being **baptized**, which happens after the baptism. Alternate translation: [will those accomplish who are baptized]; (2) what the people **being baptized** think that they are doing. Alternate translation: [do those who are baptized for the dead think that they are doing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will the ones being baptized for the dead do … are they baptized for them**
UST Now, consider people who baptize others to help those who are dead … for people to baptize others to help those who have died
(ποιήσουσιν, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν & βαπτίζονται ὑπὲρ αὐτῶν)

It is unclear what **being baptized for the dead** actually means and what kind of practice it refers to. What is clear is that the practice only makes sense if one believes that **the dead** are **raised**. If possible, express these phrases in general terms. Two of the most common ways to understand **being baptized for the dead** are that it could refer to: (1) the practice of living believers receiving baptism in place of people who died without being baptized. Alternate translation: [will those do who are baptized in place of the dead … are they baptized in their place]; (2) people receiving baptism because they believe that the **dead** will "rise." They could be expecting their own resurrection or the resurrection of people they knew who are **dead**. Alternate translation: [will those do who are baptized with the dead in mind … are they baptized with them in mind]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the dead … the dead**
UST those who are dead … people who have died
(τῶν νεκρῶν & νεκροὶ)

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

Support Reference: Nominal Adjectives

ULT **If the dead are not raised at all**
UST Further, suppose again that God never makes people who have died alive again
(εἰ ὅλως νεκροὶ οὐκ ἐγείρονται)

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **the dead** really are **raised**. He uses this form to show the Corinthians the implications of their claim that **the dead are not raised**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [if the dead actually are not raised at all]

Support Reference: Connect — Contrary to Fact Conditions

ULT **the dead are not raised**
UST God never makes people who have died alive again
(νεκροὶ οὐκ ἐγείρονται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are or **are not raised** rather than focusing on the person doing the raising. If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God does not raise the dead]

Support Reference: Active or Passive

ULT **why then are they baptized for them**
UST {In that case,} there is no reason for people to baptize others to help those who have died
(τί καὶ βαπτίζονται ὑπὲρ αὐτῶν)

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 implied answer to the question is "There is no reason why." If it would be helpful in your language, you could express the idea behind this question by using a strong negation. Alternate translation: [they are baptized for them for nothing.]

Support Reference: Rhetorical Question

> ULT **are they baptized**
> UST for people to baptize others
> (βαπτίζονται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are getting **baptized** rather than focusing on the person doing the "baptizing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [do others baptize them] or [do they receive baptism]

Support Reference: Active or Passive

> ULT **are they baptized for them**
> UST for people to baptize others to help those who have died
> (βαπτίζονται ὑπὲρ αὐτῶν)

Here, **they** refers to the people **being baptized for the dead**, while **them** refers to **the dead**. If it would be helpful in your language, you could state explicitly what people these pronouns the refer to. Alternate translation: [are these people baptized for the dead]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being baptized	people who baptize others
are they baptized	for people to baptize others

1 Corinthians 15:30

ULT	UST
Why also are we in danger every hour?	*Even more, {in that case,} there is no reason for we {who proclaim the good news} to constantly endanger ourselves {as we do}.*

ULT **Why also**
UST Even more, {in that case,} there is no reason
(τί καὶ)

Here, **Why also** introduces another response to the condition "If the dead are not raised at all" in 15:29. Use a word or phrase that clearly connects this question back to that condition. Alternate translation: [Again, if that is true, why]

Support Reference: Connecting Words and Phrases

ULT **Why also are we in danger every hour**
UST Even more, {in that case,} there is no reason for we {who proclaim the good news} to constantly endanger ourselves {as we do}
(τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν)

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 implied answer to the question is "There is no reason why." If it would be helpful in your language, you could express the idea behind this question by using a strong affirmation. Alternate translation: [We also are in danger every hour for nothing.]

Support Reference: Rhetorical Question

ULT **we**
UST for we {who proclaim the good news}
(ἡμεῖς)

Here, **we** refers to Paul and other apostles who preach the gospel. It does not include the Corinthians.

Support Reference: Exclusive and Inclusive 'We'

ULT **are we in danger every hour**
UST for we {who proclaim the good news} to constantly endanger ourselves {as we do}
(ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν)

Here Paul says that **we** are **in danger** because of the work that he and others do to proclaim the gospel. If your readers would not infer that this is why Paul and others are **in danger**, you could express the idea explicitly. Alternate translation: [are we in danger every hour on account of the gospel] or [are we in danger every hour because we proclaim the good news]

Support Reference: Assumed Knowledge and Implicit Information

ULT **are we in danger**
UST for we {who proclaim the good news} to … endanger ourselves {as we do}
(ἡμεῖς κινδυνεύομεν)

If your language does not use an abstract noun for the idea behind **danger**, you can express the idea by using a verb such as "endanger" or an adverb such as "dangerously." Alternate translation: [do we live dangerously]

Support Reference: Abstract Nouns

ULT **every hour**
UST constantly
(πᾶσαν ὥραν)

Here, **every hour** identifies an action as frequent or consistent. It does not mean that Paul and others experienced **danger** once **every hour**. If it would be helpful in your language, you could express **every hour** with a comparable idiom or express the idea plainly. Alternate translation: [all the time] or [very often]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hour	constantly

1 Corinthians 15:31

ULT	UST
I die every day, by the boasting in you, brothers, which I have in Christ Jesus our Lord.	*Indeed, I risk dying very frequently. I swear {that this is true} by how I boast about you, fellow believers, which I do because God has united all of us to the Messiah, {who is} Jesus our Lord.*

ULT **I die every day**
UST Indeed, I risk dying very frequently
(καθ᾽ ἡμέραν ἀποθνῄσκω)

Here Paul speaks as if he "dies" **every day**. Paul does not experience death every single day, but he speaks in this way to emphasize that he could **die** at many different times. He speaks in this way to emphasize how often he experiences danger and risks losing his life. If it would be helpful in your language, you could express the idea behind **I die every day** plainly and include the emphasis in another way. Alternate translation: [I face death all the time] or [I am in danger of dying very often]

Support Reference: Hyperbole

ULT **by the boasting in you**
UST I swear {that this is true} by how I boast about you
(νὴ τὴν ὑμετέραν καύχησιν)

The phrase **by the** is an oath formula. Use a natural way in your language to express an oath. Here, **by** introduces a person or thing that a person swears **by** to prove the truth of a claim. If it would be helpful in your language, you could express **by** with a word or phrase that introduces an oath or a strong claim to truth. Alternate translation: [which is as true as the boasting in you] or [which I promise is as true as the boasting in you]

Support Reference: Oath Formulas

ULT **the boasting in you**
UST how I boast about you
(τὴν ὑμετέραν καύχησιν)

Alternate translation: [my boasting about you]

ULT **brothers**
UST fellow believers
(ἀδελφοί)

Although **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **in Christ Jesus our Lord**
UST because God has united all of us to the Messiah, {who is} Jesus our Lord
(ἐν Χριστῷ Ἰησοῦ, τῷ Κυρίῳ ἡμῶν)

Here Paul uses the spatial metaphor **in Christ Jesus our Lord** to describe the union of believers with Christ. In this case, being **in Christ**, or united to Christ, identifies Paul's **boasting** as something that only matters or is valid in his union with Christ. Alternate translation: [in union with Christ Jesus our Lord] or [because I am united to Christ Jesus our Lord]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
day	very frequently
Christ	to the Messiah
Jesus	{who is} Jesus
in Christ Jesus	because God has united all of us to the Messiah, {who is} Jesus
Lord	Lord

1 Corinthians 15:32

ULT	UST
What {is} the profit to me, according to men, if I fought wild beasts at Ephesus? If the dead are not raised, "Let us eat and drink, for tomorrow we die."	*Suppose that I was thinking about merely human things while I struggled against those who opposed me when I visited the city of Ephesus. {In that case, struggling against them} does not benefit me at all. Suppose again that God does not make people who have died alive again. {In that case,} we should {do what many people say to do}: eat {food}, and drink {wine}, because we will die very soon.*

ULT **What {is} the profit to me, according to men, if I fought wild beasts at Ephesus**
UST Suppose that I was thinking about merely human things while I struggled against those who opposed me when I visited the city of Ephesus. {In that case, struggling against them} does not benefit me at all
(εἰ κατὰ ἄνθρωπον, ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος)

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 implied answer to the question is "There is no profit." If it would be helpful in your language, you could express the idea behind this question by using a strong affirmation. Alternate translation: [There is no profit to me, according to men, if I fought wild beasts at Ephesus.]

Support Reference: Rhetorical Question

ULT **What {is} the profit to me**
UST {In that case, struggling against them} does not benefit me at all
(τί μοι τὸ ὄφελος)

Here, **the profit to me** refers to something that is good for Paul. If it would be helpful in your language, you could express **the profit to me** with a comparable word or phrase that refers to something that is good or beneficial for someone. Alternate translation: [What good is it to me] or [How does it benefit me]

Support Reference: Idiom

ULT **according to men, if I fought wild beasts**
UST Suppose that I was thinking about merely human things while I struggled against those who opposed me
(εἰ κατὰ ἄνθρωπον, ἐθηριομάχησα)

Here, **according to men** could modify: (1) **I fought**. In this case, Paul would be fighting with merely human goals and strategies. Alternate translation: [if I fought according to men against wild beasts]; (2) **wild beasts**. In this case, Paul would be identifying the phrase **wild beasts** as a figurative reference to his enemies. Alternate translation: [if I fought wild beasts, speaking,]

Support Reference: Information Structure

ULT **according to men**
UST I was thinking about merely human things
(κατὰ ἄνθρωπον)

Here, **according to men** identifies thinking or acting in only human ways. If it would be helpful in your language, you could express the idea behind **according to men** by using a word or phrase that refers to what people who do not believe say and argue. Alternate translation: [according to what mere humans think] or [according to this world]

Support Reference: Idiom

ULT **men**
UST I was thinking about merely human things
(ἄνθρωπον)

Although **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **men** with a non gendered word or refer to both genders. Alternate translation: [humans] or [men and women]

Support Reference: When Masculine Words Include Women

ULT **if**
UST Suppose that
(εἰ)

Paul is speaking as if fighting **wild beasts** was a hypothetical possibility, but he means that it actually 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 did not happen, then you can introduce the clause with a word such as “when.” Alternate translation: [when]

Support Reference: Connect — Factual Conditions

ULT **I fought wild beasts**
UST while I struggled against those who opposed me
(ἐθηριομάχησα)

Here, the **wild beasts** could be: (1) a figurative reference to enemies, who acted like **wild beasts**. In support of this is the fact that, except for this verse, the Bible does not talk about Paul fighting **wild beasts**. Alternate translation: [I fought savage enemies] or [I strove with opponents as fierce as wild beasts]; (2) a literal reference to fighting **wild** animals. Alternate translation: [I fought against wild animals]

Support Reference: Metaphor

ULT **at Ephesus**
UST when I visited the city of Ephesus
(ἐν Ἐφέσῳ)

Ephesus was a city on the west coast of what is now Turkey. Paul spent time there soon after leaving Corinth (See: Acts 18:19–21). After some more travels, he visited **Ephesus** and stayed there for more than two years (Acts 19:1–20:1). Neither story mentions **wild beasts**, and Paul does not clarify which visit he is speaking about. If it would be helpful in your language, you could express **Ephesus** with a word or phrase that more clearly identifies it as a city that Paul visited. Alternate translation: [in Ephesus city]

Support Reference: Translate Unknowns

ULT **If the dead are not raised**
UST Suppose again that God does not make people who have died alive again
(εἰ νεκροὶ οὐκ ἐγείρονται)

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **the dead** really are **raised**. He uses this form to show the Corinthians the implications of their claim that **the dead are not raised**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: [If the dead actually are not raised]

Support Reference: Connect — Contrary to Fact Conditions

ULT **are not raised, “Let us eat and drink, for tomorrow we die**
UST God does not make … alive again. {In that case,} we should {do what many people say to do}: eat {food}, and drink {wine}, because we will die very soon
(οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν)

The Corinthians would have recognized **“Let use eat and drink, for tomorrow we die”** as a common saying. The same words appear in Isaiah 22:13, but the saying may have been used more generally by many people. If it would be helpful in your language, you could express how Paul introduces this saying with a comparable phrase that indicates that Paul is referring to a common saying. Alternate translation: [are not raised, as the saying goes, “Let us eat and drink, for tomorrow we die]

Support Reference: Quotations and Quote Margins

ULT **are not raised, “Let us eat and drink, for tomorrow we die**
UST God does not make … alive again. {In that case,} we should {do what many people say to do}: eat {food}, and drink {wine}, because we will die very soon
(οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν)

If you do not use this form in your language, you could translate the saying as an indirect quote instead of as a direct quote. Make sure that your readers know that Paul is referring to a common saying. Alternate translation: [are not raised, let us eat and drink, for tomorrow we die, as people say]

Support Reference: Direct and Indirect Quotations

ULT **Let us eat and drink**
UST In that case,} we should {do what many people say to do}: eat {food}, and drink {wine}
(φάγωμεν καὶ πίωμεν)

Here, **Let us eat and drink** refers to lavish or wild eating and drinking. It does not refer to regular meals. If it would be helpful in your language, you could express that this phrase refers to partying or wild behavior with a word or phrase that more clearly expresses that idea. Alternate translation: [Let us party] or [Let us feast and get drunk]

Support Reference: Idiom

> ULT **tomorrow we die**
> UST we will die very soon
> (αὔριον & ἀποθνήσκομεν)

Here, **tomorrow** refers to a time that will come soon. It does not necessarily refer to the day after today. The saying uses **tomorrow** to emphasize how soon **we** will **die**. If it would be helpful in your language, you could express **tomorrow** with a comparable word or phrase that emphasizes a time that will soon arrive. Alternate translation: [soon we die] or [sometime very soon we die]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephesus	when I visited the city of Ephesus
profit	{In that case, struggling against them} does … benefit

1 Corinthians 15:33

ULT	UST
Do not be deceived: "Bad company corrupts good morals."	*You should not believe what is wrong. {This popular saying is true:} "Evil friends lead astray a person who normally does what is proper."*

> ULT **Do not be deceived: "Bad company corrupts good morals**
> UST You should not believe what is wrong. {This popular saying is true:} "Evil friends lead astray a person who normally does what is proper
> (μὴ πλανᾶσθε— φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί)

The Corinthians would have recognized **"Bad company corrupts good morals"** as a common saying. If it would be helpful in your language, you could express how Paul introduces this saying with a phrase that indicates that Paul is referring to a common saying. Alternate translation: [Do not be deceived. As the saying goes, "Bad company corrupts good morals]

Support Reference: Quotations and Quote Margins

> ULT **Do not be deceived: "Bad company corrupts good morals**
> UST You should not believe what is wrong. {This popular saying is true:} "Evil friends lead astray a person who normally does what is proper
> (μὴ πλανᾶσθε— φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί)

If you do not use this form in your language, you could translate the saying as an indirect quote instead of as a direct quote. Make sure that your readers know that Paul is referring to a common saying. Alternate translation: [Do not be deceived. People say that bad company corrupts good morals]

Support Reference: Direct and Indirect Quotations

> ULT **Do not be deceived**
> UST You should not believe what is wrong
> (μὴ πλανᾶσθε)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **deceived** rather than focusing on the people doing the "deceiving." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: [Do not let others deceive you] or [You should not allow people to deceive you]

Support Reference: Active or Passive

ULT **Bad company corrupts good morals**
UST {This popular saying is true:} "Evil friends lead astray a person who normally does what is proper
(φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί)

In Paul's culture, this statement was a proverb that many people would have been familiar with. The proverb means that bad friends turn a good person into a bad person. You could translate the proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: [Bad friends ruin good people]

Support Reference: Proverbs

ULT **Bad company**
UST {This popular saying is true:} "Evil friends
(ὁμιλίαι κακαί)

Here, **Bad company** refers to a persons' friends who normally do what is wrong. If it would be helpful in your language, you could express **Bad company** with a comparable phrase that refers to friends who do what is wrong. Alternate translation: [Wicked companions]

Support Reference: Translate Unknowns

ULT **good morals**
UST who normally does what is proper
(ἤθη χρηστὰ)

Here, **good morals** refers to the character of a person who habitually does what is **good** or right. If it would be helpful in your language, you could express **good morals** with a comparable word or phrase that identifies someone with proper or right character. Alternate translation: [those who do what is right] or [upright character]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … be deceived	You should … believe what is wrong
corrupts	lead astray a person
company	friends

1 Corinthians 15:34

ULT	UST
Be sober, as is right! And do not keep sinning. For some have no knowledge of God—I say this to your shame.	*I want you to start acting alertly and properly. You should not keep doing what is wrong. {I command these things} because some people in your group do not know God. I say that in order to make you feel ashamed*

ULT **Be sober**
UST I want you to start acting alertly
(ἐκνήψατε)

Here, **Be sober** refers to someone becoming **sober** after they were drunk. Paul speaks in this way to characterize how the Corinthians are acting and thinking as if they were drunk. He wants them to no longer act as if they are in a stupor or asleep and instead be alert and in their right mind. If it would be helpful in your language, you could express **Be sober** with a comparable idiom or express the idea plainly. Alternate translation: [Be in your right mind] or [Be alert]

Support Reference: Metaphor

ULT **have no knowledge of God**
UST do not know God
(ἀγνωσίαν & Θεοῦ & ἔχουσιν)

If your language does not use an abstract noun for the idea behind **knowledge**, you can express the idea by using a verb such as “know” or “understand.” Alternate translation: [do not understand who God is]

Support Reference: Abstract Nouns

ULT **I say this to your shame**
UST I say that in order to make you feel ashamed
(πρὸς ἐντροπὴν ὑμῖν λαλῶ)

Here, **I say this to your shame** is Paul’s way of telling the Corinthians that they should feel ashamed about how **some** of them **have no knowledge of God**. If it would be helpful in your language, you could express this phrase with a comparable idiom or express the idea plainly. Alternate translation: [you should be ashamed about this]

Support Reference: Idiom

ULT **to your shame**
UST in order to make you feel ashamed
(πρὸς ἐντροπὴν ὑμῖν)

If your language does not use an abstract noun for the idea behind **shame**, you can express the idea by using a verb such as "shame." Alternate translation: [to shame you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as is right	and properly
do … keep sinning	You should … keep doing what is wrong
no knowledge	not know
of God	God
shame	make … feel ashamed

1 Corinthians 15:35

ULT	UST
But someone will say, "How are the dead raised, and with what kind of body do they come?"	*Now a person may ask about the way in which the people who have died live again and about what form they will take.*

ULT **But**
UST Now
(ἀλλ᾽)

Here, **But** introduces an objection or at least a problem with what Paul has argued about how God raises the dead. Since **But** introduces a new section of the argument, you could use a word or phrase that introduces a new development in the argument. Alternate translation: [Next,]

Support Reference: Connect — Contrast Relationship

ULT **someone will say**
UST a person may ask about
(ἐρεῖ τις)

Paul uses the phrase **someone will say** to bring up an objection or a problem with what he has been arguing. He does not have in mind a specific person. If it would be helpful in your language, you could express **someone will say** with a word or phrase that introduces a counterargument or a problem. Alternate translation: [it may be objected] or [questions may be raised:]

Support Reference: Quotations and Quote Margins

ULT **will say, "How are the dead raised, and with what kind of body do they come**
UST may ask about the way in which the people who have died live again and about what form they will take
(ἐρεῖ & πῶς ἐγείρονται οἱ νεκροί? ποίῳ δὲ σώματι ἔρχονται)

If you do not use this form in your language, you could translate these questions as indirect quotes instead of as direct quotes. Make sure that it is clear that these are questions that are looking for information. Alternate translation: [will ask how the dead are raised and with what kind of body they come.]

Support Reference: Direct and Indirect Quotations

> ULT **are the dead raised**
> UST the people who have died live again
> (ἐγείρονται οἱ νεκροί)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on who are **raised** rather than focusing on the person doing the "raising." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [does God raise the dead]

Support Reference: Active or Passive

> ULT **the dead**
> UST the people who have died
> (οἱ νεκροί)

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

Support Reference: Nominal Adjectives

> ULT **do they come**
> UST they will take
> (ἔρχονται)

Here, the person asking the question speaks as if **the dead** can **come**. This could refer to: (1) the existence of **the dead**. In other words, **come** would refer to anything that **the dead** do. Alternate translation: [do they do things] or [do they exist]; (2) how the believing dead **come** with Christ when he returns to earth. Alternate translation: [do they come with Christ at his return]

Support Reference: Translate Unknowns

1 Corinthians 15:36

ULT	UST
You foolish one! What you sow is not caused to live unless it dies.	*{If you do not know the answers to those questions,} you are not thinking clearly! {Just think about this:} a seed that you put in the ground must die before it can grow.*

ULT **You foolish one! What you sow**
UST {If you do not know the answers to those questions,} you are not thinking clearly! {Just think about this:} a seed that you put in the ground
(ἄφρων! σὺ ὃ σπείρεις)

Here Paul addresses the person who asked the question in the previous verse (15:35). That person is a hypothetical "someone," but Paul still addresses the answer to **you** in the singular.

Support Reference: Forms of 'You' — Singular

ULT **You foolish one**
UST {If you do not know the answers to those questions,} you are not thinking clearly
(ἄφρων! σὺ)

Here Paul calls the hypothetical "someone" who asked the questions (15:35) a **foolish one**. He does not mean that the questions are wrong, for he spends many of the next verses answering these questions. Rather, he means that someone who does not know the answers to these questions is **foolish**. If it would be helpful in your language, you could express **foolish one** with a word or phrase that identifies someone who should know something but does not. Alternate translation: [You silly person] or [You know nothing]

Support Reference: Exclamations

ULT **What you sow is not caused to live unless it dies**
UST {Just think about this:} a seed that you put in the ground must die before it can grow
(ὃ σπείρεις, οὐ ζῳοποιεῖται, ἐὰν μὴ ἀποθάνῃ)

In 15:36–38, Paul speaks about how farmers **sow** seeds as an analogy for understanding how the dead resurrect. Paul assumes that his readers will understand that in this verse, the point is that seeds have a new kind of "life" after they are buried in the ground and thus "die." Just like this, humans also have a new kind of "life" after they "die." If it would be helpful in your language, you could translate this to make it clear that Paul is using an analogy. Alternate translation: [Here is an example: what you sow is not caused to live unless it dies]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **What you sow is not caused to live unless it dies**
UST {Just think about this:} a seed that you put in the ground must die before it can grow
(ὃ σπείρεις, οὐ ζῳοποιεῖται, ἐὰν μὴ ἀποθάνῃ)

Here Paul speaks about farming practices that were common in his culture. A farmer would **sow** seeds on the dirt in a field, and the seed would sink into the field and seemingly "die." Only after a period where it lies "dead" in the ground does the seed **live** in new form as a plant. You could use words or phrases that describe these kinds of farming practices in your culture. Paul specifically uses **live** and **die** to connect the farming practices to human life and death, so if possible use terms that can apply to both humans and seeds. Alternate translation: [The seeds that you plant do not live as plants unless they are first buried in the ground]

Support Reference: Translate Unknowns

ULT **is not caused to live**
UST before it can grow
(οὐ ζῳοποιεῖται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on how **What you sow** ends up "living" rather than focusing on what or who causes it **to live**. If you must state who does the action, Paul implies that "God" or the plant itself does it. Alternate translation: [God does not cause to live] or [does not begin to live]

Support Reference: Active or Passive

ULT **is not caused to live unless it dies**
UST must die before it can grow
(οὐ ζῳοποιεῖται, ἐὰν μὴ ἀποθάνῃ)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this sentence to avoid using an exception clause. Alternate translation: [only is caused to live once it dies]

Support Reference: Connect — Exception Clauses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolish one	{If you do not know the answers to those questions,} you are not thinking clearly
you sow	that you put in the ground

1 Corinthians 15:37

ULT	UST
And what you sow, you do not sow the body that will be, but a bare seed—perhaps wheat or something else.	*{Speaking about} a seed that you put in the ground, {you know that} it is not in the form of the plant. Rather, it is just the seed. This is true whether {we are speaking about} wheat or some other crop.*

ULT **what you sow**
UST a seed that you put in the ground
(ὃ σπείρεις)

Here Paul refers to **what you sow** without including a main verb. He does this in order to identify the topic that he is about to comment on. If your language would not introduce a topic in this way, you could include a main verb or use a form that normally introduces a topic in your language. Alternate translation: [while we are speaking about what you sow] or [when you sow]

Support Reference: Ellipsis

ULT **what you sow, you do not sow**
UST a seed that you put in the ground, {you know that} it is not
(ὃ σπείρεις, οὐ & σπείρεις)

Here Paul continues to address the person who asked the question in 15:35. That person is a hypothetical “someone,” but Paul still addresses the answer to **you** in the singular.

Support Reference: Forms of ‘You’ — Singular

ULT **you do not sow the body that will be, but a bare seed—perhaps wheat or something else**
UST {you know that} it is not in the form of the plant. Rather, it is just the seed. This is true whether {we are speaking about} wheat or some other crop
(οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι σίτου, ἤ τινος τῶν λοιπῶν)

Paul continues to use an analogy from farming. In this verse, he focuses on how the living plant that grows from a seed looks nothing like that seed. The key verbal connection between humans and plants is the word **body**, so if possible, use the same word to refer to the human **body** and the **body** of the plant **that will be**. Alternate translation: [you sow only a bare seed, perhaps wheat or something else, not the body of the plant that will grow]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the body that will be**
UST in the form of the plant
(τὸ σῶμα τὸ γενησόμενον)

Here, **the body that will be** identifies the plant that will later grow from the seed. Paul's point is that one does not **sow** something that looks like the fully grown plant. Rather, one sows **a bare seed**. If it would be helpful in your language, you could express **the body that will be** with a word or phrase that refers to a fully grown plant. If possible, use the same word for **body** that you have used for the human body, since Paul is using **body** to connect what he says about plants with what he is saying about the resurrection. Alternate translation: [the body of a fully grown plant]

Support Reference: Translate Unknowns

ULT **a bare seed**
UST it is just the seed
(γυμνὸν κόκκον)

Here, **a bare seed** refers to a seed all by itself, with no leaves or stem like the plant will later have. If it would be helpful in your language, you could express **a bare seed** with a word or phrase that identifies that Paul is speaking about a **seed** all by itself. Alternate translation: [only a seed] or [a seed alone]

Support Reference: Translate Unknowns

ULT **perhaps wheat or something else**
UST This is true whether {we are speaking about} wheat or some other crop
(εἰ τύχοι σίτου, ἤ τινος τῶν λοιπῶν)

Here Paul uses **wheat** as an example of a plant that was common in culture and that starts out as a seed. When he says **or something else**, he makes it clear that any kind of plant that begins as a seed works for his analogy. So, you could refer to any common plant in your culture that starts out as a seed. Alternate translation: [perhaps a corn seed or some other kind of seed]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you sow	you put in the ground
you do … sow	{you know that} it is
seed	the seed
wheat	wheat

1 Corinthians 15:38

ULT	UST
But God gives it a body just as he desires, and to each of the seeds, its own body.	*Indeed, God makes seeds grow into the forms that he chooses, and each kind of seed has a specific form {into which it grows}.*

ULT **God gives it a body just as he desires, and to each of the seeds, its own body**
UST God makes seeds grow into the forms that he chooses, and each kind of seed has a specific form {into which it grows}
(ὁ & Θεὸς δίδωσιν αὐτῷ σῶμα, καθὼς ἠθέλησεν, καὶ ἑκάστῳ τῶν σπερμάτων, ἴδιον σῶμα)

Here Paul concludes his analogy about farming. In the last verse he proved that seeds grow into bodies that look nothing like the seeds. Here, he shows that God is one who decides what **body** a seed grows into and God gives different kinds of "bodies" to different kinds of seeds. Again, the main verbal connection between human resurrection and seeds growing is the word **body**, so if possible use a word for **body** that can apply to both seeds and humans. Alternate translation: [God decides what kind of plant a seed grows into, and each of the seeds grows into its own kind of plant]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **it**
UST seeds
(αὐτῷ)

Here, **it** refers back to "a bare seed" in 15:37. If it would be helpful in your language, you could express **it** by referring explicitly back to the "seed." Alternate translation: [the seed] or [that seed]

Support Reference: Pronouns — When to Use Them

ULT **just as he desires**
UST that he chooses
(καθὼς ἠθέλησεν)

Here, **just as he desires** means that God has chosen what kind of **body** every seed will grow into, and he does this as he thinks best. If it would be helpful in your language, you could express **desires** with a word that refers to what God "decides" or "chooses." Alternate translation: [in the way that he decides]

Support Reference: Translate Unknowns

ULT **to each of the seeds, its own body**
UST each kind of seed has a specific form {into which it grows}
(ἑκάστῳ τῶν σπερμάτων, ἴδιον σῶμα)

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**God gives**). If your language does need these words, you could supply them from that clause. Alternate translation: [to each of the seeds God gives its own body]

Support Reference: Ellipsis

ULT **to each of the seeds**
UST each kind of seed
(ἑκάστῳ τῶν σπερμάτων)

Here, **each of the seeds** could refer to: (1) **each** of the varieties or kinds of **seeds** that exist. Alternate translation: [to each of the seed varieties]; (2) **each** individual seed. Alternate translation: [to each individual seed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
of the seeds	of seed

1 Corinthians 15:39

ULT	UST
Not all flesh {is} the same flesh. Instead, {there is} one {flesh} of men, and another flesh of animals, and another flesh of birds, and another of fish.	*The physical parts of different living beings vary. For example, humans, mammals, birds, and fish all have different kinds of physical parts.*

ULT **Instead, {there is} one {flesh} of men, and another flesh of animals, and another flesh of birds, and another of fish**

UST For example, humans, mammals, birds, and fish all have different kinds of physical parts

(ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων)

Paul repeats **flesh of** and the same structure in four consecutive clauses. This was worded powerfully in his culture, and it emphasizes the distinctions between the different kinds of **flesh**. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: [Instead, men, animals, birds, and fish have varying kinds of flesh]

Support Reference: Parallelism

ULT **one {flesh} of men**

UST humans

(ἄλλη μὲν ἀνθρώπων)

Here Paul omits **{flesh}** because he used it in the previous sentence and because he uses it throughout the rest of this sentence. English speakers would misunderstand why Paul omits **{flesh}** here, so the ULT has included it in brackets. Consider whether your readers would also misunderstand why Paul has omitted **{flesh}**. Alternate translation: [one of men]

Support Reference: Ellipsis

ULT **of men**

UST humans

(ἀνθρώπων)

Although **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **men** with a non gendered word or refer to both genders. Alternate translation: [of people] or [of men and women]

Support Reference: When Masculine Words Include Women

> ULT **of animals**
> UST mammals
> (κτηνῶν)

Here, **animals** refers to living things that are not **men**, **birds**, or **fish** but still count as **animals**. The word often refers particularly to domesticated animals such as sheep, goats, oxen, or horses. Use a word or phrase in your language that refers to this group of beings. Alternate translation: [of domesticated animals] or [of beasts]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of animals	mammals

1 Corinthians 15:40

ULT	UST
{There are} also heavenly bodies and earthly bodies. But the glory of the heavenly {is} one, and that of the earthly {is} another.	*Some things exist in heaven, and other things exist on earth. The forms of things in heaven are glorious in one way, while the forms of things on earth are glorious in another way.*

ULT **heavenly bodies and earthly bodies**
UST Some things exist in heaven, and other things exist on earth
(σώματα ἐπουράνια, καὶ σώματα ἐπίγεια)

Here, **heavenly bodies** refers to the kinds of things that Paul will mention in the next verse: the sun, moon, and stars (15:41). The **earthly bodies** are the kinds of things Paul mentioned in the previous verse: humans, animals, birds, and fish (15:39). The primary distinction Paul is drawing is a spatial one: some **bodies** exist in "heaven," and others exist on "earth." Use words or phrases that naturally draw this distinction in your language. Alternate translation: [superterrestrial bodies and terrestrial bodies] or [bodies in heaven and bodies on earth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the glory of the heavenly {is} one, and that of the earthly {is} another**
UST The forms of things in heaven are glorious in one way, while the forms of things on earth are glorious in another way
(ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων)

If your language does not use an abstract noun for the idea behind **glory**, you can express the idea by using an adjective such as "glorious" or "splendorous." Alternate translation: [the heavenly are splendorous in one way, and the earthly are splendorous in another way]

Support Reference: Abstract Nouns

ULT **of the heavenly … of the earthly**
UST The forms of things in heaven … the forms of things on earth
(τῶν ἐπουρανίων & τῶν ἐπιγείων)

Here Paul omits **bodies** because he stated them explicitly in the previous sentence. If your language needs **bodies** here, you could supply it from the previous sentence. Alternate translation: [of the heavenly bodies … of the earthly bodies]

Support Reference: Ellipsis

ULT **{is} one … {is} another**
UST in one way … in another way
(ἑτέρα μὲν & ἑτέρα)

Here Paul is distinguishing between different kinds of **glory**. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: [is one kind … is another kind] or [is of one type … is of another type]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heavenly	exist in heaven
earthly	exist on earth
of the heavenly	The forms of things in heaven
glory	are glorious
of the earthly	the forms of things on earth

1 Corinthians 15:41

ULT	UST
{There is} one glory of the sun, and another glory of the moon, and another glory of the stars. For star differs from star in glory.	*{Further,} the sun, moon, and stars are glorious in different ways. In fact, each star is glorious in its own specific way.*

ULT {There is} one … another … another
UST {Further,} the sun, moon … in different ways
(ἄλλη)

Here, just as in 15:40, Paul is distinguishing between different kinds of **glory**. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: [There is one kind of … another kind of … another kind of] or [There is one type of … another type of … another type of]

Support Reference: Assumed Knowledge and Implicit Information

ULT {There is} one glory of the sun, and another glory of the moon, and another glory of the stars … in glory
UST {Further,} the sun, moon, and stars are glorious in different ways … is glorious
(ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων & ἐν δόξῃ)

If your language does not use an abstract noun for the idea behind **glory**, you can express the idea by using an adjective such as “glorious” or “splendorous.” Alternate translation: [The sun is splendorous in one way, and the moon is splendorous in another way, and the stars are splendorous in another way … in how glorious they are]

Support Reference: Abstract Nouns

ULT {There is} one glory of the sun, and another glory of the moon, and another glory of the stars
UST {Further,} the sun, moon, and stars are glorious in different ways
(ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων)

Paul repeats **glory of** and the same structure in three consecutive clauses. This was worded powerfully in his culture, and it emphasizes the distinctions between the different kinds of **glory**. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: [The sun, moon, and stars have varying kinds of glory]

Support Reference: Parallelism

ULT **For**
UST In fact
(γὰρ)

Here, **For** introduces a further explanation of the **glory of the stars**. If it would be helpful in your language, you could express **For** with a word or phrase that introduces an explanation or clarification. Alternate translation: [Indeed,] or [As a matter of fact,]

Support Reference: Connecting Words and Phrases

ULT **star differs from star in glory**
UST each star is glorious in its own specific way
(ἀστὴρ & ἀστέρος διαφέρει ἐν δόξῃ)

Alternate translation: [some stars have different kinds of glory than other stars] or [the stars themselves differ in glory]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glory	{Further,} the sun
glory	moon
glory	are glorious
glory	is glorious

1 Corinthians 15:42

ULT	UST
So also {is} the resurrection of the dead. {What} is sown in decay is raised in immortality.	*Here is the way {all that applies to how} people who have died live again. People put a decaying body into the ground, but God makes it alive again so that it can never die.*

ULT **So also {is}**
UST Here is the way {all that applies … }
(οὕτως καὶ)

Here, **So also** introduces Paul's explanation of how what he has said in 15:36–41 about seeds and bodies applies to **the resurrection of the dead**. If it would be helpful in your language, you could express **So also** with a word or phrase that introduces the application of an illustration or example. Alternate translation: [It is in these terms that you should think about] or [Let us apply these things to]

Support Reference: Connecting Words and Phrases

ULT **the resurrection of the dead**
UST { … to how} people who have died live again
(ἡ ἀνάστασις τῶν νεκρῶν)

If your language does not use an abstract noun for the idea behind **resurrection**, you can express the idea by using a verb such as "resurrect" or "live again." Alternate translation: [the way in which the dead will resurrect] or [how the dead will be restored to life]

Support Reference: Abstract Nouns

ULT **of the dead**
UST { … to how} people who have died
(τῶν νεκρῶν)

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

Support Reference: Nominal Adjectives

ULT **{What} is sown in decay**
UST People put a decaying body into the ground
(σπείρεται ἐν φθορᾷ)

Here Paul speaks as if a dead body were **sown** like a seed. He speaks in this way to connect how a dead body is buried in the ground with how a seed is **sown** in the ground. However, Paul does not continue the metaphor when he talks about how the body **is raised**, since those are his normal words for speaking about resurrection. If it would be helpful in your language, you could express **is sown** with a comparable phrase that applies to both seeds and human bodies, or you could express the idea using an analogy. Alternate translation: [The body that is put in the ground in decay, just like a seed,] or [What is planted in decay]

Support Reference: Metaphor

ULT **{What} is sown in decay is raised**
UST People put a decaying body into the ground, but God makes it alive again
(σπείρεται ἐν φθορᾷ, ἐγείρεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the body that **is sown** and **raised** rather than focusing on the people who do those actions. If you must state who does the action, Paul implies that "people" do the sowing and "God" does the raising. Alternate translation: [What people sow in decay God raises]

Support Reference: Active or Passive

ULT **in decay is raised in immortality**
UST a decaying body … but God makes it alive again so that it can never die
(ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ)

If your language does not use abstract nouns for the ideas behind **decay** and **immortality**, you can express the ideas by using verbs such as "decay" or "die." Alternate translation: [while it decays is raised so that it never decays again] or [when it dies is raised in such a way that it never dies]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
resurrection	live again
{What} is sown	People put … into the ground
decay	a decaying body

1 Corinthians 15:43

ULT	UST
It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.	*People put a body that receives no respect into the ground, but God makes it alive again so that everyone respects it. People put a frail body into the ground, but God makes it alive again so that it is strong.*

ULT **It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power**

UST People put a body that receives no respect into the ground, but God makes it alive again so that everyone respects it. People put a frail body into the ground, but God makes it alive again so that it is strong

(σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ; σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει)

Here Paul repeats **is sown in**, **is raised in**, and similar structure in three consecutive sentences (See: the end of 15:42). This was worded powerfully in his culture, and it emphasizes the three distinctions between how the body **is sown** and **raised**. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. If you use the following alternate translation, you will need to omit “What is sown in decay is raised in immortality” in 15:42, since the alternate translation includes that idea. Alternate translation: [What is sown in dishonorable decay is raised in glorious immortality] or [What is sown in decay, dishonor, and weakness is raised in immortality, glory, and power]

Support Reference: Parallelism

ULT **It is sown in dishonor … It is sown in weakness**
UST People put a body that receives no respect into the ground … People put a frail body into the ground
(σπείρεται ἐν ἀτιμίᾳ & σπείρεται ἐν ἀσθενείᾳ)

Here, just as in 15:42, Paul speaks as if a dead body were **sown** like a seed. He speaks in this way to connect how a dead body is buried in the ground to how a seed is **sown** in the ground. However, Paul does not continue the metaphor when he talks about how the body **is raised**, since those are his normal words for speaking about resurrection. If it would be helpful in your language, you could express **is sown** with a comparable phrase that applies to both seeds and human bodies, or you could express the idea using an analogy. Alternate translation: [The body is put in the ground in dishonor, just like a seed … The body is put in the ground in weakness, just like a seed] or [It is planted in dishonor … It is planted in weakness]

Support Reference: Metaphor

ULT **It is sown … it is raised … It is sown … it is raised**
UST People put … into the ground, but God makes it alive again … People put … into the ground, but God makes it alive again
(σπείρεται & ἐγείρεται & σπείρεται & ἐγείρεται)

If your language does not use the passive form in this way, you can express the ideas in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the body that **is sown** and **raised** rather than focusing on the people who do those actions. If you must state who does the action, Paul implies that "people" do the sowing and "God" does the raising. Alternate translation: [People sow it … God raises it … People sow it … God raises it]

Support Reference: Active or Passive

ULT **It is sown in dishonor; it is raised in glory**
UST People put a body that receives no respect into the ground, but God makes it alive again so that everyone respects it
(σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ)

If your language does not use abstract nouns for the ideas behind **dishonor** and **glory**, you can express the idea by using adjectives such as "dishonorable" and "glorious." Alternate translation: [A dishonorable body is sown; a glorious body is raised]

Support Reference: Abstract Nouns

ULT **It is sown in weakness; it is raised in power**
UST People put a frail body into the ground, but God makes it alive again so that it is strong
(σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει)

If your language does not use abstract nouns for the ideas behind **weakness** and **power**, you can express the idea by using adjectives such as “weak” and “powerful.” Alternate translation: [A weak body is sown; a powerful body is raised]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
It is sown	People put … into the ground
dishonor	a body that receives no respect
glory	so that everyone respects it
It is sown	People put … into the ground

1 Corinthians 15:44

ULT	UST
It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual {body}.	*People put a body that belongs to this world into the ground, but God makes it alive again so that it belongs to the world that God will renew. Just as some bodies belong to this world, so some bodies belong to the world that God will renew.*

ULT **It is sown a natural body**
UST People put a body that belongs to this world into the ground
(σπείρεται σῶμα ψυχικόν)

Here, just as in 15:42–43, Paul speaks as if a dead body were **sown** like a seed. He speaks in this way to connect how a dead body is buried in the ground with how a seed is **sown** in the ground. However, Paul does not continue the metaphor when he talks about how the body **is raised**, since those are his normal words for speaking about resurrection. If it would be helpful in your language, you could express **is sown** with a comparable phrase that applies to both seeds and human bodies, or you could express the idea using an analogy. Alternate translation: [The body is put in the ground as a natural body, just like a seed] or [It is planted as a natural body]

Support Reference: Metaphor

ULT **It is sown … it is raised**
UST People put … into the ground, but God makes it alive again
(σπείρεται & ἐγείρεται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the body that **is sown** and **raised** rather than focusing on the people who do those actions. If you must state who does the action, Paul implies that "people" do the sowing and "God" does the raising. Alternate translation: [People sow it as … God raises it as]

Support Reference: Active or Passive

ULT **a natural body … a natural body**
UST a body that belongs to this world … some bodies … to this world
(σῶμα ψυχικόν)

Here, **natural body** refers to human bodies before they are **raised**. These bodies are those that function in the ways that we can observe right now and that fit with life on earth right now. If it would be helpful in your language, you could express **natural body** with a word or phrase that refers to human bodies as they currently exist on earth before God transforms them. Alternate translation: [a this-worldly body … a this-worldly body] or [a regular body … a regular body]

Support Reference: Translate Unknowns

ULT **a spiritual body … a spiritual {body}**
UST so that it belongs to the world that God will renew … to the world that God will renew
(σῶμα πνευματικόν & πνευματικόν)

Here, **spiritual {body}** refers to human bodies after they are **raised**. It could specifically refer to: (1) how the **body** is controlled by God's Spirit and thus fits with how people will live when God renews everything he has created. Alternate translation: [a body fit for the new creation … a body fit for the new creation] or [a body controlled by God's Spirit … a body controlled by God's Spirit]; (2) how the **{body}** is made out of spirit as opposed to soul or flesh. Alternate translation: [a body made out of spirit … a body made out of spirit]

Support Reference: Translate Unknowns

ULT **If**
UST Just as
(εἰ)

Paul is speaking as if the **natural body** was a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word such as "since" or "because." Alternate translation: [Since] or [Because]

Support Reference: Connect — Factual Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
It is sown	People put … into the ground
spiritual	belongs to the world that God will renew
a spiritual {body}	to the world that God will renew

1 Corinthians 15:45

ULT	UST
So also it is written, "The first man Adam became a living soul." The last Adam {is} a life-giving spirit.	*{You can tell that this is true} because Moses wrote, "God made the first human, Adam, as a living being who belonged to this world." {On the other hand, Jesus, who is like} another Adam, now belongs to the world that God will renew and gives life to others.*

ULT **So also**
UST {You can tell that this is true} because
(οὕτως καὶ)

Here, **So also** introduces the basis for the claim Paul made about the existence of both "natural" and "spiritual" bodies in the last verse (15:44). If it would be helpful in your language, you could express **So also** with a word or phrase that introduces evidence or support. Alternate translation: [For] or [As]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it is written**
UST Moses wrote
(γέγραπται)

In Paul's culture, **it is written** was a normal way to introduce a quotation from an important text. In this case, the quotation comes from Genesis 2:7. If it would be helpful in your language, you could express how Paul introduces the quotation with a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: [it can be read in Genesis] or [the author of the book of Genesis says]

Support Reference: Quotations and Quote Margins

ULT **it is written**
UST Moses wrote
(γέγραπται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is written** rather than focusing on the person doing the "writing." If you must state who does the action, you can express it so that: (1) the scripture author writes or speaks the words. Alternate translation: [Moses has written]; (2) God speaks the words. Alternate translation: [God has said]

Support Reference: Active or Passive

ULT **it is written, "The first man Adam became a living soul**
UST Moses wrote, "God made the first human, Adam, as a living being who belonged to this world
(γέγραπται, ἐγένετο ὁ πρῶτος ἄνθρωπος, Ἀδὰμ, εἰς ψυχὴν ζῶσαν)

If your language does not use this form, you can translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: [it is written that the first man Adam became a living soul]

Support Reference: Direct and Indirect Quotations

ULT **man**
UST human
(ἄνθρωπος)

Although **man** is masculine, and **Adam** was male, Paul is focusing on how **Adam** was the first human being. He is not focusing on how **Adam** was the first male human being. If it would be helpful in your language, you could express **man** with a non gendered word. Alternate translation: [person]

Support Reference: When Masculine Words Include Women

ULT **a living soul**
UST as a living being who belonged to this world
(εἰς ψυχὴν ζῶσαν)

Here, **soul** is a different form of the word that was translated as "natural" in 15:44. Paul uses this similar word to make the point that **Adam** had a "natural body" when God created him. If possible, use words that connect back to how you translated "natural" in the previous verse. Alternate translation: [a living, this-worldly human] or [a living person with a regular body]

Support Reference: Translate Unknowns

ULT **The last Adam**
UST {On the other hand, Jesus, who is like} another Adam
(ὁ ἔσχατος Ἀδὰμ)

Here, **The last Adam** refers to Jesus. Paul wishes to draw connections between Adam and Jesus, and so he calls **Adam** the **first man Adam**, and he calls Jesus the **last Adam**. Each "Adam" is the first person to have a specific kind of body: the **first** Adam has a "natural body" as a **living soul**, while the **last** Adam has a "spiritual body" as a **life-giving spirit**. If it would be helpful in your language, you could express who **The last Adam** is by clarifying that it refers to Jesus the Messiah. Alternate translation: [Jesus, the last Adam,]

Support Reference: Metaphor

ULT **Adam {is} a life-giving spirit**
UST {On the other hand, Jesus, who is like} another Adam, now belongs to the world that God will renew and gives life to others
(Ἀδὰμ εἰς πνεῦμα ζῳοποιοῦν)

Here Paul omits some words that your language may need to make a complete thought. Paul could be implying: (1) a word such as "{is}." See the ULT. (2) the word **became** from the previous sentence. Alternate translation: [Adam became a life-giving spirit]

Support Reference: Ellipsis

ULT **{is} a life-giving spirit**
UST now belongs to the world that God will renew and gives life to others
(εἰς πνεῦμα ζῳοποιοῦν)

Here, **spirit** is a different form of the word that was translated as "spiritual" in 15:44. Paul uses this similar word to make the point that Jesus had a "spiritual body" after his resurrection. If possible, use words that connect back to how you translated "spiritual" in the previous verse. Alternate translation: [a person who gives life with a body fit for the new creation] or [a person whose body is controlled by God's Spirit and who gives life]

Support Reference: Translate Unknowns

ULT **{is} a life-giving spirit**
UST now belongs to the world that God will renew and gives life to others
(εἰς πνεῦμα ζῳοποιοῦν)

Here, **life-giving** refers to how Jesus, **The last Adam**, "gives" the "life" that he now has to everyone who believes in him. If it would be helpful in your language, you could express **life-giving** with a phrase that identifies Jesus as the one who gives life. Alternate translation: [a spirit who gives life]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Adam	Adam
a … soul	as … who belonged to this world
Adam	{On the other hand, Jesus, who is like} another Adam
{is} a … spirit	now belongs to the world that God will renew

1 Corinthians 15:46

ULT	UST
But the spiritual {is} not first, but the natural, then the spiritual.	*Now {the first Adam's} body that belongs to this world existed first, and only after that does {the last Adam's body} exist that belongs to the world that God will renew.*

ULT **But**
UST Now
(ἀλλ᾽)

Here, **But** introduces a clarification of the point that Paul made in the previous verse. It does not introduce a strong contrast. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a clarification or further explanation. Alternate translation: [As a matter of fact,]

Support Reference: Connecting Words and Phrases

ULT **But the spiritual {is} not first, but the natural, then the spiritual**
UST Now {the first Adam's} body that belongs to this world existed first, and only after that does {the last Adam's body} exist that belongs to the world that God will renew
(ἀλλ᾽ οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν)

Here Paul first negates the idea that **the spiritual** is **first** and then states that it comes after **the natural**. Paul states this idea in both negative and positive ways to emphasize the correct sequence. If it would be helpful in your language, you could express why Paul states both negative and positive versions of the same claim by stating just one of the versions. Alternate translation: [But the natural is first, then the spiritual] or [But the spiritual is not first; rather the natural is first]

Support Reference: Information Structure

ULT **the spiritual {is} not first, but the natural, then the spiritual**
UST {the first Adam's} body that belongs to this world existed first, and only after that does {the last Adam's body} exist that belongs to the world that God will renew
(οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν)

Here, **first** and **then** indicate sequence in time. If it would be helpful in your language, you could express that Paul has sequence in time in mind with words that more clearly refer to time. Alternate translation: [the spiritual is not before the natural; rather, the natural is before the spiritual]

Support Reference: Connect — Sequential Time Relationship

ULT **the spiritual … the natural … the spiritual**
UST {the first Adam's} body that belongs to this world existed first … does {the last Adam's body} exist that belongs to the world that God will renew
(τὸ πνευματικὸν & τὸ ψυχικόν & τὸ πνευματικόν)

Paul is using the adjectives **spiritual** and **natural** as nouns in order to refer to bodies that are **spiritual** or **natural**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [the spiritual body … the natural body … the spiritual body]

Support Reference: Nominal Adjectives

ULT **the spiritual … the natural … the spiritual**
UST {the first Adam's} body that belongs to this world existed first … does {the last Adam's body} exist that belongs to the world that God will renew
(τὸ πνευματικὸν & τὸ ψυχικόν & τὸ πνευματικόν)

Here Paul does not specify whose bodies **the spiritual** and **the natural** refer to. He does this to allow for at least two interpretations. If possible, translate this verse in such a way that your readers could infer either or both of the following. The words **spiritual** and **natural** could refer to: (1) the bodies of Jesus (**spiritual**) and Adam (**natural**). Alternate translation: [the spiritual body that belongs to Jesus … the natural body that belonged to Adam … the spiritual body that belongs to Jesus]; (2) the bodies that every believer has while alive (**natural**) and after resurrecting (**spiritual**). Alternate translation: [any believer's spiritual body … his or her natural body … his or her spiritual body]

Support Reference: When to Keep Information Implicit

ULT **the spiritual … the spiritual**
UST first … does {the last Adam's body} exist that belongs to the world that God will renew
(τὸ πνευματικὸν & τὸ πνευματικόν)

Here, just as in 15:44, **spiritual** refers to human bodies after they are raised. It could specifically refer to: (1) how the body is controlled by God's Spirit and thus fits with how people will live when God renews everything he has created. Alternate translation: [the one fit for the new creation … the one fit for the new creation] or [that controlled by God's Spirit … that controlled by God's Spirit]; (2) how the body is made out of "spirit" as opposed to "soul" or "flesh." Alternate translation: [that made out of spirit … that made out of spirit]

Support Reference: Translate Unknowns

ULT **natural**
UST {the first Adam's} body that belongs to this world existed
(ψυχικόν)

Here, just as in 15:44, **natural** refers to human bodies before they are raised. These bodies are those that function in the ways that we can observe right now and that fit with life on earth right now. If it would be helpful in your language, you could express **natural** with a word or phrase that refers to human bodies as they currently exist on earth before God transforms them. Alternate translation: [the this-worldly] or [regular]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spiritual	first
spiritual	does {the last Adam's body} exist that belongs to the world that God will renew

1 Corinthians 15:47

ULT	UST
The first man {is} of the earth, made of dust. The second man {is} from heaven.	*{Adam, who represents} the first {kind of} human, belonged on the earth. {In fact,} God made him from dust. {On the other hand, Jesus, who represents} the second {kind of} human, belongs in heaven.*

ULT **The first man … The second man**
UST {Adam, who represents} the first {kind of} human … {On the other hand, Jesus, who represents} the second {kind of} human
(ὁ πρῶτος ἄνθρωπος & ὁ δεύτερος ἄνθρωπος)

Here, **first man** refers to Adam, the first human whom God created. The **second man** refers to Jesus, the first human to receive the new resurrection body. Paul describes them as **first** and **second** because Adam was the **first** to receive a specific kind of body, and Jesus was the **second** to receive a specific kind of body, a body different than the body that Adam received. This is the same point he made in the last verse about which body comes "first" (15:46). If it would be helpful in your language, you could express **first man** and **second man** by clarifying to whom they refer. Alternate translation: [The first man, Adam, … The second man, Jesus,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The first man … The second man**
UST {Adam, who represents} the first {kind of} human … {On the other hand, Jesus, who represents} the second {kind of} human
(ὁ πρῶτος ἄνθρωπος & ὁ δεύτερος ἄνθρωπος)

Although **man** is masculine, and both Adam (**The first man**) and Jesus (**The second man**) are male, Paul is focusing on how the **first** and **second man** are representative human beings. He is not focusing on the **first** and **second man** as representative males. If it would be helpful in your language, you could express **man** with a non gendered word. Alternate translation: [The first person … The second person]

Support Reference: When Masculine Words Include Women

ULT **{is} of the earth, made of dust**
UST belonged on the earth. {In fact,} God made him from dust
(ἐκ γῆς, χοϊκός)

Here Paul refers again to Genesis 2:7. In that verse, we learn about how God made the **first man**, Adam, out of **dust**. Paul uses this reference to **dust** to prove that the **first man** has the kind of life and body that belongs on **the earth**. So, **of the earth** means almost the same thing that "natural" means in 15:46. If it would be helpful in your language, you could express **of the earth, made of dust** by clarifying that Paul is referring to the story about how God made the **first man** as a human who has a body and life fit for **the earth**. Alternate translation: [God made out of dust, and he is fit for the earth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} from heaven**
UST belongs in heaven
(ἐξ οὐρανοῦ)

Here, **from heaven** could refer to: (1) how Jesus, the **second man**, has a body and life fit for heaven and the new creation. In this case, **from heaven** would mean basically the same thing that "spiritual" means in 15:46. Alternate translation: [is fit for heaven]; (2) how Jesus, the **second man**, came **from heaven** when he became a human. Alternate translation: [came from heaven]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the earth	belonged on the earth
heaven	belongs in heaven

1 Corinthians 15:48

ULT	UST
As the earthly, so also {are} the ones of earth; and as the heavenly, so also {are} the ones of heaven.	*All people who belong on the earth are like Adam. All those who belong in heaven are like Jesus.*

ULT **As the earthly, so also {are} the ones of earth; and as the heavenly, so also {are} the ones of heaven**

UST All people who belong on the earth are like Adam. All those who belong in heaven are like Jesus

(οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί; καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι)

In this verse, Paul does not use any verbs. He does this because he did not need verbs in his culture to state that the **earthly** and **the ones of earth** are the same kind of thing and that the **heavenly** and **the ones of heaven** are the same kind of thing. If your language does not need verbs or other words to state that two different things or groups belong together as the same kind of thing, you can use those verbs or words here. Alternate translation: [The earthly and those of the earth are of the same type; and the heavenly and those of heaven are of the same type] or [As the earthly exists, in the same way those of the earth exist; and as the heavenly exists, in the way those of heaven exist]

Support Reference: Ellipsis

ULT **the earthly … the heavenly**

UST Adam … Jesus

(ὁ χοϊκός & ὁ ἐπουράνιος)

Paul is using the adjectives **earthly** and **heavenly** as nouns in order to refer back to the "first man" (who is "of the earth") and the "second man" (who is "of heaven") from the previous verse (15:47). Your language may use adjectives in the same way. If not, you could translate these with noun phrases that refer back to those people. Alternate translation: [the earthly first man … the heavenly second man]

Support Reference: Nominal Adjectives

ULT **the ones of earth**
UST All people who belong on the earth
(οἱ χοϊκοί)

Here, **the ones of earth** refers to people who are not united to Jesus and who thus belong to the **earth**. Paul uses this language to connect these people with the **earthly** first man. If it would be helpful in your language, you could express **the ones of earth** with a word or phrase that clarifies that **the ones of earth** describes people who are represented by Adam, not by Jesus. Alternate translation: [those of the earth who are represented by him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the ones of earth … the ones of heaven**
UST All people who belong on the earth … All those who belong in heaven
(οἱ χοϊκοί & οἱ ἐπουράνιοι)

Here, **the ones of earth** and **the ones of heaven** refer to people who are "earthly" and "heavenly." This means that **earth** is the proper home of **the ones of earth**, while **heaven** is the proper home of **the ones of heaven**. If it would be helpful in your language, you could express this form with adjectives such as "earthly" or "heavenly," or you could refer to the "home" of these people. Alternate translation: [those who are earthly … those who are heavenly] or [those whose home is on earth … those whose home is in heaven]

Support Reference: Possession

ULT **the ones of heaven**
UST All those who belong in heaven
(οἱ ἐπουράνιοι)

Here, **the ones of heaven** refers to people who are united to Jesus and who thus belong to **heaven**, as Jesus does. Paul uses this language to connect these people with the **heavenly** second man. If it would be helpful in your language, you could express **the ones of heaven** with a word or phrase that clarifies that **the ones of heaven** describes people who are represented by Jesus, not by Adam. Alternate translation: [those of heaven, who are represented by Jesus]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of earth	All people who belong on the earth
heavenly	Jesus
of heaven	All those who belong in heaven

1 Corinthians 15:49

ULT	UST
And just as we have borne the image of the earthly, let us also bearthe image of the heavenly.	*Our bodies currently are like {Adam's body} that belongs to this world. In the same way, we should live in such a way that our bodies will eventually be like {Jesus' body,} which belongs to the world that God will renew.*

ULT **we have borne**
UST Our bodies currently are
(ἐφορέσαμεν)

Here, the past tense **have borne** does not mean that **we** no longer "bear" this **image**. Rather, it means that we began to "bear" it and continue to do so now. If it would be helpful in your language, you could express **we have borne** with a tense that naturally refers to a current, ongoing state. Alternate translation: [we bear]

Support Reference: Predictive Past

ULT **we have borne the image of the earthly, let us also bear the image of the heavenly**
UST Our bodies currently are like {Adam's body} that belongs to this world … we should live in such a way that our bodies will eventually be like {Jesus' body,} which belongs to the world that God will renew
(ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου)

Here, to **bear the image** of something or somebody refers to being similar to that thing or person. If it would be helpful in your language, you could express **bear the image** with a word or phrase that identifies something as similar or like something else. Alternate translation: [we have been modeled on the earthly, let us also be modeled on the heavenly] or [we have the likeness of the earthly, let us also have the likeness of the heavenly]

Support Reference: Idiom

ULT **the image of the earthly … the image of the heavenly**
UST like {Adam's body} that belongs to this world … like {Jesus' body,} which belongs to the world that God will renew
(τὴν εἰκόνα τοῦ χοϊκοῦ & τὴν εἰκόνα τοῦ ἐπουρανίου)

If your language does not use an abstract noun for the idea behind **image**, you can express the idea by using a verb such as "reflect" or "participate." Alternate translation: [how we reflect the earthly … how we reflect the heavenly] or [the way we participate in the earthly … the way we participate in the heavenly]

Support Reference: Abstract Nouns

ULT **of the earthly … of the heavenly**
UST {Adam's body} that belongs to this world … {Jesus' body,} which belongs to the world that God will renew
(τοῦ χοϊκοῦ & τοῦ ἐπουρανίου)

Paul is using the adjectives **earthly** and **heavenly** as nouns in order to refer to bodies that are **earthly** and **heavenly**. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: [of the earthly body … of the heavenly body]

Support Reference: Nominal Adjectives

ULT **of the earthly … of the heavenly**
UST {Adam's body} that belongs to this world … {Jesus' body,} which belongs to the world that God will renew
(τοῦ χοϊκοῦ & τοῦ ἐπουρανίου)

Here Paul does not specify whose bodies **the earthly** and **the heavenly** refer to. However, the previous verses imply that the **earthly** body belongs to the "first man," Adam, while the **heavenly** body belongs to the "second man," Jesus. If your readers would not make this inference, you could express the idea explicitly. Alternate translation: [of the earthly body that belongs to the first man … of the heavenly body that belongs to the second man]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let us also bear**
UST we should live in such a way that our bodies will eventually be
(φορέσωμεν καὶ)

Here Paul uses the exhortation **let us also bear** in order to urge all believers to act in such a way that God will raise them so that they have a body like the **heavenly** man, Jesus. Paul does not think that people change themselves into the **image of the heavenly**. If it would be helpful in your language, you could express **let us also bear** by clarifying that Paul is urging everyone to live in a certain way. Alternate translation: [let us think and act so that we also bear]

Support Reference: Imperatives — Other Uses

ULT **let us also bear**
UST we should live in such a way that our bodies will eventually be
(φορέσωμεν καὶ)

In Paul's language, **let us also bear** and "we will also bear" look and sound very similar. Both options have some evidence to support them. Consider whether translations your readers might be familiar with choose one of the options. If there is no strong reason to choose one option over the other, you could follow the ULT.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we have borne	Our bodies currently are
image	like
of the earthly	{Adam's body} that belongs to this world
let us … bear	we should live in such a way that our bodies will eventually be
image	like
of the heavenly	{Jesus' body,} which belongs to the world that God will renew

1 Corinthians 15:50

ULT	UST
Now this I say, brothers, that flesh and blood are not able to inherit the kingdom of God. Neither does the perishable inherit the imperishable.	*Listen to this, my fellow believers: human bodies as they currently exist cannot participate in God's kingdom that lasts forever, since they fall apart and die.*

ULT **Now this I say, brothers, that**
UST Listen to this, my fellow believers
(τοῦτο δέ φημι, ἀδελφοί, ὅτι)

Here, **Now this I say** introduces a new topic that Paul wishes to discuss. Because of that, **this** refers to what Paul says in the rest of this verse, not to what he has already said. If it would be helpful in your language, you could express **Now this I say** with a word or phrase that introduces and refers forward to a new topic. Alternate translation: [Next, I am going to say something important, brothers:]

Support Reference: Pronouns — When to Use Them

ULT **brothers**
UST my fellow believers
(ἀδελφοί)

Although **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **flesh and blood are not able to inherit the kingdom of God. Neither does the perishable inherit the imperishable**
UST human bodies as they currently exist cannot participate in God's kingdom that lasts forever, since they fall apart and die
(σὰρξ καὶ αἷμα Βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύναται, οὐδὲ ἡ φθορὰ, τὴν ἀφθαρσίαν κληρονομεῖ)

Here Paul makes two very similar statements in which **flesh and blood** goes with **perishable** and **the kingdom of God** goes with **imperishable**. These two statements could: (1) be basically synonymous, and Paul repeats himself to emphasize the point. If it would be helpful in your language, you could combine the two sentences into one to show why Paul uses two parallel sentences. Alternate translation: [perishable flesh and blood are not able to inherit the imperishable kingdom of God]; (2) refer first to people who are alive (**flesh and blood**) and then to people who are dead (**perishable**). In this case, you should preserve some distinction between the two sentences. Alternate translation: [flesh and blood are not able to inherit the kingdom of God, and the perishable are not able to inherit the imperishable]

Support Reference: Parallelism

ULT **flesh and blood**
UST human bodies as they currently exist
(σὰρξ καὶ αἷμα)

This phrase expresses a single idea by using two words connected with **and**. The words **flesh** and **blood** together describe the human body as it currently exists. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [the fleshly] or [the things that exist now]

Support Reference: Hendiadys

ULT **flesh and blood**
UST human bodies as they currently exist
(σὰρξ καὶ αἷμα)

Here, **flesh and blood** represents a body that is made out of **flesh and blood**. If it would be helpful in your language, you could express **flesh and blood** with an equivalent expression or plain language. Alternate translation: [flesh and blood bodies]

Support Reference: Metonymy

ULT **to inherit … does … inherit**
UST participate in
(κληρονομῆσαι & κληρονομεῖ)

Here Paul speaks of **the kingdom of God** that is **imperishable** as if it were property that a parent could pass on to their child when the parent dies. He speaks in this way to indicate that believers will eventually receive and live in **the3 kingdom of God** that God has promised to them. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [to live in … does … live in]

Support Reference: Metaphor

ULT **the perishable … the imperishable**
UST that lasts forever, since they fall apart and die
(ἡ φθορὰ, τὴν ἀφθαρσίαν)

Here, **perishable** and **imperishable** identify whether people or things last or fall apart. These words are the same ones translated as “decay” and “immortality” in 15:42. If it would be helpful in your language, you could express **perishable** and **imperishable** with two words or phrases that refer to how long things last. Alternate translation: [what passes away … what never passes away]

Support Reference: Translate Unknowns

ULT **the perishable … the imperishable**
UST that lasts forever, since they fall apart and die
(ἡ φθορὰ, τὴν ἀφθαρσίαν)

Paul is using the adjectives **perishable** and **imperishable** as nouns in order to refer to **perishable** bodies and the **imperishable** kingdom. Your language may use adjectives in the same way. If not, you could translate these with appropriate noun phrases. Alternate translation: [a perishable body … the imperishable kingdom]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the kingdom of God	God’s kingdom
to inherit	participate in
perishable	since they fall apart and die
does … inherit	κληρονομεῖ (ORIG QUOTE)

1 Corinthians 15:51

ULT	UST
Behold! I tell you a mystery: We will not all fall asleep, but we will all be changed—	*Pay attention! I am going to tell you something that God has now revealed. Not all of us will die, but God will transform all of us.*

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

Here, **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 up] or [Hear me]

Support Reference: Exclamations

ULT **a mystery**
UST something that God has now revealed
(μυστήριον)

If your language does not use an abstract noun for the idea behind **mystery**, you can express the idea by using an adjective such as “secret” or “mysterious.” Alternate translation: [a mysterious thing] or [what was secret]

Support Reference: Abstract Nouns

ULT **We will not all fall asleep … we will all be changed**
UST Not all of us will die … God will transform all of us
(πάντες οὐ κοιμηθησόμεθα, πάντες & ἀλλαγησόμεθα)

Here, **we** refers to all believers, including Paul, the Corinthians, and others. Paul is speaking in general terms about believers. He does not necessarily think that he is one who will not **fall asleep**.

Support Reference: Exclusive and Inclusive ‘We’

> ULT **We will not all fall asleep**
> UST Not all of us will die
> (πάντες οὐ κοιμηθησόμεθα)

Here Paul refers to how people die as if they **fall asleep**. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **fall asleep** with a different polite way of referring to death or you could state the idea plainly. Alternate translation: [We will not all pass away]

Support Reference: Euphemism

> ULT **but we will all be changed**
> UST but God will transform all of us
> (πάντες δὲ ἀλλαγησόμεθα)

Here, **changed** refers to how the bodies of believers are transformed from "natural" to "spiritual." If it would be helpful in your language, you could express **changed** with a word or phrase that refers to this kind of transformation. Alternate translation: [but we will all be renewed] or [but we will all be transfigured]

Support Reference: Translate Unknowns

> ULT **but we will all be changed**
> UST but God will transform all of us
> (πάντες δὲ ἀλλαγησόμεθα)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the people who are **changed** rather than focusing on the person who does the "changing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [but God will change us all]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a mystery	something that God has now revealed

1 Corinthians 15:52

ULT	UST
in an instant, in the twinkling of an eye, at the last trumpet. For a trumpet will sound, and the dead will be raised imperishable, and we will be changed.	*{He will transform us} in one moment, as fast as a person blinks an eye. {This will happen} when {an angel blows} the trumpet that signals that this world is ending. When {an angel} blows that trumpet, God will make those who have died live again so that they can never die, and he will transform everyone who still lives.*

ULT **in an instant**
UST {He will transform us} in one moment
(ἐν ἀτόμῳ)

Here, **instant** refers to the smallest segment of time that Paul and the Corinthians knew about. He means that the "change" (15:51) will happen so quickly that it will only take up the smallest bit of time. If it would be helpful in your language, you could translate **in a moment** to refer to the smallest amount of time in your culture or to express the idea in a way that emphasizes speed. Alternate translation: [in one second] or [very quickly]

Support Reference: Translate Unknowns

ULT **in the twinkling of an eye**
UST as fast as a person blinks an eye
(ἐν ῥιπῇ ὀφθαλμοῦ)

Here, **in the twinkling of an eye** refers to the speed at which one moves or blinks one's eye. Paul's point is that the "change" (15:51) will take place so quickly that one cannot move one's eye fast enough to see it, or if one blinks, one might miss it. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [in the blink of an eye] or [at great speed]

Support Reference: Idiom

ULT **at the last trumpet. For a trumpet will sound**
UST {This will happen} when {an angel blows} the trumpet that signals that this world is ending. When {an angel} blows that trumpet
(ἐν τῇ ἐσχάτῃ σάλπιγγι; σαλπίσει γάρ)

Paul refers briefly to the **last trumpet** without explanation because the Corinthians would have known what he was talking about. In Paul's culture, people knew that a **trumpet** would **sound** to signal the Day of the Lord, in this case, the day when Jesus comes back, the dead rise, and the world is renewed. An angel or archangel would blow this trumpet. If your readers would not make such inferences about **the last trumpet**, you could express some of these ideas explicitly. Alternate translation: [when we hear the trumpet that means that Jesus is coming back. For that trumpet will sound] or [when an angel sounds the end-times trumpet. For the angel will sound that trumpet]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the dead will be raised**
UST God will make those who have died live again
(οἱ νεκροὶ ἐγερθήσονται)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **the dead** who **will be raised** rather than focusing on the one doing the "raising." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God will raise the dead]

Support Reference: Active or Passive

ULT **the dead**
UST those who have died
(οἱ νεκροὶ)

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

Support Reference: Nominal Adjectives

ULT **imperishable**
UST so that they can never die
(ἄφθαρτοι)

Here, **imperishable** identifies people or things that last and do not fall apart. See you how translated this word in 15:50. If it would be helpful in your language, you could express **imperishable** with a word or phrase that refers to how long things last. Alternate translation: [in such a way that they will never pass away] or [so that they never fall apart]

Support Reference: Translate Unknowns

ULT **we**
UST everyone who still lives
(ἡμεῖς)

Here, **we** refers to Paul, the Corinthians, and all other believers who are alive. Paul included himself in this group because he was alive when he sent this letter. If it would be helpful in your language, you could express that **we** refers to living believers with a phrase that makes this explicit. Alternate translation: [we who are alive]

Support Reference: Exclusive and Inclusive 'We'

ULT **we will be changed**
UST he will transform everyone who still lives
(ἡμεῖς ἀλλαγησόμεθα)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **we** who **will be changed** rather than focusing on the one doing the "changing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God will change us]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
trumpet	{This will happen} when {an angel blows} the trumpet that signals that this world is ending

1 Corinthians 15:53

ULT	UST
For it is necessary for this perishable to put on incorruptibility, and this mortal to put on immortality.	*So, bodies that fall apart and die need to transform into bodies that last forever and can never die.*

ULT **this perishable to put on incorruptibility, and this mortal to put on immortality**
UST bodies that fall apart and die … transform into bodies that last forever and can never die
(τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν)

Here Paul makes two very similar statements in which **perishable** goes with **mortal** and **incorruptibility** goes with **immortality**. These two statements are basically synonymous, and Paul repeats himself to emphasize the point. If it would be helpful in your language, you could indicate why Paul uses two parallel sentences by combining the two sentences into one. Alternate translation: [this perishable mortal to put on incorruptible immortality] or [this perishable and mortal to put on incorruptibility and immortality]

Support Reference: Parallelism

ULT **this perishable … this mortal**
UST bodies that fall apart and die
(τὸ φθαρτὸν τοῦτο & τὸ θνητὸν τοῦτο)

Paul is using the adjectives **perishable** and **mortal** as nouns in order to refer to **perishable** and **mortal** bodies. Your language may use adjectives in the same way. If not, you could translate these with appropriate noun phrases. Alternate translation: [this perishable body … this mortal body]

Support Reference: Nominal Adjectives

ULT **this perishable … incorruptibility**
UST bodies that fall apart … bodies that last forever
(τὸ φθαρτὸν τοῦτο & ἀφθαρσίαν)

Here, **perishable** and **incorruptibility** identify whether people or things last or fall apart. See how you translated the similar words in 15:42, 50. If it would be helpful in your language, you could express **perishable** and **incorruptibility** with two words or phrases that refer to how long things last. Alternate translation: [what passes away … what never passes away]

Support Reference: Translate Unknowns

ULT **to put on incorruptibility … to put on immortality**
UST transform into bodies that last forever and can never die
(ἐνδύσασθαι ἀφθαρσίαν & ἐνδύσασθαι ἀθανασίαν)

Here Paul speaks as if the **perishable** and the **mortal** could **put on incorruptibility** and **immortality** like they were pieces of clothing. He does not mean that believers still have what is **perishable** and **mortal** somehow underneath **incorruptibility** and **immortality**. Instead, Paul uses the metaphor to illustrate how people will change identity from what is **perishable** and **mortal** to **incorruptibility** and **immortality**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [to change into incorruptibility … to change into immortality] or [to become incorruptible … to become immortal]

Support Reference: Metaphor

ULT **incorruptibility … immortality**
UST bodies that last forever and can never die
(ἀφθαρσίαν & ἀθανασίαν)

If your language does not use abstract nouns for the ideas behind **incorruptibility** and **immortality**, you can express the idea by using adjectives such as “incorruptible” and “immortal.” Alternate translation: [what is incorruptible … what is immortal]

Support Reference: Abstract Nouns

ULT **this mortal … immortality**
UST and die … and can never die
(τὸ θνητὸν τοῦτο & ἀθανασίαν)

Here, **mortal** and **immortality** identify whether people or things die or cannot die. If it would be helpful in your language, you could express **mortal** and **immortality** with two words or phrases that refer to whether things can die or not. Alternate translation: [what can die … what never dies]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perishable	bodies that fall apart

1 Corinthians 15:54

ULT	UST
But when this perishable has put on incorruptibility, and this mortal has put on immortality, then will come about the word that is written, "Death is swallowed up in victory."	*When our bodies that fall apart and die transform into bodies that last forever and can never die, at that time what the prophets wrote about will finally happen: "God has made it so that people no longer die."*

ULT **this perishable has put on incorruptibility, and this mortal has put on immortality**
UST our bodies that fall apart and die transform into bodies that last forever and can never die
(τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν)

Here, these clauses repeat the words found at the end of the last verse (15:53). Paul repeats these words to make what he is arguing very clear. If your readers do not need these words to be repeated, and if they would be confused about why Paul is repeating himself, you could refer back to the words in the previous verse with a short phrase. Alternate translation: [that happens]

Support Reference: Doublet

ULT **this perishable has put on incorruptibility, and this mortal has put on immortality**
UST our bodies that fall apart and die transform into bodies that last forever and can never die
(τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν)

Here Paul makes two very similar statements in which **perishable** goes with **mortal** and **incorruptibility** goes with **immortality**. These two statements are basically synonymous, and Paul repeats himself to emphasize the point. If it would be helpful in your language, you could indicate why Paul uses two parallel sentences by combining the two sentences into one. Alternate translation: [this perishable mortal has put on incorruptible immortality] or [this perishable and mortal has put on incorruptibility and immortality]

Support Reference: Parallelism

ULT **this perishable … this mortal**
UST our bodies that fall apart and die
(τὸ φθαρτὸν τοῦτο & τὸ θνητὸν τοῦτο)

Paul is using the adjectives **perishable** and **mortal** as nouns in order to refer to **perishable** and **mortal** bodies. Your language may use adjectives in the same way. If not, you could translate these with appropriate noun phrases. Alternate translation: [this perishable body … this mortal body]

Support Reference: Nominal Adjectives

ULT **this perishable … incorruptibility**
UST our bodies that fall apart … bodies that last forever
(τὸ φθαρτὸν τοῦτο & ἀφθαρσίαν)

Here, **perishable** and **incorruptibility** identify whether people or things last or fall apart. See how you translated these words in 15:53. If it would be helpful in your language, you could express **perishable** and **incorruptibility** with two words or phrases that refer to how long things last. Alternate translation: [what passes away … what never passes away]

Support Reference: Translate Unknowns

ULT **has put on incorruptibility … has put on immortality**
UST transform into bodies that last forever and can never die
(ἐνδύσηται ἀφθαρσίαν & ἐνδύσηται ἀθανασίαν)

Here Paul speaks as if the **perishable** and the **mortal** could **put on incorruptibility** and **immortality** like they were pieces of clothing. He does not mean that believers still have what is **perishable** and **mortal** somehow underneath **incorruptibility** and **immortality**. Instead, Paul uses the metaphor to illustrate how people will change identity from what is **perishable** and **mortal** to **incorruptibility** and **immortality**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [has changed into incorruptibility … has changed into immortality] or [has become incorruptible … has become immortal]

Support Reference: Metaphor

ULT **incorruptibility … immortality**
UST bodies that last forever and can never die
(ἀφθαρσίαν & ἀθανασίαν)

If your language does not use abstract nouns for the ideas behind **incorruptibility** and **immortality**, you can express the idea by using adjectives such as “incorruptible” and “immortal.” Alternate translation: [what is incorruptible … what is immortal]

Support Reference: Abstract Nouns

ULT **this mortal … immortality**
UST and die … and can never die
(τὸ θνητὸν τοῦτο & ἀθανασίαν)

Here, **mortal** and **immortality** identify whether people or things die or cannot die. If it would be helpful in your language, you could express **mortal** and **immortality** with two words or phrases that refer to whether things can die or not. See how you translated these words in 15:53. Alternate translation: [what can die … what never dies]

Support Reference: Translate Unknowns

> ULT **will come about**
> UST will finally happen
> (γενήσεται)

Here, **will come about** identifies that something will happen or come to pass. If it would be helpful in your language, you could express **will come about** with a comparable idiom or express the idea plainly. Alternate translation: [will come to pass] or [will be realized]

Support Reference: Idiom

> ULT **the word**
> UST what
> (ὁ λόγος)

Here, **word** represents what someone says or writes in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: [the message]

Support Reference: Metonymy

> ULT **the word that is written**
> UST what the prophets wrote about
> (ὁ λόγος ὁ γεγραμμένος)

In Paul's culture, **the word that is written** is a normal way to introduce a quotation from or reference to an important text, in this case, the Old Testament book titled "Isaiah" (See: (Isaiah 25:8)). Most likely, this phrase introduces the quote from Hosea 13:14 in the next verse as well. If it would be helpful in your language, you could express **the word that is written** with a comparable phrase that indicates that Paul is quoting from or referring to an important text. Alternate translation: [what can be read in the Scriptures] or [the words that Isaiah and Hosea wrote]

Support Reference: Quotations and Quote Margins

> ULT **that is written**
> UST the prophets wrote about
> (ὁ γεγραμμένος)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is written** rather than focusing on the person doing the "writing." If you must state who does the action, you can express it so that: (1) the scripture author writes or speaks the words. Alternate translation: [the prophets have written]; (2) God speaks the words. Alternate translation: [God has said]

Support Reference: Active or Passive

> ULT **that is written, Death is swallowed up in victory**
> UST the prophets wrote about … God has made it so that people no longer die
> (ὁ γεγραμμένος, κατεπόθη ὁ θάνατος εἰς νῖκος)

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. Alternate translation: [that is written about how death is swallowed up in victory]

Support Reference: Direct and Indirect Quotations

> ULT **Death is swallowed up in victory**
> UST God has made it so that people no longer die
> (κατεπόθη ὁ θάνατος εἰς νῖκος)

Here the quote refers to **Death** as if it were food that could be **swallowed up**. This illustrates that **Death** has been defeated as surely as if someone devoured it as though death were food. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [Death is destroyed in victory] or [Death is trampled in victory]

Support Reference: Metaphor

> ULT **Death is swallowed up in victory**
> UST God has made it so that people no longer die
> (κατεπόθη ὁ θάνατος εἰς νῖκος)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **Death**, which **is swallowed up**, rather than focusing on the person or thing doing the "swallowing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [God has swallowed up death in victory]

Support Reference: Active or Passive

> ULT **Death … in victory**
> UST God has made it so that people no longer die
> (ὁ θάνατος εἰς νῖκος)

If your language does not use abstract nouns for the ideas behind **Death** and **victory**, you can express the ideas by using verbs such as "die" and "conquer." Alternate translation: [How people die … when God conquers] or [The fact that people die … by God, who is victorious]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
perishable	our bodies that fall apart

1 Corinthians 15:55

ULT	UST
“Death, where {is} your victory? Death, where {is} your sting?”	*{Further,} “When people die, this does not destroy or hurt them.”*

ULT **Death**
UST { … Further,} When people die
(θάνατε)

Paul quotes from Hosea 13:14 without providing a new quote introduction. If it would be helpful in your language, you could express this way of introducing a new quotation with a form in your language that introduces another quote. Alternate translation: [And again, “O death] or [It is further written, “O death]

Support Reference: Quotations and Quote Margins

ULT **Death, where {is} your victory? Death, where {is} your sting**
UST { … Further,} When people die, this does not destroy or hurt them
(ποῦ σου, θάνατε, τὸ νῖκος? ποῦ σου, θάνατε, τὸ κέντρον)

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. You may need to include a word or phrase at the beginning to indicate that Paul is introducing a new quotation. Alternate translation: [It is further written that death is asked about where its victory is and about where its sting is]

Support Reference: Direct and Indirect Quotations

ULT **Death, where {is} your victory? Death, where {is} your sting**
UST { … Further,} When people die, this does not destroy or hurt them
(ποῦ σου, θάνατε, τὸ νῖκος? ποῦ σου, θάνατε, τὸ κέντρον)

Here Paul quotes how Hosea addresses something that he knows cannot hear him, **Death**, in order to show his listeners in a strong way how he feels about it. If this is confusing in your language, consider expressing this feeling by talking about **Death**. Alternate translation: [Where is the victory of death? Where is the sting of death?]

Support Reference: Apostrophe

ULT **Death, where {is} your victory? Death, where {is} your sting**
UST { … Further,} When people die, this does not destroy or hurt them
(ποῦ σου, θάνατε, τὸ νῖκος? ποῦ σου, θάνατε, τὸ κέντρον)

If your language does not use an abstract noun for the idea behind **Death**, you can express the idea by using a verb such as "die." If you do this, you may need to express the direct address to **Death** in another way. Alternate translation: [When people die, where is the victory? When people die, where is the sting?]

Support Reference: Abstract Nouns

ULT **Death, where {is} your victory? Death, where {is} your sting**
UST { … Further,} When people die, this does not destroy or hurt them
(ποῦ σου, θάνατε, τὸ νῖκος? ποῦ σου, θάνατε, τὸ κέντρον)

Paul quotes how Hosea repeats **O death, where {is} your**. Parallel structures like this were poetic in Hosea's culture. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: [O death, where is your conquest?] or [O death, where are your victory and sting?]

Support Reference: Parallelism

ULT **Death, where {is} your victory? Death, where {is} your sting**
UST { … Further,} When people die, this does not destroy or hurt them
(ποῦ σου, θάνατε, τὸ νῖκος? ποῦ σου, θάνατε, τὸ κέντρον)

Paul does not quote these questions because he is looking for information about **where** death's **victory** and **sting** are. Rather, the questions involve the Corinthians in what Paul is arguing. The question assumes that the answer is "nowhere." In other words, there is no **victory** or **sting** for **Death**. If it would be helpful in your language, you could express the idea behind these questions with a strong negation. Alternate translation: [O death, you have no victory! O death, you have no sting!]

Support Reference: Rhetorical Question

ULT **your … your**
UST this does … destroy … hurt them
(σου & σου)

Both appearances of **your** refer back to **Death** and are singular.

Support Reference: Forms of You

> ULT **where {is} your victory**
> UST this does not destroy
> (ποῦ σου & τὸ νῖκος)

If your language does not use an abstract noun for the idea behind **victory**, you can express the idea by using a verb such as "conquer." Alternate translation: [have you conquered anything] or [where is how you have conquered]

Support Reference: Abstract Nouns

> ULT **Death, where {is} your sting**
> UST or hurt them
> (ποῦ σου, θάνατε, τὸ κέντρον)

Here, **sting** refers to a sharp point, particularly the kind that insects have that can pierce skin, inject poison, and cause pain. The author of this quotation (Hosea) speaks as if **Death** has a **sting**, referring to how death causes pain both for the person who dies and for others who have lost someone they love. If it would be helpful in your language, you could express **sting** with a comparable figure of speech or express the idea plainly. Alternate translation: [Death, where is the pain that you cause] or [Death, where is your ability to harm]

Support Reference: Metaphor

1 Corinthians 15:56

ULT	UST
But the sting of death {is} sin, and the power of sin {is} the law.	*People die because sin causes them to die, and that happens because the law specifies dying as the penalty for sin.*

ULT But
(δὲ)

Here, **But** introduces a clarification or further elaboration. It does not introduce a contrast with the quotations in the previous two verses. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a clarification or elaboration, or you could leave it untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT the sting of death {is} sin
UST People die because sin causes them to die
(τὸ & κέντρον τοῦ θανάτου ἡ ἁμαρτία)

Here, **the sting of death** refers back to the same words in the quote in 15:56. Express the metaphor the same you did there. Alternate translation: [the pain that death causes comes from sin] or [death's ability to harm is sin]

Support Reference: Metaphor

ULT of death {is} sin
UST People die because sin
(τοῦ θανάτου ἡ ἁμαρτία)

If your language does not use abstract nouns for the ideas behind **death** and **sin**, you can express the ideas by using verbs such as "die" and "sin." Alternate translation: [that leads to dying is how people sin]

Support Reference: Abstract Nouns

ULT and the power of sin {is} the law
UST and that happens because the law specifies dying as the penalty for sin
(ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος)

If your language does not use abstract nouns for the ideas behind **power** and **sin**, you can express the ideas by using verbs such as "empower" and "sin." Alternate translation: [and the law makes what make people do wrong powerful] or [and it is the law that empowers how people sin]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} sin	because sin
of sin	for sin
is … law	the law specifies dying as the penalty

1 Corinthians 15:57

ULT	UST
But thanks {be} to God, the one giving us the victory through our Lord Jesus Christ!	*However, I praise God because he has enabled us to conquer {how we sin and die}. {He has done this} by means of what our Lord, Jesus the Messiah, has done.*

ULT **thanks {be} to God**
UST I praise God
(τῷ & Θεῷ χάρις)

Here, **thanks {be} to God** is a way to indicate that one is praising God for something. If it would be helpful in your language, you could express this phrase with a normal way in your language to thank or praise someone for what that person has done. Alternate translation: [we thank God] or [we give glory to God]

Support Reference: Idiom

ULT **the one giving us the victory**
UST because he has enabled us to conquer {how we sin and die}
(τῷ διδόντι ἡμῖν τὸ νῖκος)

If your language does not use an abstract noun for the idea behind **victory**, you can express the idea by using a verb such as “defeat” or “conquer.” Alternate translation: [who empowers us to defeat them]

Support Reference: Abstract Nouns

ULT **the victory**
UST to conquer {how we sin and die}
(τὸ νῖκος)

Here Paul does not express whom **the victory** is over. However, the Corinthians would have inferred from the previous verse that Paul meant both “sin” and “death.” If your readers would not make this inference, you could express the idea explicitly. Alternate translation: [the victory over sin and death]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{be} to God	God
Lord	what … Lord … has done
Jesus	Jesus

ULT	UST
Christ	the Messiah

1 Corinthians 15:58

ULT	UST
Therefore, my beloved brothers, become steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.	*So then, fellow believers whom I love, firmly believe {what you know is true}. Consistently serve the Lord more and more. {You should do these things} because you know that what you do {to serve the Lord} will result in great things, since God has united you to the Lord.*

ULT **brothers**
UST fellow believers
(ἀδελφοί)

Although **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **my beloved brothers**
UST fellow believers whom I love
(ἀδελφοί μου ἀγαπητοί)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that he himself loves them. Alternate translation: [my brothers whom I love]

Support Reference: Active or Passive

ULT **steadfast, immovable**
UST firmly believe {what you know is true}
(ἑδραῖοι & ἀμετακίνητοι)

Here, both **steadfast** and **immovable** refer to people who hold their positions steadily. The word **steadfast** emphasizes that someone is reliable or faithful, while **immovable** emphasizes that someone is stable and cannot be moved. Paul uses two similar words to emphasize the need to maintain one position. If your language does not have two words to represent these ideas, or if your readers would find the repetition confusing instead of emphatic, you can express the idea with a single word or phrase. Alternate translation: [reliable] or [strong in your faith]

Support Reference: Doublet

> ULT **become steadfast, immovable**
> UST firmly believe {what you know is true}
> (ἑδραῖοι γίνεσθε, ἀμετακίνητοι)

Here Paul speaks as if he wanted the Corinthians to be an object or thing that stays in one place. He speaks in this way because he wants them to continue to believe the gospel as firmly as if it was a location that they could remain in. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [become those with a tight grip] or [dependable, stable]

Support Reference: Metaphor

> ULT **the work of the Lord**
> UST serve the Lord
> (τῷ ἔργῳ τοῦ Κυρίου)

If your language does not use an abstract noun for the idea behind **work**, you can express the idea by using a verb such as "work." Alternate translation: [how you work for the Lord]

Support Reference: Abstract Nouns

> ULT **in the work of the Lord**
> UST serve the Lord
> (ἐν τῷ ἔργῳ τοῦ Κυρίου)

Here Paul uses the possessive form to describe **work** that is done for **the Lord**. If your language does not use that form for this meaning, you can express the idea with a phrase such as "that is for." Alternate translation: [in your work for the Lord]

Support Reference: Possession

> ULT **knowing**
> UST {You should do these things} because you know
> (εἰδότες)

Here, **knowing** introduces the reason why the Corinthians should do what Paul is commanding them to do. If your readers would not recognize that **knowing** introduces a reason or basis, you could express that idea explicitly. Alternate translation: [for you know] or [since you know]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your labor**
UST what you do {to serve the Lord}
(ὁ κόπος ὑμῶν)

If your language does not use an abstract noun for the idea behind **labor**, you can express the idea by using a verb such as "labor." Alternate translation: [how you labor]

Support Reference: Abstract Nouns

ULT **in vain**
UST will result in great things
(κενὸς)

Here, **in vain** identifies a cause that does not have its intended effect. In this case, the Corinthians' **labor** is not **in vain** because it is **in the Lord** and will thus lead to its intended effect. If it would be helpful in your language, you could express **in vain** with a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: [for nothing] or [to no purpose]

Support Reference: Idiom

ULT **in the Lord**
UST since God has united you to the Lord
(ἐν Κυρίῳ)

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with the Lord. In this case, being **in the Lord** or united to the Lord identifies why the Corinthians can "know" that their **labor is not in vain**. If it would be helpful in your language, you could express the idea behind this figure of speech by using a comparable metaphor or express the idea plainly. Alternate translation: [in union with the Lord] or [because you are united to the Lord]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
beloved	whom … love
abounding	more and more
of the Lord	the Lord
knowing	{You should do these things} because you know
labor	what you do {to serve the Lord}
the Lord	since God has united you to the Lord
in the Lord	since God has united you to the Lord

1 Corinthians 16

1 Corinthians 16 Chapter Introduction

Structure and Formatting

1. On the collection and visits (16:1–12)
    - The collection (16:1–4)
    - Travel plans (16:5–12)
2. Closing: final commands and greetings (16:13–24)
    - Final commands (16:13–18)
    - Greetings and closing (16:19–24)

Religious and Cultural Concepts in This Chapter

Letter writing and sending

In this culture, someone who wanted to send a letter often spoke what they wanted to say, and a scribe would write it down for them. Then, they would send the letter with a messenger, who would read the letter to the person or people to whom it was addressed. In this chapter, Paul mentions that he writes the final greeting or the last few verses “in my own hand” (16:21). This is because the rest of the letter was written by a scribe, who wrote down what Paul dictated. Paul writes the last greeting as a personal touch and to prove that he was indeed the author.

The collection

In 16:1–4, Paul refers to a “collection” that he will take or send to Jerusalem. He speaks at greater length about this “collection” in (Romans 15:22–32) and (2 Corinthians 8–9). His plan was to collect money from churches that were mostly Gentile and give that money to the church in Jerusalem that was mostly Jewish. In this way, the poorer believers in Jerusalem would receive support and Jewish and Gentile believers would be more connected. In these verses, Paul assumes that the Corinthians already know about this plan. He gives them instructions on how to help

him carry it out. Make sure that you translate these verses in such a way that it is clear what Paul is talking about: collecting money to give to believers in Jerusalem.

Travel plans

In this chapter, Paul includes travel plans for himself (16:5–9) and for Timothy and Apollos (16:10–12). Paul and Apollos are in Ephesus, and Timothy has left Ephesus and is traveling to Corinth (in "Achaia") when Paul writes this letter. When people traveled from Corinth to Ephesus or vice versa, they could go by boat through the Mediterranean Sea, or they could travel on land through what is now Northern Greece ("Macedonia") and Western Turkey ("Asia"). Paul states that he plans to travel by land; it is not clear how Timothy or others traveled. Use words that are appropriate for these kinds of movements in your language. (See: Go and Come)

Greetings

In this culture, it was common for those who sent letters to include greetings to and from others in their letter. In this way, many people could greet each other but only send one letter. In 16:19–21 Paul includes greetings to and from people whom he and the Corinthians know. Express these greetings in a natural form in your language.

1 Corinthians 16:1

ULT	UST
Now concerning the collection {that is} for the saints, even as I directed the churches of Galatia, so also you must do.	*I am now moving on to speak about the money that I am collecting for God's people {who are Jewish}. I want you to do what I instructed the groups of believers {who live} in the region of Galatia to do.*

ULT **Now concerning**
UST I am now moving on to speak about
(περὶ δὲ)

Just as in 7:1, 25, **Now concerning** introduces a new topic that Paul wishes to address. Likely, the topics that he introduces in this way are what the Corinthians wrote to him about. Translate **Now concerning** here as you did in 7:1, 25. Alternate translation: [Next, about]

Support Reference: Connecting Words and Phrases

ULT **the collection**
UST the money that I am collecting
(τῆς λογείας)

Here, **the collection** refers to money that is "collected" from people for a specific purpose. Here Paul clarifies that it is "collected" **for the saints**. If it would be helpful in your language, you could express **collection** with a word or phrase that refers to money that is "collected" for a purpose. Alternate translation: [the offering] or [the money]

Support Reference: Translate Unknowns

ULT **for the saints**
UST for God's people {who are Jewish}
(εἰς τοὺς ἁγίους)

Here Paul does not clarify which **saints** he is speaking about. However, in 16:3, he states that this **collection** will be taken to "Jerusalem." Therefore, the **saints** are Jewish people who believe in Jesus. The Corinthians would have known to which **saints** Paul is referring, but If it would be helpful in your language, you could express the idea behind who the **saints** are explicitly here instead of waiting until 16:3. Alternate translation: [for the Jewish saints] or [for the saints in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **even as I directed the churches of Galatia, so also you must do**
> UST I want you to do what I instructed the groups of believers {who live} in the region of Galatia to do
> (ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε)

If your language would normally state the command (**you must do**) before the comparison (**even as**), you could reverse the order of these clauses. Alternate translation: [also you must do even as I directed the churches of Galatia]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
saints	God's people {who are Jewish}
I directed	I instructed
churches	the groups of believers
of Galatia	{who live} in the region of Galatia

1 Corinthians 16:2

ULT	UST
Every first of the week, let each of you put {something} aside, storing up from whatever he might have prospered, so that when I come, there will not be collections then.	*During each Sunday, every one of you should take some money out of whatever you have earned and save it. That way, I will not need to collect money when I visit you.*

ULT **Every first of the week**
UST During each Sunday
(κατὰ μίαν σαββάτου)

Here, the **first of the week** refers to the first day of the week in the Jewish calendar, which is the day we call Sunday. It is also the day on which Christians would hold special gatherings since Jesus rose from the dead on this day of the week. If it would be helpful in your language, you could express **Every first of the week** with a normal way to refer to Sunday, the first day of the week, which is when Christians gather to worship God. Alternate translation: [Every Sunday] or [On the worship day]

Support Reference: Idiom

ULT **let each of you put {something}**
UST every one of you should take some money
(ἕκαστος ὑμῶν & τιθέτω)

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” or “must.” Alternate translation: [each of you must put something]

Support Reference: Third-Person Imperatives

ULT **let each of you put {something} aside**
UST every one of you should take some money
(ἕκαστος ὑμῶν παρ’ ἑαυτῷ τιθέτω)

Here, to **put {something} aside** refers to putting some money in a specific location in one’s house to use later for a specific purpose. If it would be helpful in your language, you could express **put {something} aside** with a phrase that refers to putting money in a specific location. Alternate translation: [let each of you place some money in a special place] or [let each of you separate something out]

Support Reference: Idiom

ULT **storing up**
UST and save it
(θησαυρίζων)

Here, **storing up** refers to saving something, which in this case is money. Use a word or phrase that refers to saving money. Alternate translation: [reserving]

Support Reference: Translate Unknowns

ULT **from whatever he might have prospered**
UST out of whatever you have earned
(ὅ τι ἐὰν εὐοδῶται)

Here, **whatever he might have prospered** refers to how much money a person earned. Here, the phrase could specifically refer to: (1) how much more a person made than what they needed or expected. Paul would thus be asking the Corinthians to **put {something} aside** from the extra money that they received. Alternate translation: [from whatever you earned more than you expected]; (2) the amount a person made in a specific period of time. Paul would thus be asking the Corinthians to **put {something} aside** in proportion to how much they made during a week. Alternate translation: [according to how much you made that week]

Support Reference: Idiom

ULT **he might have prospered**
UST out of whatever you have earned
(ἐὰν εὐοδῶται)

Although **he** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **he** with a non gendered word or refer to both genders. Alternate translation: [you might have prospered] or [he or she might have prospered]

Support Reference: When Masculine Words Include Women

ULT **I come**
UST I visit you
(ἔλθω)

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit someone. Alternate translation: [I arrive where you live]

Support Reference: Go and Come

> ULT **there will not be collections**
> UST I will not need to collect money
> (μὴ & λογεῖαι γίνωνται)

Here, **collections** refers to “collecting” money from people for a specific purpose. If it would be helpful in your language, you could express **collections** with a word or phrase that refers to “collecting” money for a purpose. Alternate translation: [I will not need to ask for money] or [there will not be requested donations]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he might have prospered	out of whatever you have earned

1 Corinthians 16:3

ULT	UST
Now when I arrive, whomever you might approve, I will send them with letters to carry your gift to Jerusalem.	*Choose some trustworthy people from your group. When I visit you, I will have them take the money {that you have collected} to the city of Jerusalem. Also, I will give them letters {that say that I have authorized them}.*

ULT **whomever you might approve**
UST Choose some trustworthy people from your group
(οὓς ἐὰν δοκιμάσητε)

Here, those whom the Corinthians **approve** are those whom they consider to be trustworthy and able to accomplish the task of taking the money to Jerusalem. If it would be helpful in your language, you could express **whomever you might approve** with a word or phrase that refers to choosing people to accomplish a specific task. Alternate translation: [whomever you might choose] or [whomever you might commission]

Support Reference: Translate Unknowns

ULT **whomever you might approve, I will send them**
UST Choose some trustworthy people from your group … I will have them
(οὓς ἐὰν δοκιμάσητε & τούτους πέμψω)

Here Paul identifies whom he is talking about first (**whomever you might approve**) and then refers back to that phrase by using **them** in the next clause. If your readers would find this structure confusing, you could restructure the sentence and indicate what Paul is talking about in another way. Alternate translation: [I will send whomever you might approve]

Support Reference: Information Structure

ULT **with letters**
UST Also, I will give them letters {that say that I have authorized them}
(δι᾽ ἐπιστολῶν)

In Paul's culture, messengers and travelers often carried a letter or **letters** that were meant to introduce them to the person they were going to visit. These kinds of **letters** usually stated that the messenger or traveler was trustworthy and should be welcomed. You can find the sorts of things that would be written in these types of letters in 2 Corinthians 8:16–24. Here, the letters could be from: (1) Paul. Alternate translation: [with letters of introduction from me]; (2) the Corinthians. Alternate translation: [with your letters of introduction]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your gift**
UST the money {that you have collected}
(τὴν χάριν ὑμῶν)

Here, **your gift** refers to the money that the Corinthians have "collected." If it would be helpful in your language, you could express **your gift** by clarifying that it is the **gift** of the money that they have "put aside." Alternate translation: [your money] or [your contribution]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you might approve	Choose … trustworthy
Jerusalem	the city of Jerusalem

1 Corinthians 16:4

ULT	UST
But if it is appropriate for me to go also, they will go with me.	*You and I may decide that I should go {to Jerusalem} as well. In that case, the people {whom you choose} will travel with me.*

ULT **if it is appropriate for me to go also, they will go**
UST You and I may decide that I should go {to Jerusalem} as well. In that case, the people {whom you choose} will travel
(ἐὰν & ἄξιον ᾖ τοῦ κἀμὲ πορεύεσθαι & πορεύσονται)

Here Paul uses **if** to introduce a true possibility. He means that it might be **appropriate for me to go also**, or it might not. He specifies the result for when **it is appropriate**. If it would be helpful in your language, you could express this form by stating the if statement by introducing it with a word or phrase such as “suppose” or “were it to be.” Alternate translation: [suppose that it is appropriate for me to go also. Then, they will go] or [were it to be appropriate for me to go also, then they would will go]

Support Reference: Connect — Hypothetical Conditions

ULT **it is appropriate for**
UST You and I may decide that I should
(ἄξιον ᾖ)

Here, **appropriate** identifies an action that fits or matches the situation. Paul does not explicitly state who thinks **it is appropriate**. It could be: (1) both Paul and the Corinthians. Alternate translation: [we consider it appropriate for]; (2) just Paul. Alternate translation: [I think it is appropriate for]

Support Reference: Assumed Knowledge and Implicit Information

ULT **me to go also, they will go with me**
UST go {to Jerusalem} as well … the people {whom you choose} will travel with me
(τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται)

Here, **go** refers to traveling to Jerusalem. Use a word or phrase that refers to traveling to a different location. Alternate translation: [me to travel also, they will travel with me] or [me also to visit Jerusalem, they will accompany me]

Support Reference: Go and Come

1 Corinthians 16:5

ULT	UST
But I will come to you after I have passed through Macedonia, for I am going through Macedonia.	*I am going to visit you after I travel through the region of Macedonia, which is the way I will be traveling.*

ULT **But**
(δὲ)

Here, **But** introduces a new topic: Paul's own travel plans. It does not introduce a contrast with the previous verse. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a new topic, or you could leave it untranslated. Alternate translation: [Now]

Support Reference: Connecting Words and Phrases

ULT **I will come to you**
UST I am going to visit you
(ἐλεύσομαι & πρὸς ὑμᾶς)

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit someone. Alternate translation: [I will arrive where you live]

Support Reference: Go and Come

ULT **I have passed through … I am going through**
UST I travel through … I will be traveling
(διέλθω & διέρχομαι)

Here, **passed through** and **going through** refer to entering and then exiting an area while one is traveling. Use a form in your language that refers to this kind of movement. Alternate translation: [I have entered and then left … I am entering and then leaving]

Support Reference: Go and Come

ULT **I am going through**
UST I will be traveling
(διέρχομαι)

Here Paul speaks as if he were **going through Macedonia** while he writes this letter. He speaks in this way because it is his current plan to go **through Macedonia** when he leaves Ephesus. If it would be helpful in your language, you could express why Paul speaks in the present tense here with whatever tense is customarily used to speak about travel plans in your language. Alternate translation: [I will go through]

Support Reference: Predictive Past

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Macedonia	the region of Macedonia
Macedonia	which is the way

1 Corinthians 16:6

ULT	UST
But perhaps I will stay with you, or even spend the winter, so that you may help me on my way wherever I might go.	*In fact, I may spend some time with you, maybe the whole winter. That way, you can assist me in traveling to wherever I decide to go next.*

ULT **perhaps**
UST may
(τυχὸν)

Here, **perhaps** indicates that Paul is uncertain about how long he will stay with the Corinthians. If it would be helpful in your language, you could express **perhaps** with a word that indicates uncertainty or lack of confidence. Alternate translation: [maybe] or [possibly]

Support Reference: Translate Unknowns

ULT **you may help me on my way**
UST you can assist me in traveling
(ὑμεῖς με προπέμψητε)

Here, to **help** people on their **way** refers to assisting them with the things that they need to travel, including food and money. If it would be helpful in your language, you could express **help me on my way** with a comparable phrase. Alternate translation: [you could give me what I need to travel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **wherever I might go**
UST to wherever I decide to go next
(οὗ ἐὰν πορεύωμαι)

Here, **wherever I might go** identifies the place Paul will visit after he visits the Corinthians, but it does not state where that place is. In other words, Paul will travel somewhere else, but he does not say where. If it would be helpful in your language, you could express **wherever I might go** with a word or phrase that refers to traveling to an unknown or unstated destination. Alternate translation: [to whatever city I want to visit]

Support Reference: Idiom

> ULT **I might go**
> UST I decide to go next
> (πορεύωμαι)

Here, **go** refers to how Paul will leave Corinth and travel to another place. Use a word that describes this kind of movement in your language. Alternate translation: [I might head] or [I might travel]

Support Reference: Go and Come

1 Corinthians 16:7

ULT	UST
For I do not desire to see you now only in passing; for I hope to remain with you for some time, if the Lord would permit.	*{I am making these plans} because I would rather wait to be with you for a long time than visit you right now for just a short time. I confidently expect to do this as long as it is what the Lord wants {me to do}.*

ULT **to see**
UST visit
(ἰδεῖν)

Here, **to see** people refers to spending time with them, not just seeing them. If it would be helpful in your language, you could express **to see** with a comparable figure of speech or express the idea plainly. Alternate translation: [to visit] or [to spend time with]

Support Reference: Synecdoche

ULT **now**
UST right now
(ἄρτι)

Here, **now** refers to the soonest Paul could arrive in Corinth. It contrasts with a visit that could happen later and last longer. If it would be helpful in your language, you could express **now** with a word or phrase that refers to the near future. Alternate translation: [very soon]

Support Reference: Predictive Past

ULT **now only in passing**
UST right now for just a short time
(ἄρτι ἐν παρόδῳ)

Here, **only in passing** gives the reason why Paul does **not desire to see you now**. If he were to visit them **now**, it would be **only in passing**, and Paul thinks that such a short visit is not worthwhile. If it would be helpful in your language, you could indicate how **only in passing** relates to **I do not desire to see you now** by making the relationship more explicit. Alternate translation: [now, since it would only be in passing]

Support Reference: Connect — Reason-and-Result Relationship

ULT **only in passing**
UST for just a short time
(ἐν παρόδῳ)

Here, **only in passing** refers to a brief time, particularly a time between two other events. Paul is referring to a short visit while traveling somewhere else. If it would be helpful in your language, you could express **only in passing** with a comparable phrase that refers to a short period of time. Alternate translation: [as I travel through] or [briefly]

Support Reference: Idiom

ULT **for some time**
UST for a long time
(χρόνον τινὰ)

Here, **for some time** refers to a longer period of time than **only in passing**. Given what Paul said in the previous verse (16:6), it probably refers to a time period as long as "winter." If it would be helpful in your language, you could express **for some time** with a word or phrase that refers to a period of time as long as a whole season. Alternate translation: [for a while]

Support Reference: Idiom

ULT **if the Lord would permit**
UST as long as it is what the Lord wants {me to do}
(ἐὰν ὁ Κύριος ἐπιτρέψῃ)

Here, **if the Lord would permit** means that Paul plans on traveling in the ways he has described, but he acknowledges that this will only happen if that is what **the Lord** allows him to do. If it would be helpful in your language, you could express this phrase with a comparable phrase that refers to what a deity allows or wants. Alternate translation: [if the Lord wills] or [given that this is what the Lord allows me to do]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I hope	I confidently expect to do this
for … time	for a long time
Lord	Lord

1 Corinthians 16:8

ULT	UST
But I will stay in Ephesus until Pentecost,	*For now, I plan on remaining here in the city of Ephesus until the Pentecost festival.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Ephesus	in the city of Ephesus
Pentecost	the Pentecost festival

1 Corinthians 16:9

ULT	UST
for a wide and effective door has opened for me, and many are opposing {me}.	*{I am remaining here} because God has allowed me to effectively and freely proclaim the good news. {Further, I need to resist} the large number of people who are working against me.*

ULT **a wide and effective door has opened for me**
UST God has allowed me to effectively and freely proclaim the good news
(θύρα & μοι ἀνέῳγεν μεγάλη καὶ ἐνεργής)

Paul speaks of his opportunity to preach the gospel in Ephesus as if someone had opened a door for him to enter into a room. He describes this door as **wide** to indicate that the opportunity is great. He describes the door as **effective** to indicate that his work is producing results. If it would be helpful in your language, you could express that **a wide and effective door** that **has opened** describes a good opportunity that God has provided to preach the gospel with a comparable metaphor or express the idea plainly. Alternate translation: [I have found a wide and effective window of opportunity] or [God has given me an effective ministry]

Support Reference: Metaphor

ULT **a wide and effective door has opened**
UST God has allowed … to effectively and freely proclaim the good news
(θύρα & ἀνέῳγεν μεγάλη καὶ ἐνεργής)

Here Paul speaks as if the **door** opens itself, but he implies that “God” is the one who has opened the door. If it would be helpful in your language, you could express how the **door has opened** by clarifying that God opens it. Alternate translation: [God has opened a wide and effective door]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and**
UST Further
(καὶ)

Here, **and** could introduce: (1) another reason why Paul plans on staying in Ephesus. In other words, he stays both to take advantage of the "open door" and because he needs to resist those who "oppose" him. Alternate translation: [and also]; (2) a potential reason why Paul would not stay in Ephesus. Paul would be saying that the "open door" is enough reason to stay even though there are **many** who "oppose" him. Alternate translation: [even though]

Support Reference: Connecting Words and Phrases

ULT **many**
UST { … I need to resist} the large number of people
(πολλοί)

Paul is using the adjective **many** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [many people]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are opposing {me}	who are working against me

1 Corinthians 16:10

ULT	UST
Now if Timothy comes, see that he would be unafraid with you, for he is doing the work of the Lord, as I {am.}	*Whenever Timothy arrives {in your city}, make sure that he feels safe when he is with you. {You should do this} because he serves the Lord {by proclaiming the good news}, just like I do.*

ULT if Timothy comes
UST Whenever Timothy arrives {in your city}
(ἐὰν & ἔλθῃ Τιμόθεος)

Paul is speaking as if **Timothy** coming was a hypothetical possibility, but he means that it is actually true. He has already stated that he has sent Timothy to the Corinthians (See: 4:17). He uses **if** here to indicate that he is not sure when Timothy will arrive, not that he is unsure if Timothy will arrive at all. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you could translate his words as an affirmative statement. If possible, include the idea that the time of Timothy's arrival is uncertain. Alternate translation: [when Timothy eventually comes]

Support Reference: Connect — Factual Conditions

ULT comes
UST arrives {in your city}
(ἔλθῃ)

Here Paul is speaking about how Timothy will visit the Corinthians. Use a word in your language that refers to a person arriving where someone lives to visit them. Alternate translation: [visits you]

Support Reference: Go and Come

ULT see that
UST make sure that
(βλέπετε ἵνα)

Here, **see that** refers to carefully doing something or making sure that something happens. If it would be helpful in your language, you could express **see that** with a comparable phrase. Alternate translation: [ensure that] or [be careful that]

Support Reference: Idiom

ULT **he would be unafraid with you**
UST he feels safe when he is with you
(ἀφόβως γένηται πρὸς ὑμᾶς)

Here Paul implies that the Corinthians could make Timothy "afraid." Throughout the letter, it has been clear that some of the Corinthians disagree with and even oppose Paul. Paul wants to make sure that the Corinthians do not treat Timothy badly because of his relationship with Paul. If it would be helpful in your language, you could express the idea behind why Paul wants to make sure that Timothy is **unafraid** more explicitly. Alternate translation: [you do not intimidate him] or [he is not afraid because of you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he is doing the work of the Lord**
UST he serves the Lord {by proclaiming the good news}
(τὸ & ἔργον Κυρίου ἐργάζεται)

If your language does not use an abstract noun for the idea behind **work**, you can express the idea by using a verb such as "work." Alternate translation: [he is working for the Lord]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Timothy	Timothy
of the Lord	he serves the Lord {by proclaiming the good news}
he is doing	he serves the Lord {by proclaiming the good news}

1 Corinthians 16:11

ULT	UST
Therefore, let no one despise him. But help him on his way in peace, so that he may come to me, for I am expecting him with the brothers.	*So, do not treat him disrespectfully. Rather, act in a friendly way by assisting him in traveling back to me. {You should do this} because I anticipate that he will come back to me with the other believers {who are traveling to visit me}.*

ULT **let no one despise him**
UST do not treat him disrespectfully
(μή τις & αὐτὸν ἐξουθενήσῃ)

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” or “must.” Alternate translation: [no one should despise him]

Support Reference: Third-Person Imperatives

ULT **let no one despise**
UST do not treat … disrespectfully
(μή τις & ἐξουθενήσῃ)

Here, **despise** refers to how people treat others who have low status, including looking down on them and ignoring them. If it would be helpful in your language, you could express **despise** with a word or phrase that refers to how people treat others of lower status badly. Alternate translation: [let no one scorn him] or [let no one treat him with contempt]

Support Reference: Translate Unknowns

ULT **help him on his way**
UST by assisting him in traveling
(προπέμψατε & αὐτὸν)

Here, just as in 16:6, to **help** people on their **way** refers to assisting them with the things that they need to travel, including food and money. If it would be helpful in your language, you could express **help him on his way** with a comparable phrase. Alternate translation: [give him what he needs to travel]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in peace**
UST act in a friendly way
(ἐν εἰρήνῃ)

If your language does not use an abstract noun for the idea behind **peace**, you can express the idea by using an adverb such as "peaceably." Alternate translation: [peaceably] or [in a peaceful way]

Support Reference: Abstract Nouns

ULT **he may come to me**
UST back to me
(ἔλθῃ πρός με)

Here, **come** refers to how Timothy will travel from Corinth back to where Paul is. Use a word that naturally describes this kind of movement in your language. Alternate translation: [he may return to me]

Support Reference: Go and Come

ULT **I am expecting him with the brothers**
UST I anticipate that he will come back to me with the other believers {who are traveling to visit me}
(ἐκδέχομαι & αὐτὸν μετὰ τῶν ἀδελφῶν)

Here Paul is **expecting** Timothy to travel back to where Paul is. If it would be helpful in your language, you could express the idea behind that this is what **expecting** means more explicitly. Alternate translation: [I am expecting him to return with the brothers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I am expecting him with the brothers**
UST I anticipate that he will come back to me with the other believers {who are traveling to visit me}
(ἐκδέχομαι & αὐτὸν μετὰ τῶν ἀδελφῶν)

Here, **the brothers** could be: (1) traveling with Timothy, and Paul is expecting their return along with Timothy. Alternate translation: [I am expecting him and the brothers]; (2) with Paul, expecting Timothy to return. Alternate translation: [I, with the brothers, am expecting him]

ULT **with the brothers**
UST with the other believers {who are traveling to visit me}
(μετὰ τῶν ἀδελφῶν)

Paul provides no information about who **the brothers** are or how they relate to Timothy. He may refer to the same group of **brothers** again in the next verse (16:12). If possible, use a generic or general phrase that refers to other believers. Alternate translation: [with the fellow believers]

Support Reference: When to Keep Information Implicit

ULT **the brothers**
UST the other believers {who are traveling to visit me}
(τῶν ἀδελφῶν)

Although **brothers** is masculine, Paul is using it to refer to any believer, whether man or woman. It is possible that the **brothers** were male, but Paul is not focusing on their gender. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [the brothers and sisters]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peace	act in a friendly way

1 Corinthians 16:12

ULT	UST
Now concerning the brother Apollos, I strongly encouraged him that he would come to you with the brothers, but it was not at all his will that he would come now. However, he will come when he might have the opportunity.	*I am now moving on to speak about our fellow believer, Apollos. I firmly urged him to visit you with the other believers {who were traveling to visit you}. However, he firmly decided that it was not the right time to visit you. Instead, he will visit you when he thinks that it is the right time.*

ULT **Now concerning**
UST I am now moving on to speak about
(περὶ δὲ)

Just as in 16:1, **Now concerning** introduces a new topic that Paul wishes to address. Likely, the topics that he introduces in this way are what the Corinthians wrote to him about. Translate **Now concerning** here as you did in 16:1. Alternate translation: [Next, about]

Support Reference: Connecting Words and Phrases

ULT **the brother**
UST our fellow believer
(τοῦ ἀδελφοῦ)

Here, **brother** identifies **Apollos** as a fellow believer. **Apollos** was male, although **brother** does not emphasize this. If it would be helpful in your language, you could express **brother** with a word or phrase that identifies **Apollos** as a fellow believer. Alternate translation: [our Christian brother]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he would come … he would come … he will come**
UST visit … to visit you … he will visit you
(ἔλθῃ & ἔλθῃ, ἐλεύσεται)

Here, **come** refers to **Apollos** traveling from where Paul is to Corinth. Use a word that describes this kind of movement in your language. Alternate translation: [he would go … he would go … he will go]

Support Reference: Go and Come

> ULT **with the brothers**
> UST with the other believers {who were traveling to visit you}
> (μετὰ τῶν ἀδελφῶν)

Paul provides no information about who **the brothers** are or how they relate to Apollos. This may be the same group of **brothers** that Paul spoke about in the previous verse (16:11), or it may be the three people whom Paul mentions in 16:17. If possible, use a generic or general phrase that refers to other believers. Alternate translation: [with the fellow believers]

Support Reference: When to Keep Information Implicit

> ULT **the brothers**
> UST the other believers {who were traveling to visit you}
> (τῶν ἀδελφῶν)

Although **brothers** is masculine, Paul is using it to refer to any believer, whether man or woman. It is possible that the **brothers** were male, but Paul is not focusing on their gender. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [the brothers and sisters]

Support Reference: When Masculine Words Include Women

> ULT **it was not at all his will**
> UST he firmly decided … not
> (πάντως οὐκ ἦν θέλημα)

If your language does not use an abstract noun for the idea behind **will**, you can express the idea by using a verb such as “decide” or “choose.” Alternate translation: [it was not at all what he chose] or [he definitely did not choose]

Support Reference: Abstract Nouns

> ULT **not at all**
> UST firmly … not
> (πάντως οὐκ)

Here, **not at all** makes a stronger negation than **not** by itself. Use a word or phrase that makes a negation stronger. Alternate translation: [definitely not]

Support Reference: Translate Unknowns

ULT **his will**
UST he … decided
(θέλημα)

Here Paul does not state whose **will** he is referring to. It could be: (1) the **will** of **Apollos**. This fits with the next sentence, where **Apollos** is one who will decide when to come later. Alternate translation: [Apollos' will]; (2) the **will** of God, who showed **Apollos** in some way that he should not go to Corinth. Alternate translation: [God's will]

Support Reference: Ellipsis

ULT **now**
UST it was … the right time
(νῦν)

Here, **now** refers to the journey that those bearing this letter took. **Apollos** decided not to go on this journey. Use a word or phrase that identifies the timing of the journey of those who carried this letter. Alternate translation: [at this time] or [on this trip]

Support Reference: Predictive Past

ULT **when he might have the opportunity**
UST when he thinks that it is the right time
(ὅταν εὐκαιρήσῃ)

Here, to **have the opportunity** refers to when the situation is right or appropriate for some action. Most likely, Paul means that **Apollos** will visit the Corinthians when he has time and when he thinks it is the proper time to do so. If it would be helpful in your language, you could express **have the opportunity** with a word or phrase that identifies the appropriate time for something. Alternate translation: [when he has the chance] or [when the time is right]

Support Reference: Translate Unknowns

ULT **he might have the opportunity**
UST he thinks that it is the right time
(εὐκαιρήσῃ)

If your language does not use an abstract noun for the idea behind **opportunity**, you can express the idea by using an adjective such as "opportune" or "available." Alternate translation: [when it is opportune] or [when he is available]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Apollos	Apollos

ULT	UST
I … encouraged	I … urged

1 Corinthians 16:13

ULT	UST
Stay alert; stand firm in the faith; act like men; be strong.	*Watch out {for what is wrong}! Firmly believe {the good news}! Be courageous! Be determined!*

ULT Stay alert; stand firm in the faith; act like men; be strong
UST Watch out {for what is wrong}! Firmly believe {the good news}! Be courageous! Be determined
(γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε)

Here Paul gives four short commands without any connecting words. All the commands are related to persevering in Christian belief and living. Use a form in your language that would be used for short commands in a row. Alternate translation: [Stay alert, stand firm in the faith, act like men, and be strong!]

Support Reference: Information Structure

ULT Stay alert
UST Watch out {for what is wrong}
(γρηγορεῖτε)

Here, **Stay alert** refers to keeping oneself from falling asleep. Paul speaks in this way to command the Corinthians to be watchful and pay attention to what is going on around them rather than "falling asleep." If it would be helpful in your language, you could express **Stay alert** with a comparable figure of speech or express the idea plainly. Alternate translation: [Keep your eyes open] or [Pay attention]

Support Reference: Metaphor

ULT stand firm in the faith
UST Firmly believe {the good news}
(στήκετε ἐν τῇ πίστει)

Here Paul speaks as if **the faith** were something solid **in** which the Corinthians could **stand firm**. He speaks in this way because he wants them to persevere in the **faith** as much as people **stand firm** on the ground. People trust the ground to hold them up, and they can **stand** on it for a long time. In the same way, Paul wants the Corinthians to trust and persevere in **the faith**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [persevere in the faith]

Support Reference: Metaphor

ULT **in the faith**
UST believe {the good news}
(ἐν τῇ πίστει)

If your language does not use an abstract noun for the idea behind **faith**, you can express the idea in another way. Here, **faith** could refer primarily to: (1) the act of believing. Alternate translation: [as you believe] or [in how you believe]; (2) what they believe. Alternate translation: [in what you believe]

Support Reference: Abstract Nouns

ULT **act like men**
UST Be courageous
(ἀνδρίζεσθε)

Here, **act like men** is a way to urge someone to be brave and courageous. The opposite of acting **like men** is acting like cowards. If it would be helpful in your language, you could express this idiom with a comparable figure of speech or express the idea plainly. Alternate translation: [be stouthearted] or [act with courage]

Support Reference: Idiom

ULT **be strong**
UST Be determined
(κραταιοῦσθε)

Here, **be strong** does not refer to physical strength but rather to mental strength or determination. If it would be helpful in your language, you could express **be strong** with a word or phrase that urges mental strength or determination. Alternate translation: [keep persevering]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Stay alert	Watch out {for what is wrong}
faith	believe {the good news}

1 Corinthians 16:14

ULT	UST
Let all your things happen in love.	*You should focus on loving others whenever you think or do anything.*

ULT Let all your things happen
UST You should focus … whenever you think or do anything
(πάντα ὑμῶν & γινέσθω)

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” or “must.” Alternate translation: [All your things must happen]

Support Reference: Third-Person Imperatives

ULT all your things
UST whenever you think or do anything
(πάντα ὑμῶν)

Here, **all your things** refers to everything that a person thinks and does. If your reader would misunderstand **all your things**, you could use an expression that refers to all the **things** that a person thinks and does. Alternate translation: [all that you do] or [all things that you think and do]

Support Reference: Idiom

ULT in love
UST on loving others
(ἐν ἀγάπῃ)

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as “love” or an adjective such as “loving.” Alternate translation: [in a loving way] or [so that you are loving people]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	on loving others

1 Corinthians 16:15

ULT	UST
Now I urge you, brothers (you know the household of Stephanas, that they are the firstfruits of Achaia, and they have devoted themselves to service of the saints),	*You know that those who live in the house of Stephanas were the first people {to believe the good news} in the region of Achaia. Further, they have chosen to serve God's people. I ask you, my fellow believers,*

ULT **Now**
(δὲ)

Here, **Now** introduces a new topic. If it would be helpful in your language, you could express **Now** with a comparable word or leave it untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **I urge you, brothers (you know the household of Stephanas, that they are the firstfruits of Achaia, and they have devoted themselves to service of the saints**
UST You know that those who live in the house of Stephanas were the first people {to believe the good news} in the region of Achaia. Further, they have chosen to serve God's people. I ask you, my fellow believers
(παρακαλῶ & ὑμᾶς, ἀδελφοί, οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς)

Here Paul begins a sentence with **I urge you, brothers**. He continues this sentence in the next verse with "that you also would be subject" (See: 16:16). The rest of this verse interrupts that sentence with information about the people that Paul is going to speak about. The ULT indicates this interruption by using parentheses. If your readers would find this interruption confusing, you could use markers that indicate such an interruption in your language, or you could rearrange the verse so that **I urge you, brothers** goes more directly with the next verse. Alternate translation: [you know the household of Stephanas, that they are the firstfruits of Achaia, and they have devoted themselves to the service of the saints. I urge you, brothers,]

Support Reference: Information Structure

ULT **brothers**
UST my fellow believers
(ἀδελφοί)

Although **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [brothers and sisters]

Support Reference: When Masculine Words Include Women

> ULT **the household of Stephanas**
> UST those who live in the house of Stephanas
> (τὴν οἰκίαν Στεφανᾶ)

Stephanas is the name of a man. Paul already mentioned his **household** in 1:16. See how you translated this phrase there.

Support Reference: How to Translate Names

> ULT **the firstfruits**
> UST the first people {to believe the good news}
> (ἀπαρχὴ)

Here, **firstfruits** refers to what farmers first gathered from their fields. Often, these **firstfruits** were offered to God to thank him for providing food. What Paul emphasizes here is that **firstfruits** are the first products from a field, although the word also implies that there will be more products. If it would be helpful in your language, you could express that Paul uses **firstfruits** to emphasize that the **household of Stephanas** were the "first" to believe in Jesus with an analogy or express the idea plainly. Alternate translation: [like the firstfruits since they were the first to believe] or [the first believers]

Support Reference: Metaphor

> ULT **of Achaia**
> UST in the region of Achaia
> (τῆς Ἀχαΐας)

Achaia is the name of a province in the southern part of what we call Greece. The city of Corinth is in this province.

Support Reference: How to Translate Names

> ULT **they have devoted themselves to**
> UST they have chosen to serve
> (εἰς & ἔταξαν ἑαυτούς)

Here, **they have devoted themselves** refers to how these people decided to spend most of their time doing something specific. If it would be helpful in your language, you could express **devoted themselves** with a word or phrase that refers to how people choose to spend their time doing one thing. Alternate translation: [they have focused on] or [they have dedicated themselves to]

Support Reference: Translate Unknowns

ULT **service of the saints**
UST to serve God's people
(διακονίαν τοῖς ἁγίοις)

If your language does not use an abstract noun for the idea behind **service**, you can express the idea by using a verb such as "help" or "serve." Alternate translation: [help the saints]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I urge	I ask
you … know	You know
household	those who live in the house
the firstfruits	the first people {to believe the good news}
service	to serve
of the saints	God's people

1 Corinthians 16:16

ULT	UST
that you also would be subject to the ones such as these and to everyone who is joining together in the work and laboring.	*to honor and obey them and other people like them. In fact, {you should honor and obey} every person who works hard {to proclaim the good news} with us.*

ULT **to the ones such as these**
UST them and other people like them
(τοῖς τοιούτοις)

Here, **the ones such as these** refers back to the "household of Stephanas" from the previous verse (16:15). It also refers to anyone else who, like that "household," "devote themselves to the service of the saints." If it would be helpful in your language, you could express that **the ones such as these** refers to "the household of Stephanas" and others like them with a word or phrase that does clearly refer to these two groups. Alternate translation: [to people who are like that] or [to them and those such as them]

Support Reference: Pronouns — When to Use Them

ULT **who is joining together in the work**
UST who works hard {to proclaim the good news} with us
(τῷ συνεργοῦντι)

If your language does not use an abstract noun for the idea behind **work**, you can express the idea by using a verb such as "work." Alternate translation: [who is working together]

Support Reference: Abstract Nouns

ULT **who is joining together in the work and laboring**
UST who works hard {to proclaim the good news} with us
(τῷ συνεργοῦντι καὶ κοπιῶντι)

Here, **joining together in the work** and **laboring** mean very similar things. The phrase **joining together in the work** emphasizes that people are working together. The word **laboring** emphasizes that the people are working hard. If your language does not have two words that represent these ideas, or if using two words here would be confusing, you can combine these ideas into one phrase. Alternate translation: [who is joining together in working hard]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
would be subject	honor and obey
laboring	

ULT	UST
	who works hard {to proclaim the good news} with us

1 Corinthians 16:17

ULT	UST
Now I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have supplied {what} was lacking from you;	*I am happy that Stephanas, Fortunatus, and Achaicus arrived here. {That is} because they have allowed me to connect with you all even when you are not with me.*

ULT **Now**
(δὲ)

Here, **Now** introduces a new topic. If it would be helpful in your language, you could express **Now** with a comparable word or leave it untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **at the coming**
UST that … arrived here
(ἐπὶ τῇ παρουσίᾳ)

Here, **coming** refers to how these three men came from Corinth to visit Paul and stay with him. Use a word in your language that refers to this kind of movement. Alternate translation: [at the visit] or [at the arrival]

Support Reference: Go and Come

ULT **of Stephanas and Fortunatus and Achaicus**
UST Stephanas, Fortunatus, and Achaicus
(Στεφανᾶ, καὶ Φορτουνάτου, καὶ Ἀχαϊκοῦ)

Stephanas, **Fortunatus**, and **Achaicus** are the names of three men. **Stephanas** is the same man whom Paul mentioned in 16:15.

Support Reference: How to Translate Names

ULT **have supplied**
UST have allowed me to connect with you all
(ἀνεπλήρωσαν)

Here, **supplied** refers to filling something up or making something complete. Here Paul says that these three men **supplied**, or filled up or completed, whatever Paul and the Corinthians were **lacking**. If it would be helpful in your language, you could express **supplied** with a word or phrase that refers to filling up or completing something. Alternate translation: [have filled up] or [have provided me with]

Support Reference: Translate Unknowns

ULT **{what} was lacking from you**
UST even when you are not with me
(τὸ ὑμῶν ὑστέρημα)

This could refer to: (1) what Paul is **lacking** in his relationship with the Corinthians. In other words, Paul misses the Corinthians and wishes he was with them. Alternate translation: [the contact with you that I was lacking]; (2) what the Corinthians are **lacking** in how they are helping Paul. In other words, the Corinthians were not helping Paul very much until these three men arrived. Alternate translation: [the assistance that I was not receiving from you]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I rejoice	I am happy

1 Corinthians 16:18

ULT	UST
for they refreshed my spirit and yours. So then, recognize the ones like these.	*They encouraged and energized both me and you. Therefore, you should honor them and other people like them.*

ULT **they refreshed my spirit and yours**
UST They encouraged and energized both me and you
(ἀνέπαυσαν & τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν)

Here, **refreshed my spirit and yours** refers to how these three men helped Paul and the Corinthians regain energy, strength, and confidence. In other words, they helped Paul and the Corinthians feel better and stronger. If it would be helpful in your language, you could express this idiom with a comparable idiom or express the idea plainly. Alternate translation: [they raised my spirits and yours] or [they helped me and you rest]

Support Reference: Idiom

ULT **my spirit and yours**
UST both me and you
(τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν)

Here, **spirit** is part of the idiom “refresh the spirit.”Paul assumes that his readers will understand that it refers to the **spirit** of the person, or their inner life, not to the Holy Spirit. If it would help your readers, you could refer just to the people instead of to their “spirits.” Alternate translation: [me and you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **yours**
UST you
(τὸ ὑμῶν)

Here Paul omits what it is that is **yours**. He does this because he stated it in the previous phrase (**spirit**). If your language would not omit **spirit** here, you could include it. Alternate translation: [your spirits]

Support Reference: Ellipsis

ULT **the ones like these**
UST them and other people like them
(τοὺς τοιούτους)

Here, **the ones like these** refers back to the three men whom Paul mentioned in the previous verse (16:17). It also refers to anyone else who, like those men, “refreshes the spirit” of others. If it would be helpful in your language, you could express that **the ones like these** refers to the three men and others like them with a word or phrase that does clearly refer to these two groups. Alternate translation: [people who are like that] or [them and those such as them]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spirit	both me
recognize	you should honor

1 Corinthians 16:19

ULT	UST
The churches of Asia send greetings to you. Aquila and Priscilla enthusiastically greet you in the Lord, with the church in their home.	*The groups of believers here in the region of Asia say hello to you. Aquila and Priscilla, as those whom God has also united to the Lord, say hello to you affectionately. The believers that gather in their house {also say hello to you}.*

ULT **send greetings … enthusiastically greet**
UST say hello … say hello … affectionately
(ἀσπάζονται & ἀσπάζεται & πολλὰ)

As was customary in his culture, Paul concludes the letter by extending greetings from people who are with him and who know the people to whom he is writing. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: [ask to be remembered … enthusiastically ask to be remembered to] or [send regards … enthusiastically send regards to]

Support Reference: Blessings

ULT **enthusiastically**
UST affectionately
(πολλὰ)

Here, **enthusiastically** indicates that **Aquila and Priscilla** wish to **greet** the Corinthians especially strongly or with extra friendship. Use a word or phrase that identifies an especially strong or friendly greeting. Alternate translation: [warmly]

Support Reference: Idiom

ULT **in the Lord**
UST as those whom God has also united to the Lord
(ἐν Κυρίῳ)

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, identifies the greeting from **Aquila and Priscilla** as something that they give because both they and the Corinthians are united to the Lord. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [in their union with the Lord] or [as fellow believers]

Support Reference: Metaphor

ULT **Aquila and Priscilla enthusiastically greet you in the Lord, with the church in their home**

UST Aquila and Priscilla, as those whom God has also united to the Lord, say hello to you affectionately. The believers that gather in their house {also say hello to you}

(ἀσπάζεται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα, σὺν τῇ κατ᾽ οἶκον αὐτῶν ἐκκλησίᾳ)

Paul has not included the verb "greet" with **the church in their home**, because it was unnecessary in his language. If including "greet" is necessary in your language, you could (1) move **with the church in their home** before **greet you**. Alternate translation: [Aquila and Priscilla, with the church in their home, enthusiastically greet you in the Lord]; (2) include it with the phrase and **with the church in their home**. Alternate translation: [Aquila and Priscilla enthusiastically greet you in the Lord, and the church in their home also greets you]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
churches	The groups of believers
of Asia	here in the region of Asia
the Lord	as those whom God has also united to the Lord
in the Lord	as those whom God has also united to the Lord
Aquila	Aquila
Priscilla	Priscilla
home	house
church	believers

1 Corinthians 16:20

ULT	UST
All the brothers greet you. Greet one another with a holy kiss.	*All the fellow believers {who are with me} say hello to you. Welcome each other in a loving way.*

ULT **All the brothers**
UST All the fellow believers {who are with me}
(οἱ ἀδελφοὶ πάντες)

Here, **All the brothers** refers to fellow believers. They could be: (1) everyone in Ephesus (where Paul is) who wishes to say hello to the believers in Corinth. Alternate translation: [All the brothers here]; (2) the believers who travel and work with Paul. Alternate translation: [All the brothers who work with me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the brothers**
UST the fellow believers {who are with me}
(οἱ ἀδελφοὶ)

Although **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: [the brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **greet**
UST say hello
(ἀσπάζονται)

Here Paul continues to extend greetings from people who are with him. Translate **greet** as you did in 16:19. Alternate translation: [ask to be remembered to] or [send regards to]

Support Reference: Blessings

ULT **Greet one another**
UST Welcome each other
(ἀσπάσασθε ἀλλήλους)

Since this letter would be read in public to the Corinthian believers, Paul wishes them to **Greet** each other in this situation. If possible, translate **Greet** as you did earlier in the verse. If you must translate it differently, use a word or phrase for “greeting” other people who are meeting together. Alternate translation: [Say hello to one another] or [Receive one another]

Support Reference: Blessings

ULT **with a holy kiss**
UST in a loving way
(ἐν φιλήματι ἁγίῳ)

Here, **a holy kiss** describes a **kiss** that believers would give to other believers (that is why it is **holy**). In Paul's culture, this was an appropriate way to greet someone with whom one was very close, such as a family member or a good friend. You could use a greeting that is used by close friends or family members and clarify that here it is used in a **holy** or Christian way. Alternate translation: [with a Christian hug] or [in warm way that is appropriate for fellow believers]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … kiss	in a loving way
holy	in a loving way

1 Corinthians 16:21

ULT	UST
This greeting {is} in my own hand—Paul.	*I, Paul, say hello {to you}. I am writing {these last words} myself {instead of having my scribe write them}.*

ULT **This greeting {is} in my own hand**
UST I … say hello {to you}. I am writing {these last words} myself {instead of having my scribe write them}
(ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ)

Paul concludes his letter by writing a final greeting to the Corinthians. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: [I ask to be remembered in my own hand] or [I send regards in my own hand]

Support Reference: Blessings

ULT **This greeting {is} in my own hand**
UST I … say hello {to you}. I am writing {these last words} myself {instead of having my scribe write them}
(ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ)

In Paul's culture, it was normal for a scribe to write down what the author of the letter was saying. Paul here indicates that he himself is writing these last words. He may mean just this verse, or he may mean the rest of the letter. The phrase **in my own hand** means that it was Paul's "own hand" that took up the pen and wrote. If it would be helpful in your language, you could express the idea behind **in my own hand** by using a comparable expression or include any extra information needed to make it clear. Alternate translation: [This greeting is in my handwriting] or [I write this greeting myself]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Paul**
UST Paul
(Παύλου)

Here, **Paul** speaks of himself in the third person. He does this to sign his name to the letter, which shows that the letter is from **Paul** himself and carries his authority. If your language has a specific form for signing letters or documents, you could use it here. Alternate translation: [I am Paul]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul

1 Corinthians 16:22

ULT	UST
If anyone does not love the Lord, let him be accursed. Maranatha!	*May God curse everyone who fails to love the Lord. I pray that the Lord returns soon.*

ULT **If anyone does not love the Lord**
UST everyone who fails to love the Lord
(εἴ τις οὐ φιλεῖ τὸν Κύριον)

Here Paul speaks as **If** some people do **not love the Lord**, but he knows that this is true for some people. He uses **If** to identify these people as the ones that he is addressing. If your language does not use **If** to identify a certain group of people, you can use a form that does do this. Alternate translation: [Whoever does not love the Lord]

Support Reference: Connect — Factual Conditions

ULT **let him be**
UST May God curse
(ἤτω)

Although **him** is masculine, Paul is using this word to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **him** with a non gendered word or refer to both genders. Alternate translation: [let him or her be]

Support Reference: When Masculine Words Include Women

ULT **let him be**
UST May God curse
(ἤτω)

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 or phrase such as “should” or “may.” Alternate translation: [he should be accursed] or [may he be accursed]

Support Reference: Third-Person Imperatives

ULT **let him be accursed**
UST May God curse
(ἤτω ἀνάθεμα)

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to emphasize the person who is **accursed** rather than the one doing the "cursing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: [let God curse him] or [let him be under a curse]

Support Reference: Active or Passive

ULT **Maranatha**
UST I pray that the Lord returns soon
(μαράνα θά)

This is an Aramaic word. Paul spelled it out using Greek letters so his readers would know how it sounded. He assumes that they know that it means "Lord, come!" In your translation, you could spell it the way it sounds in your language. If your readers would not know what **Maranatha** means, you could also explain its meaning. Alternate translation: [Maranatha, which means, "Come Lord!"]

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
does … love	to love
Lord	Lord
accursed	May God curse

1 Corinthians 16:23

ULT	UST
The grace of the Lord Jesus {be} with you.	*{I pray that} the Lord Jesus will be gracious to you.*

> **ULT The grace of the Lord Jesus {be} with you**
> UST {I pray that} the Lord Jesus will be gracious to you
> (ἡ χάρις τοῦ Κυρίου Ἰησοῦ μεθ’ ὑμῶν)

As was customary in his culture, Paul closes his letter with a blessing for the Corinthians. Use a form that people would recognize as a blessing in your language. Alternate translation: [May you experience kindness from the Lord Jesus within you] or [I pray that you will have grace from the Lord Jesus]

Support Reference: Blessings

> **ULT The grace of the Lord Jesus {be} with you**
> UST {I pray that} the Lord Jesus will be gracious to you
> (ἡ χάρις τοῦ Κυρίου Ἰησοῦ μεθ’ ὑμῶν)

If your language does not use an abstract noun for the idea behind **grace**, you can express by using an adjective such as “gracious” or an adverb such as “graciously.” Alternate translation: [May the Lord Jesus act graciously toward you]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	will be gracious
of the Lord	{I pray that} the Lord
Jesus	Jesus

1 Corinthians 16:24

ULT	UST
My love {be} with you all in Christ Jesus. Amen.	*I continue to love all of you, since God has united us together with Jesus the Messiah. May it be so!*

ULT **My love {be} with you all**
UST I continue to love all of you
(ἡ ἀγάπη μου μετὰ πάντων ὑμῶν)

If your language does not use an abstract noun for the idea behind **love**, you can express by using a verb such as “love” or an adverb such as “lovingly.” Alternate translation: [May I act lovingly toward you all] or [I love you all]

Support Reference: Abstract Nouns

ULT **{be} with**
UST all
(μετὰ)

Here Paul could imply the verb **{be}** (which indicates a wish or blessing) or the verb “is” (which indicates what is true). In either case, Paul’s point is that he intends to show **love** to them. Use a word or phrase that indicates a closing blessing or statement of love in your language. Alternate translation: [to] or [will be with]

Support Reference: Ellipsis

ULT **in Christ Jesus**
UST since God has united us together with Jesus the Messiah
(ἐν Χριστῷ Ἰησοῦ)

Here Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with Christ. In this case, being **in Christ Jesus**, or united to Christ, identifies Paul’s **love** as something that he does because both he and the Corinthians are united to Christ. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: [in our union with the Lord] or [as fellow believers]

Support Reference: Metaphor

> ULT **Amen**
> UST May it be so
> (ἀμήν)

Many early manuscripts include **Amen** here. However some early manuscripts do not include it, and it is possible that scribes added it because some letters end with **Amen**. Consider whether translations your readers might be familiar with include **Amen** here or not. If there is no strong reason to choose one option over the other, you could follow the ULT.

Support Reference: Textual Variants

> ULT **Amen**
> UST May it be so
> (ἀμήν)

Amen is a Hebrew word. Paul spelled it out using Greek letters so his readers would know how it sounded. He assumes that they know that it means “so be it” or “yes indeed.” In your translation, you could spell it the way it sounds in your language. If your readers would not know what **Amen** means, you could also explain its meaning. Alternate translation: [Amen, which means, “So be it!”]

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	I continue to love
Christ	since God has united us together with Jesus the Messiah
Jesus	since God has united us together with Jesus the Messiah
in Christ Jesus	since God has united us together with Jesus the Messiah
Amen	May it be so



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v91

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, “I believe in the forgiveness of sin.” But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns “forgiveness” and “sin,” but they would express the same meaning in other ways. For example, they would express, “I believe that God is willing to forgive people after they have sinned,” by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, “What is its **weight**?” could be expressed as “How much does it **weigh**?” or “How **heavy** is it?”

Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun “childhood” refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns “godliness” and “contentment” refer to being godly and content. The abstract noun “gain” refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun “slowness” refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> … from **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)
>
> > Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
> > But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)
>
> > Today the people in this house **have been saved** … Today God **has saved** the people in this house …
>
> The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

> > The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.
>
> He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)
>
> > He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

1 Corinthians References:

1:5; 1:5; 1:10; 1:18; 1:30; 2:3; 2:4; 2:4; 2:4; 2:5; 2:6; 2:7; 3:3; 3:7; 3:19; 3:20; 4:5; 4:16; 4:19; 4:20; 4:21; 4:21; 5:3; 5:4; 5:5; 5:8; 5:8; 6:5; 6:9; 6:13; 6:14; 6:18; 7:2; 7:4; 7:5; 7:5; 7:5; 7:6; 7:9; 7:15; 7:18; 7:19; 7:19; 7:19; 7:25; 7:25; 7:25; 7:28; 7:35; 7:35; 7:37; 7:37; 7:40; 8:1; 8:1; 8:7; 8:9; 8:10; 8:11; 9:1; 9:2; 9:2; 9:3; 9:4; 9:5; 9:6; 9:10; 9:12; 9:12; 9:15; 9:16; 9:17; 9:17; 9:18; 9:18; 9:23; 10:8; 10:11; 10:13; 10:14; 10:16; 10:22; 10:28; 10:29; 10:30; 10:31; 10:32; 10:33; 11:2; 11:7; 11:7; 11:10; 11:14; 11:15; 11:24; 11:25; 11:26; 11:29; 11:34; 11:34; 12:4; 12:5; 12:5; 12:6; 12:7; 12:7; 12:8; 12:8; 12:9; 12:10; 12:10; 12:10; 12:10; 12:23; 12:23; 12:24; 12:25; 12:28; 13:1; 13:2; 13:2; 13:2; 13:2; 13:3; 13:6; 13:6; 13:8; 13:13; 13:13; 14:1; 14:2; 14:3; 14:6; 14:11; 14:16; 14:22; 14:26; 14:33; 14:37; 15:10; 15:12; 15:13; 15:14; 15:17; 15:17; 15:19; 15:19; 15:21; 15:21; 15:24; 15:26; 15:30; 15:34; 15:34; 15:40; 15:41; 15:42; 15:42; 15:43; 15:43; 15:49; 15:51; 15:53; 15:54; 15:54; 15:55; 15:55; 15:56; 15:56; 15:57; 15:58; 15:58; 16:10; 16:11; 16:12; 16:12; 16:13; 16:14; 16:15; 16:16; 16:23; 16:24

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
(2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like “they” or “people” or “someone.”
(3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
> > **The king’s servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like “they” or “people” or “someone.”

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)
>
> > It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.
> > It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)
>
> > He **received** a loaf of bread every day from the street of the bakers.

1 Corinthians References:

1:1; 1:2; 1:4; 1:5; 1:6; 1:9; 1:11; 1:13; 1:13; 1:13; 1:15; 1:17; 1:18; 1:18; 1:19; 1:23; 1:24; 1:30; 1:30; 1:31; 2:2; 2:7; 2:9; 2:12; 2:12; 2:13; 2:13; 2:14; 2:14; 2:15; 3:10; 3:11; 3:13; 3:13; 3:15; 3:15; 3:19; 4:2; 4:2; 4:3; 4:4; 4:6; 4:6; 4:11; 4:12; 4:12; 4:13; 4:18; 4:19; 5:1; 5:2; 5:2; 5:4; 5:5; 5:7; 5:11; 6:2; 6:7; 6:7; 6:9; 6:11; 6:12; 6:16; 6:17; 6:20; 7:10; 7:11; 7:11; 7:14; 7:15; 7:18; 7:18; 7:18; 7:20; 7:21; 7:22; 7:23; 7:24; 7:25; 7:27; 7:29; 7:32; 7:33; 7:33; 7:34; 7:34; 7:39; 8:1; 8:3; 8:4; 8:7; 8:7; 8:10; 8:10; 8:11; 9:9; 9:10; 9:15; 9:16; 9:17; 9:27; 10:2; 10:5; 10:5; 10:7; 10:9; 10:10; 10:11; 10:13; 10:14; 10:19; 10:25; 10:27; 10:28; 10:29; 10:30; 10:33; 11:5; 11:6; 11:6; 11:9; 11:15; 11:19; 11:23; 11:31; 11:32; 11:32; 12:2; 12:7; 12:8; 12:13; 12:13; 12:26; 13:5; 13:12; 14:7; 14:7; 14:9; 14:17; 14:21; 14:24; 14:30; 14:31; 14:32; 14:40; 15:2; 15:4; 15:4; 15:5; 15:6; 15:7; 15:8; 15:9; 15:12; 15:12; 15:13; 15:14; 15:15; 15:15; 15:16; 15:16; 15:17; 15:20; 15:22; 15:26; 15:28; 15:28; 15:29; 15:29; 15:29; 15:33; 15:35; 15:36; 15:42; 15:43; 15:44; 15:45; 15:51; 15:52; 15:52; 15:54; 15:54; 15:58; 16:22

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

> He cried against the altar by the word of Yahweh: "**Altar**, **altar**! This is what Yahweh says, 'See, … on you they will burn human bones.'" (1 Kings 13:2 ULT)
>
> > He said this about the altar: "This is what Yahweh says **about this altar.** 'See, … they will burn people's bones on **it**.'"
>
> **Mountains of Gilboa**, let there not be dew or rain on **you.** (2 Samuel 1:21a ULT)
>
> > **As for these mountains of Gilboa**, let there not be dew or rain on **them**.

1 Corinthians References:

15:55

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here “I am the Son of Man” but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you. (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, “Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head.” (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, “Foxes **have holes to live in**,
> > and the birds of the sky **have nests to live in**, but

> > the Son of Man has nowhere to lay his head and sleep.”
>
> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon,** than for you.
>
> Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> > Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.” (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> > Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live**.”
>
> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> > At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you**.
> > or:
> > At the day of judgment, God will **punish you**

> **more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

1 Corinthians References:

1:1; 1:7; 1:11; 2:15; 3:4; 3:5; 3:13; 3:21; 3:21; 3:22; 3:22; 3:22; 4:2; 4:5; 4:6; 4:12; 4:17; 4:19; 4:20; 5:1; 5:3; 5:3; 5:5; 5:6; 5:7; 5:7; 5:8; 5:8; 5:9; 5:11; 6:1; 6:7; 6:12; 6:12; 6:13; 6:13; 6:16; 7:1; 7:1; 7:1; 7:7; 7:8; 7:14; 7:15; 7:29; 7:36; 7:40; 7:40; 8:1; 8:1; 8:4; 8:4; 8:6; 8:6; 8:6; 8:6; 8:6; 8:7; 8:8; 8:8; 8:9; 8:10; 8:11; 8:13; 9:1; 9:3; 9:4; 9:5; 9:6; 9:12; 9:12; 9:13; 9:13; 9:13; 9:14; 9:19; 9:19; 9:25; 10:1; 10:2; 10:3; 10:4; 10:4; 10:5; 10:7; 10:8; 10:9; 10:10; 10:18; 10:23; 10:25; 10:27; 10:28; 10:32; 11:3; 11:4; 11:5; 11:5; 11:6; 11:7; 11:7; 11:8; 11:9; 11:10; 11:10; 11:12; 11:13; 11:16; 11:17; 11:19; 11:20; 11:21; 11:22; 11:23; 11:24; 11:26; 11:27; 11:31; 11:33; 11:33; 11:34; 12:3; 12:6; 12:9; 12:9; 12:10; 12:13; 12:19; 12:20; 12:22; 12:23; 12:24; 12:24; 12:28; 12:30; 13:3; 13:7; 13:10; 13:12; 13:12; 13:12; 13:13; 14:5; 14:7; 14:8; 14:8; 14:16; 14:16; 14:16; 14:21; 14:21; 14:26; 14:26; 14:26; 14:27; 14:27; 14:28; 14:28; 14:29; 14:29; 14:29; 14:30; 14:31; 14:34; 14:34; 14:34; 14:35; 14:35; 14:38; 14:38; 15:1; 15:3; 15:5; 15:8; 15:8; 15:9; 15:10; 15:22; 15:23; 15:24; 15:24; 15:24; 15:25; 15:27; 15:28; 15:29; 15:29; 15:30; 15:38; 15:40; 15:40; 15:41; 15:47; 15:47; 15:47; 15:48; 15:48; 15:49; 15:52; 15:57; 16:1; 16:3; 16:3; 16:4; 16:6; 16:9; 16:10; 16:11; 16:11; 16:12; 16:13; 16:18; 16:20; 16:21

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a **simple metaphor**, which uses only a single Image and a single Idea. The difference between an extended metaphor and a **complex metaphor** is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

> 1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it,removed the stones**, and **planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress**. **He waited for it to produce grapes, but it produced wild grapes**. 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes**? 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briers and thorns will spring up. I will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel**, and the man of Judah his pleasant planting; **he waited for justice, but instead,**

> **there was killing**; **for righteousness, but, instead, a shout for help**.
> (Isa 5:1b-7 ULT)

Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness, comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

> 1 Yahweh is my shepherd; I will lack nothing.
> 2 He **makes me** to lie down in green pastures;
> he **leads me** beside tranquil water.
> 3 He **brings back** my life;
> he **guides me** along right paths for his name's sake.
> 4 Even though I walk through a valley of darkest shadow,
> I will not fear harm since you are with me;
> your rod and your staff comfort me. (Psalm 23:1-4 ULT)

Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to to do this in just the first sentence or two.
(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.
(3) If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

> Yahweh is **my shepherd**; I will lack nothing.
> He makes **me** to lie down in green pastures;
> **he leads me** beside tranquil water. (ULT)

Can be translated as:

> “Yahweh is **like** a shepherd to me, so I will lack nothing.
> **Like** a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully.”

(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

> My well beloved had a **vineyard** on a very fertile hill.
> He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**.
> He built **a tower** in the middle of it, and also built a **winepress**.

> He waited for it to produce grapes, but it only produced **wild grapes.** (Isaiah 5:1b-2 ULT)

May be translated as:

> My well beloved had a **grapevine garden** on a very fertile hill.
> He **dug up the ground** and removed the stones, and planted it with **the best grapevines**.
> He built a **watchtower** in the middle of it, and also built **a tank where he could crush the juice out of the grapes**.
> He waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

> Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)
>
> > "Yahweh **cares for me** like a shepherd that cares
> > for his sheep, so I will lack nothing."
>
> For the vineyard of Yahweh of hosts **is** the house of Israel,
> and the men of Judah his pleasant planting;
> he waited for justice, but instead, there was killing;
> for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

> > For the vineyard of Yahweh of hosts **represents**
> > the house of Israel,
> > and the men of Judah **are like** his pleasant
> > planting;

> > he waited for justice, but instead, there was
> > killing;
> > for righteousness, but, instead, a cry for help.

or as:

> > **So asa farmer stops**
> > **caringforagrapevinegarden that produces bad**
> > **fruit**,
> > **Yahweh will stop protecting** Israel and Judah,
> > **because they do not do what is right.**
> > He waited for justice, but instead, there was
> > killing;
> > for righteousness, but, instead, a cry for help.

1 Corinthians References:

front:intro; 3:intro; 3:6; 3:7; 3:8; 3:9; 3:10; 3:11; 3:12; 3:13; 3:14; 3:15; 3:16; 3:17; 4:15; 5:6; 5:7; 5:7; 5:8; 9:24; 9:26; 15:36; 15:37; 15:38

Blessings

Description

Blessings are short sayings that people use to ask God to do something good for another person. In the Bible, the person saying the blessing speaks or writes directly to the person who will receive the blessing. The person who says the blessing does not directly speak to God, but it is understood that God is the one who will do the good thing mentioned. It is also understood that God hears the blessing, whether he is mentioned by name or not.

Reason This Is a Translation Issue

Each language has its own ways of saying blessings. There are many blessings in the Bible. They need to be translated in the way that people say blessings in your language, so that people recognize them as blessings and understand what one person wants God to do for another.

Examples From the Bible

In the Bible, people often said a blessing when they met someone or when they were leaving someone or sending someone off.

In the book of Ruth, when Boaz meets his workers in the fields, he greets them with a blessing:

> Then behold, Boaz coming from Bethlehem! And he said to the reapers, “Yahweh be with you.” And they said to him, “May Yahweh bless you.” (Ruth 2:4 ULT)

Similarly, when Rebekah leaves her family, they say farewell with a blessing:

> They blessed Rebekah, and said to her, “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

In a similar way, the writers of letters in the New Testament often wrote a blessing at the beginning of their letters as well as at the end. Here are examples from the beginning and end of Paul's second letter to Timothy:

> Grace, mercy, and peace from God the Father and Christ Jesus our Lord. (2 Tim 1:2 ULT)
> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

Translation Strategies

Find out how people say blessings in your language. Collect a list of common blessings, noting the form of the verb, the use of certain words, and the words that are not used in a blessing but would normally be in a sentence. Also find out what differences there might be between blessings that people use when they are speaking to each other and when they are writing to each other.

If translating a blessing literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

1. Add a verb if that is natural in your language.
2. Mention God as the subject of a blessing if that is natural in your language.
3. Translate the blessing in a form that is natural and clear in your language.

Examples of Translation Strategies Applied

(1) Add a verb if that is natural in your language.

> The Lord with your spirit. The grace with you. (2 Tim 4:22, literal from the Greek)

In the Greek of this verse, there is no verb 'be.' However, in blessings in English, it is natural to use a verb. The idea that the 'grace' from God will be or remain with the person is implied in Greek.

The Lord **be** with your spirit. Grace **be** with you. (2 Tim 4:22 ULT)

(2) Mention God as the subject of a blessing if that is natural in your language.

If people expect a blessing to refer to God in your language, you might have to provide ‘God’ as the subject or as the source of the blessing. In Greek and Hebrew, usually God is not explicitly mentioned in the blessing, but it is implied that God is the one acting to show his kindness to the person being addressed.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

The Lord be with your spirit. **May God give** grace to you.

> They blessed Rebekah, and said to her, “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

They blessed Rebekah, and said to her, “Our sister, may **God grant that** you be the mother of thousands of ten thousands, and may **God empower** your descendants **to** possess the gate of those who hate them.”

(3) Translate the blessing in a form that is natural and clear in your language.

Here are some ideas for ways that people might say a blessing in their language.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

May the Lord be with your spirit. May God cause his grace to be with you.

May you have God’s presence with you. May you experience grace from God.

> “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

“Our sister, we pray to God that you may be the mother of thousands of ten thousands, and appeal to him that your descendants may possess the gate of those who hate them.”

“Our sister, by God’s power you will be the mother of thousands of ten thousands, and your descendants will possess the gate of those who hate them.”

1 Corinthians References:

1:3; 16:19; 16:20; 16:20; 16:21; 16:23

Collective Nouns

Description

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

1. The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
2. Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
    - a singular noun with a singular verb: The team *is* in the dressing room.
    - a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
3. Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
4. Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

1 Corinthians References:

2:9; 6:19; 8:7

Connect — Background Information

Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Background Clause

Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

Examples From OBS and the Bible

> **When** Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

> And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words "every year." Going to Jerusalem is the background event. Then an event begins that started during the time "when he was twelve years old." So the main event is the specific time Jesus and his family traveled to Jerusalem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words "while" and "during." Then the main event happens: "the word of God came to John."

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.
(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of simultaneous background. The first one is introduced by "when," and then three more follow, with the last connected by "and." The background clause introduced by "where" explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

1 Corinthians References:

2:1

Connect — Contrary to Fact Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if … then.” Often, however, the word “then” is not stated.

Contrary-to-Fact Conditions

Description

A Contrary-to-Fact Condition is a condition that sounds hypothetical, but the speaker is already certain that it is NOT true.

Reason This Is a Translation Issue

Usually there are no special words that indicate a Contrary-to-Fact Condition. The writer assumes that the reader knows that it is NOT a true condition. For this reason it often requires knowledge of implied information to know that it is not true. If this kind of condition is difficult for translators to communicate, they may want to consider using the same strategies that they used for Rhetorical Questions or Implied Information.

Examples From OBS and the Bible

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, “How long will you keep changing your mind? If Yahweh is God, follow him. But **if Baal is God**, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

Baal is not God. Elijah is not suggesting that Baal might be God, and he does not want the people to follow Baal. But Elijah used a conditional statement to show them that what they were doing was wrong. In the example above, we see two conditions that have the same construction. The first one, “If Yahweh is God,” is a Factual Condition because Elijah is

certain that it is true. The second one, “if Baal is God,” is a Contrary-to-Fact Condition because Elijah is certain that it is not true. You will need to consider if people would say both of these in the same way in your language or if they would say them in different ways.

> But his wife replied to him, “**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this.” (Judges 13:23 ULT)

Manoah’s wife thinks that the second part of her conditional statement is not true, therefore the first part is also not true. God received their burnt offering; therefore, He does not want to kill them.

>

> “**If only we had died** by Yahweh’s hand in the land of Egypt, sitting by a pot of meat and eating bread to the full.” (Exodus 16b:3 ULT)

Of course the people speaking here did not die in Egypt, and so this is a Contrary-to-Fact condition that is used to express a wish.

> “Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)

The English reader knows that these last two examples are Contrary-to-Fact conditions because of the past-tense verbs used in the first part (they are not things that might happen). The last example also has a second part that uses “would have.” These words also signal something that did not happen.

Translation Strategies

If Contrary-to-Fact conditions are clear in your language, then use them as they are.

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.
(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.
(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.
(4) If the condition is expressing something that did not happen, restate it as a negative statement.
(5) Often Factual and Contrary-to-Fact conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

Examples of Translation Strategies Applied

(1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

> > If you believe that Baal is God, then worship him!

(2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

> > If Baal is not God, then you should not worship him!

But his wife replied to him, "**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this." (Judges 13:23 ULT)

> > "**Yahweh does not want to kill us**, or he would not have received the burnt offering and the offering we gave him."

(3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

> "**If only we had died** by Yahweh's hand in the land of Egypt, sitting by a pot of meat and eating bread to the full." (Exodus 16b:3 ULT)
>
> > "**I wish we had died** by Yahweh's hand in the land of Egypt…"

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

> > “Woe to you, Chorazin! Woe to you, Bethsaida! The mighty deeds which were done in you **were not done** in Tyre and Sidon. But **if they had been done there, those people would have repented** long ago in sackcloth and ashes.”

(5) Often Factual and Contrary-to-Fact Conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

> But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

> > Is Baal the one who is truly God? Should you worship him?

> “Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)

> > “Woe to you, Chorazin! Woe to you, Bethsaida! You think that you are better than Tyre and Sidon, but you are not! **They would have repented** long ago in sackcloth and ashes at seeing the mighty deeds that you have seen! **You should be like them**!”

1 Corinthians References:

2:8; 4:15; 4:18; 5:3; 5:10; 7:14; 8:5; 9:16; 11:31; 14:7; 14:8; 15:intro; 15:13; 15:14; 15:15; 15:16; 15:17; 15:19; 15:29; 15:32

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

> You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

> For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)
>
> > For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines

> > at table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)
>
> > The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

> {David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)
>
> > [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though**

> **Solomon built him a house**, the Most High does not live in houses made with hands.

1 Corinthians References:

1:23; 1:24; 1:27; 2:6; 2:9; 2:14; 3:2; 3:6; 4:4; 4:19; 6:8; 7:10; 7:12; 7:14; 7:28; 8:8; 9:19; 9:20; 9:27; 11:11; 11:17; 12:12; 12:18; 12:20; 15:2; 15:20; 15:29; 15:35

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.

1 Corinthians References:

1:14; 2:2; 2:11; 6:18; 7:5; 7:39; 8:4; 10:13; 12:3; 14:5; 14:6; 15:36

Connect — Factual Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if … then.” Often, however, the word “then” is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

> “**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

> Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is "if Yahweh is God." If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

> "A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?" says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with "if," it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as "since" or "you know that …" or "it is true that …" can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

> "**If** Yahweh is God, worship him!" (Story 19 Frame 6 OBS)

> > “**It is true that** Yahweh is God, so worship him!”

> “A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

> > “A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?”

1 Corinthians References:

3:12; 4:7; 6:2; 8:10; 8:13; 9:11; 9:12; 9:16; 10:15; 10:31; 11:6; 13:8; 14:27; 14:28; 14:37; 14:38; 15:12; 15:32; 15:44; 16:10; 16:22

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> “… if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may bewise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)

> "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"

> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "… if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "… keep the commandments if you want **to enter into life**." or: "… keep the commandments **so that you can enter into life**."

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.'

> So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

> > But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **so that we can take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

1 Corinthians References:

1:15; 1:17; 1:27; 1:28; 1:29; 2:7; 3:18; 4:14; 5:2; 5:5; 7:5; 7:5; 10:13

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;

1 Corinthians References:

1:16; 3:14; 3:15; 3:17; 3:18; 4:19; 6:4; 7:8; 7:9; 7:11; 7:12; 7:13; 7:15; 7:21; 7:28; 7:28; 7:36; 7:39; 8:2; 8:3; 8:8; 9:2; 9:11; 9:17; 10:27; 10:28; 10:30; 11:6; 11:14; 11:15; 11:16; 11:34; 12:26; 14:11; 14:14; 14:16; 14:30; 14:35; 15:2; 16:4

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge 🔗.

Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus! (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. "Because" connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by "so that." Notice that the term "so that" often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> "Blessed are the poor, **for** yours is the kingdom of God." (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

1 Corinthians References:

1:6; 1:7; 1:8; 1:11; 1:17; 1:18; 1:21; 1:21; 1:25; 1:31; 3:7; 3:11; 4:14; 5:3; 5:5; 5:7; 5:12; 6:3; 7:5; 7:14; 7:22; 7:29; 9:10; 10:1; 10:8; 10:9; 10:10; 10:25; 10:27; 10:31; 11:7; 11:8; 11:9; 11:10; 11:19; 11:20; 11:34; 12:3; 13:2; 13:3; 13:9; 14:2; 14:12; 14:31; 14:33; 14:39; 15:16; 15:21; 15:45; 15:58; 16:7

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word "**after**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word "**before**." However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector "**and**" connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector "and" is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

1 Corinthians References:

15:23-24; 15:46

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word "**during**" tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector "**and**" indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words "**while**" and "**as**" tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

1 Corinthians References:

1:7; 2:1; 2:13; 4:12; 4:13; 5:4; 6:1; 8:7; 8:12; 9:18; 11:4; 11:32; 11:33; 14:15

Connecting Words and Phrases

Description

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

> It was raining, but I did not have an umbrella, so I got very wet.
>
> **Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- Sequential Clause — a time relationship between two events in which one happens and then the other happens.
- Simultaneous Clause — a time relationship between two or more events that occur at the same time.
- Background Clause — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- Exceptional Relationship — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- Hypothetical Condition — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- Factual Condition — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- Contrary-to-Fact Condition — a connection that sounds hypothetical but is already certain that it is not true. See also: Hypothetical Statements.
- Goal Relationship — a logical relationship in which the second event is the purpose or goal of the first.
- Reason and Result Relationship — a logical relationship in which one event is the reason for the other event, the result.
- Contrast Relationship — one item is being described as different or in opposition to another.

Examples from the Bible

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word “instead” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word “then” introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

> **Therefore,** whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word “therefore” links this section with the section before it, signaling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “but” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

> We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God’s servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

(1) Use a connecting word (even if the ULT does not use one).
(2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
(3) Use a different connecting word.

Examples of Translation Strategies Applied

(1) Use a connecting word (even if the ULT does not use one).

> Jesus said to them, “Come follow me, and I will make you to become fishers of men.” Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word “so.”

> Jesus said to them, “Come follow me, and I will make you to become fishers of men.” **So**, immediately they left the nets and followed him.

(2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven.

> **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

> > Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words “instead” or “then” here. They might translate like this:

> > I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

(3) Use a different connecting word.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

> > **Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. **And** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

1 Corinthians References:

1:5; 1:10; 1:12; 1:16; 1:19; 1:22; 1:26; 1:30; 2:1; 2:3; 2:8; 2:10; 2:10; 2:12; 2:16; 3:1; 3:4; 3:5; 3:5; 3:8; 3:9; 3:12; 4:2; 4:3; 4:9; 4:18; 5:10; 6:2; 6:9; 6:13; 6:14; 6:19; 7:1; 7:2; 7:7; 7:15; 7:17; 7:25; 7:26; 7:32; 8:1; 8:4; 9:6; 9:8; 9:10; 9:19; 9:23; 10:11; 10:20; 10:22; 10:29; 11:2; 11:3; 11:7; 11:18; 11:22; 11:22; 12:1; 12:21; 12:27; 13:13; 14:1; 14:6; 14:8; 14:11; 14:29; 14:36; 15:1; 15:18; 15:25; 15:30; 15:41; 15:42; 15:46; 15:56; 16:1; 16:5; 16:9; 16:12; 16:15; 16:17

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can “borrow” the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to “borrow” words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter “j” the same way that people pronounce the letter “y” when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft “th” sound in the English word “think,” and some languages cannot start a word with a combination of sounds like “st” as in “stop.”

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> צְפַנְיָה — A man’s name in Hebrew letters.
>
> > “Zephaniah” — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man's name.
>
> > "Zephaniah" — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the "z," you could use "s." If your writing system does not use "ph" you could use "f." Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay."
>
> > "Sefania"
> >
> > "Sefanaia"
> >
> > "Sefanaya"

1 Corinthians References:

16:22; 16:24

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, “**Go, show yourself to the priest …**”

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, “The kingdom of God is not coming with careful observation. Neither will they say, ‘Look, here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.” (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, “**The kingdom of God is not coming with careful observation. Neither will they say, ‘Look. here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.**”
- Direct quotes: Neither will they say, ‘**Look, here it is!**’ or, ‘**There it is!**’

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, “**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**” (Luke 5:14 ULT)

> > He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)
>
> > He commanded him, “**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them.”

You may also want to watch the video at https://ufw.io/figs_quotations.

1 Corinthians References:

1:12; 1:19; 3:4; 3:19; 3:20; 4:6; 5:13; 6:16; 9:9; 10:7; 10:26; 10:28; 11:24; 11:25; 12:3; 12:15; 12:16; 12:21; 14:21; 14:25; 15:27; 15:27; 15:32; 15:33; 15:35; 15:45; 15:54; 15:55

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
    - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
    - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> … for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

> > **Becauseidols are worthless**, I hate those who serve them.
>
> … for your **righteous** judgments are good. (Psalm 119:39b ULT)
>
> > … for your judgments are good **because they are righteous**.
>
> Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)
>
> > Can Sarah bear a son **even whenshe is 90 years old**?
>
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

> You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)
>
> > You are my Son. **I love you** and I am pleased with you.

> > **Receiving my love**, you are my Son. I am pleased with you.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

> > You must surely open your hand to your brother **who is needy and poor** in your land.

1 Corinthians References:

1:4; 1:18; 5:11

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority … (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, "He is not unintelligent" means, "He is somewhat intelligent."
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, "He is not

unintelligent" can mean "He is very intelligent." In this case, the double negative is actually the figure of speech called litotes.

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.
or:
Without me, you **cannot** do anything.

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

> A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

> I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
> > "For we have a high priest who can feel sympathy for our weaknesses."

> … in order **not** to be **unfruitful**. (Titus 3:14b ULT)
>
> > "… so that they may be fruitful."

(2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

> χωρὶς ἐμοῦ **οὐ** δύνασθε ποιεῖν **οὐδέν**
>
> Without me **not** you can do **nothing** (John 15:5)

> > Without me, you can do **nothing**.
> >
> > or:
> > Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

> …ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)
>
> …iota one or one serif **not not** may pass away from the law

> > …**not even** one iota or one serif may pass away from the law
> >
> > or:
> > …**certainly no** iota or serif may pass away from the law

1 Corinthians References:

8:13; 9:4; 9:5; 9:6; 9:15; 11:22; 12:15; 12:16; 13:6

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

> He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

> … like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

> Then they approached {and} woke him up, saying, **“Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.
(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as “very” or “great” or “many.”
(3) If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

(1) Translate only one of the words.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

> > “You have decided to prepare **false** things to say.”

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)
>
> > “He has one people **very spread out**.”

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

> … like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)
>
> • English can emphasize this with “any” and “at all.”
>
> > “… like a lamb **without any blemish at all**.”

> Then they approached {and} woke him up, saying, **“Master! Master!** We are perishing!” (Luke 8:24 ULT)

> Then they approached {and} woke him up,
> **urgently shouting, "Master!** We are perishing!"

1 Corinthians References:

3:14; 4:12; 4:13; 4:17; 5:1; 5:2; 5:8; 5:8; 6:7; 6:11; 6:12; 7:26; 10:23; 11:6; 11:20; 11:22; 11:30; 13:1; 13:4; 14:3; 14:23; 15:54; 15:58; 16:16

Ellipsis

Description

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> > So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (…) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

1. A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

2. An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> He makes Lebanon skip like a calf and **he makes**
> Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk**
> > not as unwise but **walk** as wise,

Absolute Ellipsis

> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> > “Lord, **I want you to heal me so** that I might
> > receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners will not stand in the assembly** of the righteous.
>
> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)
>
> > Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, **I want you to heal me** that I might receive my sight.”

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)
>
> > He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

1 Corinthians References:

1:2; 1:17; 1:17; 1:25; 1:25; 1:31; 2:4; 2:4; 2:6; 2:9; 2:12; 3:1; 3:2; 3:2; 3:5; 3:5; 3:6; 3:7; 3:7; 3:8; 4:10; 4:15; 5:12; 6:3; 6:6; 6:8; 6:13; 6:16; 6:17; 7:3; 7:4; 7:7; 7:11; 7:17; 7:19; 7:30; 7:30; 7:31; 7:37; 9:10; 9:10; 9:12; 9:17; 9:20; 9:21; 9:25; 9:25; 10:6; 10:13; 10:20; 10:24; 10:25; 10:26; 10:27; 10:29; 11:5; 11:9; 11:16; 11:25; 12:4; 12:5; 12:6; 12:8; 12:9; 12:10; 12:17; 12:20; 12:21; 12:24; 12:29; 13:4; 13:8; 13:12; 13:13; 14:5; 14:9; 14:11; 14:12; 14:13; 14:18; 14:22; 14:27; 15:10; 15:11; 15:21; 15:23; 15:26; 15:37; 15:38; 15:39; 15:40; 15:45; 15:48; 16:12; 16:18; 16:19; 16:24

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.
(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "… where there was a cave. Saul went into the cave to **dig a hole**"
> >
> > "… where there was a cave. Saul went into the cave to **have some time alone**"
>
> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)
>
> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

> > “They found Saul and his sons **dead** on Mount Gilboa.”

1 Corinthians References:

front:intro; 5:intro; 5:1; 5:3; 6:16; 7:intro; 7:1; 7:3; 7:5; 7:5; 10:5; 10:7; 10:8; 11:30; 12:23; 15:intro; 15:6; 15:18; 15:20; 15:51

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.

> 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.

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!”

1 Corinthians References:

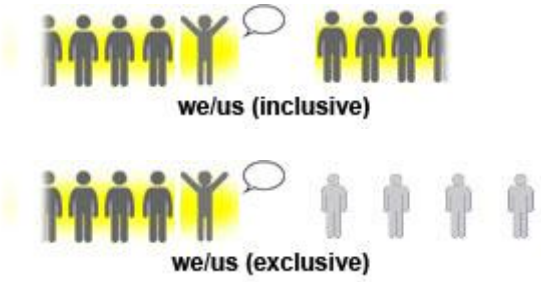
15:36; 15:51

Exclusive and Inclusive ‘We’

Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for “we.” If your language has separate exclusive and inclusive forms of “we,” then you will need to understand what the speaker meant so that you can decide which form of “we” to use.

Examples From the Bible

Exclusive

> They said, “There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people.” (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

1 Corinthians References:

front:intro; 1:23; 2:intro; 2:6; 2:7; 2:13; 3:9; 4:1; 4:6; 4:8; 4:9; 4:10; 4:11; 4:12; 4:13; 9:4; 9:5; 9:10; 9:11; 9:12; 11:16; 15:11; 15:14; 15:15; 15:30; 15:51; 15:52

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> “… Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

> Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun “I” or “you.”
(2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun “I” or “you.”

> But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)
>
> > But David said to Saul, “**I, your servant**, used to keep **my** father’s sheep.”

(2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
> > Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"
>
> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
> > So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

1 Corinthians References:

1:1; 1:2; 1:13; 1:24; 3:5; 5:12; 6:15; 7:14; 8:13; 10:29; 10:30; 13:11; 14:6; 14:11; 14:14; 14:15; 14:23; 14:24; 16:21

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for “you” based on how many people the word “you” refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of “you” even though he is speaking to a crowd. For help with translating these, we suggest you read:

- Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of “you” based on the relationship between the speaker and the person he or she is talking to. People use the **formal** form of “you” when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of “You” — Formal or Informal

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for “you.” People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of “you” if your language does make any of these distinctions.

1 Corinthians References:

15:55

Forms of ‘You’ — Singular

Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of “you” even though they were speaking to a group of people. (See Forms of ‘You’ — Singular to a Crowd.)

Examples From the Bible

> But he said, “All these things **I** have kept from my youth.” But when he heard this, Jesus said to him, “One thing is still lacking to **you**. All things, as much as **you** have, **sell** all and **distribute** to the poor, and

> **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word "you" and the commands "search" and "report" are plural.

Strategies for finding out how many people “you” refers to

(1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

1 Corinthians References:

front:intro; 4:7; 7:16; 7:21; 7:27; 7:28; 8:11; 9:9; 14:16; 14:17; 15:36; 15:37

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet?
> So is **the man who goes in to his neighbor's wife**;
> **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word “the” in the noun phrase.
(2) Use the word “a” in the noun phrase.
(3) Use the word “any,” as in “any person” or “anyone.”
(4) Use the plural form, as in “people.”
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word “the” in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
> > “Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**.” (Proverbs 12:2)

(2) Use the word “a” in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

> > “People curse **a man** who refuses to sell grain.”

(3) Use the word “any,” as in “any person” or “anyone.”

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **any man** who refuses to sell grain.”

(4) Use the plural form, as in “people” (or in this sentence, “men”).

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **men** who refuse to sell grain”

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > “People curse **whoever** refuses to sell grain.”

1 Corinthians References:

1:20; 2:11; 2:14; 2:15; 3:7; 3:8; 4:1; 6:16; 7:1; 7:3; 7:4; 7:10; 7:11; 7:14; 7:15; 7:16; 7:16; 7:32; 7:33; 7:33; 7:33; 7:34; 7:38; 8:11; 8:13; 9:10; 10:24; 11:3; 11:7; 11:10; 11:11; 11:12; 12:12; 12:14; 12:15; 12:16; 12:17; 12:21; 12:24; 14:2; 14:3; 14:4; 14:5; 14:13; 14:16; 14:17

Go and Come

Description

Different languages have different ways of determining whether to use the words “go” or “come” and whether to use the words “take” or “bring” when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say “I am coming,” while Spanish speakers say “I am going.” You will need to study the context in order to understand what is meant by the words “go” and “come” (and also “take” and “bring”), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words “go” and “come” or “take” and “bring” differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, “**Come**, you and all your household, into the ark.” (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham’s relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land …"

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.
(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)
>
> > But you will be free from my oath if you **go** to my relatives and they will not give her to you.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)
>
> > “When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …”

> Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)
>
> > Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you travel out into the desert to see? A reed shaken by the wind?

1 Corinthians References:

2:1; 4:5; 4:18; 4:19; 4:21; 10:1; 11:17; 11:34; 14:6; 14:23; 14:24; 14:26; 14:36; 16:intro; 16:2; 16:4; 16:5; 16:5; 16:6; 16:10; 16:11; 16:12; 16:17

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

"A mouth" and "wisdom" are nouns, but in this figure of speech "wisdom" describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouthand wisdom** … (Luke 21:15a ULT)
>
> > For I will give you **wise words** …
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

> > You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouthand wisdom** … (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient … (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** …

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient … (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

> > if you **obey willingly** …

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

1 Corinthians References:

2:4; 3:3; 15:50

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

> His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.

- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that "Jordan" is the name of a river, "Jericho" is the name of a city, and "Amorites" is the name of a group of people.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that "Beer Lahai Roi" means "Well of the Living One who sees me."

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)
>
> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)
>
> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**
>
> At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)

> > At that hour, certain Pharisees approached, saying to him, “Go and leave here, because **King Herod** wants to kill you.”

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)
>
> > She called his name **Moses (which sounds like ‘drawn out’),** and she said, “For out of the water I drew him.”

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

> She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)
>
> > She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or

when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

> … a young man named **Saul**. (Acts 7:58b ULT)
>
> > … a young man named **Paul** 1

The footnote would look like:

> > [1] Most versions say “Saul” here, but most of the time in the Bible he is called “Paul.”

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write “Saul” where the source text has “Saul” and “Paul” where the source text has “Paul.”

> a young man named **Saul** (Acts 7:58 ULT)
>
> > a young man named **Saul**

The footnote would look like:

> [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

> It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

> [1] This is the same man who was called Saul before Acts 13.

1 Corinthians References:

front:intro; 1:1; 1:11; 1:14; 1:16; 12:intro; 12:3; 16:15; 16:15; 16:17

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

1. The speaker means this as literally true if he means that it really does rain here every night.
2. The speaker means this as a **generalization** if he means that it rains here most nights.
3. The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

> They will not leave **stone upon stone in you.** (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

> Moses was educated in **all the wisdom of the Egyptians.** (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

Generalization

This is a statement that is true most of the time or in most situations that it could apply to.

> The one who ignores instruction **will have poverty and shame,**
> but **honor will come** to him who learns from correction. (Proverbs 13:18)

These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction. There may be some exceptions to these statements, but they are generally true.

> And when you pray, do not make useless repetitions as **the Gentiles do, for they think that they will be heard because of their many words.** (Matthew 6:7)

This generalization tells about what Gentiles were known for doing. Many Gentiles did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like "all," "always," "none," or "never," it does not necessarily mean **exactly** "all," "always," "none," or "never." It simply means "most," "most of the time," "hardly any," or "rarely."

Reason This Is a Translation Issue

1. Readers need to be able to understand whether or not a statement is literally true.
2. If readers realize that a statement is not literally true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

Examples From the Bible

Examples of Hyperbole

> If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed … (Mark 9:43a ULT)

When Jesus said to cut off your hand, he meant that we should **do whatever extreme things** we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

> The Philistines gathered together to fight against Israel with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

> But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

> When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

> Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

> One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

> **A lazy hand causes a person to be poor, but the hand of the diligent person gains riches.** (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

Caution

- Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

> They saw Jesus **walking on the sea** and coming near the boat. (John 6:19b ULT)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

- Do not assume that the word "all" is always a generalization that means "most."

> Yahweh is righteous in **all** his ways
> and gracious in **all** he does. (Psalms 145:17 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

(1) Express the meaning without the exaggeration.
(2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
(3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.
(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

Examples of Translation Strategies Applied

(1) Express the meaning without the exaggeration.

> The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)
>
> > The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and **a great number of troops**.

(2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”

> **The one who ignores instruction will have poverty and shame.** (Proverbs 13:18a ULT)
>
> > **In general,** the one who ignores instruction will have poverty and shame

> When you pray, do not make useless repetitions as the **Gentiles do,** for they think that they will be heard because of their many words. (Matthew 6:7 ULT)
>
> > And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

(3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
> > **Almost all** the country of Judea and **almost all** the people of Jerusalem went out to him.
> > or:
> >
> > **Many** of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

> The country of Judea and the people of Jerusalem went out to him.

1 Corinthians References:

1:2; 1:4; 1:12; 1:22; 1:23; 1:28; 2:2; 2:15; 3:7; 4:15; 4:17; 7:19; 9:intro; 9:9; 9:22; 10:21; 11:22; 13:2; 14:19; 15:31; 15:32

Hypothetical Situations

Consider these phrases: “If the sun stopped shining …” “What if the sun stopped shining …” “Suppose the sun stopped shining …” and “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with “if.”)

- If he had lived to be 100 years old, he would have seen his grandson’s grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson’s grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, "Lord, **if you had been here, my brother would not have died**." (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that

there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, “What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out**?” (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

> **Unless those days are shortened, no flesh would be saved**. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> The Israelites said to them, “**If only we had died by Yahweh’s hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger.” (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

> I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

1 Corinthians References:

12:15; 12:16; 12:17; 12:19; 12:21; 13:intro; 13:1; 13:2; 13:3; 14:intro; 14:6; 14:11; 14:23; 14:24

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, “You are teasing me by telling me something that is not true.”)
- Do not push the envelope. (This means, “Do not take a matter to its extreme.”)
- This house is under water. (This means, “The debt owed for this house is greater than its actual value.”)
- We are painting the town red. (This means, “We are going around town tonight celebrating very intensely.”)

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

> he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples From the Bible

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)

This means, “We and you belong to the same race, the same family.”

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, “The Israelites went out defiantly.”

> the one who **lifts up my head** (Psalm 3:3b ULT)

This means, “the one who helps me.”

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

(1) Translate the meaning plainly without using an idiom.
(2) Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

(1) Translate the meaning plainly without using an idiom.

> Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)
>
> > Look, we all **belong to the same nation**.

> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
> > He started to travel to Jerusalem, **determined to reach it**.

> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
> > I am not worthy that you should enter **my house**.

(2) Use an idiom that people use in your own language that has the same meaning.

> Put these words **into your ears.** (Luke 9:44a ULT)

> > **Be all ears** when I say these words to you.

> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
> > I am crying my **eyes out**

1 Corinthians References:

1:2; 1:8; 1:10; 1:12; 1:26; 1:28; 1:29; 1:31; 2:5; 2:7; 2:9; 2:11; 2:11; 2:11; 3:3; 3:19; 3:21; 4:3; 4:4; 4:5; 4:11; 4:12; 4:13; 5:2; 5:3; 5:3; 5:4; 5:4; 5:12; 5:13; 6:1; 6:2; 6:5; 6:5; 6:11; 6:14; 6:15; 7:2; 7:5; 7:10; 7:12; 7:13; 7:15; 7:27; 7:27; 7:27; 7:27; 7:28; 7:35; 7:37; 8:7; 9:8; 9:12; 9:14; 9:16; 9:18; 9:22; 9:26; 10:2; 10:6; 10:11; 10:13; 10:18; 10:27; 11:2; 11:5; 11:18; 11:21; 11:27; 11:28; 12:11; 12:12; 12:13; 12:15; 12:16; 12:21; 12:25; 13:5; 13:7; 13:9; 13:12; 13:12; 14:7; 14:8; 14:9; 14:9; 14:12; 14:25; 14:27; 14:28; 14:31; 14:34; 15:4; 15:6; 15:10; 15:12; 15:14; 15:15; 15:15; 15:17; 15:23; 15:25; 15:27; 15:27; 15:28; 15:30; 15:32; 15:32; 15:32; 15:34; 15:49; 15:52; 15:54; 15:57; 15:58; 16:2; 16:2; 16:2; 16:6; 16:7; 16:7; 16:7; 16:10; 16:13; 16:14; 16:17; 16:18; 16:19

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the

third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you;
> **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go,
> and when he is old he will not turn away from that instruction.
> (Proverbs 22:6 ULT)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> and **find favor** and good insight in the eyes of God and man!
> (Proverbs 3:3-4 ULT)

Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)
>
> > **You are now clean.**
> > **I now cleanse you.**
>
> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
> > God said, "**There is now** light" and there was
> > light.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)
>
> > God blessed them and said to them, "**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

> Do not let covenant faithfulness and trustworthiness leave you;
> tie them on your neck, write them on the tablet of your heart,
> **and find favor** and good insight in the eyes of God and man!
> (Proverbs 3:3-4 ULT)
>
> > Do not let covenant faithfulness and
> > trustworthiness leave you;
> > tie them on your neck, write them on the tablet of
> > your heart,
> > **then you will find favor** and good insight in the
> > eyes of God and man!

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

> > God said, ‘Let there be light,’ **so** there was light.
> > God said, “Light must be;” **as a result**, there was light.

(3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

> “**If** you teach a child the way he should go,
> **then** when he is old he will not turn away from that instruction.”

1 Corinthians References:

12:31; 15:49

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food.”
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people's ancestors treated the false prophets, then woe to you!

1 Corinthians References:

1:10; 1:17; 1:24; 1:26; 1:31; 2:9; 2:12; 2:13; 3:1; 3:9; 3:10; 3:22; 4:6; 4:9; 4:10; 4:14; 4:19; 5:4; 5:5; 6:7; 7:6; 7:11; 7:16; 7:17; 7:20; 7:24; 7:24; 7:26; 7:37; 9:16; 9:17; 9:20; 9:21; 9:26; 10:17; 10:20; 10:26; 11:26; 11:28; 12:9; 12:10; 12:18; 12:23; 13:13; 14:5; 14:6; 14:7; 14:19; 14:20; 14:21; 14:22; 14:33; 14:33; 15:2; 15:6; 15:9; 15:10; 15:19; 15:19; 15:24; 15:32; 15:46; 16:1; 16:3; 16:13; 16:15

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!**

1 Corinthians References:

1:21; 1:25; 3:18; 4:intro; 4:8; 4:10; 4:10; 8:5; 11:19; 12:31

Kinship

Description

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, “I see **your father’s** attitude toward me has changed, but the God of my father has been with me.” (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man’s father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man’s father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses’s older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi’s daughters-in-law.

> Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth’s husband’s brother. This may be a different term in your language than if she had been Ruth’s husband’s sister.

> Then Boaz said to Ruth, “Will you not listen to me, **my daughter**?” (Ruth 2:8a ULT)

Boaz is not Ruth’s father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker’s (or referent’s) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her “eonni,” which is the term a woman uses for her older sister.
>
> Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.

> Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevéstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.
>
> Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

1 Corinthians References:

5:1; 9:5; 10:1

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as “not bad.” The difference between a litotes and a double negative is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of “not bad,” taken as a plain double negative, would be “acceptable” or even “good.” But if the speaker intended it as a litotes, then the meaning is “very good” or “extremely good.”

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

> For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

> But you, Bethlehem, in the land of Judah,
> are **not the least** among the leaders of Judah,
> for from you will come a ruler
> who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

> For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)
>
> > “For you yourselves know, brothers, our visit to you **did much good**.”

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)
>
> > “Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter.”
> >
> > or:

> > “Now when it became day, the soldiers were **very concerned** because of what had happened to Peter.”

1 Corinthians References:

1:7; 1:26; 4:15; 9:26; 10:1; 11:11; 12:1; 12:25; 13:8; 14:10; 15:10

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker.

English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word

“burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

1 Corinthians References:

1:12; 2:1; 2:7; 3:20; 4:1; 4:5; 6:14; 15:13; 15:14; 15:16; 15:17

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> … I praise you, Father, Lord of **heaven and earth** …, (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means “everywhere.”

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means “everyone.”

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.
(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything**.

> **From the rising of the sun to its setting**, Yahweh’s name should be praised. (Psalm 113:3 ULT)
>
> > **In all places**, people should praise Yahweh’s name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

1 Corinthians References:

7:34; 8:5

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison** (**Idea**) between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about

the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a "passive" metaphor, in contrast to uncommon metaphors, which we describe as being "active." Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these "dead metaphors." Passive metaphors are extremely common. Examples in English include the terms "table **leg**," "family **tree**," "book **leaf**" (meaning a page in a book), or the word "crane" (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word "hand" to represent "power," using the word "face" to represent "presence," and speaking of emotions or moral qualities as if they were "clothing."

Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction "up" (the Image) often represents the concepts of "more" or "better" (the Idea). Because of this pair of underlying concepts, we can make sentences such as "The price of gasoline is going **up**," "A **highly** intelligent man," and also the opposite kind of idea: "The temperature is going **down**," and "I am feeling very **low**."

Patterned pairs of concepts are constantly used for metaphorical purposes in the world's languages because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- "Turn the heat **up**." More is spoken of as up.
- "Let us **go ahead** with our debate." Doing what was planned is spoken of as walking or advancing.
- "You **defend** your theory well." Argument is spoken of as war.
- "A **flow** of words." Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see **Biblical Imagery — Common Patterns** and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> But for you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun's rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people. Here is another example:

> And he said to them, "Go and tell that fox …" (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator’s special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

> Jesus said to them, “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is “I” (meaning Jesus himself) and the **Image** is “bread.” Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is “life.” In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.

- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples From the Bible

> Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria ("you," the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

> Yet, Yahweh, you are our father; **we are the clay**. **You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are "we" and "you," and the Image(s) are "clay" and "potter." The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter's clay and "us" is that **neither the clay nor God's people have a right to complain about what they are becoming**.

> Jesus said to them, “Take heed and beware of **the yeast of the Pharisees and Sadducees**.” The disciples reasoned among themselves and said, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See Simile.
(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.
(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
(7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.

(8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

> Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)
>
> > Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

> But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart.**" (Mark 10:5 ULT)
>
> > It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."

> Yet, Yahweh, you are our father; we **are the clay.** You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)
>
> > Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

> Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
> > “And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand.”
> > “And yet, Yahweh, you are our father; we are the

> > **string**. You are the **weaver**; and we all are the work of your hand.”

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)
>
> > Yahweh lives; may he be praised because he is the rock **under which I can hide from my enemies**. May the God of my salvation be exalted.
>
> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)

> > Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

> I will make you to become **fishers of men**. (Mark 1:17b ULT)
>
> > I will make you to become **people who gather men**.
> > Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see **Biblical Imagery — Common Patterns**.

1 Corinthians References:

front:intro; 1:2; 1:4; 1:5; 1:6; 1:13; 1:17; 1:23; 1:29; 1:30; 1:30; 2:16; 3:1; 3:1; 3:2; 3:3; 3:8; 3:9; 3:19; 4:intro; 4:5; 4:8; 4:8; 4:9; 4:9; 4:10; 4:14; 4:15; 4:15; 4:17; 4:17; 4:17; 4:17; 4:20; 4:21; 5:intro; 5:5; 6:intro; 6:7; 6:9; 6:10; 6:11; 6:15; 6:15; 6:16; 6:17; 6:17; 6:18; 6:18; 6:19; 6:20; 7:7; 7:9; 7:15; 7:17; 7:20; 7:22; 7:23; 7:23; 7:24; 7:29; 7:33; 7:35; 7:37; 7:39; 7:39; 8:1; 8:4; 8:7; 8:7; 8:9; 8:10; 8:10; 8:11; 8:12; 8:12; 9:intro; 9:1; 9:2; 9:3; 9:11; 9:15; 9:16; 9:18; 9:19; 9:20; 9:21; 9:22; 9:25; 9:27; 9:27; 9:27; 10:2; 10:4; 10:11; 10:12; 10:13; 10:13; 10:14; 10:17; 10:23; 11:intro; 11:2; 11:2; 11:3; 11:4; 11:5; 11:11; 11:18; 11:24; 11:25; 11:25; 11:29; 11:29; 12:2; 12:13; 12:13; 12:24; 12:27; 13:1; 13:5; 13:10; 13:11; 13:12; 14:intro; 14:1; 14:3; 14:4; 14:5; 14:12; 14:14; 14:16; 14:17; 14:19; 14:20; 14:25; 14:26; 14:28; 14:33; 14:34; 14:35; 15:1; 15:2; 15:3; 15:17; 15:18; 15:20; 15:22; 15:23; 15:31; 15:32; 15:34; 15:42; 15:43; 15:44; 15:45; 15:50; 15:53; 15:54; 15:54; 15:55; 15:56; 15:58; 15:58; 16:9; 16:13; 16:13; 16:15; 16:19; 16:24

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. “Throne” is a metonym for “kingly authority,” “kingship,” or “reign.” This means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word “wrath” or “anger” is a metonym for “punishment.” God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)

> > He took the cup in the same way after supper, saying, "**The wine in this cup** is the new covenant in my blood, which is poured out for you."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor, King David."
>
> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming **punishment**?"

To learn about some common metonymies, see **Biblical Imagery — Common Metonymies**.

1 Corinthians References:

1:10; 1:13; 1:15; 1:18; 1:24; 3:3; 3:11; 4:5; 4:19; 4:20; 7:2; 7:16; 7:37; 9:1; 9:4; 9:14; 9:22; 9:23; 10:16; 10:21; 10:21; 11:2; 11:24; 11:25; 11:25; 11:26; 11:27; 12:8; 12:10; 12:28; 12:30; 13:1; 13:8; 14:21; 14:21; 14:25; 14:36; 15:2; 15:10; 15:50; 15:54

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)
>
> > The scepter of wickedness must not rule in the land of **righteous people**.

> Blessed are **the meek**. (Matthew 5:5a ULT)

> Blessed are **people who are meek**.

1 Corinthians References:

1:19; 1:27; 2:6; 3:1; 3:3; 3:19; 3:20; 5:10; 5:13; 6:9; 6:9; 6:10; 7:8; 7:10; 8:9; 9:22; 10:33; 11:17; 15:12; 15:13; 15:15; 15:16; 15:20; 15:21; 15:29; 15:35; 15:42; 15:46; 15:48; 15:49; 15:50; 15:52; 15:53; 15:54; 16:9

Numbers

Description

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the

> father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.
(2) Write numbers using your language's words or the Gateway Language words for those numbers.
(3) Write numbers using words, and put the numerals in parentheses after them.
(4) Combine words for large numbers.
(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> > I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> > I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand**

> > talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

1 Corinthians References:

10:8; 10:8; 14:19; 15:4

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. The oath includes the idea that a bad thing will happen if the person making the oath does not do the thing promised or if what the person says is not true.

Description

There are two types of oath in the Bible. We can call the first type a “Promise” oath, and the second type a “Truth” oath.

Promise Oath

In this type of oath, the person saying it is promising to do something. As a guarantee that the person taking the oath will do what he promises, the person calls on God to witness the oath and to punish him severely if he does not do the thing promised. A complete Promise oath has four parts, but some of them are often left unspoken and only implied:

1. Calling on God to witness the oath and judge the person making it
2. Making the promise (may be implied as the opposite of the violation)
3. Telling what would be a violation of the oath (may be implied as the opposite of the promise)
4. Saying what punishment God would do if the person violates the oath (often implied)

Truth Oath

In this type of oath, the person saying it is affirming that what he is saying is true, and he guarantees that it is true by naming the life of God. Sometimes the person will not name God directly but will instead name something holy that is associated with God, such as the temple. In some situations, a person might name a revered person, such as a king. The implication is that if the person’s statement proves to be false, that person will lose any relationship to God or to the revered person. These oaths have three parts, but the third part is implied and not stated:

1. Naming something holy, usually the life of God or of someone who is revered.
2. Making the statement.
3. Implied: The speaker and hearers of the oath understand that the speaker forfeits his relationship to God or to the revered person if his statement is false.

Reasons This Is a Translation Issue:

People in some cultures may not be familiar with the practice of taking oaths, and so they may not understand what the people in the Bible are doing. In many languages, people would not take an oath the way that people did in the Bible, and so they might not recognize that the person is taking an oath. In the Old Testament, people often did not speak one or more parts of the oath, leaving those parts implied. The part that was most often left unspoken was the part that would tell what would happen if they break the oath. People believed that spoken words have power, and that speaking the part about punishment might cause the punishment to happen, so they often left that part to be understood silently. Because of these things, people might think that the person in the Bible is not making a real oath or they may not understand what the verse is talking about at all.

Examples From the Bible

Promise Oath

> “I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

In the verse above, Abram describes a symbolic action (raising his hand to Yahweh) to signal that he is taking an oath and calling on Yahweh as witness and judge. He says what would violate his oath (thus promising to do the opposite). Then he leaves out the part that would describe how Yahweh would punish him if he fails to do what he is promising.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Ruth calls on Yahweh and includes the part about Yahweh punishing her, says what the violation would be (thus promising to do the opposite), but does not say what the punishment would be.

> And Saul said, “Thus may God do and thus may he add, for dying you will die, Jonathan.” (1 Samuel 14:44 ULT)

Saul takes an oath that Jonathan will die, but does not specifically say whom God would punish, what the punishment would be, or what the person would do that would violate the oath and bring about God’s punishment.

Truth Oath

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step!” (1 Samuel 20:3)

Here David uses a truth oath to convince Jonathan that Saul does indeed want to kill David. David says this because Jonathan had been trying to assure David that he had nothing to fear from Saul. But Jonathan knows that David holds both Yahweh’s and Jonathan’s life as sacred, and so this oath convinces Jonathan that David truly believes what he is saying.

> The life of your soul, my lord, I {am} the woman having stationed herself with you in this {place} to pray to Yahweh. (1 Samuel 1:26 ULT)

Hannah is speaking to the priest Eli. She demonstrates that she holds the priest’s life as sacred by swearing by it that what she is saying is true.

And Elijah said, “The life of Yahweh of armies, before whom I stand, that I will appear before him today.” (1 Kings 18:15 ULT)

Elijah uses this oath to convince Obadiah to announce his arrival to Ahab. Obadiah knows that Elijah would never break his relationship to Yahweh.

Combination oath

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

Joseph is speaking to his brothers as an Egyptian official, and so he swears by the life of Pharaoh rather than by the life of the God of the Hebrews. Joseph combines the two types of oaths here by using a conditional "if" statement (part 3 of the "Promise" oath). He leaves unstated the "then" part of the oath which would be either a punishment from Pharoah (as with a Promise oath) or a breaking of relationship with Pharaoh (as with a "Truth" oath) if this conditional statement proves true.

Translation Strategies

If people who speak your language would recognize the oath as it is in the ULT, consider translating it in its current form. If not, consider using the following strategies.

(1) Add in the missing parts so that people recognize it as an oath.
(2) If oaths are unfamiliar, add a short explanation of what an oath is.
(3) Put the oath into a form that would be natural in your language.

Examples of Translation Strategies Applied

(1) Add in the missing parts so that people recognize it as an oath.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.' (Genesis 14:22-23 ULT)

"I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, **and ask him to punish me severely** if from a thread even to the strap of a sandal, or if I take from anything that {belongs} to you, so that you will not say, 'I made Abram rich.'

> And Saul said, "Thus may God do and thus may he add, for dying you will die, Jonathan." (1 Samuel 14:44 ULT)

And Saul said, "May God **punish me severely** and may he add **even more punishment if I do not kill you**, for dying you will die, Jonathan."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **I swear by** Yahweh's life and **by** the life of yourself that **it is true that** between me and death is like a step!

> The life of Pharaoh, if you leave from this {place} without your youngest brother coming here. (Genesis 42:15)

I swear by the life of Pharaoh, if you leave from this {place} without your youngest brother coming here, **may Pharaoh punish me severely**.

(2) If oaths are unfamiliar, add a short explanation of what an oath is.

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

Then Ruth called on Yahweh to enforce her promise: "May Yahweh do thus to me, and thus may he add, if death separates between me and between you."

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

Then David made a statement to Jonathan to convince him that he truly believed that he was in danger: "But indeed, **I forfeit my relationship to** Yahweh and **to you** yourself **if it is not true** that between me and death is like a step!"

(3) Put the oath into a form that would be natural in your language.

> "I raise my hand to Yahweh, God Most High, the possessor of heaven and earth, if from a thread even to the strap of a sandal, or if I take

> from anything that {belongs} to you, so that you will not say, ‘I made Abram rich.’ (Genesis 14:22-23 ULT)

“**I solemnly swear before** Yahweh, God Most High, the possessor of heaven and earth, **that I will not take** from a thread even to the strap of a sandal, or from anything that {belongs} to you, **so help me God**, so that you will not say, ‘I made Abram rich.’

> May Yahweh do thus to me, and thus may he add, if death separates between me and between you. (Ruth 1:17 ULT)

May Yahweh **strike me dead right where I stand** if death separates between me and between you.

> But indeed, the life of Yahweh and the life of yourself, that between me and between death is like a step! (1 Samuel 20:3)

But indeed, **before** Yahweh and **before you** yourself, **I swear** that between me and death is like a step!

1 Corinthians References:

15:31

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use “one” with the first item and “another” or “the next” with the rest.
(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

> The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.
> >
> > There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)
>
> > A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

1 Corinthians References:

11:18; 12:28; 15:4

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything…does" corresponds to "all the paths…takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)

> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

1 Corinthians References:

1:27; 1:28; 7:19; 13:7; 13:11; 14:21; 14:24; 14:26; 15:intro; 15:14; 15:39; 15:41; 15:43; 15:50; 15:53; 15:54; 15:55

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

1 Corinthians References:

8:8; 8:13; 10:13; 11:14; 12:intro; 12:15; 12:16; 12:21; 12:25; 12:26; 12:26; 13:intro; 13:4; 13:5; 13:6; 13:7; 13:8; 14:36; 15:26

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my **grandfather's** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.

> The clothes of me - my clothes — The clothes that I own

- Social Relationship — Someone has some kind of social relationship with another.

> The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John

> A teacher of Israel - Israel's teacher — a person who teaches Israel

- Association — A particular thing is associated with a particular person, place, or thing.

> The sickness of David - David's sickness — the sickness that David is experiencing

> the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord

- Contents — Something has something in it.

> a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes

- Part and whole: One thing is part of another.

> my head — the head that is part of my body

> the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son … wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > “On their heads were **gold crowns**”

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.
>
> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)

> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

1 Corinthians References:

1:1; 1:6; 1:7; 1:9; 1:12; 1:18; 1:18; 1:19; 1:20; 1:20; 1:21; 1:21; 1:24; 1:24; 1:25; 1:25; 1:27; 1:28; 2:1; 2:1; 2:4; 2:4; 2:5; 2:5; 2:6; 2:6; 2:7; 2:8; 2:8; 2:9; 2:12; 2:16; 2:16; 3:4; 3:9; 3:19; 3:23; 3:23; 4:1; 4:1; 4:5; 4:5; 4:13; 4:13; 4:21; 5:5; 5:8; 5:8; 6:11; 7:22; 7:22; 7:32; 7:33; 7:34; 7:34; 8:4; 9:2; 9:21; 9:21; 10:16; 10:16; 10:18; 10:20; 10:21; 10:24; 10:33; 11:10; 11:27; 12:7; 12:10; 14:12; 14:33; 14:36; 14:37; 15:15; 15:23; 15:25; 15:48; 15:58

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> Therefore my people have gone into captivity for lack of understanding;
> their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:1-2 ULT)

> For to us a child has been born, to us a son has been given;
> and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, “Look! The Lord came with thousands and thousands of his holy ones.” (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said “the Lord came.”

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) If it refers to something in the immediate future, use a form that would show that.
(3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)
>
> > For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

> Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:2 ULT)

> > Yahweh said to Joshua, “See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers.”

(3) Some languages may use the present tense to show that something will happen very soon.

> Yahweh said to Joshua, “See, I have delivered Jericho, and its king, and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, I **am delivering** over to you Jericho, its king, and its powerful soldiers.”

1 Corinthians References:

3:13; 4:17; 5:11; 5:13; 6:2; 7:37; 7:38; 9:15; 11:18; 12:31; 14:37; 15:22; 15:49; 16:5; 16:7; 16:12

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** … (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom "he" in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)
>
> > Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and

> the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

> > At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath." But **he** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **he** left from there and went into their synagogue.

1 Corinthians References:

1:5; 1:8; 1:26; 1:30; 1:30; 2:7; 2:8; 3:4; 3:5; 3:10; 3:10; 3:13; 3:17; 4:2; 4:4; 4:6; 4:6; 4:7; 4:14; 4:17; 4:18; 6:5; 6:11; 6:13; 7:6; 7:28; 7:28; 7:29; 7:29; 7:35; 7:36; 7:36; 7:36; 7:36; 7:37; 8:3; 8:12; 9:3; 9:8; 9:10; 9:15; 9:15; 9:15; 9:17; 10:6; 10:11; 10:15; 10:19; 10:25; 10:27; 10:29; 11:5; 11:17; 11:24; 11:25; 11:25; 12:8; 12:9; 12:10; 12:15; 12:16; 12:23; 12:28; 13:intro; 13:12; 14:5; 14:26; 14:29; 14:30; 15:10; 15:11; 15:11; 15:24; 15:25; 15:27; 15:29; 15:38; 15:50; 16:16; 16:18

Proverbs

Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

> Hatred stirs up conflicts, but love covers over all offenses. (Proverbs 10:12 ULT)

Here is another example from the book of Proverbs.

> Look at the ant, you lazy person, consider her ways, and be wise. It has no commander, officer, or ruler, yet it prepares its food in the summer, and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULT)

Reason This Is a Translation Issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language so that people recognize them as proverbs and understand what they teach.

Examples From the Bible

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

> Like vinegar on the teeth and smoke in the eyes,
>
> so is the sluggard to those who send him. (Proverbs 10:26 ULT)

This means that a lazy person is very annoying to those who send him to do something.

> The way of Yahweh protects those who have integrity,
>
> but it is destruction for the wicked. (Proverbs 10:29 ULT)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

(1) Find out how people say proverbs in your language, and use one of those ways.
(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
(4) Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

(1) Find out how people say proverbs in your language, and use one of those ways.

> A good name is to be chosen over great riches,
>
> and favor is better than silver and gold. (Proverbs 22:1 ULT)

Here are some ideas for ways that people might say a proverb in their language.

> It is better to have a good name than to have great riches,
>
> and to be favored by people than to have silver and gold.
>
> Wise people choose a good name over great riches,
>
> and favor over silver and gold.
>
> Try to have a good reputation rather than great riches.
>
> Will riches really help you?
>
> I would rather have a good reputation.

(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

> Like **snow in summer** or rain in harvest,
>
> so a fool does not deserve honor. (Proverbs 26:1 ULT)

> > It is not natural for **a cold wind to blow in the hot season** or for it to rain in the harvest season;
> >
> > And it is not natural to honor a foolish person.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

> Do not boast about tomorrow,
>
> for you do not know what a day may bring. (Proverbs 27:1a ULT)
>
> > Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

> There is a generation that curses their father
>
> and does not bless their mother.
>
> There is a generation that is pure in their own eyes,
>
> and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)

> > People who do not respect their parents think that they are righteous,

> and they do not turn away from their sin.

1 Corinthians References:

15:33

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” **she said**.
- “The food is ready,” **she said.** “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

> But his mother **answered** and **said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“ ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, “How will I know this? For I am an old man and my wife is advanced in her days.” (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, “Teacher, what should we do?” (Luke 3:12 ULT)

> So **he said to them**, “Collect nothing more than what you have been ordered.” (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. “It will not happen,” **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> “I will hide my face from them,” **he said,** “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.
(2) Decide whether to use one or two words meaning “said.”

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, “Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him.” (Acts 25:5 ULT)
>
> > “Therefore, those who can should go there with us,” **he said**. “If there is something wrong with the man, you should accuse him.”

> > “Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him,” **he said**.

> > “Therefore, those who can,” **he said**, “should go there with us. If there is something wrong with the man, you should accuse him.”

(2) Decide whether to use one or two words meaning “said.”

> But his mother **answered and said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)
>
> > But his mother **replied**, “No. Rather, he will be called John.”
>
> > But his mother **said**, “No. Rather, he will be called John.”
>
> > But his mother **answered** like this. “No. Rather, he will be called John,” she **said**.

1 Corinthians References:

1:19; 1:31; 2:9; 2:16; 3:19; 3:20; 5:13; 6:intro; 6:12; 6:13; 6:16; 9:9; 10:intro; 10:7; 10:23; 10:26; 14:21; 15:intro; 15:3; 15:4; 15:27; 15:27; 15:32; 15:33; 15:35; 15:45; 15:54; 15:55

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

To emphasize a person or thing in the sentence

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was alone

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
(2) In some languages people emphasize a certain person or thing by referring to it in a

special place in the sentence.
(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
(4) In some languages people show that someone did something alone by using a word like "alone."
(5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)

> > "**The one who** took our sickness and bore our diseases **was Jesus**."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)
>
> > But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.

> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)
>
> > "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

1 Corinthians References:

2:15; 3:13; 3:15; 9:27; 11:14; 15:28

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples From the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above **to remind** King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order **to rebuke** him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above **to remind** his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then **rebuked** his people for forgetting him who is so much greater than those things.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above **to show deep emotion**. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above **to show how surprised and happy she was** that the mother of her Lord came to her.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above **to remind** the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on **to teach them** about God with his next rhetorical question:

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question **to teach** the people in an emphatic way that God gives good things to those who ask him.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden … (Luke 13:18b-19a ULT)

Jesus used the question above **to introduce what he was going to talk about**. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to express surprise or other emotion? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question.
(2) Change the rhetorical question to a statement or exclamation.
(3) Change the rhetorical question to a statement, and then follow it with a short question.
(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

(1) Add the answer after the question.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > Will a virgin forget her jewelry, a bride her veils?
> > **Of course not!** Yet my people have forgotten me
> > for days without number!

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> > Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)
>
> > **This is what the kingdom of God is like.** It is like a mustard seed …

> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)
>
> > **You should not insult God's high priest!**

> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)
>
> > **I wish I had died when I came out from the womb!**

> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)
>
> > **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

> **Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)
>
> > You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > If your son asks you for a loaf of bread, **would you give him a stone**?

> **Will a virgin forget her jewelry, a bride her veils**? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my

> people have forgotten me for days without number!

> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

1 Corinthians References:

front:intro; 1:intro; 1:13; 1:13; 1:13; 1:20; 1:20; 2:11; 2:16; 3:intro; 3:3; 3:4; 3:5; 3:16; 4:intro; 4:7; 4:7; 4:7; 4:21; 4:21; 5:intro; 5:6; 5:12; 5:12; 6:intro; 6:1; 6:2; 6:2; 6:3; 6:3; 6:4; 6:5; 6:6; 6:7; 6:9; 6:15; 6:15; 6:16; 6:19; 7:intro; 7:16; 7:18; 7:18; 7:21; 7:27; 8:10; 9:intro; 9:1; 9:4; 9:5; 9:6; 9:7; 9:8; 9:8; 9:9; 9:10; 9:11; 9:12; 9:13; 9:18; 9:24; 10:intro; 10:16; 10:16; 10:18; 10:19; 10:19; 10:22; 10:22; 10:29; 10:30; 11:intro; 11:13; 11:14; 11:15; 11:22; 11:22; 11:22; 11:22; 12:intro; 12:17; 12:19; 12:29; 12:30; 14:intro; 14:6; 14:7; 14:8; 14:9; 14:15; 14:16; 14:23; 14:26; 14:36; 15:intro; 15:12; 15:29; 15:29; 15:30; 15:32; 15:55

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.

- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.

> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** … (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to **protect you**, but you refused!

1 Corinthians References:

4:13

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him … (Mark 2:24a ULT)
>
> > **Arepresentative of the Pharisees** said to him …
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>
> > I looked on all the deeds that **I** had accomplished

1 Corinthians References:

1:21; 1:26; 1:27; 1:28; 2:9; 3:13; 3:14; 3:15; 4:13; 7:31; 9:27; 10:18; 11:32; 16:7

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT New Testament on wordings that scholars say are most likely correct. The ULT Old Testament is based on the Westminster Leningrad Codex, which is considered to be the best representative of the ancient copies. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> [10] See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11] [1]

> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest copies. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house … 11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go and sin no more.”] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Psalm 100:3 ULT follows the Westminster Leningrad Codex. It says:

> Know that Yahweh, he {is} God; he, he made us, **and not we**,

There are some other ancient copies that say:

> Know that Yahweh, he {is} God; he, he made us, **and we are his**,

There is an unfoldingWord® Translation Note at that place to tell the translator about this other reading and that either one is an acceptable choice.

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include a footnote about the alternate reading such as the one that the ULT provides or one in the unfoldingWord® Translation Notes.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]

> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the

> man are the things that defile the man. [16] If any man has ears to hear, let him hear.” [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

1 Corinthians References:

front:intro; 2:1; 5:13; 6:20; 9:20; 10:9; 10:28; 13:3; 14:38; 15:49; 16:24

Third-Person Imperatives

Description

The languages of the Bible have verb forms that can give commands, instructions or other directive speech in the third person. In other words, these directives address “he,” “she,” “it,” or “they” rather than “you.”

Reasons This Is a Translation Issue:

Many languages, including English, do not have these verb forms and so they must communicate this kind of directive speech in other ways. In English, we normally represent these third-person imperatives by putting “let” before the subject or verb. This is actually one of the translation strategies, since English does not have third-person imperatives.

Examples From the Bible

> **Let your kingdom come, let your will be done** as in heaven also on earth. (Matthew 6:9 ULT)

In this prayer, Jesus uses two third–person imperatives. The first one tells God’s kingdom to come, and the second one tells God’s will to be done. Of course, a kingdom and a will cannot hear Jesus, so Jesus is using these verb forms to communicate to God that Jesus desires that these things happen.

> **Let no one deceive himself**. If anyone among you thinks he is wise in this age, **let him become a “fool,”** that he may become wise. (1 Corinthians 3:18 ULT)

In this verse, Paul uses third–person imperatives to give a warning and an instruction. It may be that using this third–person form was more polite than if he had used second–person imperatives.

> But because of immorality, **let each man have** his own wife, and **let each woman have** her own husband. (1 Corinthians 7:2 ULT)

Here again Paul uses two third–person imperatives to instruct the Corinthian church. Since he had just recommended a celibate life in the previous verse, these imperatives have the sense of giving advice rather than command.

> Then God said, **"Let there be light."** And there was light. (Genesis 1:3 ULT)

The Biblical Hebrew verb form used here is equivalent to the third–person imperative in Greek. Here, God commands in the third person that light come into existence, so it does.

> **…let him do to me** just as {is} good in his eyes. (2 Samuel 15:26 ULT)

David uses the third-person form to express his willingness for God to do to him whatever God wants to do.

Translation Strategies

If your language has third-person imperative forms and would use them in the way that the biblical languages do, then please use them. If not, then consider these strategies.

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.
(2) If appropriate, use a second-person imperative.
(3) Use an explicit reference to the function of the imperative.

Examples of Translation Strategies Applied

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > May your kingdom come, may your will be done as in heaven also on earth.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool," that he may become wise. (1 Corinthians 3:18 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > No one should deceive himself. If anyone among you thinks he is wise in this age, he should become a "fool," that he may become wise.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses "let" to indicate that this is the will or wish of the speaker.)

> > …he may do to me just as {is} good in his eyes.
> > (2 Samuel 15:26 ULT)

(2) If appropriate, use a second-person imperative.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)

> > Do not deceive yourselves. If you think you are wise in this age, then become a “fool,” that you may become wise.

> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)

> > Then God said, “Light, come into being.” And there was light.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> > …Yahweh, do to me just as {is} good in your eyes.

(3) Use an explicit reference to the function of the imperative.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

> > We pray that your kingdom come, we pray that your will be done as in heaven also on earth.

> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)

> > Then God said, “I command light to be.” And there was light.

> But because of immorality, let each man have his own wife, and let each woman have her own husband. (1 Corinthians 7:2 ULT)

> > But because of immorality, I advise each man to have his own wife, and I advise each woman to have her own husband.

> …let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

> > …he has my permission to do to me just as {is} good in his eyes.

See also Imperatives – Other Uses

1 Corinthians References:

1:31; 3:10; 3:18; 3:21; 4:1; 7:2; 7:3; 7:9; 7:11; 7:12; 7:13; 7:15; 7:17; 7:18; 7:20; 7:21; 7:24; 7:36; 7:36; 10:12; 10:24; 11:6; 11:6; 11:28; 11:34; 14:13; 14:26; 14:27; 14:28; 14:29; 14:30; 14:34; 14:34; 14:35; 14:37; 14:38; 14:40; 16:2; 16:11; 16:14; 16:22

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> … to him who made **great lights** … (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins … will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
(4) Use a word that is more general in meaning.
(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
> > Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

> > We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins … will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
> > Your sins … will be white like **milk**.
> >
> > Your sins … will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."
>
> > Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is

> if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
>
> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> … to him who made **great lights** … (Psalm 136:7a ULT)

> to him who made **the sun and the moon**

1 Corinthians References:

1:8; 1:10; 1:10; 1:11; 1:16; 1:19; 1:20; 1:22; 1:24; 1:28; 1:28; 1:28; 2:1; 2:4; 2:6; 2:6; 2:10; 2:10; 2:11; 2:12; 2:13; 2:13; 2:14; 2:15; 3:10; 3:12; 3:15; 4:3; 4:5; 4:9; 4:9; 4:11; 4:11; 4:12; 4:21; 5:1; 5:1; 5:5; 5:5; 5:7; 5:8; 5:9; 5:10; 5:10; 5:10; 5:11; 5:11; 5:11; 6:1; 6:2; 6:3; 6:4; 6:4; 6:4; 6:5; 6:9; 6:10; 6:10; 6:12; 6:13; 7:5; 7:6; 7:8; 7:8; 7:14; 7:14; 7:18; 7:25; 7:25; 7:26; 7:26; 7:28; 7:31; 7:31; 7:32; 7:33; 7:35; 7:35; 7:35; 7:36; 7:36; 7:36; 7:38; 7:38; 8:1; 8:4; 8:7; 8:10; 8:10; 9:5; 9:7; 9:8; 9:9; 9:13; 9:13; 9:15; 9:17; 9:18; 9:18; 9:19; 9:20; 9:21; 9:21; 9:22; 9:23; 9:24; 9:25; 9:25; 10:3; 10:4; 10:4; 10:10; 10:11; 10:16; 10:17; 10:19; 10:26; 11:4; 11:5; 11:10; 11:13; 11:14; 11:14; 11:15; 11:15; 11:18; 11:19; 11:21; 11:23; 11:24; 12:1; 12:2; 12:3; 12:6; 12:10; 12:10; 12:10; 12:11; 12:11; 12:18; 12:22; 12:22; 12:27; 12:28; 12:28; 13:1; 13:1; 13:1; 13:5; 13:7; 13:8; 13:12; 14:1; 14:2; 14:7; 14:9; 14:10; 14:11; 14:16; 14:23; 14:23; 14:24; 14:32; 14:40; 14:40; 15:6; 15:8; 15:9; 15:18; 15:19; 15:24; 15:26; 15:27; 15:32; 15:33; 15:33; 15:35; 15:36; 15:37; 15:37; 15:37; 15:38; 15:39; 15:44; 15:44; 15:45; 15:45; 15:45; 15:46; 15:46; 15:50; 15:51; 15:52; 15:52; 15:53; 15:53; 15:54; 15:54; 16:1; 16:2; 16:2; 16:3; 16:6; 16:11; 16:12; 16:12; 16:15; 16:17; 16:20

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

“Father” and “Son” are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and … a voice came out of the heavens saying, “**This is my beloved Son**. I am very pleased with him.” (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

> Jesus … said, “I praise you **Father**, Lord of heaven and earth … no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**.” (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that “Father” and “Son” are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

> Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

> I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)
>
> **No one knows who the Son is except the Father, and who the Father is except the Son**. (Luke 10:22b ULT)

The terms “Father” and “Son” also communicate that the Father and the Son are of the same essence; they are both eternal God.

> Jesus said, “Father, … glorify your Son so that the Son will glorify you … I glorified you on the earth … Now Father, glorify me … with the glory that **I had with you before the world was made**.” (John 17:1, 4a, 5 ULT)
>
> But in these last days, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God’s glory and **the very exact representation of his being**. He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)
>
> Jesus said to him, “I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father**. How can you say, ‘Show us the Father’?” (John 14:9 ULT)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The Scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human “father” and “son.” In this way you will communicate that God the Father and God the Son are of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

(1) Think through all the possibilities within your language to translate the words “son” and “father.” Determine which words in your language best represent the divine “Son” and “Father.”
(2) If your language has more than one word for “son,” use the word that has the closest meaning to “only son” (or “first son” if necessary).
(3) If your language has more than one word for “father,” use the word that has the closest meaning to “birth father,” rather than “adoptive father.”

(See *God the Father* and *Son of God* pages in unfoldingWord® Translation Words for help translating “Father” and “Son.”)

1 Corinthians References:

1:9; 8:6; 15:intro; 15:24; 15:28; 15:28

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice
> but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.
(2) Use a word that refers to men and a word that refers to women.
(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)

> > “The wise **person** dies just like the fool dies.”
> > “Wise **people** die just like fools die.”

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > “For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

(3) Use pronouns that can be used for both men and women.

> “If anyone wants to follow me, he must deny himself, take up his cross, and follow me.” (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.

> > “If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

1 Corinthians References:

1:10; 1:11; 1:25; 1:26; 2:1; 2:5; 2:9; 2:11; 2:14; 2:15; 3:1; 3:3; 3:4; 3:8; 3:10; 3:14; 3:15; 3:18; 3:21; 4:1; 4:6; 4:9; 5:11; 6:5; 6:5; 6:6; 6:8; 6:18; 7:7; 7:15; 7:17; 7:18; 7:20; 7:23; 7:24; 7:26; 7:29; 7:32; 7:34; 7:36; 8:2; 8:10; 8:11; 8:12; 8:13; 9:7; 9:8; 10:1; 10:12; 10:24; 11:intro; 11:3; 11:21; 11:28; 11:29; 11:33; 11:34; 12:1; 14:2; 14:3; 14:5; 14:6; 14:13; 14:16; 14:20; 14:24; 14:25; 14:26; 14:28; 14:37; 14:38; 14:39; 15:1; 15:6; 15:23; 15:31; 15:32; 15:39; 15:45; 15:47; 15:50; 15:58; 16:2; 16:11; 16:12; 16:15; 16:20; 16:22

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.

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.

1 Corinthians References:

10:28; 11:18; 11:23; 11:34; 12:2; 12:12; 14:27; 14:28; 14:34; 14:35; 15:3; 15:7; 15:21; 15:46; 16:11; 16:12



unfoldingWord® Translation Words - 1 Corinthians

v91

acknowledge, admit, admitted

Definition:

The term “acknowledge” means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, “acknowledge” could be translated as “admit” or “declare” or “confess to be true” or “believe.”
- When referring to acknowledging a person, this term could be translated as “accept” or “recognize the value of” or “tell others that (the person) is faithful.”
- In the context of acknowledging God, this could be translated as “believe and obey God” or “declare who God is” or “tell other people about how great God is” or “confess that what God says and does is true.”

(See also: obey, glory, save)

Bible References:

- Daniel 11:38-39
- Jeremiah 9:4-6
- Job 34:26-28
- Leviticus 22:32
- Psalm 29:1-2

Word Data:

- Strong’s: H3045, H3046, H5046, H5234, H6942, G14920, G19210, G36700

1 Corinthians References:

14:37; 16:18

Adam

Definition:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(Translation suggestions: How to Translate Names)

(See also: death, descendant, Eve, image of God, life)

Bible References:

- 1 Timothy 2:14
- Genesis 3:17
- Genesis 5:1
- Genesis 11:5
- Luke 3:38
- Romans 5:15

Examples from the Bible stories:

- 1:9 Then God said, "Let us make human beings in our image to be like us."
- 1:10 This man's name was **Adam**. God planted a garden where **Adam** could live, and put him there to care for it.
- 1:12 Then God said, "It is not good for man to be alone." But none of the animals could be **Adam's** helper.
- 2:11 And God clothed **Adam** and Eve with animal skins.
- 2:12 So God sent **Adam** and Eve away from the beautiful garden.
- 49:8 When **Adam** and Eve sinned, it affected all of their descendants.
- 50:16 Because **Adam** and Eve disobeyed God and brought sin into this world, God cursed it and decided to destroy it.

Word Data:

- Strong's: H0120, G00760

1 Corinthians References:

15:intro; 15:22; 15:45

admonish, warned, aware

Definition:

The term “admonish” means to firmly warn or advise someone.

- Usually “admonish” means to advise someone not to do something.
- In the body of Christ, believers are taught to admonish each other to avoid sin and to live holy lives.
- The word “admonish” could be translated as “encourage not to sin” or “urge someone to not sin.”

Bible References:

- Nehemiah 9:32-34

Word Data:

- Strong’s: H2094, H5749, G35600, G38670, G55370

1 Corinthians References:

4:14; 10:11

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: euphemism)

(See also: commit, covenant, sexual immorality, faithful)

Bible References:

- Exodus 20:14
- Hosea 4:1-2
- Luke 16:18
- Matthew 5:28
- Matthew 12:39
- Revelation 2:22

Examples from the Bible stories:

- 13:6 “Do not commit **adultery**.”
- 28:2 Do not commit **adultery**.
- 34:7 “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men-such as robbers, unjust men, **adulterers**, or even like that tax collector.’”

Word Data:

- Strong's: H5003, H5004, G34280, G34290, G34300, G34310, G34320

1 Corinthians References:

6:9

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

1 Corinthians References:

15:25; 15:26; 16:9

age, aged, old, old age, years old

Definition:

In this sense, the term “age” refers to the number of years a person has lived. In the Bible the terms “aged” and “old” are both used to describe someone who has lived a for many years.

Translation Suggestions:

- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The term “aged” could also be translated as “old” or “very old” depending on context.

Bible References:

Word Data:

- Strong’s: G01650, G01660

1 Corinthians References:

1:20; 2:intro; 2:6; 2:7; 2:8; 3:18; 10:11

age, era, time

Definition:

Used in this sense the term “age” refers to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience toward God fill the earth.
- There will be a future age when righteousness will reign in a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could be translated as “era” or “time period” or “time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”
- The phrase “end of the age” (used in Jesus’ words in Matthew 28:20) means “end of this period of history” or “end of this present age” and refers to the end of this present age at Jesus’ second coming.

Bible References:

Word Data:

- Strong’s: H2165, H6256, H6471, G21190, G21210, G22350, G25400, G35680, G41830, G42180, G44550, G51190, G55500, G55510, G56100

1 Corinthians References:

4:5; 7:5; 7:29; 16:7

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- 5:8 When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- 13:9 A priest would kill the animal and burn it on the **altar**.
- 16:6 He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

1 Corinthians References:

9:13; 10:18

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULT) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”

(See also: **fulfill**, **true**)

Bible References:

- **Deuteronomy 27:15**
- **John 5:19**
- **Jude 1:24-25**
- **Matthew 26:33-35**
- **Philemon 1:23-25**
- **Revelation 22:20-21**

Word Data:

- Strong’s: H0543, G02810

1 Corinthians References:

14:16; 16:24

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: How to Translate Unknowns)

(See also: chief, head, messenger, Michael, ruler, servant)

Bible References:

- 2 Samuel 24:16

- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- 2:12 God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- 22:3 The **angel** responded to Zechariah, “I was sent by God to bring you this good news.”
- 23:6 Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- 23:7 Suddenly, the skies were filled with **angels** praising God.
- 25:8 Then **angels** came and took care of Jesus.
- 38:12 Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- 38:15 “I could ask the Father for an army of **angels** to defend me.”

Word Data:

- Strong’s: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

1 Corinthians References:

4:9; 6:3; 11:intro; 11:10; 13:1

Apollos

Definition:

Apollos was a Jew from the city of Alexandria in Egypt who had a special ability in teaching people about Jesus.

- Apollos was well educated in the Hebrew Scriptures and was a gifted speaker.
- He was instructed by two Christians in Ephesus named Aquila and Priscilla.
- Paul emphasized that he and Apollos, as well as other evangelists and teachers, were working toward the same goal of helping people to believe in Jesus.

(Translation suggestions: How to Translate Names)

(See also: Aquila, Ephesus, Priscilla, word of God)

Bible References:

- 1 Corinthians 1:13
- 1 Corinthians 16:12
- Acts 18:25
- Titus 3:13

Word Data:

- Strong's: G06250

1 Corinthians References:

1:12; 3:4; 3:5; 3:6; 3:22; 4:6; 16:12

apostle, apostleship

Definition:

The “apostles” were men sent by Jesus to preach about God and his kingdom. The term “apostleship” refers to the position and authority of those who were chosen as apostles.

- The word “apostle” means “someone who is sent out for a special purpose.” The apostle has the same authority as the one who sent him.
- Jesus’ twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God’s power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word “apostle” can also be translated with a word or phrase that means “someone who is sent out” or “sent-out one” or “person who is called to go out and preach God’s message to people.”
- It is important to translate the terms “apostle” and “disciple” in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See How to Translate Unknowns)

(See also: authority, disciple, James (son of Zebedee), Paul, the twelve)

Bible References:

- Jude 1:17-19
- Luke 9:12-14

Examples from the Bible stories:

- 26:10 Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- 30:1 Jesus sent his **apostles** to preach and to teach people in many different villages.
- 38:2 Judas was one of Jesus’ **apostles**. He was in charge of the **apostles’** money bag, but he loved money and often stole from the bag.
- 43:13 The disciples devoted themselves to the **apostles’** teaching, fellowship, eating together, and prayer.
- 46:8 Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

Word Data:

- Strong's: G06510, G06520, G24910, G53760, G55700

1 Corinthians References:

1:1; 4:9; 9:1; 9:2; 9:5; 12:28; 12:29; 15:7; 15:9

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

1 Corinthians References:

12:18; 12:28

Aquila

Definition:

Aquila was a Jewish Christian from the province of Pontus, a region along the southern coast of the Black Sea.

- Aquila and Priscilla lived in Rome, Italy, for a time, but then the Roman emperor, Claudius, forced all Jews to leave Rome.
- After that Aquila and Priscilla traveled to Corinth, where they met the apostle Paul.
- They worked as tentmakers with Paul and also helped him with his missionary work.
- Both Aquila and Priscilla taught believers the truth about Jesus; one of those believers was a gifted teacher named Apollos.

(Translation suggestions: How to Translate Names)

(See also: Apollos, Corinth, Rome)

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 4:19-22
- Acts 18:2
- Acts 18:24

Word Data:

- Strong's: G02070

1 Corinthians References:

16:19

Asia

Definition:

In Bible times, “Asia” was the name of a province of the Roman Empire. It was located in the western part of what is now the country of Turkey.

- Paul traveled to Asia and shared the gospel in several cities there. Among these were the cities of Ephesus and Colossae.
- To avoid confusion with modern day Asia, it may be necessary to translate this as, “the ancient Roman province called Asia” or “Asia Province.”
- All of the churches referenced in Revelation were in the Roman province of Asia.

(Translation suggestions: How to Translate Names)

(See also: Rome, Paul, Ephesus)

Bible References:

- 1 Corinthians 16:19-20
- 1 Peter 1:1-2
- 2 Timothy 1:15-18
- Acts 6:8-9
- Acts 16:7
- Acts 27:1-2
- Revelation 1:4-6
- Romans 16:5

Word Data:

- Strong’s: G07730

1 Corinthians References:

16:19

assembly, assemble, congregation, meeting, gather, community

Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: hyperbole)
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: council)

Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13
- Hebrews 12:22-24
- Leviticus 4:20-21

- **Nehemiah 8:1-3**

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

1 Corinthians References:

5:4; 11:17; 11:18; 11:20; 11:33; 11:34; 14:23; 14:26

assign, assigned, assignment, reassign

Definition:

The term “assign” or “assigned” refers to appointing someone to do a specific task or designating something to be provided to one or more people.

- The prophet Samuel foretold that King Saul would “assign” the best young men of Israel to serve in the military.
- Moses “assigned” to each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, “assign” could be translated as “give” or “appoint” or “choose for the task of.”
- The term “assigned” could be translated as “appointed” or “given the task.”

(Translation suggestions: Translate Names)

(See also: appoint, Samuel, Saul (OT))

Bible References:

- 1 Chronicles 6:48
- Daniel 12:13
- Jeremiah 43:11
- Joshua 18:2
- Numbers 4:27-28
- Psalms 78:55

Word Data:

- Strong’s: H2506, H3335, H4487, H4941, H5157, H5307, H5414, H5596, H5975, H6485, H7760, G33070

1 Corinthians References:

7:17

authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as “responsible to obey” or “having to obey others’ commands.”

(See also: dominion, king, ruler, power)

Bible References:

- Colossians 2:10
- Esther 9:29
- Genesis 41:35
- Jonah 3:6-7
- Luke 12:5
- Luke 20:1-2
- Mark 1:22
- Matthew 8:9
- Matthew 28:19

- Titus 3:1

Word Data:

- Strong's: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

1 Corinthians References:

7:4; 7:37; 8:9; 9:intro; 9:4; 9:5; 9:6; 9:12; 9:18; 11:10; 15:24

baptize, baptized, baptism

Definition:

In the New Testament, the terms “baptize” and “baptism” usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term “baptize” could be translated as “purify,” “pour out on,” “plunge (or dip) into,” “wash.” For example, “baptize you with water” could be translated as “plunge you into water.”
- The term “baptism” could be translated as “purification,” “a pouring out,” “a dipping,” “a cleansing.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: How to Translate Unknowns)

(See also: **John (the Baptist)**, **repent**, Holy Spirit)

Bible References:

- **Acts 2:38**
- **Acts 8:36**
- **Acts 9:18**
- **Acts 10:48**
- **Luke 3:16**
- **Matthew 3:14**
- **Matthew 28:18-19**

Examples from the Bible stories:

- **24:3** When people heard John’s message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.
- **24:6** The next day, Jesus came to be **baptized** by John.

- 24:7 John said to Jesus, “I am not worthy to **baptize** you. You should **baptize** me instead.”
- 42:10 “So go, make disciples of all people groups by **baptizing** them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”
- 43:11 Peter answered them, “Every one of you should repent and be **baptized** in the name of Jesus Christ so that God will forgive your sins.”
- 43:12 About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
- 45:11 As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, “Look! There is some water! May I be **baptized**?”
- 46:5 Saul immediately was able to see again, and Ananias **baptized** him.
- 49:14 Jesus invites you to believe in him and be **baptized**.

Word Data:

- Strong’s: G09070

1 Corinthians References:

1:13; 1:14; 1:15; 1:16; 1:17; 10:2; 12:13; 15:29

Barnabas

Definition:

Barnabas was one of the early Christians who lived during the time of the apostles.

- Barnabas was from the Israelite tribe of Levi and was from the island of Cyprus.
- When Saul (Paul) became a Christian, Barnabas urged the other believers to accept him as a fellow believer.
- Barnabas and Paul traveled together to preach the good news about Jesus in different cities.
- His name was Joseph, but he was called “Barnabas,” which means “son of encouragement.”

(Translation suggestions: How to Translate Names)

(See also: Christian, Cyprus, good news, Levite, Paul)

Bible References:

- Acts 4:36
- Acts 11:26
- Acts 13:3
- Acts 15:33
- Colossians 4:10-11
- Galatians 2:9-10
- Galatians 2:13

Examples from the Bible stories:

- 46:8 Then a believer named **Barnabas** took Saul to the apostles and told them how Saul had preached boldly in Damascus.
- 46:9 **Barnabas** and Saul went there to teach these new believers more about Jesus and to strengthen the church. I
- 46:10 One day, while the Christians at Antioch were fasting and praying, the Holy Spirit said to them, “Set apart for me **Barnabas** and Saul to do the work I have called them to do.” So the church in Antioch prayed for **Barnabas** and Saul and placed their hands on them.

Word Data:

- Strong’s: G09210

1 Corinthians References:

9:6

bear, bearer, bore, borne, produce, produced

Definition:

Used in this sense, the term “bear” means to “produce” or “give birth to.”

- A common expression in the Bible is “bear fruit,” which means “produce fruit”
- When speaking of a woman who will bear a child, this means “give birth to” a child
- Depending on context, this term could be translated as “produce” or “give birth to.”

(Translation suggestions: fruit)

Bible References:

Word Data:

- Strong’s: H3205, H3209, H3211, H5375, G01420, G03990, G04300, G09410, G10800, G41600, G47220, G50410, G50880, G53420, G54090

1 Corinthians References:

13:7; 15:49

beast

Definition:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: authority, **Daniel**, **livestock**, **nation**, **power**, **reveal**, **Beelzebul**)

Bible References:

- 1 Corinthians 15:32
- **1 Samuel 17:44**
- **2 Chronicles 25:18**
- **Jeremiah 16:1-4**
- **Leviticus 7:21**
- **Psalms 49:12-13**

Word Data:

- Strong’s: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

1 Corinthians References:

15:39

believe, believer, belief, unbeliever, unbelief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”

- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”
- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: believe, apostle, **Christian**, **disciple**, faith, trust)

Bible References:

- **Genesis 15:6**
- **Genesis 45:26**
- **Job 9:16-18**
- **Habakkuk 1:5-7**
- **Mark 6:4-6**
- **Mark 1:14-15**
- **Luke 9:41**
- **John 1:12**
- **Acts 6:5**
- **Acts 9:42**
- **Acts 28:23-24**
- **Romans 3:3**
- 1 Corinthians 6:1
- 1 Corinthians 9:5
- **2 Corinthians 6:15**

- Hebrews 3:12
- 1 John 3:23

Examples from the Bible stories:

- 3:4 Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- 4:8 Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- 11:2 God provided a way to save the firstborn of anyone who **believed in** him.
- 11:6 But the Egyptians did not **believe** God or obey his commands.
- 37:5 Jesus replied, "I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?"
- 43:1 After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- 43:3 While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- 43:13 Every day, more people became **believers**.
- 46:6 That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- 46:1 Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- 46:9 Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- 46:9 It was at Antioch that **believers** in Jesus were first called "Christians."
- 47:14 They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

1 Corinthians References:

1:21; 3:5; 6:6; 7:12; 7:13; 7:14; 7:15; 10:27; 11:18; 13:7; 14:22; 14:23; 14:24; 15:2; 15:11

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 4:14
- **1 John 3:2**
- **1 John 4:7**
- **Mark 1:11**
- **Mark 12:6**
- **Revelation 20:9**
- **Romans 16:8**
- **Song of Songs 1:14**

Word Data:

- Strong’s: H0157, H1730, H2532, H3033, H3039, H4261, G00250, G00270, G52070

1 Corinthians References:

4:14; 4:17; 10:14; 15:58

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: Judas Iscariot, Jewish leaders, apostle)

Bible References:

- Acts 7:52
- John 6:64
- John 13:22
- Matthew 10:4
- Matthew 26:22

Examples from the Bible stories:

- 21:11 Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- 38:2 After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- 38:3 The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- 38:6 Then Jesus said to the disciples, “One of you will **betray** me.” * * 38:6 Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- 38:13 When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- 38:14 Then Jesus said, “Judas, do you **betray** me with a kiss?”

- 39:8 Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's: H7411, G38600, G42730

1 Corinthians References:

11:23

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, prison, servant, vow)

Bible References:

- Leviticus 8:7

Word Data:

- Strong's: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

1 Corinthians References:

7:15; 7:27; 7:39

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

Word Data:

- Strong’s: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

1 Corinthians References:

1:8; 10:32

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- **Acts 13:34**
- **Ephesians 1:3**
- **Genesis 14:20**
- **Isaiah 44:3**
- **James 1:25**

- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

1 Corinthians References:

4:12; 7:40; 10:16; 14:16

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called "unleavened bread" in the Bible. The ancient Israelites ate "unleavened bread" during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term "bread" can be translated more generally as "food."
- The phrase "bread of the presence" refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The term "bread from heaven" refers to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the "bread that came down from heaven" and the "bread of life."

(See also: Passover, **tabernacle**, temple, **unleavened bread**, yeast)

Bible References:

- **Acts 2:46**
- **Acts 27:35**
- **Exodus 16:15**
- **Luke 9:13**
- **Mark 6:38**
- **Matthew 4:4**
- **Matthew 11:18**

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G01060, G07400, G42860

1 Corinthians References:

10:16; 10:17; 11:intro; 11:23; 11:26; 11:27; 11:28

bury, buried, burial

Definition:

The term “bury” refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term “burial” is the act of burying something, or it can be used to describe a place where something has been buried.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” always refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: **Jericho**, **tomb**)

Bible References:

- **2 Kings 9:9-10**
- **Genesis 35:4-5**
- **Jeremiah 25:33**
- **Luke 16:22**
- **Matthew 27:7**
- **Psalm 79:1-3**

Word Data:

- Strong’s: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

1 Corinthians References:

15:4

call, called

Definition:

The term “call,” in this sense, means to summon a person or being.

- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- Depending on context the phrase “call upon” can be translated as “summon” or “request help from” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- The expression, “I have called you by name” means that God has specifically chosen that person.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- When the Bible says that God has “called” us to be his servants, this could be translated as “specially chose us” or “appointed us” to be his servants.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- When God says, “I have called you by name,” this could be translated as “I know you and have chosen you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”

(See also: call to speak loudly, call name)

Bible References:

Word Data:

- Strong’s: H7121, G25640, G28210, G43410, G47790, G54550

1 Corinthians References:

7:intro

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: pray, cry, call to summon, call name)

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

1 Corinthians References:

1:1; 1:2; 1:9; 1:24; 1:26; 5:11; 7:15; 7:17; 7:18; 7:20; 7:21; 7:22; 7:24; 8:5; 15:9

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: appoint, Christ)

Bible References:

- 2 John 1:1
- Colossians 3:12
- Ephesians 1:3-4

- **Isaiah 65:22-23**
- **Luke 18:7**
- **Matthew 24:19-22**
- **Romans 8:33**

Word Data:

- Strong's: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

1 Corinthians References:

1:27; 1:28

Christ, Messiah

Definition:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: How to Translate Unknowns)
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: How to Translate Names)

(See also: Son of God, **David**, Jesus, **anoint**)

Bible References:

- **1 John 5:1-3**
- **Acts 2:35**
- **Acts 5:40-42**
- **John 1:40-42**
- **John 3:27-28**

- John 4:25
- Luke 2:10-12
- Matthew 1:16

Examples from the Bible stories:

- 17:7 The **Messiah** was God's Chosen One who would save the people of the world from sin.
- 17:8 As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- 21:1 From the very beginning, God planned to send the **Messiah**.
- 21:4 God promised King David that the **Messiah** would be one of David's own descendants.
- 21:5 The **Messiah** would start the New Covenant.
- 21:6 God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- 21:9 The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- 43:7 "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- 43:9 "But know for certain that God has caused Jesus to become both Lord and **Messiah**!"
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins."
- 46:6 Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G33230, G55470

1 Corinthians References:

1:1; 1:2; 1:3; 1:4; 1:6; 1:7; 1:8; 1:9; 1:10; 1:12; 1:13; 1:17; 1:23; 1:24; 1:30; 2:2; 2:16; 3:1; 3:11; 3:23; 4:1; 4:10; 4:15; 4:17; 5:4; 5:7; 6:11; 6:15; 7:22; 8:6; 8:11; 8:12; 9:12; 9:21; 10:4; 10:16; 11:1; 11:3; 12:12; 12:27; 15:3; 15:12; 15:13; 15:14; 15:15; 15:16; 15:17; 15:18; 15:19; 15:20; 15:22; 15:23; 15:31; 15:57; 16:24

church, Church

Definition:

In the New Testament, the term “church” refers to all people who believe in Jesus. Sometimes “church” refers to a part of that larger group who regularly met together in a certain place, such as the “church at Ephesus.”

- This term literally refers to an assembly or congregation of people who were “called out” of the general population to meet together for a special purpose.
- Often the believers in a particular city would meet together in someone’s home to pray together and to hear and discuss scripture. These local churches were given the name of the city such as the “church at Ephesus.”
- In the Bible, “church” does not refer to a building.

Translation Suggestions:

- The term “church” could be translated as a “gathering together” or “assembly” or “congregation” or “ones who meet together.”
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of “church” does not just refer to a building.
- The term used to translate “assembly” in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation. (See: How to Translate Unknowns.)

(See also: assembly, believe, Christian)

Bible References:

- 1 Corinthians 5:12
- 1 Thessalonians 2:14
- 1 Timothy 3:5
- Acts 9:31
- Acts 14:23
- Acts 15:41
- Colossians 4:15
- Ephesians 5:23
- Matthew 16:18

- **Philippians 4:15**

Examples from the Bible stories:

- **43:12** About 3,000 people believed what Peter said and became disciples of Jesus. They were baptized and became part of the **church** at Jerusalem.
- **46:9** Most of the people in Antioch were not Jews, but for the first time, very many of them also became believers. Barnabas and Saul went there to teach these new believers more about Jesus and to strengthen the **church**.
- **46:10** So the **church** in Antioch prayed for Barnabas and Saul and placed their hands on them. Then they sent them off to preach the good news of Jesus in many other places.
- **47:13** The good news of Jesus kept spreading, and the **Church** kept growing.
- **50:1** For almost 2,000 years, more and more people around the world have been hearing the good news about Jesus the Messiah. The **Church** has been growing.

Word Data:

- Strong's: G15770

1 Corinthians References:

1:2; 4:17; 6:4; 7:17; 10:32; 11:16; 11:18; 11:22; 12:28; 14:4; 14:5; 14:12; 14:19; 14:23; 14:28; 14:33; 14:34; 14:35; 15:9; 16:1; 16:19

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

Definition:

The term “circumcise” means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God’s covenant with them.
- God also commanded Abraham’s descendants to continue to do this for every baby boy born into their households.
- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.

- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.

- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”

- The expression “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.

- Other ways to translate figurative senses of this term could include “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”

- The expression “uncircumcised in heart” could be translated as “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See also: How to Translate Unknowns)

(See also: **Abraham**, covenant)

Bible References:

- **Genesis 17:11**
- **Genesis 17:14**
- **Exodus 12:48**
- **Leviticus 26:41**
- **Joshua 5:3**
- **Judges 15:18**
- **2 Samuel 1:20**
- **Jeremiah 9:26**
- **Ezekiel 32:25**
- **Acts 10:44-45**
- **Acts 11:3**
- **Acts 15:1**
- **Acts 11:3**
- **Romans 2:27**
- **Galatians 5:3**
- **Ephesians 2:11**
- **Philippians 3:3**
- **Colossians 2:11**

- Colossians 2:13

Examples from the Bible stories:

- 5:3 "You must **circumcise** every male in your family."
- 5:5 That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong's: H4135, H4139, H5243, H6188, H6189, H6190, G02030, G05640, G19860, G40590, G40610

1 Corinthians References:

7:18; 7:19

commit, committed

Definition:

In the Bible the terms “commit” and “committed” most often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”

(See also: adultery, sin)

Bible References:

- 1 Chronicles 28:7
- 1 Peter 2:21-23
- Jeremiah 2:12-13
- Matthew 13:41
- Psalm 58:2

Word Data:

- Strong’s: H0539, H0817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G02640, G20380, G27160, G34290, G34310, G38600, G38720, G39080, G41020, G41600, G42030

1 Corinthians References:

5:3

companion, fellow worker, friend

Definition:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker” refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong’s: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

1 Corinthians References:

3:9; 15:33

condemn, condemned, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: judge, punish)

Bible References:

- 1 John 3:20
- Job 9:29
- John 5:24
- Luke 6:37
- Matthew 12:7
- Proverbs 17:15-16
- Psalms 34:22
- Romans 5:16

Word Data:

- Strong’s: H6064, H7034, H7561, H8199, G01760, G08430, G26070, G26130, G26310, G26320, G26330, G29170, G29190, G29200, G52720, G60480

1 Corinthians References:

11:32

confirm, confirmation

Definition:

The term “confirm” refers to verifying that something is true or legally certifying that a transaction has occurred.

- When a king is “confirmed” it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to verify that what was written is true.
- The “confirmation” of the gospel means teaching people about the good news of Jesus in such a way that it shows that it is true.
- To give an oath “as confirmation” means to solemnly state or swear that something is true or trustworthy.
- Ways to translate “confirm” could include, “state as true” or “prove to be trustworthy” or “agree with” or “assure” or “promise,” depending on the context.

(See also: covenant, oath, trust)

Bible References:

- 1 Chronicles 16:15-18
- 2 Corinthians 1:21
- 2 Kings 23:3
- Hebrews 6:16-18

Word Data:

- Strong’s: H0559, H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G09500, G09510, G33150, G49720

1 Corinthians References:

1:6; 1:8

conscience

Definition:

The conscience is the part of a person's thinking through which God makes him aware that he is doing something sinful.

- God gave people a conscience to help them know the difference between what is right and what is wrong.
- A person who obeys God is said to have a "pure" or "clear" or "clean" conscience.
- If a person has a "clear conscience" it means that he is not hiding any sin.
- If someone ignores their conscience and no longer feels guilty when he sins, this means his conscience is no longer sensitive to what is wrong. The Bible calls this a "seared" conscience, one that is "branded" as if with a hot iron. Such a conscience is also called "insensitive" and "polluted."
- Possible ways to translate this term could include, "inner moral guide" or "moral thinking."

Bible References:

- 1 Timothy 1:19
- 1 Timothy 3:9
- 2 Corinthians 5:11
- 2 Timothy 1:3
- Romans 9:1
- Titus 1:15-16

Word Data:

- Strong's: G48930

1 Corinthians References:

8:7; 8:10; 8:12; 10:25; 10:27; 10:28; 10:29

Corinth, Corinthians

Definition:

Corinth was a city in the country of Greece, about 50 miles west of Athens. The Corinthians were the people who lived at Corinth.

- Corinth was the location of one of the early Christian churches.
- The New Testament books, 1 Corinthians and 2 Corinthians were letters written by Paul to the Christians living in Corinth.
- On his first missionary journey, Paul stayed in Corinth for approximately 18 months.
- Paul met the believers Aquila and Priscilla while in Corinth.
- Other early church leaders associated with Corinth include Timothy, Titus, Apollos, and Silas.

(Translation suggestions: How to Translate Names)

(See also: Apollos, Timothy, Titus)

Bible References:

- 1 Corinthians 1:3
- 2 Corinthians 1:23-24
- 2 Timothy 4:19-22
- Acts 18:1

Word Data:

- Strong's: G28810, G28820

1 Corinthians References:

1:2

corrupt, corrupted, corruption, incorruptibility, depraved

Definition:

The terms “corrupt” and “corruption” refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term “corrupt” literally means to be “bent” or “broken” morally.
- A person who is corrupt has turned away from truth and is doing things that are dishonest or immoral.
- To corrupt someone means to influence that person to do dishonest and immoral things.

Translation Suggestions:

- The term to “corrupt” could be translated as to “influence to do evil” or to “cause to be immoral.”
- A corrupt person could be described as a person “who has become immoral” or “who practices evil.”
- This term could also be translated as “bad” or “immoral” or “evil.”
- The term “corruption” could be translated as “the practice of evil” or “evil” or “immorality.”

(See also: evil)

Bible References:

- Ezekiel 20:42-44
- Galatians 6:6-8
- Genesis 6:12
- Matthew 12:33-35
- Psalm 14:1

Word Data:

- Strong’s: H2610, H3891, H4889, H7843, H7844, G08610, G13110, G27040, G53510, G53560

1 Corinthians References:

15:33; 15:42; 15:50; 15:53; 15:54

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”

- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- 4:9 Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- 5:4 “I will make Ishmael a great nation, too, but my **covenant** will be with Isaac.”

- 6:4 After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- 7:10 "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- 13:2 God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- 13:4 Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- 15:13 Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- 21:5 Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- 21:14 Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- 38:5 Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- 48:11 But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

1 Corinthians References:

11:25

cow, bull, calf, cattle, heifer, ox

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9
- 2 Chronicles 11:15
- 2 Chronicles 15:10-11

- **Matthew 22:4**
- **Luke 13:15**
- **Luke 14:5**
- **Hebrews 9:13**

Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

1 Corinthians References:

9:9

create, created, creation, creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news to “all creation” means to preach the good news to “all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: God, good news, world)

Bible References:

- 1 Corinthians 11:9-10
- **1 Peter 4:17-19**
- **Colossians 1:15**

- Galatians 6:15
- Genesis 1:1
- Genesis 14:19-20

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

1 Corinthians References:

11:9

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb "cross" that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as "execution post" or "tree of death."
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: crucify, Rome)

Bible References:

- 1 Corinthians 1:17
- Colossians 2:15
- Galatians 6:12
- John 19:18
- Luke 9:23
- Luke 23:26
- Matthew 10:38
- Philippians 2:8

Examples from the Bible stories:

- 40:1 After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- 40:2 The soldiers brought Jesus to a place called "the Skull" and nailed his arms and feet to the **cross**.

- 40:5 The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, “If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you.”
- 49:10 When Jesus died on the **cross**, he received your punishment.
- 49:12 You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

Word Data:

- Strong’s: G47160

1 Corinthians References:

1:17; 1:18

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means, to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- If a person is "crowned" this could be translated as "a crown was put on his head."
- The expression, "he was crowned with glory and honor" could be translated as "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

Bible References:

- John 19:3
- Lamentations 5:16
- Matthew 27:29
- Philippians 4:1
- Psalms 21:3
- Revelation 3:11

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

1 Corinthians References:

9:25

crucify, crucified

Definition:

The term “crucify” means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term “crucify” could be translated as “kill on a cross” or “execute by nailing to a cross.”

(See also: cross, Rome)

Bible References:

- Acts 2:23
- Galatians 2:20-21
- Luke 23:20-22
- Luke 23:34
- Matthew 20:17-19
- Matthew 27:23-24

Examples from the Bible stories:

- 39:11 But the Jewish leaders and the crowd shouted, “**Crucify** him (Jesus)!”
- 39:12 Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus.played a major role in the crucifixion of Jesus Christ.
- 40:1 After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- 40:4 Jesus was **crucified** between two robbers.
- 43:6 “Men of Israel, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know. But you **crucified** him!”

- 43:9 “You **crucified** this man, Jesus.”
- 44:8 Peter answered them, “This man stands before you healed by the power of Jesus the Messiah. You **crucified** Jesus, but God raised him to life again!”

Word Data:

- Strong’s: G03880, G43620, G47170, G49570

1 Corinthians References:

1:13; 1:23; 2:2; 2:8

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can mean to shout or to call out with the intent of asking for help.
- The terms “cry” or “cry out” can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: call speak loudly, plead, pray)

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong’s: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

1 Corinthians References:

7:30

curse, cursed, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as “The soil will not be very fertile.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10
- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- 2:9 God said to the snake, “You are **cursed**!”
- 2:11 “Now the ground is **cursed**, and you will need to work hard to grow food.”
- 4:4 “I will bless those who bless you and **curse** those who **curse** you.”
- 39:7 Then Peter vowed, saying, “May God **curse** me if I know this man!”
- 50:16 Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong’s: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

1 Corinthians References:

12:3; 16:22

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: time, judgment day, last day)

Bible References:

- Acts 20:6
- Daniel 10:4
- Ezra 6:15
- Ezra 6:19
- Matthew 9:15

Word Data:

- Strong’s: H3117, H3118, H6242, G22500

1 Corinthians References:

1:8; 3:13; 5:5; 10:8; 15:4; 15:31

day of judgment

Definition:

The term “day of judgment” refers to a future time when God will judge every person.

- God has made his Son, Jesus Christ, the judge of all people.
- On the day of judgment, Christ will judge people on the basis of his righteous character.

Translation Suggestions:

- This term could also be translated as “judgment time” since it could refer to more than one day.
- Other ways to translate this term could include “the end time when God will judge all people.”
- Some translations capitalize this term to show that it is the name of a special day or time: “Judgment Day” or “Judgment Time.”

(See also: judge, Jesus, heaven, hell)

Bible References:

- Luke 10:12
- Luke 11:31
- Luke 11:32
- Matthew 10:15
- Matthew 12:36

Word Data:

- Strong’s: H2962, H3117, H4941, G22500, G29200, G29620

1 Corinthians References:

3:intro

day of the Lord, day of Yahweh

Definition:

The Old Testament term “day of Yahweh” is used to refer to a future time when God will punish people for their sin.

- The Old Testament term “day of Yahweh” is an expression that many of the prophets use.
- The New Testament term “day of the Lord” usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection is also sometimes referred to as the “last day.” This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.
- The word “day” in these phrases may sometimes refer to a literal day or it may refer to a “time” or “occasion” that is longer than a day.
- Sometimes the punishment is referred to as a “pouring out of God’s wrath” upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate “day of Yahweh” could include “time of Yahweh” or “time when Yahweh will punish his enemies” or “time of Yahweh’s wrath.”
- Other ways to translate “day of the Lord” could include “time of the Lord’s judgment” or “time when the Lord Jesus will return to judge people.”

(See also: day, judgment day, Lord, resurrection, Yahweh)

Bible References:

- 1 Corinthians 5:5
- 1 Thessalonians 5:2
- 2 Peter 3:10
- 2 Thessalonians 2:2
- Acts 2:20-21
- Philippians 1:9-11

Word Data:

- Strong’s: H3068, H3117, G22500, G29620

1 Corinthians References:

1:8; 5:5

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

Bible References:

- **1 John 1:8**
- **1 Timothy 2:14**
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**
- **Leviticus 19:11-12**
- **Matthew 27:64**

- **Micah 6:11**

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

1 Corinthians References:

3:18; 6:9; 15:33

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: preach, decree)

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 2:16
- Ezekiel 5:11-12
- Matthew 7:21-23

Word Data:

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

1 Corinthians References:

3:13

defile, defiled, desecrate

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: **profane**, **clean**)

Bible References:

- **2 Kings 23:8**
- **Exodus 20:24-26**
- **Genesis 34:27**
- **Genesis 49:4**
- **Isaiah 43:27-28**
- **Leviticus 11:43-45**
- **Mark 7:14-16**
- **Matthew 15:10**

Word Data:

- Strong’s: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

1 Corinthians References:

8:7

delight

Definition:

The term “delight” means great pleasure or great joy.

- To “delight in” something means to “to take pleasure in” or “take joy in” or “be happy about” it. If a person “delights in” something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called “delightful.”
- The expression “my delight is in the law of Yahweh” could be translated as “the law of Yahweh gives me great joy” or “I love to obey the laws of Yahweh” or “I am happy when I obey Yahweh’s commands.”
- The phrases “take no delight in” and “have no delight in” could be translated as “not at all pleased by” or “not happy about.”
- The phrase “delight himself in” means “he enjoys doing” something or “he is very happy about” something or someone.
- The term “delights” refers to things that a person enjoys. This could be translated as “pleasures” or “things that give joy.”
- An expression such as “I delight to do your will” could also be translated as “I enjoy doing your will” or “I am very happy when I obey you.”

Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

Word Data:

- Strong’s: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

1 Corinthians References:

1:21; 10:5

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language. (See: How to Translate Unknowns)

(See also: **demon-possessed**, Satan, false god, angel, evil, **clean**)

Bible References:

- **James 2:19**
- **James 3:15**
- **Luke 4:36**
- **Mark 3:22**
- **Matthew 4:24**

Examples from the Bible stories:

- **26:9** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, "You are the Son of God!"
- **32:8** The **demons** came out of the man and entered the pigs.

- 47:5 Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, “In the name of Jesus, come out of her.” Right away the **demon** left her.
- 49:2 He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H2932, H7307, H7451, H7700, G01690, G11390, G11400, G11410, G11420, G41900, G41510, G41520, G41890

1 Corinthians References:

10:20; 10:21

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong’s: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

1 Corinthians References:

10:intro; 10:5

destroy, destruction, annihilate

Definition:

The term “destroy” means to completely make an end to something, so that it no longer exists.

- The term “destroyer” means “a person who destroys.”
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 6:26
- Judges 16:24

Word Data:

- Strong’s: H0006, H0007, H0622, H0398, H1104, H1197, H1820, H1826, H1942, H2000, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H4191, H4229, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5595, H5642, H6365, H6789, H6979, H7665, H7667, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8316, H8552, G03550, G03960, G06220, G08530, G13110, G18420, G20490, G25060, G25070, G26470, G26730, G27040, G30890, G36450, G41990, G53510, G53560

1 Corinthians References:

3:17

discern, discernment, distinguish

Definition:

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as “understanding” or “ability to distinguish good and evil.”

(See also: judge, wise)

Bible References:

- 1 Kings 3:7-9
- Genesis 41:33-34
- Proverbs 1:5
- Psalms 19:12

Word Data:

- Strong’s: H0995, H2940, H4209, H5234, H8085, G03500, G12520, G12530, G29240

1 Corinthians References:

2:14; 2:15; 4:intro; 4:3; 4:4; 9:3; 11:29; 12:10; 14:24; 14:29

dishonor, dishonored, dishonorable

Definition:

The term “dishonor” means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term “dishonorable” describes an action that is shameful or that causes someone to be dishonored.
- Children are commanded to honor and obey their parents. When children disobey, they dishonor their parents. They are treating their parents in a way that does not honor them.
- The Israelites dishonored Yahweh when they worshiped false gods and practiced immoral behavior.
- The Jews dishonored Jesus by saying that he was possessed by a demon.
- This could be translated as to “not honor” or to “treat with no respect.”
- The noun “dishonor” could be translated as “disrespect” or “loss of honor.”
- Depending on the context, “dishonorable” could also be translated as “not honorable” or “shameful.”

(See also: honor)

Bible References:

- 1 Corinthians 4:10
- 1 Samuel 20:34
- 2 Corinthians 6:8-10
- Ezekiel 22:7
- John 8:48
- Leviticus 18:8

Word Data:

- Strong’s: H1540, H2490, H2781, H3637, H3639, H5006, H5034, H6172, H6173, H7034, H7043, G08180, G08190, G08200, G26170

1 Corinthians References:

11:14; 15:43

drunk, drunkard

Definition:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: **wine**)

Bible References:

- 1 Corinthians 5:11-13
- **1 Samuel 25:36**
- **Jeremiah 13:13**
- **Luke 7:34**
- **Luke 21:34**
- **Proverbs 23:19-21**

Word Data:

- Strong’s: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

1 Corinthians References:

5:11; 6:10; 11:21

earth, land

Definition:

The term “earth” refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as “land” when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of a people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: world, heaven)

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong's: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

1 Corinthians References:

8:5; 10:26; 15:40; 15:47; 15:48; 15:49

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: **persevere**)

Bible References:

- **2 Timothy 2:11-13**
- **James 1:3**
- **James 1:12**
- **Luke 21:19**
- **Matthew 13:21**
- **Revelation 1:9**
- **Romans 5:3-5**

Word Data:

- Strong’s: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

1 Corinthians References:

10:13; 13:7

enslave, slave, bondservant, bondage, bound, bond, bonds, young man, young men, young woman, young women

Short Title: enslave, slave, bondservant, bondage, bond

Definition:

To "enslave" someone means to force that person to serve a master or a ruling country. To be "enslaved" or "in bondage" means to be under the control of something or someone. A "slave" refers to a person who works for (or obeys) another person, either by choice or by force. A slave was under the direction of their master. In the Bible, "servant" and "slave" are mostly interchangeable terms.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants. Another word for "bondage" is "slavery."
- The New Testament speaks of human beings as "enslaved" to sin until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.
- In the Bible the words "young man" or "young woman" often mean "servant" or "slave." This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. "her young women" which could be translated as "her servants" or "her slaves."

Translation Suggestions:

- The term "enslave" could be translated as "cause to not be free" or "force to serve" or "put under the control of."
- The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "put under the control of."
- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves cruelly. Other masters treated their slaves well, like a valued member of the household. The term "slavery" means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.

(See also: free, righteous, servant)

Bible References:

- Galatians 4:3
- Galatians 4:24-25

- Genesis 15:13
- Jeremiah 30:8

Examples from the Bible stories:

- 8:4 The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- 9:13 “I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt.”
- 29:3 “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”

Word Data:

- Strong’s: H3533, H5647, G13980, G14020, G26150

1 Corinthians References:

9:27

envy, covet, jealous, jealousy

Definition:

The terms “envy” and “envious” refer to being jealous of someone because of what that person possesses or because of that person’s admirable qualities or abilities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, possessions, or abilities.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.
- In some contexts the terms “jealous” and “jealousy” can mean “envy.”

Translation Suggestions

- When the terms “jealous” and “jealousy” refer to being wrongfully “envious” of someone the terms “envious” or “envy” could be used if the context permits.

(See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 2:1
- Exodus 20:17
- Mark 7:20-23
- Proverbs 3:31-32
- Romans 1:29

Word Data:

- Strong’s: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

1 Corinthians References:

5:10; 5:11; 6:10

Ephesus, Ephesian

Definition:

Ephesus was an ancient Greek city on the west coast of what is now the present-day country of Turkey.

- During the time of the early Christians, Ephesus was the capital of Asia, which was a small Roman province at that time.
- Because of its location, this city was an important center of trade and travel.
- A well-known pagan temple for the worship of the goddess Artemis (Diana) was located in Ephesus.
- Paul lived and worked in Ephesus for more than two years and later appointed Timothy to lead the new believers there.
- The book of Ephesians in the New Testament is a letter that Paul wrote to the believers in Ephesus.

(Translation suggestions: How to Translate Names)

(See also: Asia, Paul, Timothy)

Bible References:

- 1 Corinthians 15:32
- 1 Timothy 1:3
- 2 Timothy 4:11-13
- Acts 19:1
- Ephesians 1:1

Word Data:

- Strong's: G21790, G21800, G21810

1 Corinthians References:

15:32; 16:8

evil, wicked, wickedness, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- 3:1 After a long time, many people were living in the world. They had become very **wicked** and violent.
- 3:2 But Noah found favor with God. He was a righteous man living among **wicked** people.
- 4:2 God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- 8:12 “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- 14:2 They (Canaanites) worshiped false gods and did many **evil** things.
- 17:1 But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- 18:11 In the new kingdom of Israel, all the kings were **evil**.
- 29:8 The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- 45:2 They said, “We heard him (Stephen) speak **evil** things about Moses and God!”
- 50:17 He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong’s: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

1 Corinthians References:

5:8; 5:13; 10:6; 14:20

exhort, exhortation

Definition:

The term “exhort” means to strongly encourage and urge someone to do what is right. Such encouragement is called “exhortation.”

- The purpose of exhortation is to persuade other people to avoid sin and follow God’s will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, “exhort” could also be translated as “strongly urge” or “persuade” or “advise.”
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term “exhort” should be translated differently than “encourage,” which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from “admonish,” which means to warn or correct someone for his wrong behavior.

Bible References:

- 1 Thessalonians 2:3-4
- 1 Thessalonians 2:12
- 1 Timothy 5:2
- Luke 3:18

Word Data:

- Strong’s: G38670, G38700, G38740, G43890

1 Corinthians References:

1:10; 4:16; 16:12; 16:15

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: abstractnouns)
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: believe, faithful)

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- 5:6 When Isaac was a young man, God tested Abraham's **faith** by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- 31:7 Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- 32:16 Jesus said to her, "Your **faith** has healed you. Go in peace."
- 38:9 Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail."

Word Data:

- Strong's: H0529, H0530, G16800, G36400, G41020, G60660

1 Corinthians References:

2:5; 12:9; 13:2; 13:13; 15:14; 15:17; 16:13

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: believe, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46
- Luke 16:10
- Colossians 1:7

- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 17:9 David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

1 Corinthians References:

1:9; 4:2; 4:17; 7:25; 10:13

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

1 Corinthians References:

2:3

feast, feasting

Definition:

The term “feast” is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: festival, banquet)

Bible References:

- 2 Peter 2:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 1:12-13
- Luke 2:43
- Luke 14:7-9
- Matthew 22:1

Word Data:

- Strong’s: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

1 Corinthians References:

11:20; 11:21

fellowship

Definition:

In general, the term “fellowship” refers to friendly interactions between members of a group of people who share similar interests and experiences.

- In the Bible, the term “fellowship” usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God’s Word and praying together, through the sharing of their belongings, and through eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.

Translation Suggestions:

- Ways to translate “fellowship” could include “a sharing together” or “relationship” or “companionship” or “Christian community.”

Bible References:

- 1 John 1:3
- Acts 2:40-42
- Philippians 1:3-6
- Philippians 2:1
- Philippians 3:10
- Psalms 55:12-14

Word Data:

- Strong’s: H2266, H8667, G28420, G28440, G33520, G47900

1 Corinthians References:

1:9; 10:16

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
  - Passover
  - Festival of Unleavened Bread
  - Firstfruits
  - Festival of Weeks (Pentecost)
  - Festival of Trumpets
  - Day of Atonement
  - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

- Strong’s: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

1 Corinthians References:

5:8

firstfruit, firstfruits

Definition:

The term “firstfruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “firstfruits” of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the “firstfruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: **firstborn**)

Bible References:

- **2 Chronicles 31:4-5**
- **2 Thessalonians 2:13**
- **Exodus 23:16-17**
- **James 1:18**
- **Jeremiah 2:3**
- **Psalms 105:36**

Word Data:

- Strong’s: H1061, H6529, H7225, G05360

1 Corinthians References:

15:20; 15:23; 16:15

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

1 Corinthians References:

9:7

flute, pipe

Definition:

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a “flute.”
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: flock, shepherd)

Bible References:

- 1 Corinthians 14:7
- **1 Kings 1:38-40**
- **Daniel 3:3-5**
- **Luke 7:31-32**
- **Matthew 9:23**
- **Matthew 11:17**

Word Data:

- Strong’s: H4953, H5748, H2485, H2490, G08320, G08340, G08360

1 Corinthians References:

14:intro; 14:7

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong’s: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

1 Corinthians References:

1:intro; 1:18; 1:20; 1:21; 1:23; 1:25; 1:27; 2:intro; 2:14; 3:intro; 3:18; 3:19; 4:10; 15:36

foundation, founder, founded

Definition:

Used in this sense, the verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: cornerstone, create)

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong’s: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

1 Corinthians References:

3:10; 3:11; 3:12

free, freed, freedom, freeman, freewill, liberty

Definition:

The terms “free” or “freedom” refer to not being in slavery, or any other kind of bondage.

Another word for “freedom” is “liberty.”

- The expression to “set someone free” or to “free someone” means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having “liberty” or “freedom” can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.

Translation Suggestions:

- The term “free” could be translated with a word or phrase that means “not bound” or “not enslaved” or “not in slavery” or “not in bondage.”
- The term “freedom” or “liberty” could be translated with a word or phrase that means “the state of being free” or “the condition of not being a slave” or “not being bound.”
- The expression to “set free” could be translated as to “cause to be free” or to “rescue from slavery” or to “release from bondage.”
- A person who has been “set free” has been “released” or “taken out of” bondage or slavery.

(See also: bind, enslave, servant)

Bible References:

- Galatians 4:26
- Galatians 5:1
- Isaiah 61:1
- Leviticus 25:10
- Romans 6:18

Word Data:

- Strong’s: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6362, H7342, H7971, G04250, G05250, G05580, G06290, G06300, G08590, G13440, G14320, G16570, G16580, G16590, G18490, G30890, G39550, G45060, G54830

1 Corinthians References:

7:21; 7:22; 7:27; 7:39; 9:1; 9:19; 10:29; 12:13

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

1 Corinthians References:

9:7; 14:14

Galatia, Galatians

Definition:

In New Testament times, Galatia was a large Roman province located in the central part of what is now the country of Turkey.

- Part of Galatia bordered the Black Sea, which was to the north. It was also bordered by the provinces of Asia, Bithynia, Cappadocia, Celicia, and Pamphylia.
- The apostle Paul wrote a letter to the Christians who lived in the province of Galatia. This letter is the New Testament book called "Galatians."
- One reason that Paul wrote his letter to the Galatians was to emphasize again the gospel of salvation by grace, not by works.
- The Jewish Christians there were incorrectly teaching the Gentile Christians there that it was necessary for believers to keep certain Jewish laws.

(Translation suggestions: How to Translate Names)

(See also: Asia, believe, Cilicia, good news, Paul, works)

Bible References:

- 1 Corinthians 16:1-2
- 1 Peter 1:1-2
- 2 Timothy 4:9-10
- Acts 16:6-8
- Galatians 1:1

Word Data:

- Strong's: G10530, G10540

1 Corinthians References:

16:1

Gentile

Definition:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to anyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”.
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: Israel, Jacob, Jew)

Bible References:

- Acts 9:13-16
- Acts 14:5-7
- Galatians 2:16
- Luke 2:32
- Matthew 5:47
- Matthew 6:5-7
- Romans 11:25

Word Data:

- Strong’s: H1471, G14820, G14840, G16720

1 Corinthians References:

1:23; 10:20

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”

- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: honor, majesty, exalt, obey, praise)

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2
- Luke 18:43
- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

Examples from the Bible stories:

- 23:7 Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- 25:6 Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- 37:1 When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- 37:8 Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong's: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

1 Corinthians References:

2:7; 2:8; 6:20; 10:31; 11:7; 11:15; 12:26; 15:40; 15:41; 15:43

God

Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: create, false god, God the Father, Holy Spirit, false god, Son of God, Yahweh)

Bible References:

- 1 John 1:7
- 1 Samuel 10:7-8

- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- 1:1 **God** created the universe and everything in it in six days.
- 1:15 **God** made man and woman in his own image.
- 5:3 "I am **God** Almighty. I will make a covenant with you."
- 9:14 **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- 10:2 Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- 16:1 The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- 22:7 "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- 24:9 There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- 25:7 "Worship only the Lord your **God** and only serve him."
- 28:1 "There is only one who is good, and that is **God**."

- 49:9 But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- 50:16 But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

1 Corinthians References:

1:1; 1:2; 1:4; 1:9; 1:18; 1:20; 1:21; 1:24; 1:25; 1:27; 1:28; 1:29; 1:30; 2:1; 2:5; 2:7; 2:9; 2:10; 2:11; 2:12; 3:6; 3:7; 3:9; 3:10; 3:16; 3:17; 3:19; 3:23; 4:1; 4:5; 4:9; 5:13; 6:13; 6:14; 6:19; 6:20; 7:7; 7:15; 7:17; 7:19; 7:24; 8:3; 8:4; 8:5; 8:8; 9:9; 9:21; 10:5; 10:13; 10:20; 10:31; 10:32; 11:3; 11:7; 11:12; 11:13; 11:16; 11:22; 12:6; 12:18; 12:24; 12:28; 14:2; 14:16; 14:18; 14:25; 14:28; 14:33; 15:9; 15:10; 15:15; 15:28; 15:34; 15:38; 15:57

God the Father, heavenly Father, Father

Definition:

The terms “God the Father” and “heavenly Father” refer to Yahweh, the one true God. Another term with the same meaning is “Father,” used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase “God the Father,” it is best to translate “Father” with the same word that the language naturally uses to refer to a human father.
- The term “heavenly Father” could be translated by “Father who lives in heaven” or “Father God who lives in heaven” or “God our Father from heaven.”
- Usually “Father” is capitalized when it, refers to God.

(Translation suggestions: How to Translate Names)

(See also: ancestor, God, heaven, Holy Spirit, Jesus, Son of God)

Bible References:

- 1 Corinthians 8:4-6
- 1 John 2:1
- 1 John 2:23
- 1 John 3:1
- Colossians 1:1-3
- Ephesians 5:18-21
- Luke 10:22
- Matthew 5:16
- Matthew 23:9

Examples from the Bible stories:

- 24:9 There is only one God. But John heard **God the Father** speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- 29:9 Then Jesus said, “This is what my **heavenly Father** will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to heaven and said, “**Father**, thank you for hearing me.”
- 40:7 Then Jesus cried out, “It is finished! **Father**, I give my spirit into your hands.”
- 42:10 “So go, make disciples of all people groups by baptizing them in the name of **the Father**, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”
- 43:8 “Jesus is now exalted to the right hand of **God the Father**.”
- 50:10 “Then the righteous ones will shine like the sun in the kingdom of **God their Father**.”

Word Data:

- Strong’s: H0001, H0002, G39620

1 Corinthians References:

1:3; 8:6; 15:24

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, **Asherah**, **Baal**, **Molech**, demon, image, **kingdom**, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- 10:2 Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- 13:4 Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- 14:2 They (Canaanites) worshiped false **gods** and did many evil things.
- 16:1 The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- 18:13 But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

1 Corinthians References:

5:10; 5:11; 6:9; 8:intro; 8:4; 8:7; 10:intro; 10:7; 10:14; 10:19; 12:2

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects.

It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 1:7
- 1 Timothy 2:8-10
- 2 Chronicles 1:15
- Acts 3:6
- Daniel 2:32

Word Data:

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

1 Corinthians References:

3:12

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 1:5
- Acts 8:25
- Colossians 1:23
- Galatians 1:6
- Luke 8:1-3
- Mark 1:14
- Philippians 2:22
- Romans 1:3

Examples from the Bible stories:

- 23:6 The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- 26:3 Jesus read, “God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”

- 45:10 Philip also used other Scriptures to tell him the **good news of Jesus**.
- 46:10 Then they sent them off to preach the **good news about Jesus** in many other places.
- 47:1 One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- 47:13 The **good news about Jesus** kept spreading, and the Church kept growing.
- 50:1 For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- 50:2 When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”
- 50:3 Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong’s: G20970, G20980, G42830

1 Corinthians References:

1:17; 4:15; 9:12; 9:14; 9:16; 9:18; 9:23; 15:1; 15:2

good, right, pleasant, better, best, goodness

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- 1:4 God saw that what he had created was **good**.

- 1:11 God planted the tree of the knowledge of **good** and evil.
- 1:12 Then God said, “It is not **good** for man to be alone.”
- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- 8:12 “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- 14:15 Joshua was a **good** leader because he trusted and obeyed God.
- 18:13 Some of these kings were **good** men who ruled justly and worshiped God.
- 28:1 “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

1 Corinthians References:

5:6; 7:1; 7:8; 7:26; 9:15

grace, gracious

Definition:

The word “grace” refers to help or blessing that is given to someone who has not earned it.

The term “gracious” describes someone who shows grace to others.

- God’s grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to “find grace” is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that “grace” could be translated include “divine kindness” or “God’s favor” or “God’s kindness and forgiveness for sinners” or “merciful kindness.”
- The term “gracious” could be translated as “full of grace” or “kind” or “merciful” or “mercifully kind.”
- The expression “he found grace in the eyes of God” could be translated as “he received mercy from God” or “God mercifully helped him” or “God showed his favor to him” or “God was pleased with him and helped him.”

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong’s: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

1 Corinthians References:

1:3; 1:4; 3:10; 15:10; 16:23

grain, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: head, wheat)

Bible References:

- Genesis 42:3
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 6:2
- Mark 2:24
- Matthew 13:7-9
- Ruth 1:22

Word Data:

- Strong’s: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

1 Corinthians References:

15:37

Greek, Grecian, Hellenist

Definition:

The term “Greek” refers to the language spoken in the country of Greece, it is also a person from the country of Greece. Greek was also spoken throughout the Roman Empire. The adjective “Grecian” means “Greek-speaking.”

- Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as “Greeks” in the New Testament, especially when contrasted with Jews.
- The phrase “Grecian Jews” or “Hellenists” referred to Jews who spoke Greek in contrast to the “Hebraic Jews” who spoke only Hebrew, or perhaps Aramaic. The term “Hellenists” comes from the pronunciation of the Greek word for a Greek-speaker.
- Other ways to translate “Grecian” could include, “Greek-speaking” or “culturally Greek” or “Greek.”
- When referring to non-Jews, “Greek” could be translated as “Gentile.”

(Translation suggestions: How to Translate Names)

(See also: Aram, Gentile, Greece, Hebrew, Rome)

Bible References:

- Acts 6:1
- Acts 9:29
- Acts 11:20
- Acts 14:1-2
- Colossians 3:11
- Galatians 2:3-5
- John 7:35

Word Data:

- Strong’s: H3125, G16720, G16730, G16740, G16750, G16760

1 Corinthians References:

1:22; 1:24; 10:32; 12:13

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate to “be guilty” could include a word or phrase that means, to “be at fault” or “having done something morally wrong” or “having committed a sin.”

(See also: **innocent**, **iniquity**, **punish**, sin)

Bible References:

- **Exodus 28:36-38**
- **Isaiah 6:7**
- **James 2:10-11**
- **John 19:4**
- **Jonah 1:14**

Examples from the Bible stories:

- **39:2** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **39:11** After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty**!”
- **40:4** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.”
- **49:10** Because of your sin, you are **guilty** and deserve to die.

Word Data:

- Strong's: H0816, H0817, H0818, H5352, H5355, H7563, G03380, G17770, G37840, G52670

1 Corinthians References:

11:27

harp, harpist

Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.
- Harps were often held in the hands and played while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.

(See also: David, fir, psalm, Saul (OT))

Bible References:

- 1 Chronicles 15:16-18
- Amos 5:23-24
- Daniel 3:5
- Psalm 33:1-3
- Revelation 5:8

Word Data:

- Strong's: H3658, H5035, H5059, H7030, G27880, G27890, G27900

1 Corinthians References:

14:intro; 14:7

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: firstfruits, festival, good news)

Bible References:

- 1 Corinthians 9:9-11
- **2 Samuel 21:7-9**
- **Galatians 6:9-10**
- **Isaiah 17:11**
- **James 5:7-8**
- **Leviticus 19:9**
- **Matthew 9:38**
- **Ruth 1:22**
- **Galatians 6:9-10**
- **Matthew 6:25-26**
- **Matthew 13:30**
- **Matthew 13:36-39**
- **Matthew 25:24**

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

1 Corinthians References:

9:11

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: kingdom of God)

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18
- Matthew 5:46-48

Examples from the Bible stories:

- 4:2 They even began building a tall tower to reach **heaven**.
- 14:11 He (God) gave them bread from **heaven**, called “manna.”
- 23:7 Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- 29:9 Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- 42:11 Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

1 Corinthians References:

8:5; 15:40; 15:47; 15:48; 15:49

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Definition:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

Examples from the Bible stories:

- 1:1 But **God's Spirit** was there over the water.
- 24:8 When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- 26:1 After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- 26:3 Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- 42:10 "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- 43:3 They were all filled with the **Holy Spirit** and they began to speak in other languages.
- 43:8 "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- 43:11 Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- 45:1 He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

1 Corinthians References:

2:intro; 2:4; 2:10; 2:11; 2:12; 2:13; 2:14; 3:16; 6:11; 6:19; 7:40; 12:intro; 12:3; 12:4; 12:7; 12:8; 12:9; 12:11; 12:13; 14:intro

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”

- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6
- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

Examples from the Bible stories:

- 1:16 He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- 9:12 “You are standing on **holy** ground.”
- 13:2 “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- 13:5 “Always be sure to keep the Sabbath day **holy**.”
- 22:5 “So the baby will be **holy**, the Son of God.”
- 50:2 As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong's: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

1 Corinthians References:

3:17; 7:14; 7:34; 16:20

honor

Definition:

The terms “honor” and “to honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, glory, praise)

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

1 Corinthians References:

4:10; 12:23; 12:24

hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term "hope" also has the meaning of "trust," as in "my hope is in the Lord." It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as "confidence." This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have "no hope" means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to "hope" could also be translated as to "wish" or to "desire" or to "expect."
- The expression "nothing to hope for" could be translated as "nothing to trust in" or "no expectation of anything good"
- To "have no hope" could be translated as "have no expectation of anything good" or "have no security" or "be sure that nothing good will happen."
- The expression "have set your hopes on" could also be translated as "have put your confidence in" or "have been trusting in."
- The phrase "I find hope in your Word" could also be translated as "I am confident that your Word is true" or "Your Word helps me trust in you" or "When I obey your Word, I am certain to be blessed."
- Phrases such as "hope in" God could also be translated a, "trust in God" or "know for sure that God will do what he has promised" or "be certain that God is faithful."

(See also: bless, confidence, good, obey, trust, word of God)

Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 2:19
- Acts 24:14-16
- Acts 26:6
- Acts 27:20
- Colossians 1:5

- Job 11:20

Word Data:

- Strong's: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

1 Corinthians References:

9:10; 13:7; 13:13; 15:19; 16:7

hour, moment

Definition:

The term “hour” is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean “time” or “moment.”

- The Jews counted daylight hours starting at sunrise (around 6 AM). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 PM). For example, “the third hour of the night” meant “around nine in the evening” in our present-day system.
- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as “around nine” or “about six o’clock” could be used.
- Some translations might add phrases like “in the evening” or “in the morning” or “in the afternoon” to make it clear what time of day is being talked about.
- The phrase, “in that hour” could be translated as “at that time” or “in that moment.”
- Referring to Jesus, the expression “his hour had come” could be translated as “the time had come for him to” or “the appointed time for him had come.”

Bible References:

- Acts 2:15
- John 4:51-52
- Luke 23:44
- Matthew 20:3

Word Data:

- Strong’s: H8160, G56100

1 Corinthians References:

4:11; 15:30

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

1 Corinthians References:

11:22; 11:34; 14:35; 16:19

household, house

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Used in this sense, the term “house” means “household” and refers to all the people who live together in one house or in a multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Managing a household would have involved directing the servants and also taking care of the property.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “family.”
- Depending on the context, the phrase “your household” could be translated as “those who live in your house” or “your family.”

(See also: **house dwelling structure**, **house descendants nation**)

Bible References:

Word Data:

- Strong’s: H1004, H1397, G36090, G36095, G36140, G36150, G36240

1 Corinthians References:

1:16; 16:15

image, carved image, cast metal image, figure, carved figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: false god, God, false god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 7:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 1:23

Word Data:

- Strong’s: H0457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G15040, G51790

1 Corinthians References:

11:7; 15:49

in Christ, in Jesus, in the Lord, in him

Definition:

The phrase “in Christ” and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include “in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ.”
- Possible meanings for the term “in Christ” could include “because you belong to Christ” or “through the relationship you have with Christ” or “based on your faith in Christ.”
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word “in” belongs with the verb. For example, “share in Christ” means to “share in” the benefits that come from knowing Christ. To “glory in” Christ means to be glad and give praise to God for who Jesus is and what he has done. To “believe in” Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate “in Christ” and “in the Lord” (and related phrases) could include:
  - “who belong to Christ”
  - “because you believe in Christ”
  - “because Christ has saved us”
  - “in service to the Lord”
  - “relying on the Lord”
  - “because of what the Lord has done.”
- People who “believe in” Christ or who “have faith in” Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like “believe in” or “share in” or “trust in.”

(See also: Christ, Lord, Jesus, believe, faith)

Bible References:

- 1 John 2:5
- 2 Corinthians 2:17

- **2 Timothy 1:1**
- **Galatians 1:22**
- **Galatians 2:17**
- **Philemon 1:6**
- **Revelation 1:10**
- **Romans 9:1**

Word Data:

- Strong's: G15190, G29620, G55470

1 Corinthians References:

1:2; 1:4; 1:30; 1:31; 3:1; 4:10; 4:15; 4:17; 7:22; 7:39; 9:1; 9:2; 11:11; 15:18; 15:19; 15:22; 15:31; 15:58; 16:19; 16:24

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: heir, Canaan, Promised Land, possess)

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7
- Luke 15:11
- Matthew 19:29

- Psalm 79:1

Examples from the Bible stories:

- 4:6 When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- 35:3 “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

1 Corinthians References:

6:9; 6:10; 15:50

instruct, instruction, instructor

Definition:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: **command**, **decree**, **teach**)

Bible References:

- **Exodus 14:4**
- **Genesis 26:5**
- **Hebrews 11:22**
- **Matthew 10:5**
- **Matthew 11:1**
- **Proverbs 1:30**

Word Data:

- Strong’s: H0241, H0376, H0559, H0631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H6098, H6310, H6490, H6680, H7919, H8451, G12560, G12990, G13190, G13210, G13780, G17810, G17850, G27270, G27530, G35590, G35600, G38110, G38520, G38530, G42640, G43670, G48220

1 Corinthians References:

2:16; 11:17; 14:19

interpret, interpretation, interpreter

Definition:

The terms “interpret” and “interpretation” refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The “interpretation” of the dream is the “explanation” of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term “interpret” can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term “interpret” could include, “figure out the meaning of” or “explain” or “give the meaning of.”
- The term “interpretation” could also be translated as “explanation” or “meaning.”

(See also: Babylon, Daniel, dream, prophet, vision)

Bible References:

- 1 Corinthians 12:10
- Daniel 4:4-6
- Genesis 40:4-5
- Judges 7:15-16
- Luke 12:56

Word Data:

- Strong’s: H0995, H3887, H6591, H6622, H6623, H7667, H7760, H7922, G12520, G13280, G13290, G13810, G19550, G20580, G31770, G47930

1 Corinthians References:

12:10; 12:30; 14:intro; 14:5; 14:13; 14:26; 14:27; 14:28

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: **Jacob**, **kingdom of Israel**, **Judah**, **nation**, **twelve tribes of Israel**)

Bible References:

- **1 Chronicles 10:1**
- **1 Kings 8:2**
- **Acts 2:36**
- **Acts 7:24**
- **Acts 13:23**
- **John 1:49-51**
- **Luke 24:21**
- **Mark 12:29**
- **Matthew 2:6**
- **Matthew 27:9**
- **Philippians 3:4-5**

Examples from the Bible stories:

- **8:15** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **9:3** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **9:5** A certain **Israelite** woman gave birth to a baby boy.

- 10:1 They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- 14:12 But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.
- 15:9 God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- 15:12 After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- 16:16 So God punished __Israel __ again for worshiping idols.
- 43:6 “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

1 Corinthians References:

10:18

James (brother of Jesus)

Definition:

James was a son of Mary and Joseph. He was one of Jesus' younger half-brothers.

- Jesus' other half-brothers were named Joseph, Judas, and Simon.
- During Jesus' lifetime, James and his brothers did not believe that Jesus was the Messiah.
- Later, after Jesus was raised from the dead, James believed in him and became a leader of the church in Jerusalem.
- The New Testament book of James is a letter that James wrote to Christians who had fled to other countries to escape persecution.

(Translation suggestions: How to Translate Names)

(See also: apostle, Christ, church, **Judas the son of James**, persecute)

Bible References:

- **Galatians 1:18-20**
- **Galatians 2:9-10**
- **James 1:1-3**
- **Jude 1:1-2**
- **Mark 9:1-3**
- **Matthew 13:54-56**

Word Data:

- Strong's: G23850

1 Corinthians References:

15:7

jealous, jealousy

Definition:

The terms “jealous” and “jealousy” in this sense refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone (See Numbers 11:29).

- The term “jealous” is used to describe the angry feeling that a person has toward their spouse when they suspect that their spouse has been unfaithful in their marriage (See Numbers 5:14).
- The terms “jealous” and “jealousy” are often used to describe God’s strong desire that his covenant people love him, remain spiritually faithful to him, and keep him foremost in their affections.
- When used in the Bible, these terms often refer to God’s strong desire for his people to remain pure and unstained by sin.
- God is “jealous” for his glory, desiring that he be treated with honor and reverence.

Translation Suggestions:

- Ways to translate “jealous” could include “strong protective desire” or “possessive desire.”
- The term “jealousy” could be translated as “strong protective feeling” or “possessive feeling.”
- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful or envious of someone else.

(See also: envy)

Bible References:

Word Data:

- Strong’s: H7065, H7067, H7068, H7072, G22050, G22060, G38630

1 Corinthians References:

3:3; 10:22; 13:4

Jerusalem

Definition:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, Christ, David, Jebusites, Jesus, Solomon, temple, Zion)

Bible References:

- Galatians 4:26-27
- John 2:13
- Luke 4:9-11
- Luke 13:5
- Mark 3:7-8
- Mark 3:20-22
- Matthew 3:6
- Matthew 4:23-25
- Matthew 20:17

Examples from the Bible stories:

- 17:5 David conquered **Jerusalem** and made it his capital city.
- 18:2 In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.

- 20:7 They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- 20:12 So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- 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.
- 38:2 After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- 42:11 Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

1 Corinthians References:

16:3

Jesus, Jesus Christ, Christ Jesus

Definition:

Jesus is God's Son. The name "Jesus" means "Yahweh saves." The term "Christ" is a title that means "anointed one" and is another word for Messiah.

- The two names are often combined as "Jesus Christ" or "Christ Jesus." These names emphasize that God's Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: How to Translate Names)

(See also: Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God)

Bible References:

- 1 Corinthians 6:11
- 1 John 2:2
- 1 John 4:15
- 1 Timothy 1:2
- 2 Peter 1:2
- 2 Thessalonians 2:15
- 2 Timothy 1:10
- Acts 2:23

- Acts 5:30
- Acts 10:36
- Hebrews 9:14
- Hebrews 10:22
- Luke 24:20
- Matthew 1:21
- Matthew 4:3
- Philippians 2:5
- Philippians 2:10
- Philippians 4:21-23
- Revelation 1:6

Examples from the Bible stories:

- 22:4 The angel said, “You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah.”
- 23:2 “Name him **Jesus** (which means, ‘Yahweh saves’), because he will save the people from their sins.”
- 24:7 So John baptized him (Jesus), even though **Jesus** had never sinned.
- 24:9 There is only one God. But John heard God the Father speak, and saw **Jesus** the Son and the Holy Spirit when he baptized **Jesus**.
- 25:8 **Jesus** did not give in to Satan’s temptations, so Satan left him.
- 26:8 Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- 31:3 Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- 38:2 He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- 40:8 Through his death, **Jesus** opened a way for people to come to God.
- 42:11 Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.
- 50:17 **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Word Data:

- Strong’s: G24240, G55470

1 Corinthians References:

1:1; 1:2; 1:3; 1:4; 1:7; 1:8; 1:9; 1:10; 1:30; 2:2; 3:11; 4:15; 4:17; 5:4; 6:11; 8:6; 9:1; 11:23; 12:3; 15:31; 15:57; 16:23; 16:24

Jew, Jewish

Definition:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.

(See also: Abraham, Jacob, Israel, Babylon, Jewish leaders)

Bible References:

- Acts 2:5
- Acts 10:28
- Acts 14:5-7
- Colossians 3:11
- John 2:14
- Matthew 28:15

Examples from the Bible stories:

- 20:11 The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- 20:12 So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- 37:10 Many of the **Jews** believed in Jesus because of this miracle.
- 37:11 But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- 40:2 Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- 46:6 Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G24500, G24510, G24520, G24530, G24540

1 Corinthians References:

1:22; 1:23; 1:24; 9:20; 10:32; 12:13

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10
- Psalm 48:2

- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- 33:7 “The rocky ground is a person who hears God’s word and accepts it with **joy**.”
- 34:4 “The kingdom of God is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field.”
- 41:7 The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong’s: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

1 Corinthians References:

7:30; 12:26; 13:6; 16:17

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, **judge**, judgment day, just, law, law)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**
- **Isaiah 3:14**
- **James 2:4**

- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, “We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?”
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong’s: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

1 Corinthians References:

2:2; 4:5; 5:intro; 5:3; 5:12; 5:13; 6:intro; 6:1; 6:2; 6:3; 6:4; 6:6; 6:7; 7:37; 7:40; 10:15; 10:29; 11:13; 11:29; 11:31; 11:32; 11:34

just, justice, unjust, injustice, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."

- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: abstractnouns)
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8

- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- 17:9 David ruled with **justice** and faithfulness for many years, and God blessed him.
- 18:13 Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- 50:17 Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

1 Corinthians References:

4:4; 6:11

kingdom of God, kingdom of heaven

Definition:

The terms “kingdom of God” and “kingdom of heaven” both refer to God’s rule and authority over his people and over all creation.

- The Jews often used the term “heaven” to refer to God, to avoid saying his name directly. (See: metonymy)
- In the New Testament book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- Depending on the context, the term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘kingdom of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: God, heaven, king, kingdom, King of the Jews, reign)

Bible References:

- 2 Thessalonians 1:5
- Acts 8:12-13
- Acts 28:23
- Colossians 4:11
- John 3:3
- Luke 7:28

- Luke 10:9
- Luke 12:31-32
- Matthew 3:2
- Matthew 4:17
- Matthew 5:10
- Romans 14:17

Examples from the Bible stories:

- 24:2 He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- 28:6 Then Jesus said to his disciples, “It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**.”
- 29:2 Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”
- 34:1 Jesus told many other stories about the **kingdom of God**. For example, he said, “The **kingdom of God** is like a mustard seed that someone planted in his field.”
- 34:3 Jesus told another story, “The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough.”
- 34:4 “The **kingdom of God** is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again.”
- 34:5 “The **kingdom of God** is also like a perfect pearl of great value.”
- 42:9 He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- 49:5 Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- 50:2 When Jesus was living on earth he said, “My disciples will preach the good news about the **kingdom of God** to people everywhere in the world, and then the end will come.”

Word Data:

- Strong’s: G09320, G23160, G37720

1 Corinthians References:

4:20; 6:9; 6:10; 15:24; 15:50

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

1 Corinthians References:

16:20

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: know-relationship, law, reveal, understand, wise)

Bible References:

Word Data:

- Strong's: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

1 Corinthians References:

1:5; 1:16; 1:21; 2:2; 2:11; 2:12; 2:16; 3:16; 3:20; 4:19; 5:6; 6:2; 6:3; 6:9; 6:15; 6:16; 6:19; 7:16; 8:intro; 8:1; 8:2; 8:3; 8:4; 8:7; 8:10; 9:13; 9:24; 10:1; 11:3; 12:1; 12:2; 12:3; 12:8; 13:2; 13:8; 13:9; 13:12; 14:6; 14:7; 14:11; 14:16; 14:38; 15:1; 15:34; 15:58; 16:15

labor, labors, labored, laboring, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- Ways to translate “labor” could include “work” or “toil” or “hard work” or “difficult work” or to “work hard.”

(See also: hard)

Bible References:

Word Data:

- Strong’s: H3021, H4399, H4522, H4639, H5647, H5656, H5998, H6001, H6089, G20380, G20400, G20410, G28720, G28730

1 Corinthians References:

3:8; 4:12; 9:6; 9:13; 15:10; 15:58; 16:10; 16:16

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as “scriptures” in the New Testament).
  - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43

- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- 13:7 God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- 13:9 Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- 16:1 After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- 21:5 In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- 27:1 Jesus answered, "What is written in **God's law**?"
- 28:1 Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

1 Corinthians References:

9:8; 9:9; 9:20; 14:21; 14:34; 15:56

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior, and is usually not written down or enforced. However, sometimes the term “law” is used to mean a “principle.”

- A “law” is similar to a “decree,” but the term “law” is generally used to refer to something written rather than spoken.
- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: law of Moses, decree, command, declare)

Bible References:

- Deuteronomy 4:2
- Esther 3:8-9
- Exodus 12:12-14
- Genesis 26:5
- John 18:31
- Romans 7:1

Word Data:

- Strong’s: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G17850, G35480, G35510, G47470

1 Corinthians References:

9:21

lawful, unlawful, not lawful, lawless, lawlessness

Definition:

The term “lawful” refers to something that is permitted to be done according to a law or other requirement. The opposite of this is “unlawful,” which simply means “not lawful.”

- In the Bible, something was “lawful” if it was permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that was “unlawful” was “not permitted” by those laws.
- To do something “lawfully” means to do it “properly” or “in the right way.”
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God’s laws about loving others.
- Depending on the context, ways to translate “lawful” could include “permitted” or “according to God’s law” or “following our laws” or “proper” or “fitting.”
- The phrase “Is it lawful?” could also be translated as “Do our laws allow?” or “Is that something our laws permit?”

The terms “unlawful” and “not lawful” are used to describe actions that break a law.

- In the New Testament, the term “unlawful” is not only used to refer to breaking God’s laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something “unlawful” if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something “unlawful” because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was “unlawful” for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term “lawless” describes a person who does not obey laws or rules. When a country or group of people are in a state of “lawlessness,” there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God’s laws.
- The apostle Paul wrote that in the last days there will be a “man of lawlessness,” or a “lawless one,” who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term “unlawful” should be translated using a word or expression that means “not lawful” or “lawbreaking.”

- Other ways to translate “unlawful” could be “not permitted” or “not according to God’s law” or “not conforming to our laws.”
- The expression “against the law” has the same meaning as “unlawful.”
- The term “lawless” could also be translated as “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase “man of lawlessness” could be translated as “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: law, law, Moses, Sabbath)

Bible References:

- Matthew 7:21-23
- Matthew 12:2
- Matthew 12:4
- Matthew 12:10
- Mark 3:4
- Luke 6:2
- Acts 2:23
- Acts 10:28
- Acts 22:25
- 2 Thessalonians 2:3
- Titus 2:14
- 1 John 3:4-6

Word Data:

- Strong’s: H6530, G01110, G01130, G02660, G04580, G04590, G18320, G35450

1 Corinthians References:

6:12; 9:21; 10:23

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2
- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23
- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- 25:5 But Jesus replied to Satan by quoting from the Scriptures. He said, “In God’s word, he commands his people, ‘Do not test the **Lord** your God.’”
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘Worship only the **Lord** your God and only serve him.’”
- 26:3 This is the year of the **Lord’s** favor.
- 27:2 The law expert replied that God’s law says, “Love the **Lord** your God with all your heart, soul, strength, and mind.”
- 31:5 Then Peter said to Jesus, “**Master**, if it is you, command me to come to you on the water”
- 43:9 “But know for certain that God has caused Jesus to become both **Lord** and Messiah!”
- 47:3 By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- 47:11 Paul answered, “Believe in Jesus, the **Master**, and you and your family will be saved.”

Word Data:

- Strong’s: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

1 Corinthians References:

1:2; 1:3; 1:7; 1:8; 1:9; 1:10; 1:31; 2:8; 2:16; 3:5; 3:20; 4:4; 4:5; 4:17; 4:19; 5:4; 6:11; 6:13; 6:14; 6:17; 7:10; 7:12; 7:17; 7:22; 7:25; 7:32; 7:34; 7:35; 7:39; 8:5; 8:6; 9:1; 9:2; 9:5; 9:14; 10:9; 10:21; 10:22; 10:26; 11:11; 11:23; 11:26; 11:27; 11:32; 12:3; 12:5; 14:21; 14:37; 15:31; 15:57; 15:58; 16:7; 16:10; 16:19; 16:22; 16:23

Lord's Supper

Definition:

The term "Lord's Supper" was used by the apostle Paul to refer to the Passover meal that Jesus ate with his disciples on the night he was arrested by the Jewish leaders.

- During this meal, Jesus broke the Passover bread into pieces and called it his body, which would soon be beaten and killed.
- He called the cup of wine his blood, which would soon be spilled out as he died as a sacrifice for sin.
- Jesus commanded that as often as his followers shared this meal together, they should remember his death and resurrection.
- In his letter to the Corinthians, the apostle Paul also further established the Lord's Supper as a regular practice for believers in Jesus.
- Churches today often use the term "communion" to refer to the Lord's Supper. The term "Last Supper" is also sometimes used.

Translation Suggestions:

- This term could also be translated as "the Lord's meal" or "the meal of our Lord Jesus" or "the meal in memory of the Lord Jesus."

(See also: Passover)

Bible References:

- 1 Corinthians 11:20
- 1 Corinthians 11:25-26

Word Data:

- Strong's: G11730, G29600

1 Corinthians References:

11:intro; 11:20

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for “love” some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
    - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
    - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
    - In the ULT, the word “love” refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - The term can also be used in such contexts as, “They love to sit in the most important seats at a banquet.” This means that they “like very much” or “greatly desire” to do that.
3. The word “love” can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word “love” in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, “devoted, faithful caring” or “care for unselfishly” or “love from God.” Make sure that the word used to translate God’s love can include giving up one’s own interests to benefit others and loving others no matter what they do.
- Sometimes the English word “love” describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means “like very much” or “care for” or “have strong affection for.”
- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”

- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: covenant, **death**, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:7
- **1 John 3:2**
- **1 Thessalonians 4:10**
- **Galatians 5:23**
- **Genesis 29:18**
- **Isaiah 56:6**
- **Jeremiah 2:2**
- **John 3:16**
- **Matthew 10:37**
- **Nehemiah 9:32-34**
- **Philippians 1:9**
- **Song of Songs 1:2**

Examples from the Bible stories:

- **27:2** The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- **33:8** “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- **36:5** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- **39:10** “Everyone who **loves** the truth listens to me.”
- **47:1** She (Lydia) **loved** and worshiped God.
- **48:1** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **49:3** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **49:4** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **49:7** Jesus taught that God **loves** sinners very much.

- 49:9 But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- 49:13 God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

1 Corinthians References:

2:9; 4:21; 8:1; 8:3; 13:intro; 13:1; 13:2; 13:3; 13:4; 13:8; 13:13; 14:1; 16:14; 16:22; 16:24

lust, lustful, passion, desire

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral.

To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: adultery, false god)

Bible References:

- 1 John 2:16
- 2 Timothy 2:22
- Galatians 5:16
- Galatians 5:19-21
- Genesis 39:7-9
- Matthew 5:28

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

1 Corinthians References:

10:6

Macedonia

Definition:

In New Testament times, Macedonia was a Roman province located just north of ancient Greece.

- Some important Macedonian cities mentioned in the Bible were Berea, Philippi and Thessalonica.
- Through a vision, God told Paul to preach the gospel to the people in Macedonia.
- Paul and his coworkers went to Macedonia and taught the people there about Jesus and helped the new believers to grow in their faith.
- In the Bible there are letters that Paul wrote to the believers in the Macedonian cities of Philippi and Thessalonica.

(Translation suggestions: How to Translate Names)

(See also: believe, **Berea**, faith, good news, **Greece**, **Philippi**, **Thessalonica**)

Bible References:

- **1 Thessalonians 1:6-7**
- **1 Thessalonians 4:10**
- **1 Timothy 1:3-4**
- **Acts 16:10**
- **Acts 20:1-3**
- **Philippians 4:14-17**

Word Data:

- Strong's: G31090, G31100

1 Corinthians References:

16:5

manager, steward, stewardship

Definition:

The term “manager” or “steward” in the Bible refers to a servant who was entrusted with taking care of his master’s property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term “manager” is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.

Translation Suggestions:

- This could also be translated as “supervisor” or “household organizer” or “servant who manages” or “person who organizes.”

(See also: servant)

Bible References:

- 1 Timothy 3:4-5
- Genesis 39:4
- Genesis 43:16
- Isaiah 55:10-11
- Luke 8:3
- Luke 16:2
- Matthew 20:8-10
- Titus 1:7

Word Data:

- Strong’s: H0376, H4453, H5057, H6485, G20120, G36210, G36230

1 Corinthians References:

4:1; 4:2; 9:17

member, body part

Definition:

The term “member” refers to one part of a complex body or group.

- The New Testament describes Christians as “members” of the body of Christ. Believers in Christ belong to a group that is made up of many members.
- Jesus Christ is the “head” of the body and individual believers function as the members of the body. The Holy Spirit gives each member of the body a special role to help the entire body to function well.
- Individuals who participate in groups such as the Jewish Council and the Pharisees are also called “members” of these groups.

(See also: **body**, **Pharisee**, **council**)

Bible References:

- 1 Corinthians 6:15
- 1 Corinthians 12:14-17
- **Numbers 16:2**
- **Romans 12:5**

Word Data:

- Strong’s: H1004, H1121, H3338, H5315, H8212, G10100, G31960, G36090

1 Corinthians References:

6:intro; 6:15; 12:intro; 12:12; 12:14; 12:18; 12:19; 12:20; 12:22; 12:25; 12:26; 12:27

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: **compassion**, **forgive**)

Bible References:

- **1 Peter 1:3-5**
- **1 Timothy 1:13**
- **Daniel 9:17**
- **Exodus 34:6**
- **Genesis 19:16**
- **Hebrews 10:28-29**
- **James 2:13**
- **Luke 6:35-36**
- **Matthew 9:27**
- **Philippians 2:25-27**
- **Psalms 41:4-6**

- Romans 12:1

Examples from the Bible stories:

- 19:16 They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- 19:17 He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- 20:12 The Persian Empire was strong but **merciful** to the people it conquered.
- 27:11 Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- 32:11 But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- 34:9 “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

1 Corinthians References:

7:25

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: **Almighty**, miracle, **power**, **strength**)

Bible References:

- **Acts 7:22**
- **Genesis 6:4**
- **Mark 9:38-39**
- **Matthew 11:23**

Word Data:

- Strong's: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

1 Corinthians References:

1:25; 1:26; 10:22

mind, mindful, remind, reminder, likeminded

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”
- The expression “double-minded” could also be translated as “doubting” or “unable to decide” or “with conflicting thoughts.”

(See also: believe, heart, soul)

Bible References:

- Luke 10:27
- Mark 6:51-52
- Matthew 21:29
- Matthew 22:37
- James 4:8

Word Data:

- Strong’s: H3629, H3820, H3824, H5162, H7725, G12710, G13740, G33280, G35250, G35400, G35630, G49930, G55900

1 Corinthians References:

1:10; 2:16; 14:14; 14:15; 14:19; 14:20

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17
- Acts 4:22
- Daniel 4:1-3

- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- 16:8 Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- 19:14 God did many **miracles** through Elisha.
- 37:10 Many of the Jews believed in Jesus because of this **miracle**.
- 43:6 “Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know.”
- 49:2 Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

1 Corinthians References:

12:28; 12:29

Moses

Definition:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but did not get to live in it, because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: Miriam, Promised Land, Ten Commandments)

Bible References:

- Acts 7:21
- Acts 7:30
- Exodus 2:10
- Exodus 9:1
- Matthew 17:4
- Romans 5:14

Examples from the Bible stories:

- 9:12 One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- 12:5 **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- 12:7 God told **Moses** to raise his hand over the sea and divide the waters.
- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.

- 13:7 Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

1 Corinthians References:

10:2

mourn, mourner, weeping

Definition:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, sin)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 1:11
- Genesis 23:2
- Luke 7:31-32
- Matthew 11:17

Word Data:

- Strong’s: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

1 Corinthians References:

5:2

multiply, multiplied, multiplication

Definition:

The term “multiply” means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to “multiply” and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- Depending on the context, this term could also be translated as “increase” or “cause to increase” or “greatly increase in number” or “become greater in number” or “become more numerous.”
- The phrase “greatly multiply your pain” could also be translated as “cause your pain to become more severe” or “cause you to experience much more pain.”
- To “multiply horses” means to “greedily keep acquiring more horses” or to “get large numbers of horses.”

Bible References:

- Deuteronomy 8:1
- Genesis 9:7
- Genesis 22:17
- Hosea 4:6-7

Word Data:

- Strong’s: H3254, H3527, H6280, H7231, H7233, H7235, H7680, G40520, G41290

1 Corinthians References:

8:8; 14:12; 15:58

mystery, hidden truth

Definition:

In the Bible, the term “mystery” refers to something that we cannot know or understand unless God reveals it or explains it to us.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as “secret” or “hidden truth” or “previously unknown thing.”

(See also: Christ, Gentile, good news, Jew, true)

Bible References:

- Colossians 4:2-4
- Ephesians 6:19-20
- Luke 8:9-10
- Mark 4:10-12
- Matthew 13:11

Word Data:

- Strong’s: H1219, H7328, G34660

1 Corinthians References:

2:1; 2:7; 4:1; 13:2; 14:2; 15:51

neighbor, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, **parable**, **people group**, **Samaria**)

Bible References:

- **Acts 7:26-28**
- **Ephesians 4:25-27**
- **Galatians 5:14**
- **James 2:8**
- **John 9:8-9**
- **Luke 1:58**
- **Matthew 5:43**
- **Matthew 19:19**
- **Matthew 22:39**

Word Data:

- Strong’s: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

1 Corinthians References:

10:24

noble, nobleman, royal official

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a high political or social class. A man “of noble birth” is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer.”

Bible References:

- 2 Chronicles 23:20-21
- Daniel 4:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 16:1-3

Word Data:

- Strong’s: H0117, H1419, H2715, H3358, H3513, H5057, H5081, H6440, H6579, H7261, H8282, H8269, G09370, G21040

1 Corinthians References:

1:26

ordain, ordained, ordination, planned long ago, set up, prepared

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to “ordain” could be translated as to “assign” or to “appoint” or to “command” or to “make a rule” or to “institute.”

(See also: command, covenant, decree, law, law, priest)

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 3:3
- Psalms 111:7-9

Word Data:

- Strong’s: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

1 Corinthians References:

11:34; 16:1

pagan

Definition:

In Bible times, the term “pagan” was used to describe people who worshiped false gods instead of Yahweh.

- Anything associated with these people, such as the altars where they worshiped, the religious rituals they performed, and their beliefs, were also called “pagan.”
- Pagan belief systems often included the worship of false gods and the worship of nature.
- Some pagan religions included sexually immoral rituals or the killing of human beings as part of their worship.

(See also: altar, false god, sacrifice, worship, Yahweh)

Bible References:

- 1 Corinthians 10:20-22
- 1 Corinthians 12:1-3
- 2 Kings 17:14-15
- 2 Kings 21:4-6

Word Data:

- Strong’s: H1471, G14840

1 Corinthians References:

5:1; 12:2

Passover

Definition:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 5:7
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:2
- Exodus 12:26-28
- Ezra 6:21-22
- John 13:1
- Joshua 5:10-11
- Leviticus 23:4-6
- Numbers 9:3

Examples from the Bible stories:

- 12:14 God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.

- 38:1 Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- 38:4 Jesus celebrated the **Passover** with his disciples.
- 48:9 When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- 48:10 Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G39570

1 Corinthians References:

5:intro; 5:7

patient, patience, impatient

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances.

Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: endure, forgive, persevere)

Bible References:

- 1 Peter 3:20
- 2 Peter 3:8-9
- Hebrews 6:11-12
- Matthew 18:28-29
- Psalms 37:7
- Revelation 2:2

Word Data:

- Strong’s: H0750, H0753, H2342, H3811, H6960, H7114, G04200, G04630, G19330, G31140, G31150, G31160, G52780, G52810

1 Corinthians References:

13:4

Paul, Saul

Definition:

Paul was a leader of the early church who was sent by Jesus to take the good news to many other people groups.

- Paul was a Jew who was born in the Roman city of Tarsus, and was therefore also a Roman citizen.
- Paul was originally called by his Jewish name, Saul.
- Saul became a Jewish religious leader and arrested Jews who became Christians because he thought they were dishonoring God by believing in Jesus.
- Jesus revealed himself to Saul in a blinding light and told him to stop hurting Christians.
- Saul believed in Jesus and began teaching his fellow Jews about him.
- Later, God sent Saul to teach non-Jewish people about Jesus and started churches in different cities and provinces of the Roman empire. At this time he started being called by the Roman name "Paul."
- Paul also wrote letters to encourage and teach Christians in the churches in these cities. Several of these letters are in the New Testament.

(Translation suggestions: How to Translate Names)

(See also: **christian**, **jewish leaders**, **rome**)

Bible References:

- 1 Corinthians 1:3
- **Acts 8:3**
- **Acts 9:26**
- **Acts 13:10**
- **Galatians 1:1**
- **Philemon 1:8**

Examples from the Bible stories:

- **45:6** A young man named **Saul** agreed with the people who killed Stephen and guarded their robes while they threw stones at him.
- **46:1** **Saul** was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the believers.

- 46:2 While **Saul** was on his way to Damascus, a bright light from heaven shone all around him, and he fell to the ground. **Saul** heard someone say, "**Saul**! **Saul**! Why do you persecute me?"
- 46:5 So Ananias went to **Saul**, placed his hands on him, and said, "Jesus who appeared to you on your way here, sent me to you so that you can regain your sight and be filled with the Holy Spirit." **Saul** immediately was able to see again, and Ananias baptized him.
- 46:6 Right away, **Saul** began preaching to the Jews in Damascus, saying, "Jesus is the Son of God!"
- 46:9 Barnabas and **Saul** went there (Antioch) to teach these new believers more about Jesus and to strengthen the church.
- 47:1 As **Saul** traveled throughout the Roman Empire, he began to use his Roman name, "**Paul**."
- 47:14 **Paul** and other Christian leaders traveled to many cities, preaching and teaching people the good news about Jesus.

Word Data:

- Strong's: G39720, G45690

1 Corinthians References:

1:1; 1:12; 1:13; 3:4; 3:5; 3:22; 16:21

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- 15:6 God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- 15:12 Then God gave Israel **peace** along all its borders.
- 16:3 Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- 21:13 He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- 48:14 David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- 50:17 Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

1 Corinthians References:

1:3; 7:15; 14:33; 16:11

Pentecost, Festival of Weeks

Definition:

The “Festival of Weeks” was a Jewish festival that took place fifty days after Passover. It was later referred to as “Pentecost.”

- The Feast of Weeks was seven weeks (fifty days) after the Feast of Firstfruits. In the New Testament times, this festival was called “Pentecost” which has “fifty” as part of its meaning.
- The Festival of Weeks was held to celebrate the beginning of the grain harvest. It was also a time to remember when God first gave the Law to the Israelites on the tablets of stone given to Moses.
- In the New Testament, the Day of Pentecost is especially significant because it was when the believers of Jesus received the Holy Spirit in a new way.

(Translation suggestions: How to Translate Names)

(See also: festival, firstfruits, harvest, Holy Spirit, raise)

Bible References:

- 2 Chronicles 8:12-13
- Acts 2:1
- Acts 20:15-16
- Deuteronomy 16:16-17
- Numbers 28:26

Word Data:

- Strong’s: H2282, H7620, G40050

1 Corinthians References:

16:8

perfect, complete

Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: blemish)

Bible References:

- Hebrews 12:2
- James 3:2
- Matthew 5:46-48
- Psalms 19:7-8

Word Data:

- Strong’s: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

1 Corinthians References:

2:6; 13:10; 14:20

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong’s: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

1 Corinthians References:

1:18; 1:19; 8:11; 9:25; 10:9; 10:10; 15:18

persecute

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: Christian, church, oppress, Rome)

Bible References:

- Acts 7:52
- Acts 13:50
- Galatians 1:13-14
- John 5:16-18
- Mark 10:30
- Matthew 5:10
- Matthew 5:43-45
- Matthew 10:22
- Matthew 13:20-21
- Philippians 3:6

Examples from the Bible stories:

- 33:7 “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- 45:6 That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- 46:2 Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- 46:4 But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong’s: H1814, H7291, H7852, G13750, G13760, G13770, G15590, G23470

1 Corinthians References:

4:12; 15:9

Peter, Simon Peter, Cephas

Definition:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(Translation suggestions: How to Translate Names)

(See also: disciple, apostle)

Bible References:

- Acts 8:25
- Galatians 2:6-8
- Galatians 2:12
- Luke 22:58
- Mark 3:16
- Matthew 4:18-20
- Matthew 8:14
- Matthew 14:30
- Matthew 26:33-35

Examples from the Bible stories:

- 28:9 **Peter** said to Jesus, "We have left everything and followed you. What will be our reward?"
- 29:1 One day **Peter** asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?"
- 31:5 Then **Peter** said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told **Peter**, "Come!"
- 36:1 One day, Jesus took three of his disciples, **Peter**, James, and John with him.
- 38:9 **Peter** replied, "Even if all the others abandon you, I will not!" Then Jesus said to **Peter**, "Satan wants to have all of you, but I have prayed for you, **Peter**, that your

faith will not fail. Even so, tonight, before the rooster crows, you will deny that you even know me three times."

- 38:15 As the soldiers arrested Jesus, **Peter** pulled out his sword and cut off the ear of the servant of the high priest.
- 43:11 **Peter** answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins."
- 44:8 **Peter** answered them, "This man stands before you healed by the power of Jesus the Messiah."

Word Data:

- Strong's: G27860, G40740, G46130

1 Corinthians References:

1:12; 3:22; 9:5; 15:5

plow, plower, plowman, plowmen, plowshare, unplowed

Definition:

A “plow” is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: bronze, ox)

Bible References:

- 1 Samuel 8:10-12
- Deuteronomy 21:4
- Luke 9:62
- Luke 17:7
- Psalm 141:5-7

Word Data:

- Strong’s: H0406, H0855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G07220, G07230

1 Corinthians References:

9:10

possess, possessed, possession, dispossess

Definition:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship, inherit)

Bible References:

- 1 Chronicles 6:70
- 1 Kings 9:17-19

- **Acts 2:45**
- **Deuteronomy 4:5-6**
- **Genesis 31:36-37**
- **Matthew 13:44**

Word Data:

- Strong's: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

1 Corinthians References:

7:30; 13:3

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: worship)

Bible References:

- 2 Corinthians 1:3
- Acts 2:47
- Acts 13:48
- Daniel 3:28
- Ephesians 1:3
- Genesis 49:8
- James 3:9-10
- John 5:41-42
- Luke 1:46
- Luke 1:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

Examples from the Bible stories:

- 12:13 The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.

- 17:8 When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- 22:7 Zechariah said, "**Praise** God, because he has remembered his people!"
- 43:13 They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- 47:8 They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

1 Corinthians References:

4:5; 11:2; 11:17; 11:22

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- 6:5 Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- 13:12 But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- 19:8 Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- 21:7 Priests also **prayed** to God for the people.

- 38:11 Jesus told his disciples to **pray** that they would not enter into temptation.
- 43:13 The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- 49:18 God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

1 Corinthians References:

7:5; 11:4; 11:5; 11:13; 14:13; 14:14; 14:15

preach, preaching, preacher, proclaim, proclamation

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him. To “proclaim” means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”
- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: declare, good news, Jesus, kingdom of God)

Strong‘s for preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830

Strong‘s for proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

Bible References:

- 2 Timothy 4:1-2
- Acts 8:4-5
- Acts 10:42-43

- Acts 14:21-22
- Acts 20:25
- Luke 4:42
- Matthew 3:1-3
- Matthew 4:17
- Matthew 12:41
- Matthew 24:14
- Acts 9:20-22
- Acts 13:38-39
- Jonah 3:1-3
- Luke 4:18-19
- Mark 1:14-15
- Matthew 10:26

Examples from the Bible stories:

- 24:2 He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- 30:1 Jesus sent his apostles to **preach** and to teach people in many different villages.
- 38:1 About three years after Jesus first began **preaching** and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- 45:6 But in spite of this, they **preached** about Jesus everywhere they went.
- 45:7 He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- 46:6 Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- 46:10 Then they sent them off to **preach** the good news of Jesus in many other places.
- 47:14 Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- 50:2 When Jesus was living on earth he said, “My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come.”

Word Data:

- Strong’s: H1319, H7121, H7150, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G12290, G20970, G26050,

G27820, G27830, G27840, G29800, G42830, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

1 Corinthians References:

1:21; 1:23; 2:1; 2:4; 9:14; 9:27; 11:26; 15:11; 15:12; 15:14

predestine, predestined

Definition:

The terms “predestine” and “predestined” refer to deciding or planning beforehand that something will happen.

- This term especially refers to God predestining people to receive eternal life.
- Sometimes the word “foreordain” is used, which also means to decide beforehand.

Translation Suggestions:

- The term “predestine” could also be translated as “decide before” or “decide ahead of time.”
- The term “predestined” could be translated as “decided long ago” or “planned ahead of time” or “decided beforehand.”
- A phrase such as “predestined us” could be translated as “decided long ago that we” or “already decided ahead of time that we.”
- Note that the translation of this term should be different from the translation of the term “foreknew.”

(See also: foreknew)

Bible References:

- 1 Corinthians 2:6-7

Word Data:

- Strong’s: G43090

1 Corinthians References:

2:7

Priscilla, Prisca

Definition:

Priscilla and her husband Aquila were Jewish Christians who worked with the apostle Paul in his missionary work.

- Priscilla and Aquila had left Rome because the emperor had forced the Christians to leave there.
- Paul met Aquila and Priscilla in Corinth. They were tentmakers and Paul joined them in this work.
- When Paul left Corinth to go to Syria, Priscilla and Aquila went with him.
- From Syria, the three of them went to Ephesus. When Paul left Ephesus, Priscilla and Aquila stayed behind and continued the work of preaching the gospel there.
- They especially taught a man named Apollos in Ephesus who believed in Jesus and was a gifted speaker and teacher.
- Priscilla's name is shortened to "Prisca" in Romans 16:3.

(Translation suggestions: How to Translate Names)

(See also: believe, Christian, Corinth, Ephesus, Paul, Rome, Syria)

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 4:19-22
- Acts 18:1
- Acts 18:24

Word Data:

- Strong's: G42520, G42510

1 Corinthians References:

16:19

profit, profits, profited, profitable

Definition:

Used in this sense, the terms “profit” and “profitable” refer to gaining some material thing through doing certain actions or behaviors. Something is “profitable” to someone if it enables them to earn or attain good material things.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they cause material things to be gained for people.

(See also: worthy,profit-spiritual)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- Depending on context, the term “profits” could be translated as “earnings” when referring to wages earned by working.
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- The term “profited” could be translated as “gained.”
- To “profit from” something could be translated as “benefit from” or “gain money from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

Word Data:

- Strong’s: H1215, H3276, H4195, G12810, G20390, G27700, G27710, G36850, G37860, G48510, G48525, G55390, G56220, G56230, G56240

1 Corinthians References:

6:12; 7:35; 9:19; 9:20; 9:21; 9:22; 10:23; 10:33; 12:7; 13:3; 14:6; 15:32

Promised Land

Definition:

The term “Promised Land” only occurs in the Bible stories, not the Bible text. It is an alternate way of referring to the land of Canaan which God had promised to give to Abraham and his descendants.

- When Abram was living in the city of Ur, God commanded him to go live in the land of Canaan. He and his descendants, the Israelites, lived there for many years.
- When a severe famine caused there to be no food in Canaan, the Israelites moved to Egypt.
- Four hundred years later, God rescued the Israelites from slavery in Egypt and brought them back to Canaan again, the land God had promised to give them.

Translation Suggestions:

- The term “Promised Land” can be translated as the “land that God said he would give to Abraham” or “land that God promised to Abraham” or “land God promised to his people” or “land of Canaan.”
- In the Bible text, this term occurs as some form of “the land God promised.”

(See also: **Canaan**, **promise**)

Bible References:

- **Deuteronomy 8:1-2**
- **Ezekiel 7:26-27**

Examples from the Bible stories:

- **12:1** They (Israelites) were no longer slaves, and they were going to the **Promised Land**!
- **14:1** After God had told the Israelites the laws he wanted them to obey as part of his covenant with them, God began leading them from Mount Sinai toward the **Promised Land**, which was also called Canaan.
- **14:2** God had promised Abraham, Isaac, and Jacob that he would give the **Promised Land** to their descendants, but now there were many people groups living there.
- **14:14** Then God led the people to the edge of the **Promised Land** again.
- **15:2** The Israelites had to cross the Jordan River to enter into the **Promised Land**.
- **15:12** After this battle, God gave each tribe of Israel its own section of the **Promised Land**.

- 20:9 This period of time when God's people were forced to leave the **Promised Land** is called the Exile.

Word Data:

- Strong's: H0776, H3068, H3423, H5159, H5414, H7650

1 Corinthians References:

10:intro

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: **Baal**, **divination**, false god, **false prophet**, **fulfill**, law, **vision**)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- 17:13 God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- 19:1 Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- 19:6 All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- 19:17 Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- 21:9 The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- 43:5 "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- 43:7 "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- 48:12 Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

1 Corinthians References:

11:4; 11:5; 12:10; 12:28; 12:29; 13:2; 13:8; 13:9; 14:intro; 14:1; 14:3; 14:4; 14:5; 14:6; 14:22; 14:24; 14:29; 14:31; 14:32; 14:37; 14:39

prosper, prosperity, prosperous

Definition:

The term “prosper” generally refers to living well, whether it be physically, morally, emotionally, etc. This term often expresses the idea of being wealthy or successful in life.

- The term “prosperous” often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term “prosperous” also includes good health and being blessed with children.
- A “prosperous” city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God’s teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.
- Depending on the context, the term “prosper” could also be translated as “succeed spiritually” or “be blessed by God” or “experience good things” or “live well.”
- The term “prosperous” could also be translated as “successful” or “wealthy” or “spiritually fruitful.”
- “Prosperity” could also be translated as “well-being” or “wealth” or “success” or “abundant blessings.”

(See also: bless, good, fruit, spirit)

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:6
- Job 36:11
- Leviticus 25:26-28
- Psalms 1:3

Word Data:

- Strong’s: H1129, H1767, H1878, H1879, H2428, H2896, H2898, H3027, H3190, H3444, H3498, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965

1 Corinthians References:

16:2

prostitute, harlot, whored

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: adultery, false god, sexual immorality, false god)

Bible References:

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

Word Data:

- Strong’s: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

1 Corinthians References:

6:15; 6:16

prostrate, bow down, worship

Definition:

To “prostrate” oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to “worship,” referring to the actions of honoring, praising, and obeying God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: bow, fear, sacrifice, praise, honor)

Bible References:

- Colossians 2:18-19
- Deuteronomy 29:18
- Exodus 3:11-12
- Luke 4:7
- Matthew 2:2
- Matthew 2:8

Examples from the Bible stories:

- 13:4 Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- 14:2 The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- 17:6 David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.

- 18:12 All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- 25:7 Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’”
- 26:2 On the Sabbath, he (Jesus) went to the place of **worship**.
- 47:1 There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- 49:18 God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

1 Corinthians References:

14:25

provoke, provoked, provocation

Definition:

The term “provoke” means to cause someone to experience a negative reaction or feeling.

- To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as to “cause to become angry” or to “anger.”
- When used in a phrase such as, “do not provoke him,” this could be translated as “do not anger him” or “do not cause him to be angry” or “do not make him angry with you.”

Bible References:

- Ezekiel 20:27-29

Word Data:

- Strong’s: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G20420, G38630, G39470, G39490, G42920

1 Corinthians References:

13:5

psalm

Definition:

The term “psalm” refers to a sacred song, often in the form of a poem that was written to be sung.

- The Old Testament Book of Psalms has a collection of these songs written by King David and other Israelites such as Moses, Solomon, and Asaph, among others.
- The psalms were used by the nation of Israel in their worship of God.
- Psalms can be used to express joy, faith, and reverence, as well as pain and sorrow.
- In the New Testament, Christians are instructed to sing psalms to God as a way of worshiping him.

(See also: David, faith, joy, Moses, holy)

Bible References:

- Acts 13:33
- Acts 13:35
- Colossians 3:16
- Luke 20:42

Word Data:

- Strong’s: H2158, H2167, H4210, G55670, G55680

1 Corinthians References:

14:26

rebuke, reprove

Definition:

The term “rebuke” refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also admonish, **disobey**)

Bible References:

- **Genesis 21:25**
- **Mark 1:23-26**
- **Mark 16:14**
- **Matthew 8:26-27**
- **Matthew 17:17-18**

Word Data:

- Strong’s: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

1 Corinthians References:

14:24

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12
- Psalms 49:14-15

Examples from the Bible stories:

- 21:13 The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people's sin. His punishment would bring peace between God and people.
- 45:5 As Stephen was dying, he cried out, "Jesus, **receive** my spirit."
- 49:6 He (Jesus) taught that some people will receive him and be saved, but others will not.
- 49:10 When Jesus died on the cross, he **received** your punishment.
- 49:13 God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong's: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

1 Corinthians References:

2:12; 2:14; 3:8; 3:14; 4:7; 9:24; 9:25; 11:23; 14:5; 15:1; 15:3

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

1 Corinthians References:

7:11

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: free, ransom)

Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

1 Corinthians References:

1:30; 6:intro; 7:intro

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: **kingdom**)

Bible References:

- **2 Timothy 2:11-13**
- **Genesis 36:34-36**
- **Luke 1:30-33**
- **Luke 19:26-27**
- **Matthew 2:22-23**

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

1 Corinthians References:

4:8; 15:25

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Do not talk about this with anyone” or “Do not tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- Acts 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

1 Corinthians References:

5:1; 14:25

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: **life**, **death**, **raise**)

Bible References:

- 1 Corinthians 15:13
- **1 Peter 3:21**
- **Hebrews 11:35**
- **John 5:28-29**
- **Luke 20:27**
- **Luke 20:36**
- **Matthew 22:23**
- **Matthew 22:30**
- **Philippians 3:11**

Examples from the Bible stories:

- **21:14** Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- **37:5** Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.”

Word Data:

- Strong's: G03860, G14540, G18150

1 Corinthians References:

15:intro; 15:12; 15:13; 15:21; 15:42

reward, prize, deserve

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. To “reward” someone is to give someone something he deserves. However, this is different than the concept of “wages,” which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement “the reward of the wicked.” In this context “reward” refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- To “reward” someone could be translated by to “repay” or to “punish” or to “give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: **punish**)

Bible References:

- **Deuteronomy 32:6**
- **Isaiah 40:10**
- **Luke 6:35**
- **Mark 9:40-41**
- **Matthew 5:11-12**
- **Matthew 6:3-4**
- **Psalms 127:3-5**
- **Revelation 11:18**

Word Data:

- Strong’s: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

1 Corinthians References:

3:8; 3:14; 9:17; 9:18

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”

- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, holy, **integrity**, just, law, law, **obey**, **pure**, righteous, sin, unlawful)

Bible References:

- **Deuteronomy 19:16**
- **Job 1:8**
- **Psalms 37:30**
- **Psalms 49:14**
- **Psalms 107:42**

- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- 3:2 But Noah found favor with God. He was a **righteous** man, living among wicked people.
- 4:8 God declared that Abram was **righteous** because he believed in God's promise.
- 17:2 David was a humble and **righteous** man who trusted and obeyed God.
- 23:1 Joseph, the man Mary was engaged to, was a **righteous** man.
- 50:10 Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

1 Corinthians References:

1:30; 6:1; 6:9; 13:6; 15:34

robe, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: **royal**, **tunic**)

Bible References:

- **Exodus 28:4-5**
- **Genesis 49:11-12**
- **Luke 15:22**
- **Luke 20:46**
- **Matthew 27:27-29**

Word Data:

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

1 Corinthians References:

11:15

rod

Definition:

The term “rod” refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms “rod” and “staff” as metaphors to refer to God’s guidance and discipline for his people.
- A shepherd’s rod was also used to count the sheep as they passed under it.
- Another metaphorical expression, “rod of iron,” refers to God’s punishment for people who rebel against him and do evil things.
- In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.
- In the Bible, a wooden rod was also referred to as an instrument to discipline children.

(See also: staff, sheep, shepherd)

Bible References:

- 1 Corinthians 4:21
- 1 Samuel 14:43-44
- Acts 16:23
- Exodus 27:9-10
- Revelation 11:1

Word Data:

- Strong’s: H2415, H4294, H4731, H7626, G25630, G44630, G44640

1 Corinthians References:

4:21

rule, reign, ruler, prefect, official, leader

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: authority, governor, king, synagogue)

Bible References:

- Acts 3:17-18
- Acts 7:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 9:32-34
- Matthew 20:25
- Titus 3:1

Word Data:

- Strong’s: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360, G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

1 Corinthians References:

2:intro; 2:6; 2:8; 15:24

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, drink offering, false god, fellowship offering, freewill offering, peace offering, priest, sin offering, worship)

Bible References:

- 2 Timothy 4:6
- Acts 7:42
- Acts 21:25
- Genesis 4:3-5

- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 48:6 Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

1 Corinthians References:

5:7; 10:18; 10:20

saint

Definition:

The term “saints” literally means “holy ones” and refers to believers in Jesus.

- Later in church history, a person known for his good works was given the title “saint,” but that was not how this term was used during New Testament times.
- Believers in Jesus are saints or holy ones, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.

Translation Suggestions:

- Ways to translate “saints” could include “holy ones” or “holy people” or “holy believers in Jesus” or “set apart ones.”
- Be careful not to use a term that refers to people of only one Christian group.

(See also: holy)

Bible References:

- 1 Timothy 5:10
- 2 Corinthians 9:12-15
- Revelation 16:6
- Revelation 20:9-10

Word Data:

- Strong’s: H2623, H6918, H6922, G00400

1 Corinthians References:

1:2; 6:1; 6:2; 14:33; 16:1; 16:15

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, holy, set apart)

Bible References:

- 1 Thessalonians 4:3-6
- 2 Thessalonians 2:13
- Genesis 2:1-3
- Luke 11:2
- Matthew 6:8-10

Word Data:

- Strong’s: H6942, G00370, G00380

1 Corinthians References:

1:2; 1:30; 6:11; 7:14

Satan, devil, evil one

Definition:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: How to Translate Unknowns)

(Translation suggestions: How to Translate Names)

(See also: demon, evil, kingdom of God, tempt)

Bible References:

- 1 John 3:8
- 1 Thessalonians 2:17-20
- 1 Timothy 5:15
- Acts 13:10
- Job 1:8
- Mark 8:33
- Zechariah 3:1

Examples from the Bible stories:

- 21:1 The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- 25:6 Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, "I will give you all this if you bow down and worship me."
- 25:8 Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- 33:6 So Jesus explained, "The seed is the word of God. The path is a person who hears God's word, but does not understand it, and the **devil** takes the word from him."
- 38:7 After Judas took the bread, **Satan** entered into him.
- 48:4 God promised that one of Eve's descendants would crush **Satan's** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- 49:15 God has taken you out of **Satan's** kingdom of darkness and put you into God's kingdom of light.
- 50:9 "The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**."
- 50:10 "When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering."
- 50:15 When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7700, H7854, H8163, G11390, G11400, G11410, G11420, G12280, G41900, G45660, G45670

1 Corinthians References:

5:5; 7:5

save, saved, safe, salvation, rescue

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: cross, deliver, punish, sin, Savior)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- 9:8 Moses tried to **save** his fellow Israelite.
- 11:2 God provided a way to **save** the firstborn son of anyone who believed in him.
- 12:5 Moses told the Israelites, “Stop being afraid! God will fight for you today and **save** you.”
- 12:13 The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- 16:17 This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- 44:8 “You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!”
- 47:11 The jailer trembled as he came to Paul and Silas and asked, “What must I do to be **saved**?” Paul answered, “Believe in Jesus, the Master, and you and your family will be **saved**.”
- 49:12 Good works cannot **save** you.
- 49:13 God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

1 Corinthians References:

1:18; 1:21; 3:15; 5:5; 7:16; 9:22; 10:33; 15:2

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: law, Pharisee)

Bible References:

- Acts 4:5
- Luke 7:29-30
- Luke 20:47
- Mark 1:22
- Mark 2:16
- Matthew 5:19-20
- Matthew 7:28
- Matthew 12:38
- Matthew 13:52

Word Data:

- Strong’s: H5608, H5613, H7083, G11220

1 Corinthians References:

1:20

Sea of Reeds, Red Sea

Definition:

The “Sea of Reeds” was the name of a body of water located between Egypt and Arabia. It is now called the “Red Sea.”

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as “Reed Sea.”

(See also: **Arabia**.**Canaan**, **Egypt**)

Bible References:

- **Acts 7:35-37**
- **Exodus 13:17-18**
- **Joshua 4:22-24**
- **Numbers 14:23-25**

Examples from the Bible stories:

- **12:4** When the Israelites saw the Egyptian army coming, they realized they were trapped between Pharaoh’s army and the **Red Sea**.
- **12:5** Then God told Moses, “Tell the people to move toward the **Red Sea**.”
- **13:1** After God led the Israelites through the **Red Sea**, he led them through the wilderness to a mountain called Sinai.

Word Data:

- Strong’s: H3220, H5488, G20630, G22810

1 Corinthians References:

10:1; 10:2

seal, sealed, unsealed

Definition:

When referring to an action, the term “seal” means to close an object with something (usually called a “seal”) that makes the object impossible to open without breaking the seal. When referring to an object, the term “seal” refers to something that was made of wood or metal or stone that was formed into a design so that it could be used to stamp something (make an imprint on it).

- A seal was marked with a design to show who it belonged to.
- Seals were used to mark different objects for the purpose of showing that the thing belonged to the owner or had come from the owner or was approved by the owner.
- Seals were used to indicate the authenticity of something as deriving from the owner or being approved by the owner or belonging to the owner in some way.
- Sometimes a seal was put on the top of a ring so that the owner of the ring could press the seal down into something and make an imprint on it.
- Sometimes seals were attached to a string or cord and worn around the neck.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus’ grave in order to keep anyone from moving the stone.

(See also: Holy Spirit, tomb)

Bible References:

- Exodus 2:3
- Isaiah 29:11
- John 6:27
- Matthew 27:66
- Revelation 5:2

Word Data:

- Strong’s: H2368, H2560, H2856, H2857, H2858, H5640, G26960, G49720, G49730

1 Corinthians References:

9:2

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: children, descendant)

Bible References:

- 1 Kings 18:32
- Genesis 1:11
- Jeremiah 2:21
- Matthew 13:8

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

1 Corinthians References:

15:38

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: just, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

1 Corinthians References:

1:22; 7:27; 10:24; 10:33; 13:5; 14:12

self-control, self-controlled

Definition:

Self-control is the ability to control one's behavior in order to avoid sinning.

- It refers to good behavior, that is, avoiding sinful thoughts, speech, and actions.
- Self-control is a fruit or characteristic that the Holy Spirit gives to Christians.
- A person who is using self-control is able to stop himself from doing something wrong that he may want to do. God is the one who enables a person to have self-control.

(See also: fruit, Holy Spirit)

Bible References:

- 1 Corinthians 7:8-9
- 2 Peter 1:5-7
- 2 Timothy 3:1-4
- Galatians 5:23

Word Data:

- Strong's: H4623, H7307, G01920, G01930, G14660, G14670, G14680, G49970

1 Corinthians References:

7:5; 7:9; 9:25

serpent, snake, viper

Definition:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: How to Translate Names)

(See also: curse, deceive, disobey, Eden, evil, prey, Satan, sin, tempt)

Bible References:

- Genesis 3:3
- Genesis 3:4-6
- Genesis 3:12-13
- Mark 16:17-18
- Matthew 3:7
- Matthew 23:33

Word Data:

- Strong’s: H0660, H2119, H5175, H6620, H6848, H8314, H8577, G21910, G20620, G37890

1 Corinthians References:

10:9

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works 🔗, obey 🔗, house, lord)

Bible References:

Examples from the Bible stories:

- 6:1 When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- 19:10 Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- 29:3 “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- 35:6 “All my father’s **servants** have plenty to eat, and yet here I am starving.”
- 47:4 The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- 50:4 Jesus also said, “A **servant** is not greater than his master.”

Word Data:

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

1 Corinthians References:

7:21; 7:22; 7:23; 9:19; 12:13

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, false god, prostitute, faithful)

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 3:5-8
- Ephesians 5:3
- Genesis 38:24-26
- Hosea 4:13-14
- Matthew 5:31-32
- Matthew 19:7-9

Word Data:

- Strong's: H2181, H8457, G16080, G42020, G42030

1 Corinthians References:

5:intro; 5:1; 5:9; 5:10; 5:11; 6:intro; 6:9; 6:13; 6:18; 7:2; 10:8

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, accuse, rebuke, false god, humble, Isaiah, worship)

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5
- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

1 Corinthians References:

1:27; 4:14; 6:5; 11:6; 11:22; 14:35; 15:34

shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: **sheep**, **livestock**, **pastor**)

Bible References:

- **Genesis 13:7**
- **Genesis 49:24**

- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

Examples from the Bible stories:

- 9:11 Moses became a **shepherd** in the wilderness far away from Egypt.to
- 17:2 David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- 23:6 That night, there were some **shepherds** in a nearby field guarding their flocks.
- 23:8 The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- 30:3 To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

1 Corinthians References:

9:7

sign, proof, reminder

Definition:

The term “sign” usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
  - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
  - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
  - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
  - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
  - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
  - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God’s message.
  - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”
- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

1 Corinthians References:

1:22; 14:22

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as "precious metal"

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

1 Corinthians References:

3:12

sin, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws.

Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people do not know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who did not keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people do not see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 9:1-3

- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31
- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- 3:15 God said, “I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children.”
- 13:12 God was very angry with them because of their **sin** and planned to destroy them.
- 20:1 The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- 21:13 The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people’s **sin**.
- 35:1 One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- 38:5 Then Jesus took a cup and said, “Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.”
- 43:11 Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**.”
- 48:8 We all deserve to die for our **sins**!
- 49:17 Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

1 Corinthians References:

6:18; 7:28; 7:36; 8:12; 15:3; 15:17; 15:34; 15:56

slander, slanderer, revile, insult

Definition:

A slander consists of negative, defaming things spoken (not written) about another person. To say such things (not to write them) about someone is to slander that person. The person saying such things is a slanderer.

- Slander may be a true report or a false accusation, but its effect is to cause others to think negatively of the person being slandered.
- To “slander” could be translated as to “speak against” or to “spread an evil report” or to “defame.”
- A slanderer is also called an “informer” or a “tale-bearer.”

(See also: **blasphemy**)

Bible References:

- 1 Corinthians 4:13
- **1 Timothy 3:11**
- **2 Corinthians 6:8-10**
- **Mark 7:20-23**

Word Data:

- Strong’s: H1681, H1696, H1848, H3960, H5791, H7270, H7400, H8267, G09870, G09880, G12280, G14260, G26360, G26370, G30590, G30600

1 Corinthians References:

4:13; 10:30

soldier, warrior

Definition:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: courage, crucify, Rome, tomb)

Bible References:

- 1 Chronicles 21:5
- Acts 21:33
- Luke 3:14
- Luke 23:11
- Matthew 8:8-10

Word Data:

- Strong’s: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

1 Corinthians References:

9:7

Son of God, the Son

Definition:

The term "Son of God" refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as "the Son."

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit.

Because Jesus is God's Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term "Son of God," it is best to translate "Son" with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate "son" fits with the word used to translate "father" and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin "Son" may help show that this is talking about God.
- The phrase "the Son" is a shortened form of "the Son of God," especially when it occurs in the same context as "the Father."

(Translation suggestions: How to Translate Names)

(See also: Christ, ancestor, God, God the Father, Holy Spirit, Jesus, son, sons of God)

Bible References:

- 1 John 4:10
- Acts 9:20
- Colossians 1:17
- Galatians 2:20
- Hebrews 4:14
- John 3:18
- Luke 10:22
- Matthew 11:27

- Revelation 2:18
- Romans 8:29

Examples from the Bible stories:

- 22:5 The angel explained, “The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the **Son of God**.”
- 24:9 God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God**.”
- 31:8 The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God**.”
- 37:5 Martha answered, “Yes, Master! I believe you are the Messiah, the **Son of God**.”
- 42:10 “So go, make disciples of all people groups by baptizing them in the name of the Father, **the Son**, and the Holy Spirit, and by teaching them to obey everything I have commanded you.”
- 46:6 Right away, Saul began preaching to the Jews in Damascus, saying, “Jesus is the **Son of God**!”
- 49:9 But God loved everyone in the world so much that he gave his only **Son** so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.

Word Data:

- Strong’s: H0426, H0430, H1121, H1247, G23160, G52070

1 Corinthians References:

1:9; 15:28

soul, self

Definition:

The term “soul” can either refer generally to the non-physical part of a person or refer specifically to a person’s awareness of themselves as a person distinct from others.

- In the Bible, the terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the “soul” can be spoken of as the part of a person that “relates to God.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37
- Psalms 19:7
- Revelation 20:4

Word Data:

- Strong's: H5082, H5315, H5397, G55900

1 Corinthians References:

15:45

sow, sower, plant, planted, replanted, transplanted

Definition:

To “sow” means to put seeds on top of or in the ground in order to grow plants. A “sower” is a person who sows or plants seeds. A “plant” is generally something that grows and is attached to the ground.

- One method of sowing or planting seeds during biblical times was to take handfuls of seeds and scatter them on the ground.
- Farmers would often plow the ground on which they had sown seeds after they had sown the seeds. The reason farmers would plow the ground after they had sown the seed is so that the seed would be covered with soil.
- Sometimes farmers may have plowed the field that they sowed seeds in both before and after sowing seeds.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word or phrase you use to translate this term refers to, or can include, planting seeds by scattering them because this is the method of sowing that Jesus was referring to in his parable in Matthew 13:3-23, Mark 4:2-20, and Luke 8:4-8 where he describes a sower who sowed seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.

(See also: harvest)

Bible References:

- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong’s: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

1 Corinthians References:

9:11; 15:36; 15:37; 15:42; 15:43; 15:44

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: soul, Holy Spirit, demon, **breath**)

Bible References:

- 1 Corinthians 5:5

- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- 13:3 Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- 40:7 Then Jesus cried out, “It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- 45:5 As Stephen was dying, he cried out, “Jesus, receive my **spirit**.”
- 48:7 All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

1 Corinthians References:

2:11; 2:12; 2:13; 2:14; 2:15; 3:intro; 3:1; 4:21; 5:intro; 5:3; 5:4; 5:5; 6:17; 7:34; 9:11; 10:intro; 10:3; 10:4; 12:intro; 12:1; 12:10; 14:intro; 14:1; 14:2; 14:12; 14:14; 14:15; 14:32; 14:37; 15:44; 15:45; 15:46; 16:18

strife, disputes, quarrel, arguing, conflict

Definition:

The term “strife” refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word “strife” implies that strong emotions are involved, such as anger or bitterness.
- Other ways to translate this term could include “disagreement” or “dispute” or “conflict.”

Bible References:

- 1 Corinthians 3:3-5
- Habakkuk 1:3
- Philippians 1:17
- Proverbs 17:1
- Psalms 55:8-9
- Romans 13:13

Word Data:

- Strong’s: H1777, H1779, H4066, H4090, H4683, H4808, H7379, H7701, G04850, G20520, G20540, G30550, G31630, G53790

1 Corinthians References:

3:3

stumble, reeling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: believe, persecute, sin, stumbling block)

Bible References:

- 1 Peter 2:8
- Hosea 4:5
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:8

Word Data:

- Strong’s: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

1 Corinthians References:

8:9; 8:13

subject, be subject to, subjected, subjecting, subjection

Definition:

A person is the “subject” of another person if the second person rules over and/or leads the first. A person is the “subject” of a belief system or teaching if they believe it and therefore live according to it. To “be subject to” is to “obey” or to “submit to the authority of.”

- The phrase “put in subjection to” refers to causing people to be under the authority of a leader or ruler.
- Depending on context, the word “subjected” can be translated as “submitted” or “under the authority of.”
- Sometimes the term “subject” is used to refer to being the topic or focus of something, such as in, “you will be the subject of ridicule.”
- The phrase “be subject to” means the same as “be submissive to” or “submit to.”
- The phrase “were subject to tribute” means the same as “were forced to pay tribute” or “were forced to give tribute.”
- To “subject” someone or something to a particular experience means to cause that person to experience something negative, such as pain.
- The phrase “subject to weakness” in Hebrews 5:2 and the phrases “was subjected” and “having subjected it” in Romans 8:20 all refer to being caused to experience something negative. The phrase in Hebrews 5:2 can be translated as “encompassed with weakness”. The phrases in Romans 8:20 can be translated as “was placed under” and “having place it under” or as “was forced to experience” and “having forced it to experience this”.

(See also: submit)

Bible References:

Word Data:

- Strong’s: G52930

1 Corinthians References:

14:32; 15:27; 15:28; 16:16

submit, submitted, submitting, submission, in submission

Definition:

To “submit” usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to “submit to one another” means to humbly accept correction and to focus on the needs of others rather than on our own needs.
- To “live in submission to” means to put oneself under the authority of something or someone.

Translation Suggestions:

- The command “submit to” could be translated as “put yourself under the authority of” or “follow the leadership of” or “humbly honor and respect.”
- The term “submission” could be translated as “obedience” or “the following of authority.”
- The phrase “live in submission to” could be translated as “be obedient to” or “put oneself under the authority of.”
- The phrase “be in submission” could be translated as “humbly accept authority.”

(See also: subject-submission)

Bible References:

Word Data:

- Strong’s: G52260, G52920, G52930

1 Corinthians References:

14:34

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 2:14-16
- 2 Thessalonians 1:3-5
- 2 Timothy 1:8
- Acts 7:11-13
- Isaiah 53:11
- Jeremiah 6:6-8
- Matthew 16:21
- Psalms 22:24
- Revelation 1:9
- Romans 5:3-5

Examples from the Bible stories:

- 9:13 God said, “I have seen the **suffering** of my people.”
- 38:12 Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- 42:3 He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- 42:7 He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- 44:5 “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- 46:4 God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- 50:17 He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

Word Data:

- Strong’s: H0943, H1741, H1934, H4531, H5142, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G00910, G09410, G09710, G22100, G23460, G23470, G25520, G25530, G25610, G38040, G39580, G43100, G47780, G47770, G48410, G50040

1 Corinthians References:

3:15; 12:26

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: disciple, preach)

Bible References:

- Ecclesiastes 1:12-15
- Ephesians 4:11-13
- Galatians 6:6-8
- Habakkuk 2:18
- James 3:2
- John 1:37-39
- Luke 6:40
- Matthew 12:38-40

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”
- 28:1 One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”

- 37:2 After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” “But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- 38:14 Judas came to Jesus and said, “Greetings, **Teacher**,” and kissed him.
- 49:3 Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong’s: H3384, H3925, G13200, G25670, G35470, G55720

1 Corinthians References:

12:28; 12:29

temple, house, house of God

Definition:

A temple is a building dedicated to the worship of a specific diety where that diety was thought to dwell. Nations around Israel had temples dedicated to their various gods. The temple in Israel was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the first temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: sacrifice, **Solomon**, **Babylon**, Holy Spirit, **tabernacle**, **courtyard**, **Zion**, house)

Bible References:

- **Acts 3:2**
- **Acts 3:8**
- **Ezekiel 45:18-20**
- **Luke 19:46**
- **Nehemiah 10:28**
- **Psalm 79:1-3**

Examples from the Bible stories:

- 17:6 David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- 18:2 In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- 20:7 They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- 20:13 When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city.
- 25:4 Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- 40:7 When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong’s: H1004, H1964, H1965, G14930, G24110, G34850

1 Corinthians References:

3:16; 3:17; 6:19; 8:10; 9:13

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: disobey, Satan, sin, test)

Bible References:

- 1 Thessalonians 3:4-5
- Hebrews 4:15
- James 1:13
- Luke 4:2
- Luke 11:4
- Matthew 26:41

Examples from the Bible stories:

- 25:1 Then Satan came to Jesus and **tempted** him to sin.
- 25:8 Jesus did not give in to Satan's **temptations**, so Satan left him.
- 38:11 Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H0974, H4531, H5254, G05510, G15980, G39850, G39860, G39870

1 Corinthians References:

7:5; 10:13

test, tested, testing, testing in the fire

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: tempt)

Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13
- James 1:12
- Lamentations 3:40-43

- **Malachi 3:10**
- **Philippians 1:10**
- **Psalm 26:2**

Word Data:

- Strong's: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

1 Corinthians References:

3:13; 10:9; 11:28; 16:3

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”

- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”

- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: **ark of the covenant**, guilt, judge, prophet, **true**)

Bible References:

- **Deuteronomy 31:28**
- **Micah 6:3**
- **Matthew 26:60**
- **Mark 1:44**
- **John 1:7**
- **John 3:33**

- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- 39:2 Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- 39:4 The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- 42:8 “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- 43:7 “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

1 Corinthians References:

1:6; 15:15

the twelve, the eleven

Definition:

The term “the twelve” refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called “the eleven.”

- Jesus had many other disciples, but the title “the twelve” distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, “the eleven” chose a disciple named Matthias to take Judas’ place. Then they were called “the twelve” again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, “the twelve apostles” or “Jesus’ twelve closest disciples.”
- “The eleven” could also be translated as “Jesus’ eleven remaining disciples.”
- Some translations may prefer to use a capital letter to show that it was used as a title, as in “the Twelve” and “the Eleven.”

(See also: apostle, disciple)

Bible References:

- 1 Corinthians 15:5-7
- Acts 6:2
- Luke 9:1
- Luke 18:31
- Mark 10:32-34
- Matthew 10:7

Word Data:

- Strong’s: G14270, G17330

1 Corinthians References:

15:5

thief, thieves, rob, robber, robbery, bandit

Definition:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: bless, crime, crucify, darkness, destroyer, power, Samaria, Satan)

Bible References:

- 2 Peter 3:10
- Luke 12:33
- Mark 14:48
- Proverbs 6:30
- Revelation 3:3

Word Data:

- Strong’s: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

1 Corinthians References:

6:10

thresh

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating grain from the rest of the plant.

- Threshing a crop loosens the grain from the stalk. Afterwards the grain is “winnowed” to completely separate the seed from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: chaff, grain, winnow)

Bible References:

- 2 Chronicles 3:1-3
- 2 Kings 13:7
- 2 Samuel 24:16
- Daniel 2:35
- Luke 3:17
- Matthew 3:12
- Ruth 3:1-2

Word Data:

- Strong’s: H0212, H4173, H1637, H1758, H1786, H1869, H2251, G02480

1 Corinthians References:

9:9; 9:10

Timothy

Definition:

Timothy was a young man from Lystra. He later joined Paul on several missionary trips and helped shepherd new communities of believers.

- Timothy's father was a Greek, but both his grandmother Lois and his mother Eunice were Jews and believers in Christ.
- The elders and Paul formally appointed Timothy for the ministry by placing their hands on him and praying for him.
- Two books in the New Testament (I Timothy and 2 Timothy) are letters written by Paul that provide guidance to Timothy as a young leader of local churches.

(Translation suggestions: How to Translate Names)

(See also: appoint, believe, church, Greek, minister)

Bible References:

- 1 Thessalonians 3:2
- 1 Timothy 1:2
- Acts 16:3
- Colossians 1:1
- Philemon 1:1
- Philippians 1:1
- Philippians 2:19

Word Data:

- Strong's: G50950

1 Corinthians References:

4:17; 16:10

to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: serve, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

Word Data:

- Strong’s: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

1 Corinthians References:

3:5; 12:5; 16:15

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3
- Philippians 2:11

Word Data:

- Strong's: H3956, G11000, G12580, G20840

1 Corinthians References:

12:intro; 12:10; 12:28; 12:30; 13:1; 13:8; 14:intro; 14:2; 14:4; 14:5; 14:6; 14:9; 14:13; 14:14; 14:18; 14:19; 14:22; 14:23; 14:26; 14:27; 14:39

torment, tormented, tormentor

Definition:

The term “torment” refers to terrible suffering. To torment someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term “torment” refers to physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the “beast” will suffer in the end times.
- Suffering may also take the form of spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- This term could be translated as “terrible suffering” or “cause someone to suffer greatly” or “agony.” Some translators may add “physical” or “spiritual” to make the meaning clear.

(See also: beast, everlasting, Job, Savior, spirit, suffer, worship)

Bible References:

- 2 Peter 2:8
- Jeremiah 30:20-22
- Lamentations 1:11-12
- Luke 8:28-29
- Revelation 11:10

Word Data:

- Strong’s: H3013, G09280, G09290, G09300, G09310, G25580, G28510, G36000

1 Corinthians References:

4:11

tremble, shake, shaken, quake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: earth, fear, Lord)

Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

Word Data:

- Strong’s: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

1 Corinthians References:

2:3

tribulation, distress, distresses, trouble

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: earth, **teach**, **wrath**)

Bible References:

- **Mark 4:17**
- **Mark 13:19**
- **Matthew 13:20-21**
- **Matthew 24:9**
- **Matthew 24:29**
- **Romans 2:9**

Word Data:

- Strong’s: H6869, G23470, G44230

1 Corinthians References:

7:28

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

1 Corinthians References:

7:intro

trumpet, trumpeter

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 9:13
- Exodus 19:12-13
- Hebrews 12:19
- Matthew 6:2
- Matthew 24:31

Word Data:

- Strong’s: H2689, H2690, H3104, H7782, H8619, H8643, G45360, G45370, G45380

1 Corinthians References:

14:intro; 14:8; 15:52

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

Examples from the Bible stories:

- 12:12 When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- 14:15 Joshua was a good leader because he **trusted** and obeyed God.

- 17:2 David was a humble and righteous man who **trusted** and obeyed God.
- 34:6 Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

1 Corinthians References:

9:17

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong’s: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

1 Corinthians References:

1:19; 2:8; 2:14; 8:11; 10:15; 13:2; 14:9

vain, vanity

Definition:

The terms “vain” and “vanity” describe something that is useless or extremely temporary.

- In the Old Testament, idols are sometimes described as “vain” things that are worthless and cannot do anything.
- If something is done “in vain,” it means that there the effort or action did not accomplish what was intended. The phrase “in vain” might be translated in various ways, including: “without result;” “with no result;” “for no reason;” “for no purpose,” or “with no purpose.”
- Depending on the context, the term “vain” could be translated as “empty,” “useless,” “hopeless,” “worthless,” “meaningless,” etc.

(See also: false god, worthy)

Bible References:

- 1 Corinthians 15:1-2
- 1 Samuel 25:21-22
- 2 Peter 2:18
- Isaiah 45:19
- Jeremiah 2:29-31
- Matthew 15:9

Word Data:

- Strong’s: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G09450, G15000, G27560, G27580, G27610, G31510, G31520, G31530, G31550

1 Corinthians References:

3:20; 15:2; 15:17

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: grape, Israel, vine)

Bible References:

- Genesis 9:20-21
- Luke 13:6
- Luke 20:15
- Matthew 20:2
- Matthew 21:40-41

Word Data:

- Strong’s: H1612, H3754, H3755, H8284, G02900

1 Corinthians References:

9:7

virgin, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: Christ, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
- Luke 1:27
- Luke 1:35
- Matthew 1:23
- Matthew 25:2

Examples from the Bible stories:

- 21:9 The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- 22:4 She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- 22:5 Mary replied, “How can this be, since I am a **virgin**?”
- 49:1 An angel told a **virgin** named Mary that she would give birth to God’s Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: H1330, H1331, G39320, G39330

1 Corinthians References:

7:25; 7:28; 7:33; 7:36; 7:37; 7:38

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

1 Corinthians References:

16:13

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 3:17
- Matthew 3:12
- Matthew 13:26

Word Data:

- Strong’s: H1250, H2406, G46210

1 Corinthians References:

15:37

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to “will” means to “determine” or to “desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- 1 John 2:15-17
- 1 Thessalonians 4:3-6
- Colossians 4:12-14
- Ephesians 1:1-2
- John 5:30-32
- Mark 3:33-35
- Matthew 6:8-10
- Psalms 103:21

Word Data:

- Strong’s: H6310, H6634, H7522, G10120, G10130, G23070, G23080, G23090, G25960

1 Corinthians References:

1:1

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- 2:5 She also wanted to be **wise**, so she picked some of the fruit and ate it.
- 18:1 When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.

- 23:9 Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- 45:1 He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

1 Corinthians References:

1:intro; 1:17; 1:19; 1:20; 1:21; 1:22; 1:24; 1:25; 1:26; 1:27; 1:30; 2:intro; 2:1; 2:4; 2:5; 2:6; 2:7; 2:13; 3:intro; 3:10; 3:18; 3:19; 3:20; 4:10; 6:5; 12:8

woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 2:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 1:9-11
- Luke 6:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong’s: H0188, H0190, H0337, H0480, H1929, H1945, H1958, G37590

1 Corinthians References:

9:16

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”
- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”

- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, Yahweh)

Bible References:

- Genesis 15:1
- 1 Kings 13:1
- Jeremiah 36:1-3
- Luke 8:11
- John 5:39
- Acts 6:2
- Acts 12:24
- Romans 1:2
- 2 Corinthians 6:7
- Ephesians 1:13
- 2 Timothy 3:16
- James 1:18
- James 2:8-9

Examples from the Bible stories:

- 25:7 In **God’s word** he commands his people, “Worship only the Lord your God and only serve him.”
- 33:6 So Jesus explained, “The seed is the **word of God**.”
- 42:3 Then Jesus explained to them what **God’s word** says about the Messiah.
- 42:7 Jesus said, “I told you that everything written about me in **God’s word** must be fulfilled.” Then he opened their minds so they could understand **God’s word**.
- 45:10 Philip also used other **scriptures** to tell him the good news of Jesus.

- 48:12 But Jesus is the greatest prophet of all. He is the **Word of God**.
- 49:18 God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

1 Corinthians References:

14:36; 15:3; 15:4

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went…”
- Depending on the context, the term “worldly” could be translated as “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 2:15
- 1 John 4:5
- 1 John 5:5

- John 1:29
- Matthew 13:36-39

Word Data:

- Strong's: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

1 Corinthians References:

1:20; 1:21; 1:27; 1:28; 2:12; 3:19; 3:22; 4:9; 4:13; 5:10; 6:2; 7:31; 7:33; 7:34; 8:4; 11:32; 14:10

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong’s: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

1 Corinthians References:

6:7; 6:8; 13:5

yeast, leaven, unleavened

Definition:

"Leaven" is a general term for a substance that causes bread dough to expand and rise.

"Yeast" is a specific kind of leaven.

- In some English translations, the word for leaven is translated as "yeast," which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they did not have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term "leaven" or "yeast" is used figuratively in the Bible as a picture of how sin spreads through a person's life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term "leaven" is also used in a positive way to explain how the influence of God's kingdom spreads from person to person.

Translation Suggestions

- This could be translated as "leaven" or "substance that causes dough to rise" or "expanding agent." The word "rise" could be expressed as "expand" or "get bigger" or "puff up."
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means "leavening," this would be the best term to use.

(See also: Egypt, Passover, unleavened bread)

Bible References:

- Exodus 12:8
- Galatians 5:9-10
- Luke 12:1
- Luke 13:21
- Matthew 13:33

- **Matthew 16:8**

Word Data:

- Strong's: H2556, H2557, H4682, H7603, G01060, G22190, G22200

1 Corinthians References:

5:intro; 5:6; 5:7; 5:8

zeal, zealous

Definition:

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:3
- Galatians 4:17
- Isaiah 63:15
- John 2:17-19
- Philippians 3:6
- Romans 10:1-3

Word Data:

- Strong’s: H7065, H7068, G22050, G22060, G22070, G60410

1 Corinthians References:

14:12