

unfoldingWord® Translation Notes

v91

2 Corinthians

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unfoldingWord® Translation Notes

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unfoldingWord® Translation Notes - 2 Corinthians

Introduction to 2 Corinthians

Part 1: General Introduction

Outline of 2 Corinthians

1. Opening and blessing (1:1–2)
2. Paul praises God for his comfort in affliction (1:3–11)
3. Interrupted travel plans (1:12–2:13)
    - The interruption and the reason for it (1:15–2:4)
    - The person who caused grief (2:5–11)
    - Travel to Troas and Macedonia (2:12–13)
4. Paul's ministry (2:14–7:4)
    - The fragrance of Christ (2:14–17)
    - Qualification for ministry (3:1–6)
    - Ministry of Moses and ministry of Paul (3:7–4:6)
    - Suffering and ministry (4:7–18)
    - Confidence in the resurrection (5:1–10)
    - The gospel (5:11–6:2)
    - Proofs of ministry (6:3–10)

    - Join with fellow believers, not unbelievers (6:11–7:4)

5. Paul rejoices about Titus' visit to the Corinthians (7:5–16)
6. Giving for the gospel (8:1–9:15)
    - Example of the Macedonians (8:1–6)
    - Paul appeals to the Corinthians to give generously (8:7–9:5)
    - Blessing and thanksgiving (9:6–15)
7. Paul defends his apostolic authority (10:1–13:10)
    - The true standard for boasting (10:1–18)
    - Paul defends his speech and conduct (11:1–15)
    - Paul boasts about his suffering (11:16–33)
    - Paul's ascent to heaven and the thorn in the flesh (12:1–10)
    - Paul concludes his boasting (12:11–13)
    - Paul defends his financial conduct (12:14–18)
    - Paul warns the Corinthians about his third visit (12:19–13:10)
8. Closing (13:11–13)

Who wrote the book of 2 Corinthians?

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

From Ephesus, he wrote them a letter that we call First Corinthians. After he wrote that letter, and during the two years that he lived in Ephesus, he visited the Corinthians very briefly, but it was a painful visit (See: 2:1). After this visit, he wrote two letters to the Corinthians. We do not have the first letter that Paul wrote, but it was a severe letter that may have grieved the Corinthians (See: 2:4). The second letter that Paul wrote is this letter, Second Corinthians. He wrote it from the region of Macedonia after his friend Titus returned from visiting the Corinthians and told him how the Corinthians were doing.

What is the book of 2 Corinthians about?

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

How should the title of this book be translated?

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

Part 2: Important Religious and Cultural Concepts

What was the city of Corinth like?

Corinth was a major city located in ancient Greece. Because it was near the Mediterranean Sea and in an important location, many travelers and traders came to buy and sell goods there. Therefore, many different kinds of people lived in the city, and there were many wealthy people. Also, people in Corinth worshiped many different

gods, and their worship could include food and sexual activity. In this culture, Christians who did not participate in worshiping at least some of the many gods were often considered to be strange, and people did not want to associate with them.

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

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

Who were the false teachers that Paul speaks about?

Everything we know about the false teachers who opposed Paul in Corinth comes from this letter. So, we do not know for sure who they were. Paul refers to them with two especially important names: "super-apostles" and "false apostles." Some scholars think that the super-apostles were some of the twelve apostles that Jesus appointed, while the false apostles were people who were not actually apostles but claimed to be. On the other hand, many scholars think that these two names refer to the same group of people: false teachers who claimed to be apostles but were not actually apostles. Paul does not carefully distinguish the names; this second view is probably correct. Paul implies that these false teachers were Jewish people who claimed to serve Christ (See: 11:22–23). They claimed to have authority and power. However, we do not know what exactly they were teaching about Jesus. We do know that they claimed that their gospel was better than what Paul preached, but Paul tells us that what they were teaching was wrong.

Part 3: Important Translation Issues

What letters did Paul write to the Corinthians?

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

About what visits to the Corinthians does Paul speak?

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

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

How does Paul use irony and sarcasm?

In many places in this letter, Paul uses irony and sarcasm. In these places, he says things that he does not actually believe to be true. Usually, he is speaking from the perspective of other people and saying what they believe to be true. He does this to respond to what other people are saying or to show that what other people are saying is foolish or silly.

The ULT often indicates that Paul is using irony or sarcasm by including quotation marks around the words that Paul does not actually believe to be true. The UST often indicates that Paul is using irony or sarcasm by indicating that someone is speaking the words. Consider how you might present sarcasm and irony in your language, and see the notes for places where Paul is using irony. (See: Irony)

What does Paul mean when he speaks about boasting?

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

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

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

How should "brothers" be translated?

Many times in this letter, Paul directly addresses or refers to people he calls "brothers." The plural form, "brothers," refers in general to fellow believers, both men and women. The singular form, "brother," refers to a specific fellow believer, almost certainly one who is a man. Paul uses this word because he considers believers to be as closely united

together as siblings in a family. Consider what word or phrase would best express both the reference to fellow believers and the idea that these fellow believers are as close as family members.

How should “you” and “we” be translated?

Throughout the letter, you should assume that “you,” “your,” and “yours” are plural and refer to the Corinthian believers unless a note specifies that the form of “you” is singular. Also, throughout the letter, you should assume that “we,” “us,” “our,” and “ours” include Paul and those who work with Paul but do not include the Corinthian believers unless a notes specifies that the form of “we” includes the Corinthian believers. Some scholars think that Paul sometimes uses the first person plural to refer to only himself. Other scholars think that Paul uses the first person plural to refer to both himself and those who serve with him. There is often not enough evidence be certain of which meaning Paul intended. It is recommended that you preserve how Paul sometimes uses the first person singular and sometimes uses the first person plural. (See: Forms of ‘You’ — Singular; and Exclusive and Inclusive ‘We’)

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

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

- “in holiness” (1:12). Some ancient manuscripts have this: “in sincerity.”
- “a second grace” (1:15). Some ancient manuscripts have this: “a second joy.”
- “new things have come” (5:17). Some ancient manuscripts have this: “all {things} have become new.”
- “I see” (7:8). Some ancient manuscripts have this: “for I see.” Other ancient manuscripts have this: “seeing.”

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

2 Corinthians 1

2 Corinthians 1 Chapter Introduction

Structure and Formatting

1. Opening and blessing (1:1–2)
2. Paul praises God for his comfort in affliction (1:3–11)
3. Interrupted travel plans (1:12–2:13)
    - The interruption and the reason for it (1:15–2:4)

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

Religious and Cultural Concepts in This Chapter

Comfort

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

Paul's integrity

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

Translation Issues in This Chapter

Rhetorical question

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

Metaphorical “Yes and No”

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

Translation Issues in This Chapter

Holy Spirit as guarantee

In 1:22 Paul says that the Holy Spirit is the guarantee of all of God’s promises, including eternal life with him. The term “guarantee” comes from business deals in which a person gives some valuable item to another person as a guarantee that the first person will pay the full amount of money that he owes. Other words for this idea include “pledge” or “down payment.” Paul uses this idea to explain that, because believers experience the blessings of the Holy Spirit now, they can be sure that they will experience all of God’s given promises after they die. (See: eternity, everlasting, eternal, forever; and save, saved, safe, salvation, rescue)

God as witness

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

2 Corinthians 1:1

ULT	UST
Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is in Corinth, and to all the saints being in the whole of Achaia.	*{I,} Paul, {write this letter to you,} and Timothy, our fellow believer, {is with me}. God chose to send me to represent the Messiah Jesus, because that is what God wanted. {I send this letter} to {you who are part of} the group of believers belonging to God, which is in the city of Corinth. {I} also {send this letter} to all the believers who live throughout the region of Achaia.*

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

Your language may have a particular way of introducing the author of a letter and its intended audience. For example, you may want to indicate that this is a letter. Alternate translation: [I, Paul … wrote this letter to you, the church of God that is in Corinth]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Timothy our brother**
UST Timothy, our fellow believer, {is with me}
(Τιμόθεος ὁ ἀδελφὸς)

The word **our** here includes the Corinthian believers. The original has only "the brother," but the word "our" was considered necessary for English. Use the wording that is most natural in your language.

Support Reference: Exclusive and Inclusive 'We'

ULT **of Achaia**
UST region of Achaia
(Ἀχαΐᾳ)

The word **Achaia** is the name of a Roman province in the southern part of modern-day Greece.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	I,} Paul, {write this letter to you … }
an apostle	God chose to send me to represent

ULT	UST
of Christ	the Messiah
of Christ Jesus	the Messiah Jesus
of God	God
the will of God	because that is what God wanted
Timothy	Timothy
to the church	{I send this letter} to {you who are part of} the group of believers
of God	belonging to God
Corinth	the city of Corinth
to … the saints	to … the believers

2 Corinthians 1:2

ULT	UST
Grace to you and peace 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 to you and peace from
UST May … and … {continue to be} kind to you … {make you} peaceful
(χάρις ὑμῖν καὶ εἰρήνη, ἀπὸ)

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

Support Reference: Blessings

ULT Grace to you and peace 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)

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

Support Reference: Abstract Nouns

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

2 Corinthians 1:3

ULT	UST
Blessed {be} the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort,	*May we always praise the God and Father of our Lord Jesus the Messiah—he is our merciful Father and our God who always comforts us.*

> ULT **Blessed {be} the God and Father of our Lord Jesus Christ**
> UST May we always praise the God and Father of our Lord Jesus the Messiah
> (εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [May we always praise the God and Father of our Lord Jesus Christ]

Support Reference: Active or Passive

> ULT **Blessed {be} the God and Father of our Lord Jesus Christ**
> UST May we always praise the God and Father of our Lord Jesus the Messiah
> (εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)

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

Support Reference: Blessings

> ULT **the God and Father**
> UST the God and Father
> (ὁ Θεὸς καὶ Πατὴρ)

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

Support Reference: Translating Son and Father

ULT **the Father of mercies and the God of all comfort**
UST he is our merciful Father and our God who always comforts us
(ὁ Πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως)

Here, the possessive form describes **mercies** and **all comfort** as coming from God, who is their source. Both **Father** and **God** are the same person. Alternate translation: [the Father who is the source of mercies and the God who is the source of all comfort]

Support Reference: Possession

ULT **the Father of mercies and the God of all comfort**
UST he is our merciful Father and our God who always comforts us
(ὁ Πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως)

If your language does not use abstract nouns for the ideas of **mercies** and **comfort**, you could express the same ideas in another way. Alternate translation: [the Father who is merciful and the God who always comforts his people]

Support Reference: Abstract Nouns

ULT **of all comfort**
UST always comforts us
(πάσης παρακλήσεως)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Blessed {be}	May we always praise
God and Father	God and Father
of … Lord	of … Lord
Jesus	Jesus
Christ	the Messiah
Father	he is our … Father
of mercies	merciful
the God	our God who

2 Corinthians 1:4

ULT	UST
the one comforting us in all our affliction so that we are able to comfort the ones in every affliction with the comfort with which we ourselves are comforted by God.	*God comforts us whenever we suffer. He does that so that we can comfort others who are suffering in any way. God enables us to comfort them in the very same way as he comforts us.*

> ULT **comforting us in all our affliction**
> UST comforts us whenever we suffer
> (παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν)

Here and continuing through verse 5, the pronouns **us**, **our**, and **we** probably include the Corinthian believers.

Support Reference: Exclusive and Inclusive 'We'

> ULT **so that**
> UST He does that so that
> (εἰς τὸ)

This phrase introduces a purpose clause. Paul is stating the purpose for which God gives us afflictions and then comfort. Use a natural way in your language for introducing a purpose clause. Alternate translation: [in order that]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **the one comforting us in all our affliction so that we are able to comfort the ones in every affliction**
> UST God comforts us whenever we suffer. He does that so that we can comfort others who are suffering in any way
> (ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει)

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

Support Reference: Abstract Nouns

ULT **with the comfort with which we ourselves are comforted**
UST God enables us to comfort them in the very same way as he comforts us
(διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ)

If your language does not use an abstract noun for the idea of **comfort** or would not use both the noun **comfort** and the verb **comforted** together, you could express the same idea by using only the verb. Alternate translation: [in the same way in which we ourselves are comforted] or [just as we ourselves are comforted]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **we ourselves are comforted**
UST as he comforts us
(παρακαλούμεθα αὐτοὶ)

Paul uses the word **ourselves** to emphasize that we, even though we are weak human beings, can comfort others as God comforted us. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [even we are comforted]

Support Reference: Reflexive Pronouns

ULT **we ourselves are comforted by God**
UST as he comforts us
(παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God comforts even us]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
affliction	suffer
affliction	who are suffering in any way
God	as he comforts us

2 Corinthians 1:5

ULT	UST
For just as the sufferings of Christ abound toward us, in the same way also our comfort abounds through Christ.	*You see, the Messiah suffered a lot for us, and now we continue to suffer as the Messiah did because we belong to him. But now the Messiah also comforts us in the same abundant amount.*

ULT **For just as the sufferings of Christ abound toward us**
UST You see, the Messiah suffered a lot for us, and now we continue to suffer as the Messiah did because we belong to him
(ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς)

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

Support Reference: Metaphor

ULT **also our comfort abounds**
UST also comforts us in the … abundant amount
(περισσεύει καὶ ἡ παράκλησις ἡμῶν)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
abound	continue
sufferings	to suffer … did
of Christ	the Messiah
Christ	the Messiah
abounds	in the … abundant amount

2 Corinthians 1:6

ULT	UST
But if we are afflicted, {it is} for your comfort and salvation; if we are comforted, {it is} for your comfort {which} you are experiencing in endurance of the same sufferings that we ourselves also suffer.	*So whenever people cause us to suffer, it is so that God may comfort you and protect you spiritually. Whenever God comforts us, it is so that he may also comfort you. God does this as you patiently endure when people cause you to suffer just as people cause us to suffer.*

ULT **But if we are afflicted**
UST So whenever people cause us to suffer
(εἴτε δὲ θλιβόμεθα)

Here and through the first half of verse 21, the word **we** and other first-person pronouns refer to Paul and Timothy, but not to the Corinthians.

Support Reference: Exclusive and Inclusive ‘We’

ULT **But if we are afflicted**
UST So whenever people cause us to suffer
(εἴτε δὲ θλιβόμεθα)

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

Support Reference: Connect — Contrast Relationship

ULT **But if we are afflicted**
UST So whenever people cause us to suffer
(εἴτε δὲ θλιβόμεθα)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [But if people afflict us]

Support Reference: Active or Passive

ULT **But if we are afflicted**
UST So whenever people cause us to suffer
(εἴτε δὲ θλιβόμεθα)

Paul speaks as if this were a hypothetical situation, but he means that it does happen. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [But when we are afflicted]

Support Reference: Connect — Factual Conditions

ULT **{it is} for your comfort and salvation**
UST it is so that God may comfort you and protect you spiritually
(ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας)

If your language does not use abstract nouns for the ideas of **comfort** and **salvation**, you could express the same ideas in another way. Alternate translation: [it is so that you can be comforted and saved]

Support Reference: Abstract Nouns

ULT **if we are comforted**
UST Whenever God comforts us
(εἴτε παρακαλούμεθα)

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

Support Reference: Active or Passive

ULT **if we are comforted**
UST Whenever God comforts us
(εἴτε παρακαλούμεθα)

Paul speaks as if this were a hypothetical situation, but he means that it does happen. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [when we are comforted]

Support Reference: Connect — Factual Conditions

> ULT **{it is} for your comfort**
> UST it is so that he may also comfort you
> (ὑπὲρ τῆς ὑμῶν παρακλήσεως)

See how you translated this same phrase earlier in the verse. Alternate translation: [it is so that you can be comforted]

Support Reference: Abstract Nouns

> ULT **in endurance of the same sufferings**
> UST as you patiently endure when people cause you to suffer just as
> (ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων)

If your language does not use an abstract noun for the idea of **endurance**, you could express the same idea in another way. Alternate translation: [as you endure the same sufferings]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we are afflicted	people cause us to suffer
salvation	protect you spiritually
endurance	as you patiently endure
of the … sufferings	when people cause you to suffer just as
we … suffer	people cause us to suffer

2 Corinthians 1:7

ULT	UST
And our hope concerning you {is} firm, knowing that as you are partakers of the sufferings, in the same way, also of the comfort.	*We know that God will also comfort you as you suffer like we suffer. Therefore, we are very confident that you will continue {trusting in Jesus}.*

ULT **And our hope concerning you {is} firm, knowing that as you are partakers of the sufferings, in the same way, also of the comfort**
UST We know that God will also comfort you as you suffer like we suffer. Therefore, we are very confident that you will continue {trusting in Jesus}
(καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν, εἰδότες ὅτι ὡς κοινωνοί ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because we know that you share in God's comfort just as much as in the suffering, our hope concerning you is firm]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And our hope concerning you {is} firm**
UST Therefore, we are very confident that you will continue {trusting in Jesus}
(καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν)

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: [And we firmly believe that you will endure]

Support Reference: Abstract Nouns

ULT **And our hope concerning you {is} firm**
UST Therefore, we are very confident that you will continue {trusting in Jesus}
(καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν)

If your language requires you to specify the content of Paul's **hope**, you could include this information. Alternate translation: [And our hope that you will remain faithful to Jesus is firm]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the same way, also of the comfort**
> UST God will also comfort you
> (οὕτως καὶ τῆς παρακλήσεως)

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

Support Reference: Abstract Nouns

> ULT **in the same way, also of the comfort**
> UST God will also comfort you
> (οὕτως καὶ τῆς παρακλήσεως)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hope	Therefore, we are very confident that you will continue {trusting in Jesus}
knowing	We know
of the sufferings	as you suffer like we suffer

2 Corinthians 1:8

ULT	UST
For we do not want you to be ignorant, brothers, concerning the tribulation having happened to us in Asia, that we were burdened excessively, beyond our ability, so that we despaired even of life.	*For example, fellow believers, we want you to know about the bad things that happened to us in the province of Asia. They were so difficult that we felt that we could not endure them. We felt certain that we were going to die.*

ULT **we do not want you to be ignorant**
UST we want you to know
(οὐ & θέλομεν ὑμᾶς ἀγνοεῖν)

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

Support Reference: Double Negatives

ULT **concerning the tribulation having happened to us**
UST about the bad things that happened to us
(ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης)

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: [concerning the time when people caused us to suffer]

Support Reference: Abstract Nouns

ULT **we were burdened excessively, beyond our ability**
UST They were so difficult that we felt that we could not endure them
(καθ’ ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρήθημεν)

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

Support Reference: Metaphor

> ULT **we were burdened excessively**
> UST They were so difficult … not endure them
> (καθ’ ὑπερβολὴν & ἐβαρήθημεν)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [it was excessively difficult for us]

Support Reference: Active or Passive

> ULT **so that**
> UST We felt certain that we were going to die
> (ὥστε)

Here, **so that** introduces the result of what came before. Use a natural way to introduce a result in your language. Alternate translation: [with the result that]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to be ignorant	we want you to know
tribulation	bad things
Asia	the province of Asia

2 Corinthians 1:9

ULT	UST
Indeed, we ourselves have had within ourselves the sentence of death so that we would not be having become confident in ourselves, but in God, the one raising the dead,	*We felt like a person feels when he has heard a judge say, "I condemn you to die." But God allowed us to feel that way so that we would learn to not rely on ourselves but, instead, to rely on God. He causes people who have died to live again.*

ULT **we ourselves have had within ourselves the sentence of death**
UST We felt like a person feels when he has heard a judge say, "I condemn you to die
(αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν)

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

Support Reference: Metaphor

ULT **so that**
UST God allowed us to feel that way so that we would learn
(ἵνα)

Here the connecting words **so that** introduce a goal or purpose relationship. The purpose that God had for Paul and his companions to feel that they would die is for them to trust in God. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **but in God**
UST but, instead, to rely on God
(ἀλλ' ἐπὶ τῷ Θεῷ)

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

Support Reference: Ellipsis

> ULT **the one raising the dead**
> UST He causes people who have died to live again
> (τῷ ἐγείροντι τοὺς νεκρούς)

Here, **raising the dead** is an idiom for causing someone who has died to become alive again.

Alternate translation: [who causes the dead to live again]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having become confident	to … rely
God	God

2 Corinthians 1:10

ULT	UST
who rescued us from so great a death, and he will rescue {us}—on whom we have set our hope that he will rescue {us} yet again,	*Even though it seemed to us that we would certainly die, God rescued us from the people who wanted to kill us, and he will continue to rescue us {from similar people}. We confidently expect that he will rescue us again*

ULT **so great a death**
UST Even though it seemed to us that we would certainly die … the people who wanted to kill us
(τηλικούτου θανάτου)

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

Support Reference: Metonymy

ULT **and he will rescue {us}**
UST and he will continue to rescue us {from similar people}
(καὶ ῥύσεται)

The implication is that God will rescue Paul and his companions from similar dangerous situations in the future. You could include this information if that would be helpful to your readers. Alternate translation: [and whenever we are in danger, God will rescue us]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on whom we have set our hope**
UST We confidently expect
(εἰς ὃν ἠλπίκαμεν)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rescued	rescued
he will rescue {us}	he will continue to rescue us {from similar people}

ULT	UST
we have set our hope	We confidently expect
he will rescue {us}	he will rescue us

2 Corinthians 1:11

ULT	UST
you also joining in helping in supplication on our behalf—so that thanks may be given on our behalf from many faces for the gracious gift to us through many.	*as you help us by praying for us. Please do pray for us so that many people will thank God for what he will graciously do for us because many people prayed for us.*

> ULT **in supplication on our behalf**
> UST by praying for us
> (ὑπὲρ ἡμῶν τῇ δεήσει)

If your language does not use an abstract noun for the idea of **supplication**, you could express the same idea in another way. Alternate translation: [by praying to God for us]

Support Reference: Abstract Nouns

> ULT **so that**
> UST Please do pray for us so that
> (ἵνα)

The connecting words **so that** introduce a goal or purpose relationship. Paul presents the purpose of the Corinthians praying for him to be that many people will be thanking God. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **so that thanks may be given on our behalf from many faces**
> UST Please do pray for us so that many people will thank God … for us
> (ἵνα ἐκ πολλῶν προσώπων & εὐχαριστηθῇ ὑπὲρ ἡμῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that many faces may give thanks on our behalf to God]

Support Reference: Active or Passive

ULT **from many faces**
UST many people
(ἐκ πολλῶν προσώπων)

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

Support Reference: Synecdoche

ULT **for the gracious gift to us**
UST for what he will graciously do for us
(τὸ εἰς ἡμᾶς χάρισμα)

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

Support Reference: Abstract Nouns

ULT **through many**
UST because many people prayed
(διὰ πολλῶν)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in supplication	by praying

2 Corinthians 1:12

ULT	UST
For our boasting is this: the testimony of our conscience, that we conducted ourselves in the world in holinessand sincerity of God, and not in fleshly wisdom, but in the grace of God, and more abundantly toward you.	*We are proud that we can honestly say that we have behaved toward all people in a holy and sincere way, as God has enabled us to do. We do not behave in the way that unbelievers think is wise. Instead, God graciously guides us, especially {as we interact} with you.*

ULT **our … our … we conducted ourselves**
UST We are proud that we … we have behaved
(ἡμῶν & ἡμῶν & ἀνεστράφημεν)

In these verses Paul uses the words **our**, **we**, and **ourselves** to refer to himself and Timothy and possibly others who serve with them. These words do not include the people to whom he is writing.

Support Reference: Exclusive and Inclusive 'We'

ULT **For our boasting is this**
UST We are proud that
(ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν)

Paul assumes that his readers will understand that the word **boasting** here is used in the positive sense of wanting to tell others your feelings of great satisfaction and joy in doing something well. You could include this information if that would be helpful to your readers. Alternate translation: [This is something that we feel very good about]

ULT **the testimony of our conscience**
UST we can honestly say
(τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν)

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

Support Reference: Personification

ULT **the testimony of our conscience**
UST we can honestly say
(τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν)

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

Support Reference: Abstract Nouns

ULT **we conducted ourselves**
UST we have behaved
(ἀνεστράφημεν)

The phrase **we conducted ourselves** means that Paul and his companions controlled their own actions. Use a way that is natural in your language to indicate this idea. Alternate translation: [we acted] or [we comported ourselves]

Support Reference: Reflexive Pronouns

ULT **in the world**
UST toward all people
(ἐν τῷ κόσμῳ)

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

Support Reference: Synecdoche

ULT **in holiness and sincerity of God**
UST in a holy and sincere way, as God has enabled us to do
(ἐν ἁγιότητι καὶ εἰλικρινείᾳ τοῦ Θεοῦ)

If your language does not use abstract nouns for the ideas of **holiness** and **sincerity**, you could express the same ideas in another way. Alternate translation: [as people whom God empowers to obey him and to be honest]

Support Reference: Abstract Nouns

ULT **not in fleshly wisdom**
UST We do not behave in the way that unbelievers think is wise
(οὐκ ἐν σοφίᾳ σαρκικῇ)

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

Support Reference: Metonymy

ULT **not in fleshly wisdom**
UST We do not behave in the way that unbelievers think is wise
(οὐκ ἐν σοφίᾳ σαρκικῇ)

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: [not according to what people naturally think is wise]

Support Reference: Abstract Nouns

ULT **in the grace of God**
UST God graciously guides us
(ἐν χάριτι Θεοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [according to what God tells us to do because he loves us]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
testimony	say
of … conscience	can honestly
holiness	a holy
of God	as God has enabled us to do
wisdom	We do … behave … the way that unbelievers think is wise
the grace	graciously guides us
of God	God
world	all people

2 Corinthians 1:13

ULT	UST
For we write no other {things} to you but than what you read or also understand, but I hope that you will understand to the end—	*To see this, look at my letters. In all of my letters to you I have written only what you can {easily} read and understand. I hope that {soon} you will understand {us} completely*

ULT **For**
UST To see this, look at my letters
(γὰρ)

The word translated as **For** here connects this verse to the previous one as evidence that supports the claim that Paul made in the previous verse. Use a natural form in your language for connecting this evidence to the previous statement. Alternate translation: [You see,] or [As you know,]

Support Reference: Connecting Words and Phrases

ULT **we write**
UST In all of my letters … I have written
(γράφομεν)

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

Support Reference: Politeness

ULT **For we write no other {things} to you but than what you read or also understand**
UST To see this, look at my letters. In all of my letters to you I have written only what you can {easily} read and understand
(οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ᾽ ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε)

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

Support Reference: Double Negatives

> ULT **to the end**
> UST completely
> (ἕως τέλους)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
understand	understand
I hope	I hope
you will understand	soon} you will understand {us}

2 Corinthians 1:14

ULT	UST
just as you also understood us in part—so that we are your boasting, just as you also {are} ours, on the day of our Lord Jesus.	*just as you partially understand us {already}. Then when our Lord Jesus returns, you will be just as proud of us as we will be proud of you.*

> ULT **your boasting**
> UST you will be just as proud
> (καύχημα ὑμῶν)

The implication is that the word **boasting** here is used in the positive sense of wanting to tell others your feeling of great satisfaction and joy in something good. You could include this information if that would be helpful to your readers. See how you translated this in verse 12. Alternate translation: [your source of joy] or [your source of pride]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **just as you also {are} ours**
> UST as we will be proud of you
> (καθάπερ καὶ ὑμεῖς ἡμῶν)

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

Support Reference: Ellipsis

> ULT **our**
> UST our
> (ἡμῶν)

This occurrence of **ours** includes the Corinthian believers, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you … understood	you … understand
day	when … returns
of … Lord	Lord
day of … Lord	when … Lord … returns

ULT	UST
Jesus	Jesus

2 Corinthians 1:15

ULT	UST
And with this confidence, I was intending to come to you before so that you might have a second grace,	*Because I was confident that you were proud of me, I planned to visit you once on my way to the province of Macedonia, and then to visit you again as I returned from there. In that way, you would benefit twice from having me with you. Also, you could help supply what I would need to go from your city to the province of Judea. (vv15-16)*

ULT **with this confidence**
UST I was confident that you were proud of me
(ταύτῃ τῇ πεποιθήσει)

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

Support Reference: Pronouns — When to Use Them

ULT **with this confidence**
UST I was confident that you were proud of me
(ταύτῃ τῇ πεποιθήσει)

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: [being confident of this]

Support Reference: Abstract Nouns

ULT **before**
UST once
(πρότερον)

Here, **before** could mean: (1) Paul intended to visit the Corinthians before going to Macedonia. Alternate translation: [before going to Macedonia] or (2) Paul intended to visit the Corinthians before he changed his plans. Alternate translation: [originally] or [at first]

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that**
UST In that way
(ἵνα)

The connecting words **so that** introduce a goal or purpose relationship. The purpose for Paul's plan of two visits was to give the Corinthians two times of grace or blessings. Use a connector in your language that makes it clear that this is the purpose.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **you might have a second grace**
UST you would benefit twice from having me with you
(δευτέραν χάριν σχῆτε)

Alternate translation: [you might have blessing from me visiting you twice]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … grace	you would benefit … from having me with you

2 Corinthians 1:16

ULT	UST
and to pass through you into Macedonia and to come to you again from Macedonia and to be sent ahead to Judea by you.	*Because I was confident that you were proud of me, I planned to visit you once on my way to the province of Macedonia, and then to visit you again as I returned from there. In that way, you would benefit twice from having me with you. Also, you could help supply what I would need to go from your city to the province of Judea. (vv15-16)*

ULT **to pass through you**
UST on my way
(δι᾽ ὑμῶν διελθεῖν)

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

Support Reference: Metonymy

ULT **to be sent ahead to Judea by you**
UST you could help supply what I would need to go from your city to the province of Judea
(ὑφ᾽ ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν)

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

Support Reference: Euphemism

ULT **to be sent ahead to Judea by you**
UST you could help supply what I would need to go from your city to the province of Judea
(ὑφ᾽ ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to have you send me ahead to Judea]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Macedonia	the province of Macedonia
Macedonia	there
Judea	the province of Judea

2 Corinthians 1:17

ULT	UST
Therefore, intending this, I did not then act in fickleness, did I? Or what I intend, do I intend according to the flesh, so that there would be with me "Yes, yes" and "No, no"?	*I intended to visit you those two times{, but then I did not come the second time}. That does not mean that I changed my plan lightly. I do not make or change my plans according to what I might desire at the time. I do not say, "Yes, I will do that" and then quickly say, "No, I will not do it."*

ULT **this**
UST I intended to visit you those two times{, but then I did not come the second time}
(τοῦτο)

The pronoun **this** refers to Paul's plan to visit the Corinthians two times. If that is not clear for your readers, you could include this information. Alternate translation: [to visit you twice]

Support Reference: Pronouns — When to Use Them

ULT **I did not then act in fickleness, did I**
UST That does not mean that I changed my plan lightly
(μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην)

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

Support Reference: Rhetorical Question

ULT **Or what I intend, do I intend according to the flesh, so that there would be with me "Yes, yes" and "No, no**
UST I do not make or change my plans according to what I might desire at the time. I do not say, "Yes, I will do that" and then quickly say, "No, I will not do it
(ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ)

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

Support Reference: Rhetorical Question

ULT **according to the flesh**
UST according to what I might desire at the time
(κατὰ σάρκα)

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

Support Reference: Idiom

ULT **so that there would be with me "Yes, yes" and "No, no**
UST I do not say, "Yes, I will do that" and then quickly say, "No, I will not do it
(ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **so that there would be with me “Yes, yes” and “No, no**
> UST I do not say, “Yes, I will do that” and then quickly say, “No, I will not do it
> (ἵνα ᾖ παρ’ ἐμοὶ τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ)

The words **Yes, yes** and **No, no** are both repeated for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [so that I would say both “Yes” and “No]

Support Reference: Doublet

2 Corinthians 1:18

ULT	UST
But God {is} faithful, so that our word to you is not "Yes" and "No."	*Just as God is faithful, we are completely sincere in everything that we say to you. We would never say, "Yes" when we really think, "No."*

ULT so that
UST Just as
(ὅτι)

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

Support Reference: Connecting Words and Phrases

ULT our word
UST in everything that we say
(ὁ λόγος ἡμῶν)

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

Support Reference: Metonymy

ULT Yes" and "No
UST we are completely sincere … We would never say, "Yes" when we really think, "No
(ναὶ καὶ οὔ)

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

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} faithful	is faithful

ULT	UST
God	God

2 Corinthians 1:19

ULT	UST
For the Son of God, Jesus Christ, the one having been proclaimed among you by us—by me and Silvanus and Timothy—was not "Yes" and "No," but it has been "Yes" in him.	*I and Silvanus and Timothy taught you about the Son of God, Jesus the Messiah. {You know that} he would never say, "Yes" if what he meant was, "No." Because of who he is, our message about him has also remained consistent and dependable.*

ULT **For**
(γὰρ)

Here the word translated as **For** connects this verse to the one before it as an explanation. If the connection between this statement and the previous one is not clear, you may want to use a similar connecting word here. Alternate translation: [You see,]

Support Reference: Connecting Words and Phrases

ULT **the Son of God**
UST the Son of God
(ὁ τοῦ Θεοῦ & Υἱὸς)

Son of God is an important title for Jesus that describes his relationship to God.

Support Reference: Translating Son and Father

ULT **the one having been proclaimed among you by us—by me and Silvanus and Timothy**
UST I and Silvanus and Timothy taught you about … the Messiah
(ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς, δι' ἐμοῦ, καὶ Σιλουανοῦ, καὶ Τιμοθέου)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you use this alternate translation, you should delete the dash that follows it. Alternate translation: [the one whom I and Silvanus and Timothy proclaimed among you,]

Support Reference: Active or Passive

ULT **Silvanus**
UST Silvanus
(Σιλουανοῦ)

The word **Silvanus** is the name of the man who is called "Silas" in the book of Acts and who was a leader in the early church. You may want to use one spelling here and put the other spelling in a footnote.

Support Reference: How to Translate Names

ULT **Yes" and "No," but it has been "Yes" in him**
UST Yes" if what he meant was, "No." Because of who he is, our message about him has also remained consistent and dependable
(ναὶ καὶ οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν)

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

Support Reference: Idiom

ULT **but it has been "Yes" in him**
UST Because of who he is, our message about him has also remained consistent and dependable
(ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν)

The subject of the verb **has been**, represented by **it**, could refer to: (1) the proclamation of Paul, Silvanus, and Timothy. Alternate translation: [but our proclamation has been "Yes" in him]; (2) Jesus. In this case, **in him** would be translated as "in it," referring to the proclamation. Alternate translation: [but he has been "Yes" in it] or [but Jesus has been "Yes" in our proclamation]; (3) reality in general. Alternate translation: [but it has always been the case that there has been "Yes" in him]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	of God
Son	Son
Jesus	Jesus
Christ	the Messiah
having been proclaimed	taught … about

ULT	UST
Timothy	Timothy

2 Corinthians 1:20

ULT	UST
For as many as {are} the promises of God, {they are} "Yes" in him. Therefore, also through him the "Amen" {is} through us to God for his glory.	*Because of Jesus, we can rely on all of the promises of God. Jesus fulfills them all. Therefore, Jesus is also the one who enables us to say, "Yes, it is true" when we praise God.*

> ULT **as many as {are} the promises of God, {they are} "Yes" in him**
> UST Because of Jesus, we can rely on all of the promises of God. Jesus fulfills them all
> (ὅσαι & ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναί)

This means that Jesus makes all of the **promises of God** come to pass. He guarantees them. Alternate translation: [Jesus fulfills all of the promises of God]

Support Reference: Idiom

> ULT **in him … through him**
> UST Because of Jesus … Jesus … Jesus is … the one who enables us
> (ἐν αὐτῷ & δι' αὐτοῦ)

Both occurrences of the word **him** in this verse refer to Jesus Christ. If this is not clear for your readers, you could use his name here. Alternate translation: [in Jesus … through Jesus]

Support Reference: Pronouns — When to Use Them

> ULT **the "Amen" {is} through us**
> UST to say, "Yes, it is true … we
> (τὸ Ἀμὴν & δι' ἡμῶν)

Paul is leaving out a verb of speaking that in many languages this sentence would need in order to be complete. You could supply this word if it would be clearer in your language. Alternate translation: [the "Amen" is spoken by us]

Support Reference: Ellipsis

> ULT **the "Amen" {is} through us**
> UST to say, "Yes, it is true … we
> (τὸ Ἀμὴν & δι' ἡμῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we say the "Amen"]

Support Reference: Active or Passive

ULT **us**
UST we
(ἡμῶν)

Here, **us** includes the Corinthian believers, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **to God for his glory**
UST when … praise God
(τῷ Θεῷ πρὸς δόξαν)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [so that we glorify God] or [so that we honor God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} the promises	promises … them
of God	of God
Amen	to say, "Yes, it is true
to God	God
his glory	praise

2 Corinthians 1:21

ULT	UST
Now the one establishing us with you in Christ and having anointed us {is} God,	*It is God who causes us, along with you, to keep on believing strongly in the Messiah. God is also the one who has given us his Spirit so that we can serve him.*

ULT **in Christ**
UST in the Messiah
(εἰς Χριστὸν)

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

Support Reference: Metaphor

ULT **having anointed us**
UST is … the one who has given us his Spirit so that we can serve him
(χρίσας ἡμᾶς)

The implication is that God has anointed believers with the Holy Spirit so that they can live for him. You could include this information if that would be helpful to your readers. Alternate translation: [having anointed us with the Holy Spirit to live for him]

Support Reference: Assumed Knowledge and Implicit Information

ULT **us**
UST us
(ἡμᾶς)

Here, **us** probably includes the Corinthian believers, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
establishing	causes … to keep on believing strongly
Christ	the Messiah
in Christ	in the Messiah
having anointed	is … the one who has given … his Spirit so that we can serve him

ULT	UST
{is} God	God

2 Corinthians 1:22

ULT	UST
the one also having sealed us and having given {us} the down payment of the Spirit in our hearts.	*God gave us the Holy Spirit to live within us. That shows both that we belong to him and that he will also do for us everything else that he has promised to do for us.*

ULT **having sealed us**
UST That shows … that we belong to him
(σφραγισάμενος ἡμᾶς)

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

Support Reference: Metaphor

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

Here, **us** and **our** include Paul and all believers, so use the inclusive form of that word if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **the down payment of the Spirit**
UST the Holy Spirit … that he will … do for us everything else that he has promised to do for us
(τὸν ἀρραβῶνα τοῦ Πνεύματος)

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

Support Reference: Metaphor

> **ULT in our hearts**
> **UST** to live within us
> (ἐν ταῖς καρδίαις ἡμῶν)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having sealed	That shows … that … belong to him
down payment	that he will … do for us everything else that he has promised to do for us
of the Spirit	the Holy Spirit

2 Corinthians 1:23

ULT	UST
Now I invoke God as a witness upon my soul that sparing you, I have not yet come to Corinth.	*So now I will tell you why I changed my mind and did not visit you again as I intended to do. May God strike me dead if I am lying, but he knows that what I am telling you is true. The reason that I did not return to Corinth was so that I might not grieve you by having to speak to you severely about the wrong things that you have done.*

ULT **Now I invoke God as a witness upon my soul**
UST So now I will tell you why I changed my mind and did not visit you again as I intended to do. May God strike me dead if I am lying, but he knows that what I am telling you is true
(ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν)

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

Support Reference: Oath Formulas

ULT **Now I invoke God as a witness upon my soul**
UST So now I will tell you why I changed my mind and did not visit you again as I intended to do. May God strike me dead if I am lying, but he knows that what I am telling you is true
(ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν)

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

Support Reference: Metonymy

ULT **that sparing you**
UST The reason that … was so that I might not grieve you by having to speak to you severely about the wrong things that you have done
(ὅτι φειδόμενος ὑμῶν)

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

Support Reference: Connect — Goal (Purpose) Relationship

ULT **that sparing you, I have not yet come to Corinth**
UST The reason that I did not return to Corinth was so that I might not grieve you by having to speak to you severely about the wrong things that you have done
(ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as a witness	but … knows that what I am telling you is true
God	God … he
invoke	May … strike … dead if … am lying
soul	May … strike … dead if … am lying
Corinth	Corinth

2 Corinthians 1:24

ULT	UST
Not that we lord it over your faith, but we are fellow workers for your joy, for you stand firm in the faith.	*When I say that, I do not mean that we are your masters who give you orders about what to believe and do. Instead, everything that we tell you {about living for God} is so that you will be joyful. We do not need to command you, because God himself tells you what to believe and do.*

ULT Not that
UST When I say that, I do not mean that
(οὐχ ὅτι)

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

Support Reference: Ellipsis

ULT we lord it over
UST we are your masters who give … orders about
(κυριεύομεν)

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

Support Reference: Idiom

ULT we lord it over your faith
UST we are your masters who give you orders about what to believe and do
(κυριεύομεν ὑμῶν τῆς πίστεως)

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

Support Reference: Abstract Nouns

ULT **we are fellow workers**
UST everything that we tell you {about living for God}
(συνεργοί ἐσμεν)

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

Support Reference: Exclusive and Inclusive 'We'

ULT **for your joy**
UST is so that you will be joyful
(τῆς χαρᾶς ὑμῶν)

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [so that you will be joyful] or [to make you happy]

Support Reference: Abstract Nouns

ULT **for**
UST We do not need to command you, because
(γὰρ)

Here, **for** connects the following statement as a reason for the previous two statements. Use a natural form in your language for connecting this statement to the previous ones as the reason. Alternate translation: [since] or [because]

Support Reference: Connecting Words and Phrases

ULT **you stand firm**
UST God himself tells you
(ἑστήκατε)

Here, **stand firm** means to be steady, resolute, or established. Alternate translation: [you are well established] or [you are strong and steady]

Support Reference: Idiom

ULT **in the faith**
UST what to believe and do
(τῇ & πίστει)

Here, **in the faith** could mean: (1) “in regard to your faith.” In other words, the Corinthian believers are independent of Paul in regard to their faith. They are responsible only to God for what they believe and do. Alternate translation: [concerning your commitment to God]; (2) “because of your faith.” In other words, the Corinthian believers continue to belong to God because of their faith, not because of Paul’s authority. Alternate translation: [because you trust in God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we lord it over	we are your masters who give … orders about
faith	what to believe and do
fellow workers	everything that we tell you {about living for God}
for … joy	is so that … will be joyful
in the faith	what to believe and do

2 Corinthians 2

2 Corinthians 2 Chapter Introduction

Structure and Formatting

1. Interrupted travel plans (1:15–2:13)
    - The interruption and the reason for it (1:15–2:4)
    - The person who caused grief (2:5–11)
    - Travel to Troas and Macedonia (2:12–13)
2. Paul's ministry (2:14–7:4)
    - The fragrance of Christ (2:14–17)

Religious and Cultural Concepts in This Chapter

The previous letter

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

"Grieving" others

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

believers. Consider a natural way to refer to one person hurting or injuring another person inside.

The person who caused grief

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

Translation Issues in This Chapter

Aroma and fragrance

In 2:14–16, Paul identifies himself and those who serve with him as an "aroma" or "fragrance." Paul could be thinking in general of smells and odors, or he could be referring to the smell from incense and sacrifices offered during a "triumphal procession" (See: 2:14), or he could be referring to the smell from sacrifices offered at the temple. Whatever exact smells Paul has in mind, he is clear that he and his fellow workers are a smell that comes from Christ, and people react to it very differently: some think it is the smell of death, while others think it is the smell of life. Paul speaks in this way because smells spread throughout a whole area, and people have to react to them. Just as smells spread, he and his fellow workers spread the gospel throughout the world, and people have to respond to it. Further, just as some people like a smell and others hate it, so some people believe the gospel and receive life from God, while others reject the gospel and perish. If possible, preserve the "aroma" and "fragrance" language. If necessary, you could use a simile to express the idea. (See: Metaphor)

Paul's use of pronouns

In 2:1–13, Paul consistently uses the first person singular to refer to himself and the second person plural to refer to the Corinthians. The only exception is in 2:11, where

Paul uses “we” to refer to himself and the Corinthians. However, in 2:14–17, Paul uses “we” to refer to himself and those preaching the gospel with him. In these verses, “we” does not include the Corinthians. It is unclear exactly whom Paul includes in “we”: it could be just he and Titus, or he and the group that works with him, or he and everyone else who preaches the gospel. Consider natural ways to represent these changes in reference throughout the chapter. (See: Exclusive and Inclusive ‘We’)

Paul’s travel

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

2 Corinthians 2:1

ULT	UST
For I decided this for myself, not to come to you again in sorrow.	*{I have not visited you} because I have chosen to avoid visiting you if it hurts you and me like it did last time {I visited you}.*

ULT **For**
UST {I have not visited you} because
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **this for myself, not**
UST I have chosen to avoid
(ἐμαυτῷ τοῦτο & μὴ)

Here, the word **this** refers ahead to what Paul is about to say: **not to come to you again in sorrow**. If it would be helpful in your language, you could make what **this** refers to explicit, or you could rephrase the sentence so that you do not use **this**. Alternate translation: [for myself what follows: not] or [for myself not]

Support Reference: Pronouns — When to Use Them

ULT **for myself**
UST I have chosen
(ἐμαυτῷ)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **not to come**
UST to avoid visiting
(μὴ & ἐλθεῖν)

In a context such as this, it may be more natural in your language to say “go” instead of **come**. Alternate translation: [not to go]

Support Reference: Go and Come

ULT **again**
UST like it did last time {I visited you}
(πάλιν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **in sorrow**
UST if it hurts you and me
(ἐν λύπῃ)

Here the ones who experience the **sorrow** could be: (1) Paul and the Corinthians. Alternate translation: [in sorrow for all of us]; (2) just the Corinthians. Alternate translation: [in sorrow for you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in sorrow**
UST if it hurts you and me
(ἐν λύπῃ)

If your language does not use an abstract noun for the idea of **sorrow**, you could express the idea by using an adjective such as “sorrowful” or “sad.” Alternate translation: [in a sorrowful way] or [in a way that makes us sad]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I decided	I have chosen

2 Corinthians 2:2

ULT	UST
For if I myself grieve you, then who {is} the one cheering me up except the one being grieved by me?	*{I chose not to visit you again} because, when I hurt you, I have hurt the only people who can make me glad.*

ULT **For**
UST {I chose not to visit you again} because
(γὰρ)

Here, the word **For** introduces a reason why Paul is avoiding the "sorrow" he mentioned in 2:1. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [I decided that because] or [Indeed,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if I myself grieve you**
UST when I hurt you
(εἰ & ἐγὼ λυπῶ ὑμᾶς)

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

Support Reference: Connect — Hypothetical Conditions

ULT **I myself grieve**
UST I hurt
(ἐγὼ λυπῶ)

Here, the word **myself** emphasizes **I**. Consider using a natural way to emphasize **I** in your language. Alternate translation: [it is I myself who grieve]

Support Reference: Reflexive Pronouns

> ULT **then who {is} the one cheering me up except the one being grieved by me**
> UST I have hurt the only people who can make me glad
> (καὶ τίς ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question implies that the answer is "there is no one else." If it would be helpful in your language, you could express the idea by using a strong negation. Alternate translation: [then there is no one cheering me up, except the one being grieved by me.]

Support Reference: Rhetorical Question

> ULT **who {is} the one cheering me up except the one being grieved**
> UST have hurt the only people who can make me glad
> (τίς ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος)

Here the author uses the singular form **the one** to refer in general to people, particularly to the Corinthians. If it would be helpful in your language, you could use a form that refers in general to people. Alternate translation: [who are those cheering me up, except those being grieved] or [who are those cheering me up, except you who are being grieved]

Support Reference: Generic Noun Phrases

> ULT **who {is} the one cheering me up except the one being grieved by me**
> UST I have hurt the only people who can make me glad
> (τίς ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ)

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this question to avoid using an exception clause. Alternate translation: [is it not the one being grieved by me who is the only one cheering me up] or [is there any one cheering me up besides the one being grieved by me]

Support Reference: Connect — Exception Clauses

> ULT **the one being grieved by me**
> UST I have hurt
> (ὁ λυπούμενος ἐξ ἐμοῦ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one whom I have grieved]

Support Reference: Active or Passive

2 Corinthians 2:3

ULT	UST
And I wrote this same thing so that, having come, I might not have sorrow from {those in} whom it is necessary for me to rejoice, having become confident in all of you that my joy is {the joy} of all of you.	*I already wrote {in my previous letter} what I am now saying {to you}. {I wrote those things} so that, when I next visited you, you would not hurt me, and I would be glad about you as I should. {I wrote those things because} I was sure about all of you that you would be glad when I was glad.*

ULT **I wrote**
UST I already wrote {in my previous letter}
(ἔγραψα)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **this same thing**
UST what I am now saying {to you}
(τοῦτο αὐτὸ)

Here, the phrase **this same thing** refers to what Paul wrote in the previous letter. He could be referring to: (1) what he just wrote in 2:1–2. Alternate translation: [the same thing I am now writing]; (2) the contents of the previous letter in general. Alternate translation: [those things]

Support Reference: Pronouns — When to Use Them

ULT **having come**
UST when I next visited you
(ἐλθὼν)

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

Support Reference: Connect — Simultaneous Time Relationship

ULT **I might not have sorrow from**
UST you would not hurt me … about you
(μὴ & λύπην σχῶ ἀφ')

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

Support Reference: Abstract Nouns

ULT **from {those in} whom it is necessary for me to rejoice**
UST and I would be glad about you as I should
(ἀφ' ὧν ἔδει με χαίρειν)

Paul assumes that his readers will understand his meaning. You could include this information if that would be helpful to your readers. This clause could indicate that **it is necessary** for: (1) Paul to **rejoice** in the Corinthians. Alternate translation: [from those in which it is necessary for me to rejoice]; (2) for the Corinthians to give "joy" to Paul. Alternate translation: [from those for whom it is necessary to give me joy]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having become confident**
UST {I wrote those things because} I was sure
(πεποιθὼς)

Here, the phrase **having confidence** introduces a reason why Paul **wrote** the previous letter. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [because I had confidence]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having become confident**
UST {I wrote those things because} I was sure
(πεποιθὼς)

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adjective such as "confident." Alternate translation: [being confident]

Support Reference: Abstract Nouns

> ULT **my joy is {the joy} of all of you**
> UST you would be glad when I was glad
> (ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν)

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

> ULT **my joy is {the joy} of all of you**
> UST you would be glad when I was glad
> (ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to rejoice	would be glad
joy	I was glad

2 Corinthians 2:4

ULT	UST
For I wrote to you out of much tribulation and anguish of heart, through many tears, not so that you would be grieved, but so that you might know the love that I have more abundantly for you.	*I suffered greatly and hurt inside when I wrote {that previous letter} to you. In fact, I wept {while I wrote it}. {I sent it to you} so that you would realize how much I care for you. I did not intend to hurt you.*

ULT **For**
(γὰρ)

Here, the word **For** introduces a further explanation about the letter that Paul **wrote** to them. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,] or [As it is,]

Support Reference: Connecting Words and Phrases

ULT **I wrote**
UST when I wrote {that previous letter}
(ἔγραψα)

Here, the phrase **I wrote** again refers to the previous letter. See how you translated "I wrote" in 2:3. Alternate translation: [I wrote that letter] or [I sent that previous letter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **out of much tribulation and anguish of heart**
UST I suffered greatly and hurt inside
(ἐκ & πολλῆς θλίψεως καὶ συνοχῆς καρδίας)

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

Support Reference: Abstract Nouns

ULT **anguish of heart**
UST hurt inside
(συνοχῆς καρδίας)

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

Support Reference: Metonymy

ULT **through many tears**
UST In fact, I wept {while I wrote it}
(διὰ πολλῶν δακρύων)

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

Support Reference: Idiom

ULT **not so that you would be grieved, but so that you might know the love that I have more abundantly for you**
UST {I sent it to you} so that you would realize how much I care for you. I did not intend to hurt you
(οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, ἣν ἔχω περισσοτέρως εἰς ὑμᾶς)

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [so that you might know the love that I have more abundantly for you, not so that you would be grieved]

Support Reference: Information Structure

ULT **you would be grieved**
UST to hurt you
(λυπηθῆτε)

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

Support Reference: Active or Passive

ULT **the love that I have more abundantly for you**
UST how much I care for you
(τὴν ἀγάπην & ἣν ἔχω περισσοτέρως εἰς ὑμᾶς)

If your language does not use an abstract noun for the idea of **love**, you could express the idea by using a verb such as "love." Alternate translation: [how abundantly I love you]

Support Reference: Abstract Nouns

ULT **more abundantly for you**
UST how much … for you
(περισσοτέρως εἰς ὑμᾶς)

Paul assumes that his readers will understand that the phrase **more abundantly** could indicate that: (1) Paul has "abundant" love for the Corinthians. Alternate translation: [most abundantly for you] or [very abundantly for you]; (2) Paul loves the Corinthians more than he loves other people. Alternate translation: [more abundantly for you than I have for others]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tribulation	I suffered greatly
anguish	hurt inside
love	I care
you might know	you would realize

2 Corinthians 2:5

ULT	UST
But if anyone has caused grief, he has not grieved {only} me, but in part—in order that I might not burden all of you.	*However, the person who has hurt others did not really hurt me. Rather, that person hurt some {of you}. {I use the word "some"} so that I do not include all of you {as those whom that person hurt}.*

ULT **But**
UST However
(δέ)

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

Support Reference: Connect — Contrast Relationship

ULT **if anyone has caused grief, he has not grieved {only}**
UST the person who has hurt others did not really hurt
(εἰ & τις λελύπηκεν, οὐκ & λελύπηκεν)

Here Paul is speaking as if someone causing **grief** were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you could express the idea by indicating that someone has indeed **caused grief**. Alternate translation: [the person who caused grief has not grieved only] or [if anyone has caused grief, and it has happened, he has not grieved only]

Support Reference: Connect — Factual Conditions

ULT **has caused grief**
UST has hurt others
(λελύπηκεν)

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

Support Reference: Abstract Nouns

> ULT **he has not grieved {only}**
> UST did not really hurt
> (οὐκ & λελύπηκεν)

Here, Paul may be referring specifically to a man, especially if the way that he has **grieved** others is by sinning sexually. However, it is not certain that Paul is referring to a man here. Consider using a form that does not specify the gender of this person. Alternate translation: [that individual has not grieved only]

Support Reference: When Masculine Words Include Women

> ULT **he has not grieved {only} me**
> UST did not really hurt me
> (οὐκ ἐμὲ λελύπηκεν)

Here Paul could be indicating that the person has: (1) **grieved** Paul some, but mostly the person has **grieved** the Corinthians. Alternate translation: [he has not grieved me much]; (2) not **grieved** Paul at all but only the Corinthians. Alternate translation: [he has not grieved me]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in part**
> UST that person hurt some {of you}
> (ἀπὸ μέρους)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in part—in order that I might not burden all of you**
> UST that person hurt some {of you}. {I use the word "some"} so that I do not include all of you {as those whom that person hurt}
> (ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς)

There are several ways to understand how the pieces of the sentence go together. You could translate the sentence so that: (1) **in order that I might not burden all of you** indicates the reason why Paul uses the phrase **in part**, which would refer to the Corinthians. Alternate translation: [you in part, which I say so that I might not burden all of you]; (2) **in part** and **all of you** go together, and **in order that I might not burden** is a parenthetical statement explaining why Paul says **in part**. Alternate translation: [in part—which I say so that I might not burden—all of you]

Support Reference: Information Structure

> ULT **I might not burden**
> UST I do not include … as those whom that person hurt
> (μὴ ἐπιβαρῶ)

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

Support Reference: Metaphor

2 Corinthians 2:6

ULT	UST
This punishment on such a {person} by the majority {is} sufficient,	*Most of you together have disciplined that person. {You do not need to do} anything more.*

ULT **This punishment**
UST have disciplined
(ἡ ἐπιτιμία αὕτη)

Here, the word **This** indicates that both Paul and the Corinthians knew what the **punishment** was. However, Paul never states exactly what the punishment was. You should use a word or phrase that is as general as what Paul used. Alternate translation: [That punishment] or [The punishment]

Support Reference: When to Keep Information Implicit

ULT **on such a {person}**
UST that person
(τῷ τοιούτῳ)

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

Support Reference: Pronouns — When to Use Them

ULT **the majority**
UST Most of you together
(τῶν πλειόνων)

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

Support Reference: When to Keep Information Implicit

ULT **{is} sufficient**
UST {You do not need to do} anything more
(ἱκανὸν)

Here, the word **sufficient** could indicate that the **punishment**: (1) has been severe enough. Alternate translation: [is severe enough] or [is sufficiently strong]; (2) has lasted long enough. Alternate translation: [has lasted long enough] or [can end now]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
punishment	have disciplined

2 Corinthians 2:7

ULT	UST
so that, on the contrary, you should rather forgive and comfort {him} {so that} such a {person} might not be overwhelmed in his excessive sorrow.	*So then, instead {of disciplining that person}, you should now forgive and encourage that person. Otherwise, the person will become very sad and give up.*

ULT **on the contrary, you should rather forgive**
UST instead {of disciplining that person}, you should now forgive
(τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι)

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

Support Reference: Connect — Contrast Relationship

ULT **comfort {him} … his**
UST encourage that person … will become very sad
(παρακαλέσαι & τῇ)

Here, just as in 2:5, Paul may be referring specifically to a man, especially if the way that he has "grieved" others is by sinning sexually. However, it is not certain that Paul is referring to a man here. Consider using a form that does not specify the gender of this person. Alternate translation: [comfort the individual … any]

Support Reference: When Masculine Words Include Women

ULT **{so that} such a {person} might not be overwhelmed in his excessive sorrow**
UST Otherwise, the person will become very sad and give up
(μή πως τῇ περισσοτέρᾳ λύπῃ, καταποθῇ ὁ τοιοῦτος)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that excessive sorrow might not overwhelm such a person] or [so that such a person might not experience overwhelming and excessive sorrow]

Support Reference: Active or Passive

ULT **{so that} such a {person} might not be overwhelmed in his excessive sorrow**
UST Otherwise, the person will become very sad and give up
(μή πως τῇ περισσοτέρᾳ λύπῃ, καταποθῇ ὁ τοιοῦτος)

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

Support Reference: Metaphor

ULT **such a {person}**
UST the person
(ὁ τοιοῦτος)

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

Support Reference: Pronouns — When to Use Them

ULT **in his excessive sorrow**
UST will become very sad
(τῇ περισσοτέρᾳ λύπῃ)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
should … forgive	should … forgive

2 Corinthians 2:8

ULT	UST
So I urge you to reaffirm your love for him.	*Therefore, I encourage you to show publicly that you care for that person.*

ULT **So**
UST Therefore
(διὸ)

Here, the word **So** introduces an exhortation that is based on what Paul said in the previous verse about “forgiving” and “comforting” the person. If it would be helpful in your language, you could use a word or phrase that introduces an exhortation or inference. Alternate translation: [Because of that,] or [So then,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **to reaffirm your love for him**
UST to show publicly that you care for that person
(κυρῶσαι εἰς αὐτὸν ἀγάπην)

Here, the phrase **for him** could go with: (1) **love**. Alternate translation: [to reaffirm the love that you have for him]; (2) **reaffirm**. Alternate translation: [to reaffirm to him your love]

Support Reference: Information Structure

ULT **your love for**
UST that you care for
(εἰς & ἀγάπην)

If your language does not use an abstract noun for the idea of **love**, you could express the idea by using a verb such as “love.” Alternate translation: [that you love]

Support Reference: Abstract Nouns

> **ULT** **him**
> **UST** that person
> (αὐτὸν)

Here, just as in 2:5, 7, Paul may be referring specifically to a man, especially if the way that he has "grieved" others is by sinning sexually. However, it is not certain that Paul is referring to a man here. Consider using a form that does not specify the gender of this person. Alternate translation: [that individual] or [the person]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I urge	I encourage
to reaffirm	to show publicly
your love	that you care

2 Corinthians 2:9

ULT	UST
Indeed, I also wrote for this reason: so that I might know your proof, whether you are obedient in all things.	*Another reason for which I wrote {that previous letter} was in order that I could find out for sure if you would do everything that I asked {you to do}.*

ULT Indeed
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT I also wrote
UST Another … I wrote {that previous letter}
(καὶ ἔγραψα)

Here, the phrase **I also wrote** again refers to the letter that Paul sent to them before he wrote 2 Corinthians. See how you translated "I wrote" in 2:3–4. Alternate translation: [I also wrote that letter] or [I also sent that previous letter]

Support Reference: Assumed Knowledge and Implicit Information

ULT for this reason: so that
UST reason for which … was in order that
(εἰς τοῦτο & ἵνα)

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

Support Reference: Doublet

> ULT **your proof**
> UST for sure
> (τὴν δοκιμὴν ὑμῶν)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **your proof**
> UST for sure
> (τὴν δοκιμὴν ὑμῶν)

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

Support Reference: Possession

> ULT **your proof**
> UST for sure
> (τὴν δοκιμὴν ὑμῶν)

If your language does not use an abstract noun for the idea of **proof**, you could express the idea by using a verb such as “prove.” Alternate translation: [what you would prove to me]

Support Reference: Abstract Nouns

> ULT **obedient**
> UST do … that I asked {you to do}
> (ὑπήκοοί)

Here, Paul does not state to whom they are **obedient**. He could be implying that they are **obedient** to: (1) him as an apostle. Alternate translation: [obedient to me]; (2) God and God’s commands. Alternate translation: [obedient to God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I might know	I could find out

2 Corinthians 2:10

ULT	UST
Now to whomever you forgive anything, I also {forgive}—for indeed, the one I have forgiven (if I have forgiven anything) {is} for your sake in the presence of Christ	*In the end, when you forgive any person for anything, I too forgive that person. In fact, I have forgiven {that person} for what {that person did}, even though it was basically nothing. {I did that} to help you, as the Messiah desires.*

ULT **Now**
UST In the end
(δέ)

Here, the word **Now** introduces a development in Paul's argument. In this case, Paul is concluding his discussion about the previous letter. If it would be helpful in your language, you could use a word or phrase that introduces a development or a conclusion, or you could leave **Now** untranslated. Alternate translation: [Finally,]

Support Reference: Connecting Words and Phrases

ULT **to whomever you forgive anything, I also {forgive}**
UST when you forgive any person for anything, I too forgive that person
(ᾧ & τι χαρίζεσθε, κἀγώ)

Here Paul could be making: (1) a specific statement about forgiving the person who "grieved" the Corinthians. Alternate translation: [to that person to whom you forgive anything, I also forgive]; (2) a general concluding statement about forgiveness. Alternate translation: [to any person to whom you forgive anything, I also forgive]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I also {forgive}**
UST I too forgive that person
(κἀγώ)

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

Support Reference: Ellipsis

> ULT **for indeed**
> UST In fact
> (καὶ γὰρ)

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

Support Reference: Connecting Words and Phrases

> ULT **for indeed, the one I have forgiven (if I have forgiven anything) {is} for your sake**
> UST In fact, I have forgiven {that person} for what {that person did}, even though it was basically nothing. {I did that} to help you
> (καὶ γὰρ ἐγὼ ὃ κεχάρισμαι, εἴ τι κεχάρισμαι, δι’ ὑμᾶς)

Here Paul includes the comment **if I have forgiven anything** in the middle of his sentence. Consider what may be a natural place to include extra information like this. Alternate translation: [for indeed, if I have forgiven anything, what I have forgiven is for your sake]

Support Reference: Information Structure

> ULT **if I have forgiven anything**
> UST even though it was basically nothing
> (εἴ τι κεχάρισμαι)

This clarification fits with what Paul said in 2:5 about how the person did not “grieve” him but rather the Corinthians. Paul could be saying that: (1) he does not have very much to forgive, since the person only hurt him a little. Alternate translation: [what little I had to forgive]; (2) he really has nothing to forgive, since the person hurt the Corinthians, not him. Alternate translation: [although I have nothing to forgive]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} for your sake**
UST {I did that} to help you
(δι’ ὑμᾶς)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the presence of Christ**
UST as the Messiah desires
(ἐν προσώπῳ Χριστοῦ)

Here, the phrase **in the presence of Christ** could indicate that: (1) Paul forgives because he knows that **Christ** sees or knows what he does. So, he acts in a way that pleases **Christ**. Alternate translation: [as Christ desires] or [with Christ watching]; (2) Paul forgives with **Christ** as witness. Alternate translation: [with Christ as witness] or [with Christ guaranteeing it]; (3) Paul forgives as someone who represents **Christ**. Alternate translation: [as one who represents Christ]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you forgive	when you forgive
have forgiven	have forgiven
I have forgiven	it was basically nothing
of Christ	as the Messiah desires

2 Corinthians 2:11

ULT	UST
so that we would not be taken advantage of by Satan, for we are not ignorant of his schemes.	*{We should forgive others} so that Satan will not control us. Indeed, we know all about his plans {to control us}.*

ULT **so that**
UST {We should forgive others} so that
(ἵνα)

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

Support Reference: Connecting Words and Phrases

ULT **we would not be taken advantage of by Satan**
UST Satan will not control us
(μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Satan would not take advantage of us]

Support Reference: Active or Passive

ULT **for**
UST Indeed
(γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the first half of this verse about **Satan**. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [because] or [inasmuch as]

Support Reference: Connect — Reason-and-Result Relationship

ULT we are not ignorant of his schemes
UST we know all about his plans {to control us}
(οὐ & αὐτοῦ τὰ νοήματα ἀγνοοῦμεν)

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

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Satan	Satan
we are … ignorant	we know … about

2 Corinthians 2:12

ULT	UST
Now having come to Troas and a door for the gospel of Christ having been opened to me in the Lord,	*{To return to how I traveled,} when I arrived in the city of Troas, the Lord Jesus made it possible for me to proclaim the good news about the Messiah effectively.*

ULT **Now**
UST To return to how I traveled
(δὲ)

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

Support Reference: Connecting Words and Phrases

ULT **having come to**
UST when I arrived in
(ἐλθὼν & εἰς)

In a context such as this, it may be more natural in your language to say “go” instead of **come**. Alternate translation: [having gone to]

Support Reference: Go and Come

ULT **and a door for the gospel of Christ having been opened**
UST made it possible for me to proclaim the good news about the Messiah effectively
(εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας & ἀνεῳγμένης)

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

Support Reference: Connect — Contrast Relationship

> ULT **and a door for the gospel of Christ having been opened to me**
> UST made it possible for me to proclaim the good news about the Messiah effectively
> (εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης)

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

Support Reference: Metaphor

> ULT **and a door for the gospel of Christ having been opened to me in the Lord**
> UST the Lord Jesus made it possible for me to proclaim the good news about the Messiah effectively
> (εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ)

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

Support Reference: Active or Passive

> ULT **the gospel of Christ**
> UST to proclaim the good news about the Messiah
> (τὸ εὐαγγέλιον τοῦ Χριστοῦ)

Here Paul uses the possessive form to describe **the gospel** that could: (1) be about **Christ**. Alternate translation: [the gospel concerning Christ]; (2) belong to **Christ**. Alternate translation: [Christ's gospel] or [the gospel from Christ]

Support Reference: Possession

> ULT **in the Lord**
> UST the Lord Jesus
> (ἐν Κυρίῳ)

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

Support Reference: Metaphor

> ULT **the Lord**
> UST the Lord Jesus
> (Κυρίῳ)

Here, the word **Lord** could refer to: (1) Jesus the Messiah. Alternate translation: [the Lord, the Messiah]; (2) God generally. Alternate translation: [the Lord God]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Troas	the city of Troas
gospel	to proclaim the good news
of Christ	about the Messiah
the Lord	the Lord Jesus
in the Lord	the Lord Jesus

2 Corinthians 2:13

ULT	UST
I had no relief in my spirit, as I did not find my brother Titus there. So having said farewell to them, I went on to Macedonia.	*However, since my fellow believer Titus was not {in the city of Troas}, I continued to be anxious about {what happened when he visited you}. Therefore, I said goodbye to the believers there and left to travel to the region of Macedonia.*

ULT **I had no relief in my spirit**
UST I continued to be anxious about {what happened when he visited you}
(οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου)

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

Support Reference: Idiom

ULT **I had no relief in my spirit**
UST I continued to be anxious about {what happened when he visited you}
(οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **I had no relief in my spirit**
UST I continued to be anxious about {what happened when he visited you}
(οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου)

If your language does not use an abstract noun for the idea of **relief**, you could express the idea by using an adjective such as "restful" or "relieved." Alternate translation: [My spirit was not restful] or [My spirit was not relieved]

Support Reference: Abstract Nouns

ULT **as I did not find my brother Titus there**
UST However, since my fellow believer Titus was not {in the city of Troas}
(τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου)

Here Paul is stating that **Titus** was not in Troas, not that he simply could not find him. If it would be helpful in your language, you could use a word or phrase that shows that **Titus** was not in the city of Troas when Paul visited there. Alternate translation: [as I found out that my brother Titus was not there] or [as my brother Titus was not in the city]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my brother Titus**
UST my fellow believer Titus
(Τίτον τὸν ἀδελφόν μου)

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

Support Reference: Metaphor

ULT **having said farewell to them**
UST I said goodbye to the believers there
(ἀποταξάμενος αὐτοῖς)

Here Paul refers to how he **said farewell** to the people from Troas, but he also means that he left their city. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [having said farewell to them and departed]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to them**
UST to the believers there
(αὐτοῖς)

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

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … spirit	I continued to be anxious about {what happened when he visited you}
Titus	Titus
Macedonia	the region of Macedonia

2 Corinthians 2:14

ULT	UST
But thanks {be} to God, always leading us in triumphal procession in Christ and making known through us the aroma of the knowledge of him in every place.	*Now we praise God! {He is the one} who, because he has united us to the Messiah, continually includes us as he conquers {his enemies}. Further, he uses us to reveal to people in many places what God is like.*

ULT **But**
UST Now
(δὲ)

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

Support Reference: Connecting Words and Phrases

ULT **thanks {be} to God**
UST we praise God
(τῷ & Θεῷ χάρις)

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

Support Reference: Exclamations

ULT **us … us**
UST us … he uses us
(ἡμᾶς & ἡμῶν)

Here, the word **us** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: [us who preach … us]; (2) just Paul. Alternate translation: [me … me]

Support Reference: Exclusive and Inclusive 'We'

ULT **always leading us in triumphal procession**
UST {He is the one} who … continually includes us as he conquers {his enemies}
(τῷ πάντοτε θριαμβεύοντι ἡμᾶς)

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

Support Reference: Metaphor

ULT **in Christ**
UST because he has united us to the Messiah
(ἐν τῷ 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 why or how they are involved in the **triumphal procession**. If it would be helpful in your language, you could use a phrase that indicates that union with Christ is the reason or the means for participating in the **procession**. Alternate translation: [because of our union with Christ] or [by means of our union with Christ]

Support Reference: Metaphor

ULT **making known through us the aroma of the knowledge of him in every place**
UST he uses us to reveal to people in many places what God is like
(τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ, φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ)

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

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the aroma of the knowledge of him**
UST what God is like
(τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ)

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

Support Reference: Possession

ULT **of the knowledge of him**
UST what God is like
(τῆς γνώσεως αὐτοῦ)

If your language does not use an abstract noun for the idea of **knowledge**, you could express the idea by using a verb such as "know." Alternate translation: [that is knowing him]

Support Reference: Abstract Nouns

ULT **of him**
UST God
(αὐτοῦ)

Here, the word **him** could refer to: (1) God generally. Alternate translation: [of God]; (2) Christ specifically. Alternate translation: [of Christ]

Support Reference: Pronouns — When to Use Them

ULT **in every place**
UST to people in many places
(ἐν παντὶ τόπῳ)

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

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to God	God
Christ	because he has united us to the Messiah
in Christ	because he has united us to the Messiah
of the knowledge	what … is like

2 Corinthians 2:15

ULT	UST
For we are a fragrance of Christ to God among the ones being saved and among the ones perishing—	*In fact, we are like a pleasant smell that comes from Christ and that pleases God. {We are like this smell} when we are with people whom God is rescuing and when we are with people who are passing away.*

ULT **For**
UST In fact
(ὅτι)

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

Support Reference: Connecting Words and Phrases

ULT **we are**
UST we are
(ἐσμὲν)

Here, just as in 2:14, the word **we** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: [we who preach are]; (2) just Paul. Alternate translation: [I am]

Support Reference: Exclusive and Inclusive 'We'

ULT **we are a fragrance of Christ to God**
UST we are like a pleasant smell that comes from Christ and that pleases God
(Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ)

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

Support Reference: Biblical Imagery — Extended Metaphors

ULT **a fragrance of Christ**
UST like a pleasant smell that comes from Christ
(Χριστοῦ εὐωδία)

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

Support Reference: Possession

ULT **the ones being saved**
UST people whom God is rescuing
(τοῖς σῳζομένοις)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: [the ones whom God is saving]

Support Reference: Active or Passive

> ULT **the ones perishing**
> UST people who are passing away
> (τοῖς ἀπολλυμένοις)

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

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	that comes from Christ
to God	and that pleases God
being saved	people whom God is rescuing
perishing	people who are passing away

2 Corinthians 2:16

ULT	UST
to the ones, indeed, an aroma from death to death, but to the {others}, an aroma from life to life. And for these things, who {is} sufficient?	*Those {who are passing away think that we are like} a smell that comes from a dead body and that causes people to die. On the other hand, those {whom God is rescuing think that we are like} a smell that comes from a living thing and that causes people to live. No one can perfectly {proclaim the good news in that way}!*

ULT **to the ones, indeed … but to the {others}**
UST Those {who are passing away … } … On the other hand, those {whom God is rescuing … }
(οἷς μὲν & οἷς δὲ)

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

Support Reference: Connect — Contrast Relationship

ULT **to the ones, indeed, an aroma from death to death, but to the {others}, an aroma from life to life**
UST Those {who are passing away think that we are like} a smell that comes from a dead body and that causes people to die. On the other hand, those {whom God is rescuing think that we are like} a smell that comes from a living thing and that causes people to live
(οἷς μὲν ὀσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ἐκ ζωῆς εἰς ζωήν)

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

Support Reference: Information Structure

ULT **to the ones … to the {others}**
UST Those {who are passing away … } … those {whom God is rescuing … }
(οἷς)

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

Support Reference: Pronouns — When to Use Them

ULT **an aroma … an aroma**
UST { … think that we are like} a smell … { … think that we are like} a smell
(ὀσμὴ)

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

Support Reference: Biblical Imagery — Extended Metaphors

ULT **from death to death … from life to life**
UST that comes from a dead body and that causes people to die … that comes from a living thing and that causes people to live
(ἐκ θανάτου εἰς θάνατον & ἐκ ζωῆς εἰς ζωήν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **from death to death … from life to life**
UST that comes from a dead body and that causes people to die … that comes from a living thing and that causes people to live
(ἐκ θανάτου εἰς θάνατον & ἐκ ζωῆς εἰς ζωήν)

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

Support Reference: Abstract Nouns

ULT **for these things**
UST proclaim the good news in that way
(πρὸς ταῦτα)

Here, the phrase **these things** refers back to what those who proclaim the good news must do, things that Paul has outlined in 2:14–16. If it would be helpful in your language, you could make explicit to what **these things** refers. Alternate translation: [to do what I have said] or [to preach the gospel like this]

Support Reference: Pronouns — When to Use Them

ULT **for these things, who {is} sufficient**
UST No one can perfectly {proclaim the good news in that way}
(πρὸς ταῦτα τίς ἱκανός)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question could imply that the answer is that: (1) Paul and his fellow workers are **sufficient** since God works through them. Alternate translation: [for these things, we are indeed sufficient!]; (2) no one is **sufficient**. Alternate translation: [for these things, nobody is sufficient!]

Support Reference: Rhetorical Question

2 Corinthians 2:17

ULT	UST
For we are not like the many peddling the word of God; but as from sincerity, but as from God, we speak in the presence of God in Christ.	*{You can tell that we do not do so perfectly} because we do not sell the message that God has given us for money, like many other people do. Rather, we only want to serve God, not to gain something. Indeed, {we proclaim the good news} because that is what God sent us {to do}. So, as those whom God has united to the Messiah, we proclaim {the good news} to please God{, not people}.*

ULT **For**
UST {You can tell that we do not do so perfectly} because
(γάρ)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **we are … we speak**
UST we do … we proclaim {the good news}
(ἐσμεν & λαλοῦμεν)

Here, just as in 2:14–15, the word **we** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: [we who preach are … we speak]; (2) just Paul. Alternate translation: [I am … I speak]

Support Reference: Exclusive and Inclusive 'We'

ULT **the many**
UST many other people do
(οἱ πολλοὶ)

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

Support Reference: Nominal Adjectives

ULT **peddling**
UST sell … for money
(καπηλεύοντες)

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

Support Reference: Translate Unknowns

ULT **the word**
UST the message
(τὸν λόγον)

Here, the word **word** represents what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the words] or [the communication]

Support Reference: Metonymy

ULT **the word of God**
UST the message that God has given us
(τὸν λόγον τοῦ Θεοῦ)

Here Paul uses the possessive form to describe **the word** that could be: (1) from **God**. Alternate translation: [the word from God]; (2) about **God**. Alternate translation: [the word about God]

Support Reference: Possession

ULT **but as … but as**
UST Rather, we only want to serve God, not to gain something. Indeed, {we proclaim the good news} because that is what God sent us {to do}
(ἀλλ’ ὡς)

Here Paul uses **but as** to introduce a contrast with **the many** who “peddle” God’s word. Paul repeats **but as** to continue and emphasize this contrast, not to contrast **sincerity** and **from God**. If the repetition of **but as** would be confusing, you could use **but as** once and express the emphasis in another way. Alternate translation: [but instead as … and even more as]

Support Reference: Connect — Contrast Relationship

ULT **from sincerity**
UST we only want to serve God, not to gain something
(ἐξ εἰλικρινείας)

If your language does not use an abstract noun for the idea of **sincerity**, you could express the idea by using an adjective such as "sincere." Alternate translation: [those who are sincere]

Support Reference: Abstract Nouns

ULT **as from God**
UST we proclaim the good news} because that is what God sent us {to do}
(ὡς ἐκ Θεοῦ)

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

Support Reference: Assumed Knowledge and Implicit Information

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

Here, Paul implies that they are speaking **the word of God** that he already mentioned. If it would be helpful in your language, you could make what they **speak** more explicit. Alternate translation: [we speak the word of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in the presence of God**
UST to please God{, not people}
(κατέναντι Θεοῦ)

Here, the phrase **in the presence of God** could indicate that: (1) they **speak** as they do because they know that **God** sees or knows what they do. So, they speak in a way that pleases **God**. Alternate translation: [as God desires] or [with God watching]; (2) they **speak** with **God** as a witness guaranteeing what they say. Alternate translation: [with God as witness] or [with God guaranteeing it]

Support Reference: Assumed Knowledge and Implicit Information

> **ULT in Christ**
> **UST** So, as those whom God has united 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 how they **speak**. If it would be helpful in your language, you could use a phrase that indicates that they **speak** as those who are united to **Christ**. Alternate translation: [as Christians] or [as those united to Christ]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
word of God	the message that God has given us
God	we proclaim the good news} because that is what God sent us {to do}
God	to please God{, not people}
Christ	So, as those whom God has united to the Messiah
in Christ	So, as those whom God has united to the Messiah

2 Corinthians 3

2 Corinthians 3 Chapter Introduction

Structure and Formatting

1. Paul's ministry (2:14–7:4)
    - Qualification for ministry (3:1–6)
    - Ministry of Moses and ministry of Paul (3:7–4:6)

Religious and Cultural Concepts in This Chapter

Letters of recommendation

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

Letter and Spirit

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

Glory

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

Veiling of the glory on Moses' face

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

Translation Issues in This Chapter

The Corinthians as a letter of recommendation

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

The "veil"

After he introduces how Moses put an actual "veil" over his face, Paul begins to use the word "veil" and related words in figurative ways (See: 3:14–18). He claims that people who are not united to Christ cannot understand the Old Testament, and he describes this inability to understand as a "veil" that covers their hearts. In other words, just as the veil

obscured the glory on Moses' face, so the meaning of the Old Testament is obscured for someone who hears it but does not believe in Jesus. However,

Paul says that this "veil" is taken away when someone believes in Jesus. Because of that, those who believe have no "veil" and can reflect God's glory even more than Moses' did. This is a complex figure of speech that connects directly to the story about Moses and his veil. Because of that, it is important to preserve the "veil" language. If your readers would not understand that Paul is speaking figuratively, you could use a simile to express the idea.

"The Lord is the Spirit"

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

2 Corinthians 3:1

ULT	UST
Are we beginning to commend ourselves again? Or we do not need, like some, letters of recommendation to you or from you, do we?	*We are not going to prove to you a second time that we are trustworthy. As you know, you do not need to write or receive a note that proves that we are trustworthy, even though {you might need to do those things} for other people.*

ULT **Are we beginning … ourselves … we do not need … do we**
UST We are not going to prove to you … that we are trustworthy … you do not need
(ἀρχόμεθα & ἑαυτοὺς & μὴ χρῄζομεν)

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

Support Reference: Exclusive and Inclusive ‘We’

ULT **Are we beginning to commend ourselves again**
UST We are not going to prove to you a second time that we are trustworthy
(ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question implies that the answer is “no, we are not.” If it would be helpful in your language, you could express the idea by using a strong negation. Alternate translation: [We are certainly not beginning to commend ourselves again!]

Support Reference: Rhetorical Question

ULT **again**
UST a second time
(πάλιν)

Here, the word **again** implies that Paul and his fellow workers had already “commended themselves” at some point in the past. Most likely, this happened when they first met the Corinthians. If it would be helpful in your language, you could use a word or phrase that makes this more explicit. Alternate translation: [once more] or [again, like we did at first]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Or**
UST As you know
(ἢ)

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

Support Reference: Connect — Contrast Relationship

ULT **Or we do not need, like some, letters of recommendation to you or from you, do we**
UST As you know, you do not need to write or receive a note that proves that we are trustworthy, even though {you might need to do those things} for other people
(ἢ μὴ χρῄζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question implies that the answer is "We do not need them." If it would be helpful in your language, you could express the idea by using a strong negation. Alternate translation: [In fact, we certainly do not need, like some, letters of recommendation to you or from you.]

Support Reference: Rhetorical Question

ULT **like some**
UST even though {you might need to do those things} for other people
(ὥς τινες)

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

Support Reference: Pronouns — When to Use Them

> ULT **letters of recommendation**
> UST a note that proves that we are trustworthy
> (συστατικῶν ἐπιστολῶν)

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

Support Reference: Possession

> ULT **letters of recommendation**
> UST a note that proves that we are trustworthy
> (συστατικῶν ἐπιστολῶν)

If your language does not use an abstract noun for the idea of **recommendation**, you could express the idea by using a verb such as "recommend." Alternate translation: [letters that recommend us]

Support Reference: Abstract Nouns

2 Corinthians 3:2

ULT	UST
You yourselves are our letter, written in our hearts, known and read by all men,	*It is you all who function like a note {that proves that we are trustworthy}. When we care for each other, all people realize that we are trustworthy, just as if they read {a note from you}.*

ULT **You yourselves are our letter, written in our hearts, known and read by all men**
UST It is you all who function like a note {that proves that we are trustworthy}. When we care for each other, all people realize that we are trustworthy, just as if they read {a note from you}
(ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐνγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων)

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

Support Reference: Metaphor

ULT **You yourselves are**
UST It is you all who function like
(ὑμεῖς ἐστε)

Here the word translated as **yourselves** emphasizes **You**. Consider using a natural way to emphasize **You** in your language. Alternate translation: [You indeed are] or [It is you who are]

Support Reference: Reflexive Pronouns

> ULT **our letter … our hearts**
> UST a note {that proves that we are trustworthy}. When we care for each other
> (ἡ ἐπιστολὴ ἡμῶν & ταῖς καρδίαις ἡμῶν)

Here, just as in 3:1, the word **our** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: [the letter for us who preach the gospel … our hearts]; (2) just Paul. Alternate translation: [my letter … my heart]

Support Reference: Exclusive and Inclusive 'We'

> ULT **our letter, written**
> UST a note {that proves that we are trustworthy}. When we care for each other
> (ἡ ἐπιστολὴ ἡμῶν & ἐνγεγραμμένη)

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

Support Reference: Possession

> ULT **written in our hearts**
> UST When we care for each other
> (ἐνγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν)

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

Support Reference: Metonymy

> ULT **written**
> UST When we care for each other
> (ἐνγεγραμμένη)

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

Support Reference: Active or Passive

ULT **known and read by all men**
UST all people realize that we are trustworthy, just as if they read {a note from you}
(γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων)

If your language does not use the passive form in this way, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [which all men know and read]

Support Reference: Active or Passive

ULT **known and read**
UST realize that we are trustworthy, just as if they read {a note from you}
(γινωσκομένη καὶ ἀναγινωσκομένη)

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

Support Reference: Doublet

ULT **all men**
UST all people
(πάντων ἀνθρώπων)

Although the word **men** is masculine, Paul is using it to refer to all people, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [every person] or [all men and women]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
known	realize that we are trustworthy, just as if they read {a note from you}

2 Corinthians 3:3

ULT	UST
making known that you are a letter of Christ having been administered by us, not written with ink but with the Spirit of the living God, not on tablets of stone but on tablets of hearts of flesh.	*Everyone knows that you are like a note that the Messiah wrote and that we delivered. {The Messiah} did not write {this note} on stone slabs using dye. Rather, {it is as if he wrote it} inside you by working through the Holy Spirit, {who is} the only real God.*

ULT **making known**
UST Everyone knows
(φανερούμενοι)

Here, the phrase **making known** could: (1) indicate that something is well-known or obvious to people. Alternate translation: [being clear] or [so it is evident]; (2) state that the Corinthians show or reveal something to others. Alternate translation: [you making it clear] or [you revealing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you are a letter of Christ having been administered by us, not written with ink but with the Spirit of the living God, not on tablets of stone but on tablets of hearts of flesh**
UST you are like a note that the Messiah wrote and that we delivered. {The Messiah} did not write {this note} on stone slabs using dye. Rather, {it is as if he wrote it} inside you by working through the Holy Spirit, {who is} the only real God
(ἐστὲ ἐπιστολὴ Χριστοῦ, διακονηθεῖσα ὑφ’ ἡμῶν, ἐνγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις, ἀλλ’ ἐν πλαξὶν καρδίαις σαρκίναις)

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

Support Reference: Metaphor

ULT **a letter of Christ**
UST a note that the Messiah wrote
(ἐπιστολὴ Χριστοῦ)

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

Support Reference: Possession

ULT **having been administered by us**
UST and that we delivered
(διακονηθεῖσα ὑφ’ ἡμῶν)

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

Support Reference: Active or Passive

ULT **having been administered by us**
UST and that we delivered
(διακονηθεῖσα ὑφ’ ἡμῶν)

Here, the phrase **having been administered by us** could indicate that: (1) “we” delivered the **letter**. Alternate translation: [having been delivered by us] or [having been sent by us]; (2) “we” helped **Christ** compose the **letter**. Alternate translation: [having been composed with our help] or [that we wrote down]

Support Reference: Assumed Knowledge and Implicit Information

ULT **us**
UST and that we
(ἡμῶν)

Here, just as in 3:1–2, the word **us** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: [us who preach the gospel]; (2) just Paul. Alternate translation: [me]

Support Reference: Exclusive and Inclusive ‘We’

ULT **not written with ink but with the Spirit of the living God, not on tablets of stone but on tablets of hearts of flesh**
UST {The Messiah} did not write {this note} on stone slabs using dye. Rather, {it is as if he wrote it} inside you by working through the Holy Spirit, {who is} the only real God
(ἐνγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις, ἀλλ’ ἐν πλαξὶν καρδίαις σαρκίναις)

If your language would not put the negative statements before the positive statements, you could reverse them. Alternate translation: [written with the Spirit of the living God, not with ink, on tablets of hearts of flesh, not on tablets of stone]

Support Reference: Information Structure

ULT **but with the Spirit of the living God, not on tablets of stone but on tablets of hearts of flesh**
UST not … on stone slabs … Rather, {it is as if he wrote it} inside you by working through the Holy Spirit, {who is} the only real God
(ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις, ἀλλ’ ἐν πλαξὶν καρδίαις σαρκίναις)

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

Support Reference: Ellipsis

ULT **not written**
UST {The Messiah} did … write {this note} … using dye
(ἐνγεγραμμένη οὐ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that Christ did it. Alternate translation: [which Christ wrote not]

Support Reference: Active or Passive

ULT **with ink**
UST using dye
(μέλανι)

Here, the word **ink** refers to colored liquid that people in Paul’s culture used to write letters and words. If it would be helpful in your language, you could use whatever term naturally refers to what people use to write letters and words. Alternate translation: [with a pen]

Support Reference: Translate Unknowns

> ULT **of the living God**
> UST {who is} the only real God
> (Θεοῦ ζῶντος)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **on tablets … on tablets**
> UST on … slabs … {it is as if he wrote it} inside you
> (ἐν πλαξὶν)

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

Support Reference: Translate Unknowns

> ULT **tablets of stone**
> UST stone slabs
> (πλαξὶν λιθίναις)

Here Paul uses the possessive form to describe **tablets** that are made out of **stone**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [stone tablets]

Support Reference: Possession

ULT **tablets of hearts of flesh**
UST {it is as if he wrote it} inside you
(πλαξὶν καρδίαις σαρκίναις)

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

Support Reference: Possession

ULT **of hearts of flesh**
UST {it is as if he wrote it} inside you
(καρδίαις σαρκίναις)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	that the Messiah wrote
having been administered	delivered
with the Spirit of the living God	by working through the Holy Spirit, {who is} the only real God

2 Corinthians 3:4

ULT	UST
Now we have such confidence through Christ toward God.	*I say those things because we are sure about {what} God {thinks of us}. {We are sure} because the Messiah makes {us sure}.*

ULT **Now**
UST I say those things because
(δὲ)

Here, the word **Now** introduces a development in the argument. Here it indicates that Paul is moving on to a slightly different topic. If it would be helpful in your language, you could use a word that introduces a development in the argument, or you could leave **Now** untranslated. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **we have**
UST we are
(ἔχομεν)

Here, just as in 3:1–3, the word **we** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: [we who preach the gospel have]; (2) just Paul. Alternate translation: [I have]

Support Reference: Exclusive and Inclusive ‘We’

ULT **we have such confidence**
UST I say those things because we are sure
(πεποίθησιν & τοιαύτην ἔχομεν)

If your language does not use an abstract noun for the idea of **confidence**, you could express the idea by using an adjective such as “confident.” Alternate translation: [we are confident in this way]

Support Reference: Abstract Nouns

ULT **such confidence**
UST I say those things because … sure
(πεποίθησιν & τοιαύτην)

Here, the word **such** indicates that the **confidence** is the kind that Paul showed in the previous verses, especially in 3:1–3. If it would be helpful in your language, you could make it clearer that **such** refers back to what Paul has said in the previous verses. Alternate translation: [that kind of confidence] or [confidence in those ways]

Support Reference: Pronouns — When to Use Them

ULT **toward God**
UST about {what} God {thinks of us}
(πρὸς τὸν Θεόν)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	We are sure} because the Messiah makes {us sure}
God	about {what} God {thinks of us}

2 Corinthians 3:5

ULT	UST
Not that we are sufficient from ourselves to consider anything as from ourselves. Instead, our sufficiency {is} from God,	*Of course, we cannot {proclaim the good news} well on our own, and we do not think that anything we do well is because of us. Rather, God enables us {to proclaim the good news} well.*

ULT **Not**
UST Of course … cannot
(οὐχ)

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

Support Reference: Connect — Contrast Relationship

ULT **we are … ourselves … ourselves … our**
UST we … on our own … is because of us … enables us {to proclaim the good news} well
(ἑαυτῶν & ἐσμεν & ἑαυτῶν & ἡμῶν)

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

Support Reference: Exclusive and Inclusive ‘We’

ULT **sufficient from ourselves … our sufficiency**
UST {proclaim the good news} well on our own … enables us {to proclaim the good news} well
(ἀφ’ ἑαυτῶν ἱκανοί & ἡ ἱκανότης ἡμῶν)

Here Paul does not state what they are not **sufficient** to do. He implies that it is serving God by preaching the gospel. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [sufficient in preaching the gospel from ourselves … our sufficiency for this task]

Support Reference: Assumed Knowledge and Implicit Information

ULT **ourselves to consider**
UST on our own, and we do not think
(ἑαυτῶν & λογίσασθαί)

The phrase **to consider** introduces an explanation or elaboration of what **sufficient from ourselves** means. If the connection between this statement and what is to be considered is not clear, you may want to use a connecting word to show how this statement relates to what follows. Use a natural form in your language for connecting these statements. Alternate translation: [ourselves, that is, we do not consider] or [ourselves, so that we consider]

Support Reference: Connecting Words and Phrases

ULT **anything**
UST that anything we do well
(τι)

Here, the word **anything** refers to whatever they do to serve God well. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [anything we do preach the gospel] or [whatever we do well]

Support Reference: Assumed Knowledge and Implicit Information

ULT **our sufficiency {is} from God**
UST God enables us {to proclaim the good news} well
(ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **sufficiency**, you could express the idea by using an adjective such as “sufficient.” Alternate translation: [God makes us sufficient]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

2 Corinthians 3:6

ULT	UST
who indeed made us competent {as} servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit makes alive.	*He has also enabled us to act on behalf of the new agreement. The Holy Spirit gives {this new agreement}, so it is not just words that someone wrote down. {This is important} because {people who rely on} the Holy Spirit will live, but {people who rely on} words that someone wrote down will die.*

ULT **us … {as} servants**
UST us to act on behalf of
(ἡμᾶς διακόνους)

Here, just as in 3:1–5, the word **us** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: [us, who preach the gospel, … as servants]; (2) just Paul. Alternate translation: [me … as a servant]

Support Reference: Exclusive and Inclusive 'We'

ULT **{as} servants of a new covenant**
UST to act on behalf of the new agreement
(διακόνους καινῆς διαθήκης)

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

Support Reference: Possession

ULT **not of the letter but of the Spirit**
UST The Holy Spirit gives {this new agreement}, so it is not just words that someone wrote down
(οὐ γράμματος, ἀλλὰ Πνεύματος)

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [of the Spirit, not of the letter]

Support Reference: Information Structure

> ULT **not of the letter but of the Spirit**
> UST The Holy Spirit gives {this new agreement}, so it is not just words that someone wrote down
> (οὐ γράμματος, ἀλλὰ Πνεύματος)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of the letter … the letter**
> UST it is … just words that someone wrote down … {people who rely on} words that someone wrote down
> (γράμματος & τὸ & γράμμα)

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

Support Reference: Metonymy

> ULT **of the letter but of the Spirit**
> UST The Holy Spirit gives {this new agreement}, so it is … just words that someone wrote down
> (γράμματος, ἀλλὰ Πνεύματος)

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

Support Reference: Possession

ULT **of the Spirit … but the Spirit**
UST The Holy Spirit gives {this new agreement} … {people who rely on} the Holy Spirit … but
(Πνεύματος & τὸ δὲ Πνεῦμα)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the letter kills**
UST {people who rely on} words that someone wrote down will die
(τὸ & γράμμα ἀποκτέννει)

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

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{as} servants	to act on behalf of
of a … covenant	the … agreement
of the Spirit	The Holy Spirit gives {this new agreement}
Spirit	{people who rely on} the Holy Spirit

2 Corinthians 3:7

ULT	UST
Now if the ministry of this death—engraved in letters on stones—came in glory, so that the sons of Israel were not able to look intently at the face of Moses because of the fading glory of his face,	*Further, when Moses acted on behalf of {the old agreement that condemned people} to die, God carved the words {of the agreement} onto stone slabs. What Moses did was glorious enough that the Israelites could not gaze at his face afterwards because it {reflected how} glorious {God is}, although that would eventually go away.*

ULT **Now**
UST Further
(δὲ)

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **if**
UST Further
(εἰ)

Paul is speaking as **if** the **glory** of the **ministry** of **death** were a possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word such as “since” or “given that.” Alternate translation: [since] or [given that]

Support Reference: Connect — Factual Conditions

ULT **the ministry of this death**
UST when Moses acted on behalf of {the old agreement that condemned people} to die
(ἡ διακονία τοῦ θανάτου)

Here Paul uses the possessive form to describe a **ministry** that leads to **death**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [the ministry that leads to death]

Support Reference: Possession

> ULT **the ministry of this death**
> UST when Moses acted on behalf of {the old agreement that condemned people} to die
> (ἡ διακονία τοῦ θανάτου)

Here, the word **ministry** could refer primarily to: (1) the action of ministering. In this case, the word refers to how Moses administered the old covenant. Alternate translation: [the service of this death] or [the act of ministering that led to death]; (2) the system of **ministry**. In this case, the word refers to the old covenant or its laws. Alternate translation: [the system of this death] or [the laws that led to death]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the ministry of this death**
> UST when Moses acted on behalf of {the old agreement that condemned people} to die
> (ἡ διακονία τοῦ θανάτου)

If your language does not use an abstract nouns for the idea of **death**, you could express the idea by using a verb such as “die.” Alternate translation: [the ministry that causes people die]

Support Reference: Abstract Nouns

> ULT **engraved in letters on stones**
> UST God carved the words {of the agreement} onto stone slabs
> (ἐν γράμμασιν ἐντετυπωμένη λίθοις)

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

Support Reference: Active or Passive

ULT **engraved in letters on stones**
UST God carved the words {of the agreement} onto stone slabs
(ἐν γράμμασιν ἐντετυπωμένη λίθοις)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **came in glory**
UST What Moses did was glorious enough
(ἐγενήθη ἐν δόξῃ)

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as “glorious” or “great.” Alternate translation: [was very great]

Support Reference: Abstract Nouns

ULT **so that the sons of Israel were not able to look intently at the face of Moses because of the fading glory of his face**
UST that the Israelites could not gaze at his face afterwards because it {reflected how} glorious {God is}, although that would eventually go away
(ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the sons**
UST the Israelites
(τοὺς υἱοὺς)

Although the word **sons** is masculine, Paul is using it to refer to any children or descendants, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [the sons and daughters] or [the children]

Support Reference: When Masculine Words Include Women

ULT **the sons of Israel**
UST the Israelites
(τοὺς υἱοὺς Ἰσραὴλ)

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

Support Reference: Kinship

ULT **because of the fading glory of his face**
UST because it {reflected how} glorious {God is}, although that would eventually go away
(διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην)

Here, the reason why the Israelites **were not able to look intently** at Moses' face could be that: (1) Moses' face was very "glorious." Alternate translation: [because of the glory of his face, even though it was fading]; (2) the **glory of his face** was **fading**. Alternate translation: [because the glory of his face was fading]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the fading glory of his face**
UST it {reflected how} glorious {God is}, although that would eventually go away
(τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην)

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

Support Reference: Abstract Nouns

ULT **the fading glory of his face**
UST it {reflected how} glorious {God is}, although that would eventually go away
(τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην)

Here, the word **fading** could describe: (1) the **glory** of Moses' **face**. Alternate translation: [the glory of his face that faded]; (2) the **ministry of this death**. Alternate translation: [the glory of his face, although that ministry was fading away]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ministry	when Moses acted on behalf of {the old agreement … }
glory	glorious enough
of Israel	the Israelites
of Moses	his face afterwards
glory	reflected how} glorious {God is}

2 Corinthians 3:8

ULT	UST
how will the ministry of the Spirit not be with much more glory?	*So then, when people act on behalf of {the new agreement that gives} the Holy Spirit, that is even more glorious.*

ULT **how will the ministry of the Spirit not be with much more glory**
UST So then, when people act on behalf of {the new agreement that gives} the Holy Spirit, that is even more glorious
(πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ)

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question implies that the answer is "yes, it has much more glory." If it would be helpful in your language, you could express the idea by using a strong affirmation. Alternate translation: [then the ministry of the Spirit will certainly be with much more glory.]

Support Reference: Rhetorical Question

ULT **will … not be**
UST So then … that is
(οὐχὶ & ἔσται)

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

Support Reference: Predictive Past

> ULT **the ministry of the Spirit**
> UST when people act on behalf of {the new agreement that gives} the Holy Spirit
> (ἡ διακονία τοῦ Πνεύματος)

Here Paul uses the possessive form to describe **the ministry** that could: (1) lead to people receiving the **Spirit**. Alternate translation: [the ministry that provides the Spirit] or [the ministry that leads to the Spirit]; (2) be accomplished by the **Spirit**. Alternate translation: [the ministry worked by the Spirit] or [the ministry accomplished by the Spirit]

Support Reference: Possession

> ULT **the ministry of the Spirit**
> UST when people act on behalf of {the new agreement that gives} the Holy Spirit
> (ἡ διακονία τοῦ Πνεύματος)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of the Spirit**
> UST { … that gives} the Holy Spirit
> (τοῦ Πνεύματος)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with much more glory**
> UST even more glorious
> (μᾶλλον & ἐν δόξῃ)

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious" or "great." Alternate translation: [much more great]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ministry	when people act on behalf of {the new agreement … }
of the Spirit	{ … that gives} the Holy Spirit
glory	glorious

2 Corinthians 3:9

ULT	UST
For if the ministry of this condemnation {had} glory, the ministry of this righteousness abounds much more in glory!	*Indeed, when Moses acted on behalf of {the old agreement that led to God} condemning people, it was glorious. So then, when people act on behalf of {the new agreement that leads to people becoming} righteous, it is even more glorious!*

ULT **For**
UST Indeed
(γὰρ)

Here, the word **For** introduces further explanation of what Paul has said about the two ministries in 3:7–8. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [Further,] or [Even more,]

Support Reference: Connecting Words and Phrases

ULT **if**
UST So then
(εἰ)

Paul is speaking as **if** the **glory** of the **ministry of this condemnation** were only a possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word such as “since” or “given that.” Alternate translation: [since] or [given that]

Support Reference: Connect — Factual Conditions

> ULT **the ministry of this condemnation … the ministry of this righteousness**
> UST when Moses acted on behalf of {the old agreement that led to God} condemning people … when people act on behalf of {the new agreement that leads to people becoming} righteous
> (τῇ διακονίᾳ τῆς κατακρίσεως & ἡ διακονία τῆς δικαιοσύνης)

Here, the word **ministry** could refer primarily to: (1) the action of ministering. In this case, the word refers to how people administered the two covenants. Alternate translation: [the service of this condemnation … the service of this righteousness] or [the act of ministering that leads to this condemnation … the act of ministering that leads to this righteousness]; (2) the system of **ministry**. In this case, the word refers to a covenant or its principles. Alternate translation: [the system of this condemnation … the system of this righteousness] or [the law that leads to condemnation … the principle that leads to righteousness]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the ministry of this condemnation**
> UST when Moses acted on behalf of {the old agreement that led to God} condemning people
> (τῇ διακονίᾳ τῆς κατακρίσεως)

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

Support Reference: Possession

> ULT **the ministry of this condemnation {had} glory**
> UST when Moses acted on behalf of {the old agreement that led to God} condemning people, it was glorious
> (τῇ διακονίᾳ τῆς κατακρίσεως, δόξα)

If your language does not use abstract nouns for the ideas of **condemnation** and **glory**, you could express the idea in another way. Alternate translation: [the ministry that caused people to be condemned was great]

Support Reference: Abstract Nouns

ULT **the ministry of this righteousness abounds much more in glory**
UST when people act on behalf of {the new agreement that leads to people becoming} righteous, it is even more glorious
(πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ)

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

Support Reference: Exclamations

ULT **the ministry of this righteousness**
UST when people act on behalf of {the new agreement that leads to people becoming} righteous
(ἡ διακονία τῆς δικαιοσύνης)

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

Support Reference: Possession

ULT **the ministry of this righteousness abounds much more in glory**
UST when people act on behalf of {the new agreement that leads to people becoming} righteous, it is even more glorious
(πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ)

If your language does not use abstract nouns for the ideas of **righteousness** and **glory**, you could express the ideas in another way. Alternate translation: [the ministry that makes people righteous is even more great]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ministry	when Moses acted on behalf of {the old agreement … }
of this condemnation	{ … that led to God} condemning people
{had} glory	it was glorious
abounds	it is
ministry	when people act on behalf of {the new agreement … }

ULT	UST
of this righteousness	{ … that leads to people becoming} righteous
in glory	glorious

2 Corinthians 3:10

ULT	UST
For indeed, {what} had been glorified is not glorified in this part, because of the surpassing glory.	*In fact, the glorious {old agreement} does not look glorious at all because of how glorious {the new agreement} is.*

ULT **For indeed**
UST In fact
(καὶ γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **{what} had been glorified … the surpassing glory**
UST the glorious {old agreement} … how glorious {the new agreement} is
(τὸ δεδοξασμένον & τῆς ὑπερβαλλούσης δόξης)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **{what} had been glorified is not glorified**
UST the glorious {old agreement} … not … glorious
(οὐ δεδόξασται, τὸ δεδοξασμένον)

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

Support Reference: Active or Passive

ULT **{what} had been glorified is not glorified in this part**
UST the glorious {old agreement} does not look glorious at all
(οὐ δεδόξασται, τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει)

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

Support Reference: Information Structure

ULT **in this part**
UST does … look … at all
(ἐν τούτῳ τῷ μέρει)

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

Support Reference: Idiom

ULT **in this part, because of**
UST does … look … at all because of
(ἐν τούτῳ τῷ μέρει εἵνεκεν)

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

Support Reference: Doublet

> ULT **the surpassing glory**
> UST how glorious {the new agreement} is
> (τῆς ὑπερβαλλούσης δόξης)

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as “glorious” or “great.” Alternate translation: [what was much more glorious] or [what was even greater]

Support Reference: Abstract Nouns

> ULT **the surpassing glory**
> UST how glorious {the new agreement} is
> (τῆς ὑπερβαλλούσης δόξης)

Alternate translation: [the glory that surpasses it]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is … glorified	glorious
had been glorified	the glorious {old agreement}
glory	how glorious {the new agreement} is

2 Corinthians 3:11

ULT	UST
For if {what} is fading away {came} with glory, much more {what} remains {will come} with glory!	*Indeed, {the old agreement} that is going away was glorious. So then, {the new agreement} that will last forever is even more glorious!*

ULT **For**
UST Indeed
(γὰρ)

Here, the word **For** introduces a further explanation of the comparison between the two covenants and their **glory**. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: [Further,] or [As it is,]

Support Reference: Connecting Words and Phrases

ULT **if**
UST So then
(εἰ)

Paul is speaking as if the **glory** of **{what} is fading away** were a possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word such as “since” or “given that.” Alternate translation: [since] or [given that]

Support Reference: Connect — Factual Conditions

ULT **{what} is fading away**
UST {the old agreement} that is going away
(τὸ καταργούμενον)

The words translated **{what} is fading away** could indicate: (1) that something is disappearing or temporary without stating that anyone is making it disappear. Alternate translation: [what is passing away]; (2) that God is causing something to disappear or pass away. If your language does not use a passive form like **is fading away**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [what is being abolished] or [what God is abolishing]

Support Reference: Active or Passive

ULT **{what} is fading away**
UST {the old agreement} that is going away
(τὸ καταργούμενον)

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

Support Reference: Metaphor

ULT **{what} is fading away … {what} remains**
UST {the old agreement} that is going away … {the new agreement} that will last forever
(τὸ καταργούμενον & τὸ μένον)

Here, the phrase **{what} is fading away** refers to the old covenant, while the phrase **{what} remains** refers to the new covenant. If it would be helpful in your language, you could make explicit what these phrases refer to. Alternate translation: [the old covenant that is fading away … the new covenant that remains]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{came} with glory … {will come} with glory**
UST was glorious … is … glorious
(διὰ δόξης & ἐν δόξῃ)

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

Support Reference: Abstract Nouns

ULT much more {what} remains {will come} with glory
UST {the new agreement} that will last forever is even more glorious
(πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ)

Here, Paul uses an exclamation to emphatically compare the two covenants and to show that the covenant that **remains** has much more **glory**. If it would be helpful in your language, you could express the idea in a way that naturally compares the **glory** of the two covenants. Alternate translation: [then certainly what remains will come with much more glory!]

Support Reference: Exclamations

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glory	was glorious
glory	is … glorious

2 Corinthians 3:12

ULT	UST
Therefore, having such a hope, we act with much boldness,	*So then, since we confidently expect {to receive} these {glorious} things, we behave very boldly.*

ULT Therefore
UST So then
(οὖν)

Here, the word **Therefore** introduces an inference from what Paul has already said, especially what he has said about the ministry of "glory" in 3:4–11. If it would be helpful in your language, you could use a word or phrase that introduces an inference from a previous section. Alternate translation: [Because of that] or [Because of this ministry of glory]

Support Reference: Connect — Reason-and-Result Relationship

ULT having
UST since we
(ἔχοντες)

Here, the word **having** introduces a reason why Paul and his fellow workers **act with much boldness**. If it would be helpful in your language, you could make the relationship more explicit. Alternate translation: [because we have]

Support Reference: Connect — Reason-and-Result Relationship

ULT having such a hope
UST since we confidently expect {to receive} these {glorious} things
(ἔχοντες & τοιαύτην ἐλπίδα)

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

Support Reference: Abstract Nouns

ULT **such a hope**
UST confidently expect {to receive} these {glorious} things
(τοιαύτην ἐλπίδα)

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

Support Reference: Pronouns — When to Use Them

ULT **we act**
UST we behave
(χρώμεθα)

Here, just as in 3:1–6, the word **we** does not include the Corinthians. It could refer to: (1) Paul and those who proclaim the gospel with him. Alternate translation: [we who preach the gospel]; (2) just Paul. Alternate translation: [I act]

Support Reference: Exclusive and Inclusive 'We'

ULT **we act**
UST we behave
(χρώμεθα)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **with much boldness**
UST very boldly
(πολλῇ παρρησίᾳ)

If your language does not use an abstract noun for the idea of **boldness**, you could express the idea by using an adjective such as "bold" or an adverb such as "boldly." Alternate translation: [as very bold people]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a hope	confidently expect

2 Corinthians 3:13

ULT	UST
and not like Moses putting a veil over his face so that the sons of Israel would not look intently at the end of {what} was fading away.	*{We are} not like Moses, who wore a cloth that hid his face. That way, the Israelites could not gaze at how his face stopped reflecting how glorious God is.*

ULT and not like Moses
UST {We are} not like Moses
(καὶ οὐ καθάπερ Μωϋσῆς)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT Moses putting a veil over his face so that the sons of Israel would not look intently at the end of {what} was fading away
UST Moses, who wore a cloth that hid his face. That way, the Israelites could not gaze at how his face stopped reflecting how glorious God is
(Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ, εἰς τὸ τέλος τοῦ καταργουμένου)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the sons**
> UST the Israelites
> (τοὺς υἱοὺς)

Although the word **sons** is masculine, Paul is using it to refer to any children or descendants, both men and women. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [the sons and daughters] or [the children]

Support Reference: When Masculine Words Include Women

> ULT **the sons of Israel**
> UST the Israelites
> (τοὺς υἱοὺς Ἰσραὴλ)

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

Support Reference: Kinship

> ULT **the end**
> UST at how his face stopped reflecting how glorious God is
> (τὸ τέλος)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of {what} was fading away**
> UST at how his face stopped reflecting how glorious God is
> (τοῦ καταργουμένου)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the end of {what} was fading away**
> UST at how his face stopped reflecting how glorious God is
> (τὸ τέλος τοῦ καταργουμένου)

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

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
a veil	a cloth
of Israel	the Israelites

2 Corinthians 3:14

ULT	UST
But their minds were hardened, for until the present day, the same veil remains at the reading of the old covenant, not being lifted, because in Christ it is fading away.	*In fact, the Israelites did not understand {what God revealed}. Indeed, even now, when someone reads {the Scriptures that contain} the old agreement, {it is as if} the cloth that Moses wore keeps people from understanding {it}. That is because no one can understand {these Scriptures} until God unites them to the Messiah.*

ULT **But**
UST In fact
(ἀλλὰ)

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

Support Reference: Connect — Contrast Relationship

ULT **their minds**
UST the Israelites did not understand {what God revealed}
(τὰ νοήματα αὐτῶν)

Here, the word **their** refers to "the sons of Israel" that Paul mentioned in 3:13. If it would be helpful in your language, you could make explicit to whom the pronoun **their** refers. Alternate translation: [the minds of the sons of Israel] or [the minds of the Israelites]

Support Reference: Pronouns — When to Use Them

> ULT **their minds were hardened**
> UST the Israelites did not understand {what God revealed}
> (ἐπωρώθη τὰ νοήματα αὐτῶν)

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

Support Reference: Active or Passive

> ULT **their minds were hardened**
> UST the Israelites did not understand {what God revealed}
> (ἐπωρώθη τὰ νοήματα αὐτῶν)

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

Support Reference: Metaphor

> ULT **for**
> UST Indeed
> (γὰρ)

Here, the word **for** introduces a further explanation of what Paul has said about how **their minds were hardened**. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [since] or [because]

Support Reference: Connecting Words and Phrases

ULT **the same veil remains at the reading of the old covenant, not being lifted**
UST when someone reads {the Scriptures that contain} the old agreement, {it is as if} the cloth that Moses wore keeps people from understanding {it}. That is because no one can understand {these Scriptures}
(τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον)

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

Support Reference: Metaphor

ULT **the same veil remains at the reading of the old covenant, not being lifted**
UST when someone reads {the Scriptures that contain} the old agreement, {it is as if} the cloth that Moses wore keeps people from understanding {it}. That is because no one can understand {these Scriptures}
(τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον)

Here, the phrase **not being lifted** could: (1) explain why the veil **remains**. Alternate translation: [the same veil remains at the reading of the old covenant, since it is not lifted]; (2) describe the state that **remains**. Alternate translation: [the same veil is still not lifted at the reading of the old covenant]

Support Reference: Information Structure

ULT **the same veil**
UST {it is as if} the cloth that Moses wore
(τὸ αὐτὸ κάλυμμα)

Here, the phrase **same veil** could refer to: (1) the veil that Moses wore (See: 3:13). Alternate translation: [the veil that Moses wore]; (2) the veil that **hardened** their **minds**. Alternate translation: [the veil that hardened their minds]

Support Reference: Assumed Knowledge and Implicit Information

ULT **at the reading of the old covenant**
UST when someone reads {the Scriptures that contain} the old agreement
(ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης)

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

Support Reference: Possession

ULT **of the old covenant**
UST {the Scriptures that contain} the old agreement
(τῆς παλαιᾶς διαθήκης)

Here, the phrase **old covenant** refers to the words that contain or describe **the old covenant**. If it would be helpful in your language, you could refer directly to these words. Alternate translation: [of the message about the old covenant] or [of the words that describe the old covenant]

Support Reference: Metonymy

ULT **not being lifted**
UST That is because no one can understand {these Scriptures}
(μὴ ἀνακαλυπτόμενον)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who would do the action, Paul implies that "God" would do it. Alternate translation: [God not lifting it]

Support Reference: Active or Passive

ULT **because**
UST until God unites them to the Messiah
(ὅτι)

Here, the word **because** could indicate why: (1) the **veil** is not "lifted." Alternate translation: [and it is not lifted, because]; (2) the **veil remains**. Alternate translation: [and the veil remains, because]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **in Christ**
> UST until God unites them to 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, explains why and how the **veil** is "lifted." If it would be helpful in your language, you could use a phrase that indicates that being united to Christ leads to the "lifting" of the **veil**. Alternate translation: [only when a person is united to Christ]

Support Reference: Metaphor

> ULT **it is fading away**
> UST until God unites them to the Messiah
> (καταργεῖται)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **it is fading away**
> UST until God unites them to the Messiah
> (καταργεῖται)

Here, the word **it** could refer to: (1) the **veil**. Alternate translation: [is this veil fading away]; (2) the **old covenant**. Alternate translation: [is this covenant fading away]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
were hardened	the Israelites did not understand {what God revealed}
minds	the Israelites did not understand {what God revealed}
day	even now
veil	{it is as if} the cloth that Moses wore
of the … covenant	{the Scriptures that contain} the old agreement
Christ	until God unites them to the Messiah

ULT	UST
in Christ	until God unites them to the Messiah

2 Corinthians 3:15

ULT	UST
But until today, whenever Moses is read, a veil lies over their heart,	*Indeed, even now, when someone reads the Law of Moses, it is as if that cloth keeps people from understanding it.*

ULT **But**
UST Indeed
(ἀλλ’)

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

Support Reference: Connect — Contrast Relationship

ULT **Moses is read**
UST someone reads the Law of Moses
(ἀναγινώσκηται Μωϋσῆς)

Here, the word **Moses** could refer to: (1) the first five books of the Old Testament, often called “the Law” or the “Pentateuch.” Alternate translation: [the Law is read] or [the first parts of the Old Testament are read]; (2) the entire Old Testament. Alternate translation: [the Scriptures are read] or [the Old Testament is read]

Support Reference: Metonymy

ULT **Moses is read**
UST someone reads the Law of Moses
(ἀναγινώσκηται Μωϋσῆς)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could use an indefinite subject. Alternate translation: [someone reads Moses] or [they hear someone read Moses]

Support Reference: Active or Passive

ULT **a veil lies over their heart**
UST it is as if that cloth keeps people from understanding it
(κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται)

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

Support Reference: Metaphor

ULT **over their heart**
UST keeps people from understanding it
(ἐπὶ τὴν καρδίαν αὐτῶν)

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

Support Reference: Metonymy

ULT **their heart**
UST keeps people from understanding it
(τὴν καρδίαν αὐτῶν)

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

Support Reference: Collective Nouns

ULT **their heart**
UST keeps people from understanding it
(τὴν καρδίαν αὐτῶν)

Here, the word **their** could refer to: (1) anyone who hears the reading of **Moses** without being "in Christ." Alternate translation: [the hearts of those who listen]; (2) the same people that "their" referred to in 3:14: the Israelites. Alternate translation: [the Israelites' heart]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
today	even now
Moses	the Law of Moses

ULT	UST
a veil	it is as if that cloth

2 Corinthians 3:16

ULT	UST
but whenever one might turn to the Lord, the veil is taken away.	*However, when people begin to trust the Lord {God}, God enables them to understand {the Law of Moses}, just as if he removed that cloth.*

ULT one might turn to the Lord
UST people begin to trust the Lord {God}
(ἐπιστρέψῃ πρὸς Κύριον)

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

Support Reference: Metaphor

ULT one might turn
UST people begin to trust
(ἐπιστρέψῃ)

Here, the word **one** refers to any person who does the "turning." If it would be helpful in your language, you could use a word or phrase that refers to any person. Alternate translation: [anyone might turn] or [any person might turn]

Support Reference: Pronouns — When to Use Them

ULT the Lord
UST the Lord {God}
(Κύριον)

Here, the word **Lord** could refer to: (1) God generally. Alternate translation: [God the Lord]; (2) Jesus the Messiah. Alternate translation: [the Lord Christ]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the veil is taken away**
> UST God enables them to understand {the Law of Moses}, just as if he removed that cloth (περιαιρεῖται τὸ κάλυμμα)

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

Support Reference: Metaphor

> ULT **the veil is taken away**
> UST God enables them to understand {the Law of Moses}, just as if he removed that cloth (περιαιρεῖται τὸ κάλυμμα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: [the veil disappears] or [God takes away the veil]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	the Lord {God}
veil	God enables them to understand {the Law of Moses}, just as if he removed that cloth

2 Corinthians 3:17

ULT	UST
Now the Lord is the Spirit, and where the Spirit of the Lord {is}, {there is} freedom.	*When I speak of the Lord {God}, I mean the Holy Spirit. It is the Holy Spirit who enables {people to understand the Scriptures}.*

ULT **Now**
UST When I speak of the Lord {God}
(δὲ)

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: [Indeed,] or [In fact,]

Support Reference: Connecting Words and Phrases

ULT **the Lord … of the Lord {is}**
UST When I speak of the Lord {God} … the Holy Spirit
(ὁ & Κύριος & Κυρίου)

Here, just as in 3:16, the word **Lord** could refer to God generally or to Jesus specifically. Express the idea the same way you did in 3:16. Alternate translation: [God the Lord … of God the Lord is] or [the Lord Jesus … of the Lord Jesus is]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the Spirit … the Spirit of the Lord {is}**
UST the Holy Spirit … the Holy Spirit
(τὸ Πνεῦμά & τὸ Πνεῦμα Κυρίου)

Here, the word **Spirit** could refer to: (1) the Holy Spirit. Alternate translation: [God's Spirit … that Spirit of the Lord is]; (2) what is "spiritual" as opposed to what is written or fleshly. Alternate translation: [the spirit … the spirit of the Lord is]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the Lord is the Spirit**
> UST When I speak of the Lord {God}, I mean the Holy Spirit
> (ὁ & Κύριος τὸ Πνεῦμά ἐστιν)

The words **the Spirit** form an important title that describes the Lord. Be sure to retain this title in your translation. Here Paul could mean that: (1) the "Lord" mentioned in 3:16 is the Holy **Spirit**. Alternate translation: [the Lord of whom I speak is the Holy Spirit]; (2) believers encounter God the **Lord** as the Holy **Spirit**. Alternate translation: [the Lord is experienced as the Holy Spirit]; (3) the **Lord** is "spiritual." Alternate translation: [the Lord is a spirit]

Support Reference: Translating Son and Father

> ULT **where the Spirit of the Lord {is}, {there is} freedom**
> UST It is the Holy Spirit who enables {people to understand the Scriptures}
> (οὗ & τὸ Πνεῦμα Κυρίου, ἐλευθερία)

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

Support Reference: Metaphor

> ULT **the Spirit of the Lord {is}**
> UST the Holy Spirit
> (τὸ Πνεῦμα Κυρίου)

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

Support Reference: Possession

> ULT **{there is} freedom**
> UST who enables {people to understand the Scriptures}
> (ἐλευθερία)

If your language does not use an abstract noun for the idea of **freedom**, you could express the idea by using an adjective such as "free." Alternate translation: [people are free] or [you are free]

Support Reference: Abstract Nouns

ULT **{there is} freedom**
UST who enables {people to understand the Scriptures}
(ἐλευθερία)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	When I speak of the Lord {God}
Spirit	the Holy Spirit
Spirit	the Holy Spirit
of the Lord {is}	the Holy Spirit
{there is} freedom	who enables {people to understand the Scriptures}

2 Corinthians 3:18

ULT	UST
Now we all, with unveiled face reflecting the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.	*So, all of us {who believe} show how glorious the Lord {God} is, and {we do so} without a cloth covering our faces. God is changing us so that we are like {the Messiah}. In this way, the glorious Lord, who is the Holy Spirit, makes us glorious.*

ULT **Now**
UST So
(δὲ)

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

Support Reference: Connecting Words and Phrases

ULT **with unveiled face reflecting the glory of the Lord**
UST show how glorious the Lord {God} is, and {we do so} without a cloth covering our faces
(ἀνακεκαλυμμένῳ προσώπῳ, τὴν δόξαν Κυρίου κατοπτριζόμενοι)

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

Support Reference: Metaphor

ULT **reflecting**
UST show
(κατοπτριζόμενοι)

Here the word translated as **reflecting** could refer to: (1) acting as a mirror that "reflects" an image. Alternate translation: [mirroring]; (2) seeing something that is "reflected" in a mirror. Alternate translation: [seeing in a mirror]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the glory of the Lord**
UST how glorious the Lord {God} is
(τὴν δόξαν Κυρίου)

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "great" or "glorious." Alternate translation: [how great the Lord is]

Support Reference: Abstract Nouns

ULT **of the Lord**
UST the Lord {God} is
(Κυρίου)

Here, just as in 3:16–17, the word **Lord** could refer to God generally or to Jesus specifically. Express the idea the same way you did in those verses. Alternate translation: [of God the Lord] or [of the Lord Jesus]

Support Reference: Assumed Knowledge and Implicit Information

ULT **are being transformed into**
UST God is changing us
(μεταμορφούμεθα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: [are those whom God is transforming into]

Support Reference: Active or Passive

> ULT **the same image**
> UST so that we are like {the Messiah}
> (τὴν αὐτὴν εἰκόνα)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the same image from glory to glory**
> UST so that we are like {the Messiah} … glorious … makes us glorious
> (τὴν αὐτὴν εἰκόνα & ἀπὸ δόξης εἰς δόξαν)

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

Support Reference: Abstract Nouns

> ULT **from glory to glory**
> UST glorious … makes us glorious
> (ἀπὸ δόξης εἰς δόξαν)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **just as from**
> UST In this way
> (καθάπερ ἀπὸ)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the Lord, the Spirit**
> UST the … Lord, who is the Holy Spirit
> (Κυρίου, Πνεύματος)

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

Support Reference: Translating Son and Father

> ULT **the Spirit**
> UST who is the Holy Spirit
> (Πνεύματος)

Here, the word **Spirit** could refer to: (1) the Holy Spirit. Alternate translation: [God's Spirit]; (2) what is "spiritual" as opposed to what is written or fleshly. Alternate translation: [who is spiritual] or [who is a spirit]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
glory	how glorious
of the Lord	the Lord {God} is
image	so that we are like {the Messiah}
glory	glorious
glory	makes us glorious
the Lord	the … Lord
the Spirit	who is the Holy Spirit

2 Corinthians 4

2 Corinthians 4 Chapter Introduction

Structure and Formatting

1. Paul's ministry (2:14–7:4)
    - Ministry of Moses and ministry of Paul (3:7–4:6)
    - Suffering and ministry (4:7–18)

Religious and Cultural Concepts in This Chapter

Life and death

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

Translation Issues in This Chapter

Light and darkness

In 4:3–6, Paul describes a lack of understanding and belief in the gospel as veiling, blinding, and darkness. He describes understanding and belief in the gospel as shining and light. These figures of speech compare believing and understanding to seeing. If possible, preserve these figures of speech, but you could express the ideas in plain language if necessary.

“Outer” and “inner” man

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

Exclusive “we”

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

The contrasts in 4:8–12.

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

2 Corinthians 4:1

ULT	UST
Therefore, having this ministry, just as we received mercy, we do not become discouraged.	*Because of those things, and because God mercifully enabled us to act on behalf of {the new agreement}, we do not give up.*

ULT **Therefore**
UST Because of those things
(διὰ τοῦτο)

Here, the word **Therefore** introduces a conclusion based on what Paul has said, particularly what he said in 3:4–18. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion based on what has been said. Alternate translation: [So then] or [Because of that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having**
UST and because God … enabled us
(ἔχοντες)

Here, the word **having** introduces a reason why Paul and his fellow workers **do not become discouraged**. If it would be helpful in your language, you could make the relationship more explicit. Alternate translation: [because we have]

Support Reference: Connect — Reason-and-Result Relationship

ULT **just as we received mercy**
UST mercifully
(καθὼς ἠλεήθημεν)

Here, this phrase could indicate: (1) the way that Paul and his fellow workers received the **ministry**. Alternate translation: [which we received by God's mercy]; (2) what led to Paul and his fellow workers receiving the ministry, which was their conversions. Alternate translation: [which we received after God had mercy on us]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we received mercy**
UST mercifully
(ἠλεήθημεν)

If your language does not use an abstract noun for the idea of **mercy**, you could express the idea by using an adjective such as “merciful” or an adverb such as “mercifully.” Alternate translation: [God acted mercifully toward us] or [God was merciful to us]

Support Reference: Abstract Nouns

ULT **we do not become discouraged**
UST we do not give up
(οὐκ ἐνκακοῦμεν)

Here, the word **discouraged** could refer to: (1) losing motivation and confidence. Alternate translation: [we do not lose hope]; (2) becoming tired or exhausted. Alternate translation: [we do not become tired]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ministry	to act on behalf of {the new agreement}
we received mercy	mercifully

2 Corinthians 4:2

ULT	UST
Instead, we have rejected the shameful hidden things, not walking in craftiness, nor distorting the word of God, but by the manifestation of the truth, commending ourselves to every man's conscience before God.	*Rather, we refuse to do anything that we would hide because it is disgraceful. We do not try to deceive others, and we do not change the message from God. Instead, we proclaim the true {message}, and we prove to everyone that God considers us trustworthy.*

ULT **Instead**
UST Rather
(ἀλλὰ)

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

Support Reference: Connect — Contrast Relationship

ULT **the shameful hidden things**
UST anything that we would hide because it is disgraceful
(τὰ κρυπτὰ τῆς αἰσχύνης)

Here, the phrase **shameful hidden things** could refer to: (1) things that people "hide" because they are **shameful**. Alternate translation: [the shameful things that people hide]; (2) things that are both **hidden** and **shameful**. Alternate translation: [anything that is shameful and hidden]

Support Reference: Assumed Knowledge and Implicit Information

ULT **not walking**
UST We do not try
(μὴ περιπατοῦντες)

Paul speaks of behavior in life as if people were **walking in** something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [not acting] or [not behaving]

Support Reference: Metaphor

> ULT **in craftiness**
> UST to deceive others
> (ἐν πανουργίᾳ)

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

Support Reference: Abstract Nouns

> ULT **the word of God**
> UST the message from God
> (τὸν λόγον τοῦ Θεοῦ)

Here Paul uses the possessive form to describe a **word** that comes from **God**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [the word that comes from God]

Support Reference: Possession

> ULT **the word**
> UST the message
> (τὸν λόγον)

Here, the word **word** represents what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the words] or [the communication]

Support Reference: Metonymy

> ULT **by the manifestation of the truth**
> UST we proclaim the true {message}
> (τῇ φανερώσει τῆς ἀληθείας)

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

Support Reference: Possession

ULT **by the manifestation of the truth**
UST we proclaim the true {message}
(τῇ φανερώσει τῆς ἀληθείας)

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

Support Reference: Abstract Nouns

ULT **man's**
UST to everyone
(ἀνθρώπων)

Although the word **man's** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [person's] or [to man's and woman's]

Support Reference: When Masculine Words Include Women

ULT **before God**
UST God considers
(ἐνώπιον τοῦ Θεοῦ)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shameful	because it is disgraceful
word of God	the message from God
conscience	to everyone
God	God considers

2 Corinthians 4:3

ULT	UST
But even if our gospel is veiled, it is veiled to the ones perishing,	*In fact, the only people who do not understood the good news that we proclaim are people who are passing away.*

ULT **But**
UST In fact
(δὲ)

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

Support Reference: Connecting Words and Phrases

ULT **even if**
UST the only people who do not understood
(εἰ & καὶ)

Here Paul could be using **even if** to introduce: (1) something that he thinks really is true. Alternate translation: [even though]; (2) something that he thinks might be true. Alternate translation: [supposing that]

Support Reference: Connect — Factual Conditions

ULT **our gospel is veiled, it is veiled to the ones perishing**
UST the only people who do not understood the good news that we proclaim are people who are passing away
(ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον)

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

Support Reference: Metaphor

> ULT **if our gospel is veiled, it is veiled to**
> UST the only people who do not understood the good news that we proclaim are people who are passing away
> (εἰ & ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν & ἐστὶν κεκαλυμμένον)

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

Support Reference: Active or Passive

> ULT **the ones perishing**
> UST people who are passing away
> (τοῖς ἀπολλυμένοις)

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

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gospel	the good news
perishing	people who are passing away

2 Corinthians 4:4

ULT	UST
to whom the god of this age has blinded the minds of the unbelievers, so that the light of the gospel of the glory of Christ, who is the image of God, does not appear {to them}.	*Satan, who rules the world right now, has kept these people who do not believe from understanding. That way, the good news about the glorious Messiah, who shows what God is like, does not change them.*

> ULT **the god of this age**
> UST Satan, who rules the world right now
> (ὁ θεὸς τοῦ αἰῶνος τούτου)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the god of this age**
> UST Satan, who rules the world right now
> (ὁ θεὸς τοῦ αἰῶνος τούτου)

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

Support Reference: Possession

ULT **has blinded the minds of the unbelievers, so that the light of the gospel of the glory of Christ, who is the image of God, does not appear {to them}**
UST has kept … who do not believe from understanding. That way, the good news about the glorious Messiah, who shows what God is like, does not change them
(ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ)

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

Support Reference: Metaphor

ULT **of the unbelievers, so that**
UST who do not believe … That way
(τῶν ἀπίστων, εἰς τὸ)

Here, the phrase **so that** could introduce: (1) the result of **the god of this age** blinding people's minds. Alternate translation: [of the unbelievers, with the result that]; (2) the purpose of **the god of this age** blinding people's minds. Alternate translation: [of the unbelievers, in order that]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the light of the gospel of the glory of Christ**
UST the good news about the glorious Messiah … does not change them
(τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ)

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

Support Reference: Possession

ULT **of the glory of Christ**
UST about the glorious Messiah
(τῆς δόξης τοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as "glorious" or "great." Alternate translation: [of the great Christ] or [Christ, the glorious one,]

Support Reference: Abstract Nouns

ULT **who is the image of God**
UST who shows what God is like
(ὅς ἐστιν εἰκὼν τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

ULT **the image of God**
UST shows what God is like
(εἰκὼν τοῦ Θεοῦ)

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

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
god	Satan, who rules
of … age	the world right now
minds	from understanding
of the unbelievers	who do not believe
of the gospel	the good news
of the glory	glorious
of Christ	about the … Messiah
the image	shows what … is like
of God	God

2 Corinthians 4:5

ULT	UST
For we do not proclaim ourselves, but the Lord Christ Jesus, and ourselves {as} your servants for Jesus' sake.	*{I say that the good news is about the Messiah} because we do not tell other people about ourselves. Rather, {we tell them} about Jesus the Messiah, the Lord, and about how we serve you because of him.*

ULT **For**
UST {I say that the good news is about the Messiah} because
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **but the Lord Christ Jesus, and ourselves {as} your servants**
UST Rather, {we tell them} about Jesus the Messiah, the Lord, and about how we serve you
(ἀλλὰ Ἰησοῦν Χριστὸν Κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν)

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

Support Reference: Ellipsis

ULT **the Lord Christ Jesus**
UST {we tell them} about Jesus the Messiah, the Lord
(Ἰησοῦν Χριστὸν Κύριον)

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

Support Reference: Translating Son and Father

> ULT **for Jesus' sake**
> UST because of him
> (διὰ Ἰησοῦν)

Here Paul could be indicating that he and his fellow workers are **servants** because of: (1) who Jesus is. Alternate translation: [because of who Jesus is]; (2) what Jesus has done. Alternate translation: [because of what Jesus has done]; (3) what Jesus wants Paul and his fellow workers to do. Alternate translation: [because that is what Jesus wants]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we do … proclaim	we do … tell other people about
Jesus	{we tell them} about Jesus
Christ	the Messiah
the Lord	the Lord
as … servants	serve
Jesus	him

2 Corinthians 4:6

ULT	UST
For God {is} the one who said, "From darkness a light will shine," who shined in our hearts for the illumination of the knowledge of the glory of God in the face of Jesus Christ.	*{We do that} because it is God who spoke these words: "What is dark will become bright." He has enabled us to understand what is true about how glorious he is, just as if he had shined a light on us. {God has revealed this} in Jesus the Messiah.*

ULT **For**
UST {We do that} because
(ὅτι)

Here, the word **For** introduces the reason why Paul and his fellow workers do not proclaim themselves but. rather, Jesus. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis. Alternate translation: [That is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **God {is} the one who said**
UST it is God who spoke these words
(ὁ Θεὸς ὁ εἰπών)

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

Support Reference: Quotations and Quote Margins

ULT **who said, "From darkness a light will shine**
UST who spoke these words: "What is dark will become bright
(εἰπών, ἐκ σκότους φῶς λάμψει)

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: [who said that from darkness a light will shine]

Support Reference: Direct and Indirect Quotations

ULT **From darkness**
UST What is dark
(ἐκ σκότους)

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

Support Reference: Abstract Nouns

ULT **shined in our hearts for the illumination of the knowledge**
UST has enabled us to understand what is true … just as if he had shined a light on us
(ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως)

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

Support Reference: Metaphor

ULT **in our hearts**
UST on us
(ἐν ταῖς καρδίαις ἡμῶν)

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

Support Reference: Metonymy

ULT **our hearts**
UST on us
(ταῖς καρδίαις ἡμῶν)

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

Support Reference: Exclusive and Inclusive 'We'

ULT **the illumination of the knowledge of the glory of God**
UST has enabled us to understand what is true about how glorious he is
(φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ)

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

Support Reference: Possession

ULT **for the illumination of the knowledge of the glory of God**
UST has enabled us to understand what is true about how glorious he is
(πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

ULT **in the face of Jesus Christ**
UST {God has revealed this} in Jesus the Messiah
(ἐν προσώπῳ Ἰησοῦ Χριστοῦ)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	it is God
of … knowledge	what is true
of … glory	about how glorious
of God	he is

ULT	UST
of Jesus Christ	Jesus the Messiah

2 Corinthians 4:7

ULT	UST
But we have this treasure in clay jars, so that the surpassing greatness of the power might be from God and not from us;	*We experience and proclaim these wonderful things, but we ourselves are weak and worthless. That way, {it is clear that} God causes these things to be so powerful, not we.*

ULT **But**
(δὲ)

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

Support Reference: Connect — Contrast Relationship

ULT **we have this treasure in clay jars**
UST We experience and proclaim these wonderful things, but we ourselves are weak and worthless
(ἔχομεν & τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν)

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

Support Reference: Metaphor

> ULT **this treasure**
> UST these wonderful things
> (τὸν θησαυρὸν τοῦτον)

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

Support Reference: Pronouns — When to Use Them

> ULT **clay jars**
> UST but we ourselves are weak and worthless
> (ὀστρακίνοις σκεύεσιν)

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

Support Reference: Translate Unknowns

> ULT **the surpassing greatness of the power**
> UST causes these things to be so powerful
> (ἡ ὑπερβολὴ τῆς δυνάμεως)

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

Support Reference: Possession

> ULT **the surpassing greatness of the power**
> UST causes these things to be so powerful
> (ἡ ὑπερβολὴ τῆς δυνάμεως)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
clay	but we ourselves are weak and worthless
from God	{it is clear that} God

2 Corinthians 4:8

ULT	UST
in every {side} being pressed in, but not being crushed; being perplexed, but not despairing;	*{We experience} many {difficult things}. People persecute us, but they do not overcome us. We are not sure what to do, but we do not give up.*

ULT **in every {side} being pressed in, but not being crushed; being perplexed**
UST {We experience} many {difficult things}. People persecute us, but they do not overcome us. We are not sure what to do
(ἐν παντὶ θλιβόμενοι, ἀλλ᾽ οὐ στενοχωρούμενοι; ἀπορούμενοι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the actions, you could use indefinite subjects. Alternate translation: [in every side someone pressing us in, but not crushing us; feeling perplexed]

Support Reference: Active or Passive

ULT **in every {side} being pressed in**
UST {We experience} many {difficult things}. People persecute us
(ἐν παντὶ θλιβόμενοι)

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

Support Reference: Information Structure

ULT **in every {side}**
UST We experience} many {difficult things}
(ἐν παντὶ)

Here, the word **every** indicates that what Paul is about to describe happens often or in many situations. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [in every situation] or [at many times]

Support Reference: Assumed Knowledge and Implicit Information

ULT **being pressed in, but not being crushed**
UST People persecute us, but they do not overcome us
(θλιβόμενοι, ἀλλ’ οὐ στενοχωρούμενοι)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being pressed in	People persecute us

2 Corinthians 4:9

ULT	UST
being persecuted, but not being forsaken; being thrown down, but not perishing;	*People try to hurt us, but God does not abandon us. People act against us, but they do not defeat us.*

ULT **being persecuted, but not being forsaken; being thrown down, but not perishing**
UST People try to hurt us, but God does not abandon us. People act against us, but they do not defeat us
(διωκόμενοι, ἀλλ᾽ οὐκ ἐνκαταλειπόμενοι; καταβαλλόμενοι, ἀλλ᾽ οὐκ ἀπολλύμενοι)

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

Support Reference: Active or Passive

ULT **being thrown down**
UST People act against us
(καταβαλλόμενοι)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being persecuted	People try to hurt us
being forsaken	God does … abandon us
perishing	they do … defeat us

2 Corinthians 4:10

ULT	UST
always carrying around in the body the dying of Jesus so that the life of Jesus also might be revealed in our body;	*We continually suffer physically, like Jesus did. That way, God will make us live again, just like he made Jesus live again.*

ULT **carrying around in the body the dying of Jesus**
UST We … suffer physically, like Jesus did
(τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες)

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

Support Reference: Metaphor

ULT **the body … our body**
UST physically … us
(τῷ σώματι & τῷ σώματι ἡμῶν)

Here, the word **body** is a singular noun that refers to the bodies of Paul and his fellow workers. It may be more natural in your language to use a plural form. Alternate translation: [the bodies … our bodies] or [each of our bodies … each of our bodies]

Support Reference: Collective Nouns

ULT **the dying of Jesus**
UST like Jesus did
(τὴν νέκρωσιν τοῦ Ἰησοῦ)

Paul uses the possessive form to describe the **dying** that **Jesus** experienced. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [the death that Jesus experienced] or [how Jesus died]

Support Reference: Possession

> ULT **the life of Jesus also might be revealed in our body**
> UST God will make us live again, just like he made Jesus live again
> (καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the life of Jesus also might be revealed in our body**
> UST God will make us live again, just like he made Jesus live again
> (καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: [God might reveal in our body the life of Jesus also]

Support Reference: Active or Passive

> ULT **the life of Jesus**
> UST live again, just like he made Jesus live again
> (ἡ ζωὴ τοῦ Ἰησοῦ)

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

Support Reference: Possession

> ULT **the life of Jesus**
> UST live again, just like he made Jesus live again
> (ἡ ζωὴ τοῦ Ἰησοῦ)

If your language does not use an abstract noun for the idea of **life**, you could express the idea by using a verb such as “live.” Alternate translation: [how Jesus lives]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Jesus	like Jesus did
of Jesus	just like he made Jesus live again

2 Corinthians 4:11

ULT	UST
for we being alive are always being handed over to death for the sake of Jesus so that also the life of Jesus might be revealed in our mortal flesh.	*Indeed, while we are living, God allows us to suffer continually because of Jesus. That way, even though we will die, God will make us live again, just like he made Jesus live again.*

ULT **for**
UST Indeed
(γὰρ)

Here, the word **for** introduces a clarification of what Paul said in 4:10. If it would be helpful in your language, you could use a word or phrase that introduces a clarification. Alternate translation: [in fact,] or [in other words,]

Support Reference: Connecting Words and Phrases

ULT **we being alive are always being handed over**
UST while we are living, God allows us … continually
(ἀεὶ & ἡμεῖς, οἱ ζῶντες & παραδιδόμεθα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: [God is always handing us, being alive, over]

Support Reference: Active or Passive

ULT **we being alive are always being handed over**
UST while we are living, God allows us … continually
(ἀεὶ & ἡμεῖς, οἱ ζῶντες & παραδιδόμεθα)

Here, the phrase **being alive** identifies the situation in which the rest of Paul's statement is true. If it would be helpful in your language, you could use words or phrases that makes this relationship clearer. Alternate translation: [we, during the time in which we are alive, are always being handed over]

Support Reference: Connect — Simultaneous Time Relationship

ULT **are always being handed over to death**
UST God allows … to suffer continually
(ἀεὶ & εἰς θάνατον παραδιδόμεθα)

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

Support Reference: Metaphor

ULT **to death**
UST to suffer
(εἰς θάνατον)

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

Support Reference: Abstract Nouns

ULT **for the sake of Jesus**
UST because of Jesus
(διὰ Ἰησοῦν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **so that also the life of Jesus might be revealed in our mortal flesh**
UST That way, even though we will die, God will make us live again, just like he made Jesus live again
(ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν)

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

> ULT **also the life of Jesus might be revealed**
> UST God will make us live again, just like he made Jesus live again
> (καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: [God might reveal also the life of Jesus]

Support Reference: Active or Passive

> ULT **the life of Jesus**
> UST live again, just like he made Jesus live again
> (ἡ ζωὴ τοῦ Ἰησοῦ)

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

Support Reference: Abstract Nouns

> ULT **our mortal flesh**
> UST even though we will die
> (τῇ θνητῇ σαρκὶ ἡμῶν)

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

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
of Jesus	just like he made Jesus live again

2 Corinthians 4:12

ULT	UST
So then, death works in us, but life in you.	*As you can see, God allows us to suffer, but he will make you live.*

ULT **So then**
UST As you can see
(ὥστε)

Here, the phrase **So then** introduces a conclusion that is based on 4:7–11. If it would be helpful in your language, you could use a word or phrase that introduces the conclusion to a section. Alternate translation: [Therefore] or [In the end]

Support Reference: Connect — Reason-and-Result Relationship

ULT **death works in us, but life in you**
UST God allows us to suffer, but he will make you live
(ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν)

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

Support Reference: Personification

ULT **death works in us, but life in you**
UST God allows us to suffer, but he will make you live
(ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν)

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

Support Reference: Abstract Nouns

> ULT **but**
> UST but
> (δὲ)

Here Paul may be: (1) simply contrasting **death** and **life**. Alternate translation: [but on the other hand,]; (2) indicating that the **death** in them leads to the **life in you**. Alternate translation: [but so that]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **life in you**
> UST he will make you live
> (ἡ & ζωὴ ἐν ὑμῖν)

This clause leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: [life works in you]

Support Reference: Ellipsis

> ULT **life**
> UST he will make … live
> (ἡ & ζωὴ)

Here, the word **life** could refer: (1) specifically to resurrection life, which the Corinthians will receive. Alternate translation: [eternal life]; (2) generally to being alive and not experiencing suffering or dangerous things. Alternate translation: [the experience of life]

Support Reference: Assumed Knowledge and Implicit Information

2 Corinthians 4:13

ULT	UST
But having the same spirit of the faith according to {what} has been written: "I believed; therefore I spoke," we also believe; therefore we also speak,	*Now we are those who trust {God}, just like the person who wrote {in the psalm}, "I trusted {God}, so I spoke." We too trust {God}, so we too speak.*

ULT **But**
UST Now
(δὲ)

Here, the word **But** could introduce: (1) a development or new idea. Alternate translation: [Further,]; (2) a contrast with the "death" that works in them. Alternate translation: [On the other hand,]

Support Reference: Connecting Words and Phrases

ULT **having**
UST we are
(ἔχοντες)

Here, the word **having** introduces a reason or cause for why **we also believe** and **speak**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [because we have]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the same spirit of the faith**
UST those who trust {God}
(τὸ αὐτὸ πνεῦμα τῆς πίστεως)

Here Paul uses the possessive to refer to a **spirit** that could: (1) be characterized by **faith**. Alternate translation: [the same believing spirit]; (2) give or cause **faith**. Alternate translation: [the same spirit that gives faith]

Support Reference: Possession

ULT **the same spirit**
UST those who
(τὸ αὐτὸ πνεῦμα)

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

ULT **the same spirit of the faith**
UST those who trust {God}
(τὸ αὐτὸ πνεῦμα τῆς πίστεως)

Here, the word **same** could indicate that: (1) this is the **same spirit** that the person who wrote the quotation had. Alternate translation: [the same spirit of the faith that the psalmist had,]; (2) this is the **same spirit** that the Corinthians also have. Alternate translation: [the same spirit of the faith that you have,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of the faith**
UST trust {God}
(τῆς πίστεως)

If your language does not use an abstract noun for the idea of **faith**, you could express the idea by using a verb such as “believe” or “trust.” Alternate translation: [that believes]

Support Reference: Abstract Nouns

ULT **{what} has been written**
UST who wrote {in the psalm}
(τὸ γεγραμμένον)

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

Support Reference: Active or Passive

> ULT **according to {what} has been written**
> UST just like the person who wrote {in the psalm}
> (κατὰ τὸ γεγραμμένον)

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

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
spirit	those who
of the faith	trust {God}
I believed	I trusted {God}
believe	trust {God}

2 Corinthians 4:14

ULT	UST
knowing that the one having raised Jesus will also raise us with Jesus and will present {us} with you.	*{We do that because} we realize that God made Jesus alive again, so he will also make us alive again. Then we will be with Jesus and with you before God.*

ULT **knowing**
UST {We do that because} we realize
(εἰδότες)

Here, the word **knowing** introduces a reason for what Paul said that he and his fellow workers do (See: 4:13). If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [since we know]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the one having raised**
UST God made … alive again
(ὁ ἐγείρας)

Here, the word **one** refers to God the Father, who **raised Jesus**. If it would be helpful in your language, you could make explicit what the pronoun refers to. Alternate translation: [God who raised]

Support Reference: Pronouns — When to Use Them

ULT **the one having raised Jesus will also raise us**
UST God made Jesus alive again, so he will also make us alive again
(ὁ ἐγείρας τὸν Ἰησοῦν, καὶ ἡμᾶς & ἐγερεῖ)

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

Support Reference: Idiom

> ULT **with Jesus**
> UST with Jesus
> (σὺν Ἰησοῦ)

Here, the phrase **with Jesus** could indicate that the Paul and his fellow workers will: (1) be where **Jesus** is. Alternate translation: [to be where Jesus is]; (2) be resurrected as **Jesus** was. Alternate translation: [as he raised Jesus]; (3) be joined with **Jesus**. Alternate translation: [together with Jesus]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	{We do that because} we realize
Jesus	Jesus
Jesus	Jesus

2 Corinthians 4:15

ULT	UST
For all these {things are} for your sake so that the grace, having increased through more and more {people}, may cause thanksgiving to abound to the glory of God.	*We do each of those things to help you. That way, God will act graciously to more people. Then, people will thank God more, which honors God.*

ULT **For**
UST We do each of those things
(γὰρ)

Here, the word **For** introduces an explanation of what Paul has said in 4:7–14. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,] or [In fact,]

Support Reference: Connecting Words and Phrases

ULT **all these {things are} for your sake**
UST We do each of those things to help you
(τὰ & πάντα δι’ ὑμᾶς)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **the grace**
UST God will act graciously
(ἡ χάρις)

Here Paul implies that the **grace** comes from God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [grace from God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the grace**
UST God will act graciously
(ἡ χάρις)

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adjective such as "gracious." Alternate translation: [how God is gracious]

Support Reference: Abstract Nouns

ULT **through more and more {people}**
UST to more people
(διὰ τῶν πλειόνων)

Here, the phrase **through more and more** could indicate that: (1) the **grace** increases by being received by **more** people. Alternate translation: [among more and more people]; (2) the **grace** increases because God uses **more** situations and experiences to spread the gospel. Alternate translation: [by means of more and more service]

Support Reference: Assumed Knowledge and Implicit Information

ULT **may cause thanksgiving to abound to the glory of God**
UST Then, people will thank God more, which honors God
(τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ)

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

Support Reference: Abstract Nouns

ULT **to the glory of God**
UST which honors God
(εἰς τὴν δόξαν τοῦ Θεοῦ)

Here Paul uses the possessive form to describe **glory** that **God** receives. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [to glory for God]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	God will act graciously
may cause … to abound	more
glory	which honors

ULT	UST
of God	God

2 Corinthians 4:16

ULT	UST
So we do not become discouraged. Rather, even if our outer man is decaying, yet our inner {man} is being renewed day {by} day.	*Therefore, we do not give up. Instead, even though the part of us that people can see is perishing, every day God is strengthening the part of us that people cannot see.*

ULT **So**
UST Therefore
(διὸ)

Here, the word **So** introduces an inference or conclusion based on what Paul has said, probably focusing on what he said in 4:7–15. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion from a previous section. Alternate translation: [So then,] or [Because of all that,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **we do not become discouraged**
UST we do not give up
(οὐκ ἐνκακοῦμεν)

See you how translated the word **discouraged** in 4:1. It could refer to: (1) losing motivation and confidence. Alternate translation: [we do not lose hope]; (2) becoming tired or exhausted. Alternate translation: [we do not become tired]

Support Reference: Assumed Knowledge and Implicit Information

ULT **even if**
UST even though
(εἰ καὶ)

Here Paul is speaking as if **our outer man is decaying** were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you could express the idea by indicating that **our outer man** is indeed **decaying**. Alternate translation: [despite the fact that] or [although]

Support Reference: Connect — Factual Conditions

ULT **our outer man**
UST the part of us that people can see
(ὁ ἔξω ἡμῶν ἄνθρωπος)

Here, the phrase **outer man** refers to the part of the person that others can observe and see. It includes the physical part of the person, but it is not only a person's body. Alternate translation: [our observable self] or [our external part]

Support Reference: Assumed Knowledge and Implicit Information

ULT **man … inner {man}**
UST the part of us that people can see … the part of us that people cannot see
(ὁ & ἄνθρωπος & ὁ ἔσω)

Although the word **man** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [person … inner person]

Support Reference: When Masculine Words Include Women

ULT **man is decaying … inner {man} is being renewed**
UST the part of us that people can see is perishing … God is strengthening the part of us that people cannot see
(ὁ & ἄνθρωπος διαφθείρεται & ὁ ἔσω & ἀνακαινοῦται)

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

Support Reference: Collective Nouns

ULT **is decaying**
UST is perishing
(διαφθείρεται)

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

Support Reference: Metaphor

ULT **our inner {man}**
UST the part of us that people cannot see
(ὁ ἔσω ἡμῶν)

Here, the phrase **inner {man}** could refer to: (1) the part of the person that others cannot observe and see. Alternate translation: [our hidden part] or [our inward part]; (2) the spiritual part of the person. Alternate translation: [our heart] or [our spiritual part]

Support Reference: Assumed Knowledge and Implicit Information

ULT **our inner {man} is being renewed**
UST God is strengthening the part of us that people cannot see
(ὁ ἔσω ἡμῶν ἀνακαινοῦται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: [God is renewing our inner man]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is decaying	is perishing
day	every day
day	every day

2 Corinthians 4:17

ULT	UST
For our momentary, light affliction is producing in us an eternal weight of glory far beyond all comparison.	*{We do not give up,} because when we suffer in temporary and unimportant ways, that will cause us to become glorious forever and in important ways, ways that we cannot even imagine.*

ULT **For**
UST {We do not give up,} because
(γὰρ)

Here, the word **For** introduces a reason why Paul and his fellow workers do not become discouraged (See: 4:16). If it would be helpful in your language, you could use a word or phrase that introduces a reason for a previous statement. Alternate translation: [We do not become discouraged because] or [We do that because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **our momentary, light affliction**
UST when we suffer in temporary and unimportant ways
(τὸ & παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν)

If your language does not use an abstract noun for the idea of **affliction**, you could express the idea by using a verb such as “afflict” or “suffer.” Alternate translation: [how we are afflicted in light and momentary ways]

Support Reference: Abstract Nouns

ULT **light affliction … an eternal weight of glory**
UST when we suffer … and unimportant ways … to become glorious forever and in important ways
(ἐλαφρὸν τῆς θλίψεως & αἰώνιον βάρος δόξης)

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

Support Reference: Metaphor

ULT **is producing in us**
UST that will cause us
(κατεργάζεται ἡμῖν)

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

Support Reference: Metaphor

ULT **an eternal weight of glory**
UST to become glorious forever and in important ways
(αἰώνιον βάρος δόξης)

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

Support Reference: Possession

ULT **of glory**
UST to become glorious
(δόξης)

If your language does not use an abstract noun for the idea of **glory**, you could express the idea by using an adjective such as “glorious” or “great.” Alternate translation: [of what is great]

Support Reference: Abstract Nouns

ULT **far beyond all comparison**
UST ways that we cannot even imagine
(καθ’ ὑπερβολὴν εἰς ὑπερβολὴν)

Here, the phrase **far beyond all comparison** identifies something that is much greater than anything else. If it would be helpful in your language, you could use a word or phrase that identifies something that is greatest or most amazing. Alternate translation: [that is greater than anything] or [that is the greatest of all]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
affliction	when we suffer
eternal	forever

ULT	UST
of glory	to become glorious

2 Corinthians 4:18

ULT	UST
We are not watching the things being seen, but the things not being seen. For the things being seen {are} temporary, but the things not being seen {are} eternal.	*So, we pay attention to what we do not see rather than to what we see. {That is} because what we do not see will last forever, but what we see will pass away.*

ULT **We are not watching**
UST So, we pay attention to … rather than
(μὴ σκοπούντων ἡμῶν)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **are not watching**
UST pay attention to … rather than
(μὴ σκοπούντων)

Here, the word **watching** refers specifically to focusing on something or paying close attention to something. It does not require the attention or focus to be visual. If it would be helpful in your language, you could use a word or phrase that refers to non-visual focus or attention. Alternate translation: [are not focusing on] or [are not concentrating on]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the things being seen, but the things not being seen**
UST what we do not see … to what we see
(τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα)

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

Support Reference: Active or Passive

ULT **but the things not being seen**
UST what we do not see
(ἀλλὰ τὰ μὴ βλεπόμενα)

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

Support Reference: Ellipsis

ULT **For**
UST {That is} because
(γὰρ)

Here, the word **For** introduces a reason why **We** are **watching** the things that are not seen. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [We do that because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **For the things being seen … but the things not being seen**
UST {That is} because what we do not see … but what we see
(τὰ γὰρ βλεπόμενα & τὰ δὲ μὴ βλεπόμενα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could refer to “we” or to people in general. Alternate translation: [For the things that people see … but the things that people do not see]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{are} eternal	will last forever

2 Corinthians 5

2 Corinthians 5 Chapter Introduction

Structure and Formatting

1. Paul's ministry (2:14–7:4)
    - Confidence in the resurrection (5:1–10)
    - The gospel (5:11–6:2)

Religious and Cultural Concepts in This Chapter

Resurrection bodies

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

The intermediate state?

In 5:6–9, Paul speaks about being away from the body and with the Lord. As the previous section has illustrated, Paul's goal is to have a new body, not to be "away from the body." So, what is he referring to here? There are three primary options. First, many Christians believe that Paul is talking about the time period between when a believer dies and when Jesus comes back. During this time period, the believer does not have a body but is with Jesus in heaven. Then, when Jesus comes back, the believer receives a new body. Second, some Christians believe that Paul is talking about how believers receive new bodies immediately after they die. In other words, the next thing that a believer experiences after he or she dies is Jesus' return. In this case, there is no time

period between death and resurrection. Third, some Christians believe that Paul is speaking about how believers receive a temporary body for the time they are in heaven with Jesus before he comes back. If possible, your translation should allow for all three of these interpretations. Make sure that you include at least option one, since this is the option that most Christians believe.

New creation

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

Reconciliation

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

Translation Issues in This Chapter

Bodies as homes

In 5:1–9, Paul speaks about bodies as if they were homes. He identifies current earthly bodies as "tents," which indicates that they do not last. He identifies resurrection bodies as "buildings" that God makes. Paul uses the language of "home" to indicate that people belong in bodies and not without bodies. However, he does seem to think that people can be without bodies for a period of time, just as people can leave their homes for a period

of time (See: the above discussion of the "intermediate state"). Further, he contrasts "tent" homes with "building" homes to indicate that the "building" is the home (that is, body) that will last forever and which believers should long for. If possible, preserve the "home" language in your translation, either in metaphor or simile form. (See: house; and tent, tentmaker)

Bodies as clothing

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

Exclusive "we"

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

Singular nouns in general statements

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

Translating 5:21

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

2 Corinthians 5:1

ULT	UST
For we know that if our earthly house of this tent is torn down, we have a building from God, an eternal house in the heavens, not made with hands.	*Indeed, we realize that the bodies we have on this earth will die. They are like tents that people destroy. However, God will give us new bodies that will live forever. They will be like buildings that God creates in the heavenly places.*

ULT **For**
UST Indeed
(γὰρ)

Here, the word **For** could introduce: (1) an explanation of what Paul said in 4:18. Alternate translation: [In fact,]; (2) an example or illustration of what Paul said in 4:18. Alternate translation: [For example,]; (3) a basis for what Paul said in 4:18. Alternate translation: [That is because]

Support Reference: Connecting Words and Phrases

ULT **we know … our … we have**
UST we realize … we have … will give us
(οἴδαμεν & ἡμῶν & ἔχομεν)

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

Support Reference: Exclusive and Inclusive ‘We’

ULT **if**
UST that
(ἐὰν)

Here, the word **if** could introduce: (1) something that Paul thinks will definitely happen, but he is not sure when. Alternate translation: [whenever]; (2) something that Paul thinks might happen. Alternate translation: [even if]

Support Reference: Connect — Factual Conditions

ULT **our earthly house of this tent is torn down, we have a building from God, an eternal house in the heavens, not made with hands**
UST the bodies we have on this earth will die. They are like tents that people destroy. However, God will give us new bodies that will live forever. They will be like buildings that God creates in the heavenly places
(ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς)

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

Support Reference: Biblical Imagery — Extended Metaphors

ULT **our earthly house of this tent is torn down**
UST the bodies we have on this earth will die. They are like tents that people destroy
(ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, you could use an indefinite subject. Alternate translation: [someone tears down our earthly house of this tent]

Support Reference: Active or Passive

ULT **our earthly house of this tent**
UST the bodies we have on this earth … They are like tents
(ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους)

Here, Paul uses the possessive form identify the **earthly house** as a **tent**. If it would be helpful in your language, you could use a more natural form. Alternate translation: [our earthly house, which is a tent,]

Support Reference: Possession

> ULT **our earthly house of this tent is torn down … a building … an eternal house**
> UST the bodies we have on this earth will die. They are like tents that people destroy … new bodies that will live forever. They will be like buildings
> (ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν & οἰκίαν & αἰώνιον)

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

Support Reference: Collective Nouns

> ULT **in the heavens**
> UST in the heavenly places
> (ἐν τοῖς οὐρανοῖς)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **not made with hands**
> UST that God creates
> (ἀχειροποίητον)

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

Support Reference: Synecdoche

ULT **not made with hands**
UST that God creates
(ἀχειροποίητον)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [which hands did not make]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we know	we realize
earthly	the … on this earth
house	bodies
of this tent	They are like tents
God	However, God
an … house	new bodies
eternal	that will live forever
heavens	in the heavenly places

2 Corinthians 5:2

ULT	UST
For indeed, in this {house} we groan, longing to be fully clothed with our dwelling {that is} from heaven,	*In fact, we mourn how we live in these bodies. We want God to give us new bodies, just as if he was putting new clothes on us. {These new bodies will be like} buildings {that God gives us} from heaven.*

ULT **For indeed**
UST In fact
(καὶ γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **in this {house}**
UST how we live in these bodies
(ἐν τούτῳ)

Here, the phrase **in this** could refer to: (1) the earthly house that is a tent, that is, the person's current body. Alternate translation: [in this tent] or [in our bodies on earth]; (2) the current time period. Alternate translation: [right now] or [in this time]

Support Reference: Pronouns — When to Use Them

ULT in this {house} we groan, longing to be fully clothed with our dwelling {that is} from heaven
UST we mourn how we live in these bodies. We want God to give us new bodies, just as if he was putting new clothes on us. {These new bodies will be like} buildings {that God gives us} from heaven
(ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες)

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

Support Reference: Biblical Imagery — Extended Metaphors

ULT to be fully clothed
UST God to give us new bodies, just as if he was putting new clothes on us
(ἐπενδύσασθαι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Paul implies that God will do it. Alternate translation: [for God to fully clothe us]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
heaven	from heaven

2 Corinthians 5:3

ULT	UST
and if indeed having clothed ourselves, we will not be found naked.	*Whenever we receive our new bodies, they will be like clothes that keep us from being naked.*

ULT **having clothed ourselves, we will not be found naked**
UST we receive our new bodies, they will be like clothes that keep us from being naked
(ἐνδυσάμενοι, οὐ γυμνοὶ εὑρεθησόμεθα)

Here Paul continues to speak of bodies as if they were clothing. You should express the idea as you did in 5:2. Alternate translation: [we have a house to live in, we will not be found homeless] or [having a new body that is like clothing, we will not be found naked, that is, without a body]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **if indeed having clothed ourselves**
UST Whenever we receive our new bodies, they will be like clothes
(εἴ γε & ἐνδυσάμενοι)

Here Paul is speaking as if **having clothed ourselves** were a hypothetical possibility, but he means that it will actually be true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you could express the idea by using a word such as “when” or “whenever.” Alternate translation: [when indeed we have clothed ourselves]

Support Reference: Connect — Factual Conditions

ULT **having clothed ourselves**
UST we receive our new bodies, they will be like clothes
(ἐνδυσάμενοι)

Paul could mean that: (1) **we** clothe **ourselves**. Alternate translation: [we clothe ourselves]; (2) God clothes us. Alternate translation: [God clothes us]

> ULT **we will not be found**
> UST that keep us from being naked
> (οὐ & εὑρεθησόμεθα)

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

Support Reference: Active or Passive

2 Corinthians 5:4

ULT	UST
For indeed, we, the ones being in this tent, groan, being burdened, because of which we do not want to be unclothed, but to be fully clothed so that the mortal may be swallowed up by the life.	*Even further, while we have these bodies that are like tents, we mourn, and these bodies make living difficult. Because of that, it is not that we want to be without bodies, which would be like having no clothes. Rather, {we want} to receive new bodies, which will be like putting on new clothes. That way, we will live forever instead of expecting to die.*

ULT **For indeed**
UST Even further
(καὶ γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **the ones being in this tent … we do not want to be unclothed, but to be fully clothed**
UST while we have these bodies that are like tents … it is not that we want to be without bodies, which would be like having no clothes. Rather, {we want} to receive new bodies, which will be like putting on new clothes
(οἱ ὄντες ἐν τῷ σκήνει & οὐ θέλομεν ἐκδύσασθαι, ἀλλ᾽ ἐπενδύσασθαι)

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

Support Reference: Biblical Imagery — Extended Metaphors

ULT **being burdened**
UST and these bodies make living difficult
(βαρούμενοι)

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

Support Reference: Metaphor

ULT **being burdened**
UST and these bodies make living difficult
(βαρούμενοι)

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

Support Reference: Active or Passive

ULT **we do not want to be unclothed, but to be fully clothed**
UST it is not that we want to be without bodies, which would be like having no clothes. Rather, {we want} to receive new bodies, which will be like putting on new clothes
(οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι)

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

Support Reference: Active or Passive

ULT **but to be fully clothed**
UST Rather, {we want} to receive new bodies, which will be like putting on new clothes
(ἀλλ᾽ ἐπενδύσασθαι)

This clause leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from earlier in the verse. Alternate translation: [but we want to be fully clothed]

Support Reference: Ellipsis

ULT **the mortal**
UST expecting to die
(τὸ θνητὸν)

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

Support Reference: Nominal Adjectives

ULT **the mortal may be swallowed up by the life**
UST we will live forever instead of expecting to die
(καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [life may swallow up the mortal]

Support Reference: Active or Passive

ULT **may be swallowed up**
UST instead of
(καταποθῇ)

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

Support Reference: Metaphor

> ULT **the life**
> UST we will live forever
> (τῆς ζωῆς)

If your language does not use an abstract noun for the idea of **life**, you could express the idea by using a verb such as “live” or an adjective such as “alive.” Alternate translation: [what is alive] or [what lives]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
tent	these bodies that are like tents

2 Corinthians 5:5

ULT	UST
Now the one having prepared us for this very thing {is} God, the one having given us the down payment of the Spirit.	*God is the one who makes us ready for these new bodies. He gave the Holy Spirit to us, which shows that he will also give us everything else that he has promised.*

ULT **Now**
(δὲ)

Here, the word **Now** introduces development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces the development, or you could leave **Now** untranslated. Alternate translation: [Further,]

Support Reference: Connecting Words and Phrases

ULT **having prepared us**
UST who makes us ready
(κατεργασάμενος ἡμᾶς)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **this very thing**
UST for these new bodies
(αὐτὸ τοῦτο)

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

Support Reference: Pronouns — When to Use Them

ULT **the one having given**
UST He gave
(ὁ δοὺς)

Here Paul is adding more information about **God**. He is not distinguishing between different gods. If it would be helpful in your language, you could use a form that clearly adds information instead of distinguishing between people. Alternate translation: [and he has given]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the down payment of the Spirit**
UST the Holy Spirit … which shows that he will also give us everything else that he has promised
(τὸν ἀρραβῶνα τοῦ Πνεύματος)

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

Support Reference: Metaphor

ULT **the down payment of the Spirit**
UST the Holy Spirit … which shows that he will also give us everything else that he has promised
(τὸν ἀρραβῶνα τοῦ Πνεύματος)

Here Paul uses the possessive form to the **down payment** as the **Spirit**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [the Spirit as a down payment] or [the down payment that is the Spirit]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} God	God
down payment	which shows that he will also give us everything else that he has promised
of the Spirit	the Holy Spirit

2 Corinthians 5:6

ULT	UST
Therefore, always being courageous and knowing that being at home in the body, we are away from the Lord—	*So then, we are confident at all times {about what God will give us}. Also, we realize that while we have these bodies, we are not with the Lord {Jesus}.*

ULT **Therefore**
UST So then
(οὖν)

Here, the word **Therefore** introduces a conclusion or inference from what Paul has said in 5:1–6. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion or inference. Alternate translation: [Because of that] or [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **and knowing**
UST Also, we realize
(καὶ εἰδότες)

Here, the word **and** could introduce: (1) additional information. Alternate translation: [and also knowing]; (2) a reason why they are **courageous**. Alternate translation: [because we know]; (3) something that is true even though they are **courageous**. Alternate translation: [even though we know]

Support Reference: Connecting Words and Phrases

ULT **always being courageous and knowing that being at home in the body, we are away from the Lord**
UST we are confident at all times {about what God will give us}. Also, we realize that while we have these bodies, we are not with the Lord {Jesus}
(θαρροῦντες & πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου)

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

Support Reference: Information Structure

ULT **being at home in the body, we are away from the Lord**
UST while we have these bodies, we are not with the Lord {Jesus}
(ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου)

Here Paul continues to refer to the **body** as if it were a building that a person could be **at home in**. Express the idea as you did in 5:1–2. Alternate translation: [living in the body, as if it were a home, we are not present with the Lord]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **in the body**
UST while we have these bodies
(ἐν τῷ σώματι)

Paul implies that this **body** is the one that people have before they die. If it would be helpful in your language, you could make this more explicit. Alternate translation: [in our current body]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	we realize
Lord	the Lord {Jesus}

2 Corinthians 5:7

ULT	UST
for we walk by faith, not by sight.	*Indeed, we act as we do because we trust {the Lord Jesus}, not because we see {him}.*

ULT **for**
UST Indeed
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **we walk**
UST we act as we do
(περιπατοῦμεν)

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

Support Reference: Metaphor

ULT **by faith, not by sight**
UST because we trust {the Lord Jesus}, not because we see {him}
(διὰ πίστεως & οὐ διὰ εἴδους)

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

Support Reference: Abstract Nouns

> ULT **by faith, not by sight**
> UST because we trust {the Lord Jesus}, not because we see {him}
> (διὰ πίστεως & οὐ διὰ εἴδους)

Here, the words **faith** and **sight** could refer to: (1) the acts of "believing" or "seeing" Jesus the Messiah. Alternate translation: [by believing in Jesus, not by seeing him]; (2) what is "believed" or "seen." Alternate translation: [by what we believe, not by what we see]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	we trust {the Lord Jesus}

2 Corinthians 5:8

ULT	UST
Now we are confident and think it good rather to be away from the body and to be at home with the Lord.	*As I said, we are confident {about what God will give us}. Also, we would choose instead to be without our bodies and with the Lord {Jesus}.*

ULT **Now**
UST As I said
(δὲ)

Here, the word **Now** introduces again what Paul started speaking about in 5:16. If it would be helpful in your language, you could use a word or phrase that resumes an earlier idea or thought. Alternate translation: [Again,]

Support Reference: Connecting Words and Phrases

ULT **and**
UST Also
(καὶ)

Here, the word **and** could introduce: (1) additional information. Alternate translation: [and also]; (2) a contrast with how they are **confident**. Alternate translation: [but]; (3) what it is that they are **confident** about. Alternate translation: [enough that we]

Support Reference: Connecting Words and Phrases

ULT **think it good rather**
UST we would choose instead
(εὐδοκοῦμεν, μᾶλλον)

Alternate translation: [would prefer]

ULT **to be away from the body and to be at home with the Lord**
UST to be without our bodies and with the Lord {Jesus}
(ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν Κύριον)

Here Paul continues to refer to the **body** as if it were a building in which a person could be **at home**. Express the idea as you did in 5:6. Alternate translation: [not to live in the body as if it were a home but to be present with the Lord]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **to be away from the body**
> UST to be without our bodies
> (ἐκδημῆσαι ἐκ τοῦ σώματος)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	the Lord {Jesus}

2 Corinthians 5:9

ULT	UST
And therefore we aspire, whether being at home or being away, to be well-pleasing to him.	*So then, we strive to please the Lord Jesus whether we are with him or not.*

ULT **And therefore**
UST So then
(διὸ καὶ)

Here, the phrase **And therefore** introduces an inference or conclusion based on what Paul has already said, particularly in 5:6–8. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion based on what has been said. Alternate translation: [Because of that,] or [And so]

Support Reference: Connect — Reason-and-Result Relationship

ULT **whether being at home or being away**
UST whether we are with him or not
(εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες)

Here Paul could be referring to how people are **at home** or **away** from: (1) the Lord. Alternate translation: [whether being at home with the Lord or being away from him]; (2) this body. Alternate translation: [whether being at home in this body or being away from it]

Support Reference: Assumed Knowledge and Implicit Information

ULT **whether being at home or being away**
UST whether we are with him or not
(εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες)

Here Paul continues to refer to a building in which a person could be **at home**. Express the idea as you did in 5:6, 8. Make sure that your translation matches or fits with what you chose in the previous note about whether Paul implies “body” or “Lord” here. Alternate translation: [whether being in the body as if it were a home or out of the body] or [whether being present or being absent]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **to him**
> UST the Lord Jesus
> (αὐτῷ)

Here, the word **him** refers to the Lord, that is, Jesus, whom Paul mentioned in the previous verse. If it would be helpful in your language, you could make explicit what the pronoun refers to. Alternate translation: [to the Lord]

Support Reference: Pronouns — When to Use Them

2 Corinthians 5:10

ULT	UST
For it is necessary for us all to be revealed before the judgment seat of Christ so that each one may receive back the {things done} through the body, with regard to what things he did, whether good or bad.	*{We do that} because all of us will have to appear before the Messiah and he will decide whether each one of us has done what is right or what is wrong. Then, he will give us what we deserve in proportion to what we did while we had these bodies.*

ULT **For**
UST {We do that} because
(γὰρ)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **us all**
UST all of us
(τοὺς & πάντας ἡμᾶς)

Here, the word **us** could refer to: (1) Paul and everyone who believes, including the Corinthians. Alternate translation: [all of us who believe]; (2) all humans. Alternate translation: [all people]

Support Reference: Exclusive and Inclusive 'We'

ULT **us all to be revealed**
UST all of us … appear
(τοὺς & πάντας ἡμᾶς φανερωθῆναι)

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

Support Reference: Active or Passive

> ULT **before the judgment seat of Christ**
> UST before the Messiah and he will decide whether
> (ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **may receive back the {things done} through the body**
> UST he will give … what we deserve in proportion to what we did while we had these bodies
> (κομίσηται & τὰ διὰ τοῦ σώματος)

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

Support Reference: Metaphor

> ULT **the {things done}**
> UST in proportion to what we did
> (τὰ)

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

Support Reference: Active or Passive

ULT **through the body**
UST while we had these bodies
(διὰ τοῦ σώματος)

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

Support Reference: Idiom

ULT **with regard to what things he did**
UST each one of us has done
(πρὸς ἃ ἔπραξεν)

Here, the phrase **with regard to what things he did** introduces what **Christ** is judging. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [on the basis of what things he did] or [being judged based on what he did]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he did**
UST each one of us has done
(ἔπραξεν)

Although the word **he** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [he or she did] or [that person did]

Support Reference: When Masculine Words Include Women

ULT **whether good or bad**
UST what is right or what is wrong
(εἴτε ἀγαθὸν εἴτε κακὸν)

Here, the words **good or bad** could describe: (1) the things that people did. Alternate translation: [whether those things were good or bad]; (2) both the things that people did and what they **receive back**. Alternate translation: [whether good things deserving commendation or bad things deserving rebuke]; (3) just what people **receive back**. Alternate translation: [whether reward or rebuke]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	the Messiah
may receive back	he will give … what we deserve
good	what is right
bad	what is wrong

2 Corinthians 5:11

ULT	UST
Therefore, knowing the fear of the Lord, we persuade men. But we are clearly known by God, and I hope also to be clearly known in your consciences.	*So then, because we experience what it means to fear the Lord {Jesus}, we convince others {to fear him also}. God knows {that we are trustworthy}, and I want you also to know {that we are trustworthy}.*

ULT **Therefore**
UST So then
(οὖν)

Here, the word **Therefore** introduces a conclusion or inference from what Paul has said in 5:10. If it would be helpful in your language, you could use a word or phrase that introduces a conclusion or inference. Alternate translation: [Because of that] or [So]

Support Reference: Connect — Reason-and-Result Relationship

ULT **knowing**
UST because we experience
(εἰδότες)

Here, the word **knowing** introduces a reason for why Paul and those with him **persuade men**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [since we know]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the fear of the Lord**
UST what it means to fear the Lord {Jesus}
(τὸν φόβον τοῦ Κυρίου)

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

Support Reference: Possession

ULT **the fear of the Lord**
UST what it means to fear the Lord {Jesus}
(τὸν φόβον τοῦ Κυρίου)

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

Support Reference: Abstract Nouns

ULT **we persuade men**
UST we convince others {to fear him also}
(ἀνθρώπους πείθομεν)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **But**
(δὲ)

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

Support Reference: Connect — Contrast Relationship

ULT **we are clearly known by God … to be clearly known**
UST God knows {that we are trustworthy} … to know {that we are trustworthy}
(Θεῷ & πεφανερώμεθα & πεφανερῶσθαι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God knows us clearly … that you know us clearly]

Support Reference: Active or Passive

ULT we are clearly known … to be clearly known in your consciences
UST knows {that we are trustworthy} … you … to know {that we are trustworthy}
(πεφανερώμεθα & ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι)

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

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowing	because we experience
fear	what it means to fear
of the Lord	the Lord {Jesus}
by God	God
I hope	I want
consciences	you

2 Corinthians 5:12

ULT	UST
We are not again commending ourselves to you, but are giving you an opportunity of boasting on our behalf, so that you may have {an answer} for the ones boasting in appearance and not in heart.	*We are not proving to you a second time that we are trustworthy. Rather, we are enabling you to say great things about us. That way, you can respond to anybody who says great things about how people appear on the outside and not about who those people really are on the inside.*

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

UST We are not proving to you a second time that we are trustworthy. Rather, we are enabling you to say great things about us. That way, you can respond to anybody who says great things about how people appear on the outside and not about who those people really are on the inside

(οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ μὴ ἐν καρδίᾳ)

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

Support Reference: Information Structure

ULT **again**

UST a second time

(πάλιν)

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

Support Reference: Assumed Knowledge and Implicit Information

> ULT **an opportunity of boasting**
> UST we are enabling … to say great things
> (ἀφορμὴν & καυχήματος)

Here Paul uses the possessive form to describe an **opportunity** that is for **boasting**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [an opportunity for boasting]

Support Reference: Possession

> ULT **in appearance**
> UST about how people appear on the outside
> (ἐν προσώπῳ)

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

Support Reference: Abstract Nouns

> ULT **not in**
> UST not about who those people really are on the inside
> (μὴ ἐν)

This phrase leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [not boasting in]

Support Reference: Ellipsis

> ULT **in heart**
> UST about who those people really are on the inside
> (ἐν καρδίᾳ)

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

Support Reference: Metonymy

2 Corinthians 5:13

ULT	UST
For if we are out of our mind, {it is} for God; if we are of sound mind, {it is} for you.	*So, when we seem crazy, we are serving God. When we seem to think normally, we are serving you.*

ULT **For**
UST So
(γὰρ)

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

Support Reference: Connecting Words and Phrases

ULT **if … if**
UST when … When
(εἴτε)

Here, the word **if** in both places introduces situations that Paul thinks have happened. He is not using **if** to introduce things he thinks might happen. If your language does not use the conditional form for things that definitely happened, you could use another form that refers to alternate situations. Alternate translation: [whenever … whenever]

Support Reference: Connect — Factual Conditions

ULT **we are out of our mind … we are of sound mind**
UST we seem crazy … we seem to think normally
(ἐξέστημεν & σωφρονοῦμεν)

Paul uses two opposite phrases. These phrases could contrast: (1) fanatical or extreme behavior with moderate or sane behavior. Alternate translation: [we are fanatical … we are moderate]; (2) ecstatic or visionary behavior with rational or normal behavior. Alternate translation: [we see visions … we have control of our minds]

Support Reference: Idiom

> ULT **{it is} for God … {it is} for you**
> UST we are serving God … we are serving you
> (Θεῷ & ὑμῖν)

The phrases **for God** and **for you** could indicate: (1) the people for whose benefit Paul is behaving in these ways. Alternate translation: [it is for God's sake … it is for your sake]; (2) the people to whom he directs his behavior. Alternate translation: [it is in our relationship with God … it is in our relationship with you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{it is} for God	we are serving God

2 Corinthians 5:14

ULT	UST
For the love of Christ controls us, having judged this: that one died for the sake of all; therefore, all died.	*{Those things are true} because the Messiah loves us, and that directs us {to act in certain ways}. Here is how we think about it: one person{, the Messiah,} died to rescue all people. Because of that, {it is as if} all people died.*

ULT **For**
UST {Those things are true} because
(γὰρ)

The word **For** introduces a reason why Paul acts in the ways that he does (See: 5:13). If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: [We do those things because] or [We act in those ways because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the love of Christ**
UST the Messiah loves us
(ἡ & ἀγάπη τοῦ Χριστοῦ)

Here Paul uses the possessive form to describe **love** that could be: (1) **love** that **Christ** has for Paul and those with him. Alternate translation: [the love Christ has for us]; (2) **love** that Paul and those with him have for **Christ**. Alternate translation: [the love we have for Christ]

Support Reference: Possession

ULT **the love of Christ**
UST the Messiah loves us
(ἡ & ἀγάπη τοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea of **love**, you could express the idea by using a verb such as “love.” Make sure that your translation fits with the option you chose in the previous note about whose **love** this is. Alternate translation: [how Christ loves us]

Support Reference: Abstract Nouns

ULT **having judged**
UST Here is how we think about it
(κρίναντας)

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

ULT **this: that**
UST Here is how we think about it
(τοῦτο, ὅτι)

Here, the word **this** refers to what Paul is about to say, which he introduces with the word **that**. This form was powerful in his culture. If it would not be powerful in your culture, and if your readers might find both **this** and **that** confusing, you could express the idea in another way. Alternate translation: [that] or [what follows:]

Support Reference: Pronouns — When to Use Them

ULT **one**
UST one person{, the Messiah … }
(εἷς)

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

Support Reference: Nominal Adjectives

ULT **for the sake of**
UST to rescue all people
(ὑπὲρ)

Here, the phrase **for the sake of** could indicate that Jesus **died**: (1) to benefit or help others. Alternate translation: [to save] or [for the benefit of]; (2) instead of or in place of others. Alternate translation: [in place of] or [instead of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all … all**
UST to rescue all people … {it is as if} all people
(πάντων & οἱ πάντες)

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

Support Reference: Nominal Adjectives

ULT **all … all**
UST to rescue all people … {it is as if} all people
(πάντων & οἱ πάντες)

Here, the word **all** could refer in general to all humans, or it could refer more specifically to all humans who believe in Jesus. Since Paul did not clarify which he meant, if possible you also should use a general word that could be interpreted in either way. Alternate translation: [everyone … everyone]

Support Reference: When to Keep Information Implicit

ULT **all died**
UST {it is as if} all people died
(οἱ πάντες ἀπέθανον)

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

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
love	loves us
of Christ	the Messiah
having judged	Here is how we think about it

2 Corinthians 5:15

ULT	UST
And he died for all so that the ones living should live no longer for themselves, but for the one having died for them and having been raised.	*Further, {this is why} he died to rescue all people: that way, those who live spiritually will not do whatever they want anymore. Instead, {they will do} what the Messiah wants, since he died to rescue them and God made him alive again.*

ULT **for … for**
UST to rescue all people … to rescue them
(ὑπὲρ)

Here, much as in 5:14, the word **for** could indicate that Jesus **died**: (1) to benefit or help others. Alternate translation: [to save … to save] or [for the benefit of … for the benefit of]; (2) instead of or in place of others. Alternate translation: [in place of … in place of] or [instead of … instead of]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all**
UST to rescue all people
(πάντων)

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

Support Reference: Nominal Adjectives

ULT **all**
UST to rescue all people
(πάντων)

Here, just as in 5:14, the word **all** could refer in general to all humans, or it could refer more specifically to all humans who believe in Jesus. Express the idea as you did in 5:14. Alternate translation: [everyone]

Support Reference: When to Keep Information Implicit

> ULT **the ones living**
> UST those who live spiritually
> (οἱ ζῶντες)

Here, the phrase **the ones living** could identify people who: (1) have spiritual life, that is, those who have received new life in Jesus. Alternate translation: [the ones having new life]; (2) have physical life, that is, who have not died. Alternate translation: [those who are alive]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **should live no longer for themselves, but for the one**
> UST will not do whatever they want anymore. Instead, {they will do} what the Messiah wants
> (μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ)

Here, to **live for** a person refers to acting in a way that pleases or fulfills that person. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [should live no longer to please themselves, but to please the one]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **but for the one**
> UST Instead, {they will do} what the Messiah wants
> (ἀλλὰ τῷ)

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

Support Reference: Ellipsis

> ULT **for the one**
> UST {they will do} what the Messiah wants
> (τῷ)

Here, the word **one** refers to the same person to whom **he** refers at the beginning of the verse, Jesus the Messiah. If it would be helpful in your language, you could make explicit to whom **one** refers. Alternate translation: [for the Messiah, the ones]

Support Reference: Pronouns — When to Use Them

> ULT **having been raised**
> UST God made him alive again
> (ἐγερθέντι)

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

Support Reference: Idiom

> ULT **them and having been raised**
> UST to rescue them and God made him alive again
> (αὐτῶν & καὶ ἐγερθέντι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: [them, the one whom God raised] or [them, whom God raised]

Support Reference: Active or Passive

2 Corinthians 5:16

ULT	UST
Therefore, from now on we regard no one according to the flesh. Even if we regarded Christ according to the flesh, yet now we no longer regard him {that way}.	*Because of all that, we do not think about anyone in merely human ways any longer. Indeed, although at one time we thought about the Messiah in merely human ways, we do not think about him in those ways any longer.*

ULT **Therefore**
UST Because of all that
(ὥστε)

Here, the word **Therefore** introduces an inference conclusion from what Paul has said, especially referring back to 5:14–15. If it would be helpful in your language, you could use a word or phrase that introduces an inference from previous claims. Alternate translation: [So then]

Support Reference: Connect — Reason-and-Result Relationship

ULT **from now on … now**
UST any longer … not … any longer
(ἀπὸ τοῦ νῦν & νῦν)

Here, the word **now** could refer to: (1) the time when **we** believed. Alternate translation: [starting when we believed, … since then]; (2) the time in which Paul was writing this letter. Alternate translation: [from the present moment on … right now]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to the flesh … according to the flesh**
UST in merely human ways … in merely human ways
(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 idea by using a phrase that refers to human values or perspectives. Alternate translation: [according to human definitions … according to human definitions] or [according to what humans value … according to what humans value]

Support Reference: Idiom

> ULT **Even if**
> UST Indeed, although
> (εἰ καὶ)

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

Support Reference: Connect — Factual Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
regard	do … think about
we regarded	at one time we thought about
Christ	the Messiah
we … regard him {that way}	we do … think about him in those ways

2 Corinthians 5:17

ULT	UST
Therefore, if anyone {is} in Christ, {he is} a new creation. The old things passed away; behold, new things have come.	*So then, whenever God unites people to the Messiah, he makes them new people. What they used to be has disappeared. Look, what they are now is something new!*

ULT **Therefore**
UST So then
(ὥστε)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **if**
UST whenever
(εἴ)

Here Paul uses the conditional form to show that being **in Christ** leads to being **a new creation**. If the conditional form does not indicate a cause-and-effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: [as long as] or [supposing that]

Support Reference: Connect — Hypothetical Conditions

ULT **{is} in Christ**
UST God unites … 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, indicates that a person believes in Christ and is a Christian. If it would be helpful in your language, you could use a phrase that indicates that the person is a Christian, someone who is united to Christ. Alternate translation: [is a Christian] or [is united to Christ]

Support Reference: Metaphor

> ULT **{he is} a new creation**
> UST he makes them new people
> (καινὴ κτίσις)

Although the word **he** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: [that person is a new creation] or [he or she is a new creation]

Support Reference: When Masculine Words Include Women

> ULT **{he is} a new creation**
> UST he makes them new people
> (καινὴ κτίσις)

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

Support Reference: Ellipsis

> ULT **{he is} a new creation**
> UST he makes them new people
> (καινὴ κτίσις)

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

Support Reference: Abstract Nouns

> ULT **The old things … new things**
> UST What they used to be … something new
> (τὰ ἀρχαῖα & καινά)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **behold**
UST Look
(ἰδοὺ)

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

Support Reference: Exclamations

ULT **new things have come**
UST what they are now is something new
(γέγονεν καινά)

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

ULT **new things have come**
UST what they are now is something new
(γέγονεν καινά)

Some early manuscripts include the word “all” in this clause, so that it reads, “all things have become new.” Consider whether translations that your readers might be familiar with include “all.” Otherwise, it is recommended that you follow the ULT here, since the best manuscripts do not include “all.”

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	God unites … to the Messiah
{is} in Christ	God unites … to the Messiah
{he is} a … creation	he makes them

2 Corinthians 5:18

ULT	UST
Now all these things {are} from God, the one having reconciled us to himself through Christ and having given us the ministry of this reconciliation,	*God is the one who gives us every one of these things. By working through the Messiah, he has enabled us to be with him. Further, God empowers us to act so that others can also be with him.*

ULT **Now**
(δὲ)

Here, the word **Now** introduces the development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: [In fact,]

Support Reference: Connecting Words and Phrases

ULT **all these things**
UST every one of these things
(τὰ & πάντα)

Here, the phrase **all these things** could refer to: (1) the "new creation" and "new things" that Paul mentioned in 5:17. Alternate translation: [all these new things]; (2) everything that exists. Alternate translation: [all things]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the one having reconciled**
UST he has enabled … to be
(τοῦ καταλλάξαντος)

Here Paul is adding more information about **God**. He is not distinguishing between different gods. If it would be helpful in your language, you could use a form that clearly adds information instead of distinguishing between people. Alternate translation: [and he has reconciled]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the ministry of this reconciliation**
UST to act so that others can also be with him
(τὴν διακονίαν τῆς καταλλαγῆς)

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

Support Reference: Possession

ULT **having given us the ministry of this reconciliation**
UST God empowers us to act so that others can also be with him
(δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God is the one who gives us
having reconciled	he has enabled … to be
Christ	By working through the Messiah
ministry	to act so that
of … reconciliation	others can also be with him

2 Corinthians 5:19

ULT	UST
namely, that God in Christ was reconciling the world to himself, not counting their trespasses against them, and having placed in us the word of reconciliation.	*Here is how that works: God works through Christ to enable every person to be with him. In doing so, he forgives people for what they have done wrong. Further, he commissions us to tell others about how they can be with God.*

ULT **namely, that**
UST Here is how that works
(ὡς ὅτι)

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

Support Reference: Connecting Words and Phrases

ULT **God in Christ was reconciling**
UST God works through Christ to enable … to be
(Θεὸς ἦν ἐν Χριστῷ & καταλλάσσων)

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

Support Reference: Information Structure

ULT **God in Christ**
UST God works through Christ
(Θεὸς & 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, explains the means by which God accomplishes the "reconciliation." If it would be helpful in your language, you could use a phrase that indicates that God "reconciles" people by uniting them to Christ. Alternate translation: [God, by uniting people to Christ,] or [God by means of Christ]

Support Reference: Metaphor

ULT **the world**
UST every person
(κόσμον)

Here, the word **world** could refer to: (1) the people in the **world**. Alternate translation: [all people]; (2) the **world** as a whole, including people, places, and things. Alternate translation: [everything he created]

Support Reference: Metonymy

ULT **not counting their trespasses against them, and having placed in us the word of reconciliation**
UST In doing so, he forgives people for what they have done wrong. Further, he commissions us to tell others about how they can be with God
(μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς)

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

Support Reference: Information Structure

> ULT **not counting their trespasses against them**
> UST In doing so, he forgives people for what they have done wrong
> (μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν)

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

Support Reference: Metaphor

> ULT **their trespasses … them**
> UST people for what they have done wrong
> (αὐτοῖς τὰ παραπτώματα αὐτῶν)

Here, the words **their** and **them** refer to the people who live in **the world**. If it would be helpful in your language, you could make explicit to whom these pronouns refer. Alternate translation: [the trespasses of the people in the world … them]

Support Reference: Pronouns — When to Use Them

> ULT **having placed in us**
> UST he commissions us
> (θέμενος ἐν ἡμῖν)

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

Support Reference: Metaphor

> ULT **the word**
> UST to tell others
> (τὸν λόγον)

Here, the word **word** represents what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the message] or [the news]

Support Reference: Metonymy

ULT **the word of reconciliation**
UST to tell others about how they can be with God
(τὸν λόγον τῆς καταλλαγῆς)

Here Paul uses the possessive form to describe a **word** about **reconciliation**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [the word about reconciliation] or [the word concerning reconciliation]

Support Reference: Possession

ULT **of reconciliation**
UST about how they can be with God
(τῆς καταλλαγῆς)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
Christ	works through Christ
in Christ	works through Christ
the world	every person
reconciling	to be
trespasses	for what they have done wrong
of reconciliation	about how they can be with God

2 Corinthians 5:20

ULT	UST
Therefore, we are ambassadors on behalf of Christ, as though God is appealing through us: We implore {you} on behalf of Christ: "Be reconciled to God!"	*Because {God has commissioned us}, we represent the Messiah. So, God encourages others through us. We speak for the Messiah when we ask you {to believe the good news so that} you can be with God.*

ULT **Therefore**
UST Because {God has commissioned us}
(οὖν)

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

Support Reference: Connect — Reason-and-Result Relationship

ULT **on behalf of Christ … on behalf of Christ**
UST the Messiah … We speak for the Messiah
(ὑπὲρ Χριστοῦ)

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

ULT **as though**
UST So
(ὡς)

Here, the phrase **as though** introduces the implication or meaning of being **ambassadors on behalf of Christ**. If it would be helpful in your language, you could use a word or phrase that introduces an implication or explanation. Alternate translation: [and so] or [which means that]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is appealing through us: We implore {you} on behalf of Christ: “Be reconciled to God**
UST encourages others through us. We speak for the Messiah when we ask you {to believe the good news so that} you can be with God
(παρακαλοῦντος δι’ ἡμῶν; δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ)

Here, the clause **We implore {you} on behalf of Christ** could be: (1) the introduction to what Paul and those with him say as God **is appealing** through them. Alternate translation: [is appealing through us as we implore you on behalf of Christ, “Be reconciled to God]; (2) part of what **God is appealing through us**. Alternate translation: [is appealing through us when we say, “We implore you on behalf Christ: be reconciled to God]

Support Reference: Information Structure

ULT **is appealing**
UST encourages others
(παρακαλοῦντος)

Here Paul does not state to whom **God is appealing**. He could imply that he **is appealing** to: (1) everyone. Alternate translation: [is appealing to all people]; (2) the Corinthians specifically. Alternate translation: [is appealing to you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **We implore {you}**
UST when we ask you
(δεόμεθα)

Here what Paul says could be addressed to: (1) the Corinthians specifically. Alternate translation: [We implore you Corinthians on behalf of Christ]; (2) every person with whom Paul and those with him speak. Alternate translation: [We implore everyone we meet]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Christ: “Be reconciled to God**
UST the Messiah … {to believe the good news so that} you can be with God
(Χριστοῦ, καταλλάγητε τῷ Θεῷ)

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: [Christ that you should be reconciled to God!]

Support Reference: Direct and Indirect Quotations

ULT **Be reconciled to God**
UST {to believe the good news so that} you can be with God
(καταλλάγητε τῷ Θεῷ)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	the Messiah
God	God
is appealing	encourages others
Christ	the Messiah
Be reconciled to God	{to believe the good news so that} you can be with God

2 Corinthians 5:21

ULT	UST
The one not having known sin he made sin for us, so that we might become the righteousness of God in him.	*Jesus did not sin. {Despite that,} for our sake God treated him as if he had sinned. As a result, God makes us righteous by uniting us to Jesus.*

ULT **The one not having known sin he made … in him**
UST Jesus did not sin … God treated him … by uniting us to Jesus
(τὸν μὴ γνόντα ἁμαρτίαν & ἐποίησεν & ἐν αὐτῷ)

Here, the words **one** and **him** refer to Jesus the Messiah. The word **he** refers to God the Father. If it would be helpful in your language, you could make explicit to whom these pronouns refer. Alternate translation: [Jesus, who did not know sin, God made … in Jesus]

Support Reference: Pronouns — When to Use Them

ULT **The one not having known sin**
UST Jesus did not sin
(τὸν μὴ γνόντα ἁμαρτίαν)

Here, the phrase **having known sin** refers to committing or doing **sin**. It does not refer just to knowing about **sin**. If it would be helpful in your language, you could use a word or phrase that refers to committing **sin**. Alternate translation: [The one not having done sin] or [The one not having sinned]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he made sin**
UST God treated him as if he had sinned
(ἁμαρτίαν ἐποίησεν)

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

Support Reference: Metaphor

> ULT **for us**
> UST {Despite that,} for our sake
> (ὑπὲρ ἡμῶν)

Here, the phrase **for us** could indicate that God made Jesus **sin**: (1) to benefit or help **us**. Alternate translation: [for our sake] or [for our benefit]; (2) instead of or in place of **us**. Alternate translation: [in place of us] or [instead of us]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we might become the righteousness of God**
> UST God makes us righteous
> (ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ)

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

Support Reference: Metaphor

> ULT **the righteousness of God**
> UST God … righteous
> (δικαιοσύνη Θεοῦ)

Here Paul uses the possessive form to describe **righteousness** that could: (1) come from **God**. Alternate translation: [righteousness from God]; (2) belong to **God**. Alternate translation: [God's own righteousness]

Support Reference: Possession

> ULT **we might become the righteousness of God**
> UST God makes us righteous
> (ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "righteous." Make sure your translation fits with how you understand what **righteousness of God** means. Alternate translation: [God might make us righteous] or [we might be righteous because of what God does]

Support Reference: Abstract Nouns

> ULT **in him**
> UST by uniting us to Jesus
> (ἐν αὐτῷ)

Here Paul uses the spatial metaphor **in him** to describe the union of believers with Christ. In this case, being **in him**, or united to Christ, explains how people **become the righteousness of God**. If it would be helpful in your language, you could use a phrase that indicates that being united to Christ is the means by which people receive the **righteousness**. Alternate translation: [by being united to him] or [as God unites us to him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having known	did … sin
sin	did … sin
sin	as if he had sinned
the righteousness	righteous
of God	God

2 Corinthians 6

2 Corinthians 6 Chapter Introduction

Structure and Formatting

1. Paul's ministry (2:14–7:4)
    - The gospel (5:11–6:2)
    - Proofs of ministry (6:3–10)
    - Join with fellow believers, not unbelievers (6:11–7:4)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the quotations from the Old Testament in 6:2 and 6:16–18.

Religious and Cultural Concepts in This Chapter

Commendation of ministry

In 6:3–4, Paul tells the Corinthians that he avoids doing anything that would cause offense and lead to people blaming ministry. In fact, he and his fellow workers "commend themselves" in many ways, and he provides a list of those ways in 6:4–10. Paul commends their ministry in this way because other people in Corinth were claiming that Paul was not a good apostle or minister for Christ. They claimed that they were better ministers for Christ. Paul responds here by listing what he and his fellow workers do and experience as true ministers of Christ. Make sure that you express the list so that it shows that Paul and those with him are true ministers of Christ.

Translation Issues in This Chapter

"Weapons of righteousness"

In 6:7, Paul states that he and his fellow workers have "weapons of righteousness" for both hands. He could mean that righteousness: (1) is the weapons (2) is defended by the weapons (3) characterizes the weapons. Also the idea that the weapons are for both hands could indicate that: (1) Paul and his fellow workers have an offensive weapon in one hand and a defensive weapon in the other hand (2) Paul and his fellow workers can defend against enemies coming from any direction. Paul does not state whom he is fighting against with these weapons, but it is probably sin, evil powers, and people who oppose his ministry. See the notes on this verse for translation options.

Opening the heart

In 6:11–13, Paul speaks about opening the heart and, in contrast, being restricted. He is speaking about loving other people as if it were an open heart and failing to love other people as it were a restriction in one's insides. If your culture can express the idea of love by referring to where in their bodies people feel love, you could do so in these verses. Otherwise, you could use a comparable metaphor or plain language. See the notes on these verses for translation options.

The temple of the living God

In 6:16, Paul claims that believers are the temple of the living God. In the last part of the verse, he quotes from the Old Testament to prove that this is true. This quotation also shows that the identification of God's people with the temple indicates that God is with his people and treats them as his people. Since the temple is a very important part of Paul's culture, you should preserve the temple language. If your readers would not understand the metaphor, you could express it as a simile or explain it in a footnote. See the notes on this verse for translation options.

Rhetorical questions

In 6:14–16, Paul asks five questions, and each question assumes that the answer is "none" or "nothing." Paul asks these questions to include the Corinthians in what he is arguing, not because he is looking for information. If your language does not use

questions in this way, you could include answers to the questions, or you could express them as negative statements. See the notes on these verses for translation options. (See: Rhetorical Question)

The long list in 6:4–10

These verses contain one long list of the situations and ways in which Paul and his fellow workers commend their ministry. This list is divided into three parts. Each part uses a repeated form for each item. The first part uses the word "in" (6:4–7a), the second part uses the word "through" (6:7b–8a), and the third part uses the words "as" and "yet" or "but" (6:8b–10). If possible, represent these parts in your language by using repeated words or some other natural form. Consider whether a long list like this would be natural in your language. The UST models one possible way to divide the list up into shorter sentences.

Exclusive "we"

Throughout this chapter, Paul uses the first person plural. When he uses this form, he is focusing on himself and his fellow workers, or just on himself (although this is less likely). (See: Exclusive and Inclusive 'We')

2 Corinthians 6:1

ULT	UST
Now working together with {him}, we also urge you not to receive the grace of God in vain—	*As those who serve with God, we encourage you to accept fully what God has graciously done {for you}, so that it changes {how you live}.*

ULT **Now**
(δὲ)

Here, the word **Now** introduces his development of the ideas from the previous verses, especially from 5:20–21. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: [Further,]

Support Reference: Connecting Words and Phrases

ULT **working together with {him}**
UST As those who serve with God
(συνεργοῦντες)

Here Paul does not directly state **with** whom he is **working**. He could be implying that he works **with**: (1) God, since God is the subject of the previous sentence. Alternate translation: [working together with God]; (2) the Corinthians, since they are the ones whom is "urging." Alternate translation: [working together with you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **we also urge**
UST we encourage
(καὶ, παρακαλοῦμεν)

Here and throughout this chapter, **we** does not include the Corinthians. The first person plural could refer to: (1) Paul and those who work with him. Alternate translation: [we who preach the good news also urge]; (2) just Paul. Alternate translation: [I also urge]

Support Reference: Exclusive and Inclusive 'We'

ULT **we also urge you not to receive the grace of God in vain**
UST we encourage you to accept fully what God has graciously done {for you}, so that it changes {how you live}
(καὶ, παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς)

Here Paul uses two negative terms, **not** and **in vain**, to indicate a positive meaning. If your language does not use two negative words like this, you could instead use one positive term. Alternate translation: [we also urge you to receive the grace of God, so that it has results] or [we also urge you to receive the grace of God, so that it produces its goal]

Support Reference: Double Negatives

ULT **the grace of God**
UST what God has graciously done {for you}
(τὴν χάριν τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **gracious**, you could express the idea by using a verbal phrase such as "act kindly" or an adverb such as "graciously." Alternate translation: [how God acts kindly] or [how God acts graciously]

Support Reference: Abstract Nouns

ULT **in vain**
UST so that it changes {how you live}
(εἰς κενὸν)

Here, **in vain** identifies a cause that does not have its intended effect. In this case, receiving **the grace of God** will not lead to salvation if the Corinthians do not persevere in living as those who have received **the grace of God**. If it would be helpful in your language, you use a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: [for nothing] or [to no purpose]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we … urge	we encourage
grace	what … has graciously done {for you}
of God	God
to receive	to accept

2 Corinthians 6:2

ULT	UST
for he says, "At an acceptable time I listened to you, and in a day of salvation I helped you." Behold, now {is} a favorable time. Look, now {is} a day of salvation.	*{You should do that} because God says {in the scripture}: "When I considered it to be the right time, I heard you {and acted}. Indeed, when I was rescuing {people}, I assisted you." Right now is when God considers it to be the best time! Indeed, right now is when God is rescuing {people}!*

ULT **for**
UST {You should do that} because
(γάρ)

Here, the word **for** introduces a reason why the Corinthians should "receive the grace of God" (See: 6:1). If it would be helpful in your language, you could use a different word or phrase that introduces reason for an exhortation. Alternate translation: [because] or [since]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he says**
UST God says {in the scripture}
(λέγει)

Here, the phrase **he says** introduces words that God speaks in the Scriptures. Specifically, Paul is quoting from a Greek translation of Isaiah 49:8. If it would be helpful in your language, you use a form that indicates that God speaks these words that come from Isaiah. Alternate translation: [according to Isaiah the prophet God says,] or [God speaks these words through Isaiah:]

Support Reference: Quotations and Quote Margins

> ULT **At an acceptable time I listened to you, and in a day of salvation I helped you." Behold, now {is} a favorable time. Look, now {is} a day of salvation**
> UST When I considered it to be the right time, I heard you {and acted}. Indeed, when I was rescuing {people}, I assisted you." Right now is when God considers it to be the best time! Indeed, right now is when God is rescuing {people … }
> (καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι. ἰδοὺ, νῦν καιρὸς εὐπρόσδεκτος; ἰδοὺ, νῦν ἡμέρα σωτηρίας)

The two clauses in the quotation mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Make sure that you use the same form for Paul's interpretation of the quotation, which is also in parallel form. Alternate translation: [At an acceptable time I listened to you; yes, in a day of salvation I helped you. Behold, now is a favorable time; yes, now is a day of salvation]

Support Reference: Parallelism

> ULT **At an acceptable time**
> UST When I considered it to be the right time
> (καιρῷ δεκτῷ)

Here, the phrase **an acceptable time** refers to a point in time that someone considers to be a proper or appropriate for doing something. Paul could be implying that this **time** is **acceptable** to: (1) God. Alternate translation: [At a time that I considered right] or [At a time appropriate for me]; (2) people. Alternate translation: [At a time that people considered right] or [At a time appropriate for people]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I listened to you**
> UST I heard you {and acted}
> (ἐπήκουσά σου)

Here, the word **listened** indicates that God both listened and responded. If it would be helpful in your language, you could clarify that God did not just listen but also acted in response. Alternate translation: [I answered you] or [I listened to you and responded]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to you … you**
> UST you … you
> (σου & σοι)

Because God is speaking to one person, his special servant, **you** in the quotation is singular.

Support Reference: Forms of 'You' — Singular

> ULT **in a day of salvation**
> UST when I was rescuing {people}
> (ἐν ἡμέρᾳ σωτηρίας)

Here, the phrase **day of salvation** refers to the time when God will bring **salvation** for his people. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [in the time of salvation] or [at the time when I gave salvation]

Support Reference: Possession

> ULT **of salvation**
> UST when I was rescuing {people}
> (σωτηρίας)

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as "save." Alternate translation: [when I saved]

Support Reference: Abstract Nouns

> ULT **Behold, now … Look, now**
> UST Right now … Indeed, right now
> (ἰδοὺ, νῦν)

Here, the words **Behold** and **Look** draw the attention of the audience and ask them to listen carefully. If it would be helpful in your language, you could express the idea with words or phrases that ask the audience to listen, or you could use another form that draws the audience's attention to the statements that follow. Alternate translation: [Pay attention! Now … Pay attention! Now] or [Listen, now … Now]

Support Reference: Exclamations

ULT **{is} a favorable time … {is} a day of salvation**
UST is when God considers it to be the best time … is when God is rescuing {people}
(καιρὸς εὐπρόσδεκτος & ἡμέρα σωτηρίας)

The phrases **a day of salvation** and **a favorable time** repeat the words from the quotation exactly, except that Paul uses a word that emphasizes that the **time** is good (**favorable**) instead of just being appropriate (**acceptable**). Use the form that you used in the quotation, although, if possible, use a word for a good **time** instead of just an **acceptable time**. Alternate translation: [is a time that God considers good … is a time of salvation] or [is a time appropriate for God … is a time when God gives salvation]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
At an … time	When I considered it to be the right time
a day	when I was rescuing {people}
of salvation	when I was rescuing {people}
{is} a … time	is when God considers it to be the best time
favorable	is when God considers it to be the best time
{is} a day	is when God is rescuing {people}
of salvation	is when God is rescuing {people}

2 Corinthians 6:3

ULT	UST
Giving no cause for offense in anything so that our ministry might not be blamed,	*We avoid doing anything that might offend others. That way, no one can criticize how we serve {God}.*

ULT **Giving**
UST We … doing
(διδόντες)

Here, the word **giving** goes with the clause "we also urge you" in 6:1. It introduces an explanation of how Paul and his fellow workers serve God. In most languages, it is best to begin a new sentence with this verse. If it would be helpful in your language, you could use a word or phrase that clearly links back to "we also urge" from 6:1. If you use the following alternate translation, you will need to end the previous verse with a period. Alternate translation: [As we urge you to receive the grace God, we give] or [As we serve God, we give]

Support Reference: Information Structure

ULT **Giving no cause for offense**
UST We avoid doing … that might offend others
(μηδεμίαν & διδόντες προσκοπήν)

Here, the phrase **giving no cause for offense** refers to how a person acts so that others are not offended. If it would be helpful in your language, you could use a more natural form. Alternate translation: [avoiding provoking others] or [doing nothing that would cause offense]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in anything**
UST anything
(ἐν μηδενὶ)

Here, the phrase **in anything** could refer to: (1) actions and behavior. Alternate translation: [in whatever we do]; (2) people. Alternate translation: [among anybody] or [to any person]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **our ministry might not be blamed**
> UST no one can criticize how we serve {God}
> (μὴ μωμηθῇ ἡ διακονία)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul could be implying that: (1) other people would do it. Alternate translation: [others might not blame our ministry]; (2) God. Alternate translation: [God might not blame our ministry]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ministry	how we serve {God}

2 Corinthians 6:4

ULT	UST
instead, we commend ourselves in everything as servants of God; in much endurance, in tribulations, in hardships, in distresses,	*Rather, we prove that we are trustworthy in every way while we serve God. We always persevere when people hurt and persecute us.*

ULT **we commend ourselves in everything as servants of God**
UST we prove that we are trustworthy in every way while we serve God
(ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς Θεοῦ διάκονοι)

Here the word **as** could introduce: (1) who they are (**servants of God**) while they **commend** themselves. Alternate translation: [we who are servants of God commend ourselves in everything]; (2) what it is that they must **commend** themselves to be. Alternate translation: [we commend ourselves in everything, proving that we are servants of God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **servants of God**
UST we serve God
(Θεοῦ διάκονοι)

Here Paul uses the possessive form to refer **servants** who serve **God**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [servants for God] or [God's servants]

Support Reference: Possession

ULT **of God; in much endurance, in**
UST God. We always persevere when people hurt and persecute us
(Θεοῦ & ἐν ὑπομονῇ πολλῇ, ἐν)

Here, the phrase **in much endurance** could go with: (1) the list that follows. In this case, the list gives the situation in which they have **much endurance**. Alternate translation: [of God; we have much endurance in]; (2) **we commend ourselves**. In this case, the phrase gives an explanation for how they **commend** themselves, and the list gives the situations in which this occurs. Alternate translation: [of God by having much endurance; we show this in]

Support Reference: Information Structure

ULT in much endurance, in tribulations, in hardships, in distresses
UST We always persevere when people hurt and persecute us
(ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις)

If your language does not use abstract nouns for the ideas of **endurance**, **tribulations**, **hardships**, and **distresses**, you could express the ideas in another way. Alternate translation: [enduring at all times while we are persecuted, pressured, and distressed]

Support Reference: Abstract Nouns

ULT in tribulations, in hardships, in distresses
UST when people hurt and persecute us
(ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις)

Here, the words **tribulations**, **hardships**, and **distresses** function together to refer to many different kinds of persecution and suffering. It is possible that **tribulations** refers to direct persecution, **hardships** refers to being forced to do something difficult, and **distresses** refers to being unable to do what one wants. If you do not have three words for these categories, and if the repetition would be confusing, you could use one or two words or phrases to refer to suffering and persecution. Alternate translation: [in persecutions, in suffering] or [in every tribulation]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	God
servants	we serve
endurance	We always persevere
tribulations	when people hurt and persecute us
hardships	when people hurt and persecute us

2 Corinthians 6:5

ULT	UST
in beatings, in imprisonments, in riots, in hard labors, in sleeplessness {nights}, in hungers,	*{We persevere} when people strike us, put us in jail, and stir up crowds against us. {We persevere} when we work hard, do not sleep much, and go hungry.*

ULT in beatings, in imprisonments, in riots, in hard labors, in sleeplessness {nights}, in hungers

UST {We persevere} when people strike us, put us in jail, and stir up crowds against us. {We persevere} when we work hard, do not sleep much, and go hungry

(ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις)

If your language does not express some of these ideas with nouns, you could express the ideas by using verbal phrases or in another natural way. Alternate translation: [in being beaten, in being imprisoned, in being mobbed, in working hard, in sleeping little, in being hungry]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
hard labors	{We persevere} when we work hard
hungers	and go hungry

2 Corinthians 6:6

ULT	UST
in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love,	*We are free from evil things, we know {what is true}, and we do not easily become angry. We care {for others}, we have the Holy Spirit, and we love {people} sincerely.*

ULT **in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love**
UST We are free from evil things, we know {what is true}, and we do not easily become angry. We care {for others}, we have the Holy Spirit, and we love {people} sincerely
(ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι Ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ)

If your language does not use abstract nouns for these ideas, you could express the ideas by using verbal phrases or adjectives. Alternate translation: [we are pure, knowledgeable, patient, kind, filled with the Holy Spirit, sincerely loving]

Support Reference: Abstract Nouns

ULT **in the Holy Spirit**
UST we have the Holy Spirit
(ἐν Πνεύματι Ἁγίῳ)

The phrase **in the Holy Spirit** could refer to: (1) having the power or help of the **Holy Spirit**. Alternate translation: [in the power of the Holy Spirit]; (2) being “holy” in one’s “spirit.” Alternate translation: [in holiness of spirit]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowledge	we know {what is true}
patience	and we do not easily become angry
the Holy Spirit	we have the Holy Spirit
love	and we love {people}

2 Corinthians 6:7

ULT	UST
in the word of truth, in the power of God; through the weapons of righteousness {for} the right hand and the left,	*We proclaim what is true, and God enables us to act powerfully. We are righteous, which is like having a sword in one hand and a shield in the other.*

ULT **in the word of truth, in the power of God**
UST We proclaim what is true, and God enables us to act powerfully
(ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ)

If your language does not use abstract nouns for the ideas of **truth** and **power**, you could express the ideas in another way. Alternate translation: [in the word about what is true, in God empowering us]

Support Reference: Abstract Nouns

ULT **the word**
UST We proclaim what is true
(λόγῳ)

Here, the word **word** represents what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the message] or [the communication]

Support Reference: Metonymy

ULT **in the word of truth**
UST We proclaim what is true
(ἐν λόγῳ ἀληθείας)

Here Paul could use the possessive to describe: (1) a **word** about the **truth**. Alternate translation: [in the word about the truth]; (2) a **word** that is characterized by **truth**. Alternate translation: [the truthful word]

Support Reference: Possession

ULT **in the power of God**
UST and God enables us to act powerfully
(ἐν δυνάμει Θεοῦ)

Here Paul uses the possessive form to describe **power** that comes from **God**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [in the power that comes from God] or [in power given by God]

Support Reference: Possession

ULT **through the weapons of righteousness {for} the right hand and the left**
UST We are righteous, which is like having a sword in one hand and a shield in the other
(διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν)

Here Paul speaks as if **righteousness** were **weapons** for **the right hand and the left**. He means that the righteous way in which he and his fellow workers live their lives is like armor and swords which they use to protect themselves and fight against enemies. Paul does not state who the enemy is, but he implies that it is anyone and anything that acts against God and the gospel. If it would be helpful in your language, you could express the idea with simile form or in plain language. Alternate translation: [through righteousness, which is like weapons for the right hand and the left] or [through righteousness, which protects us from God's enemies]

Support Reference: Metaphor

ULT **the weapons of righteousness**
UST We are righteous, which is like having
(τῶν ὅπλων τῆς δικαιοσύνης)

Here Paul uses the possessive form to describe **weapons** that could: (1) be **righteousness**. Alternate translation: [the weapons, which are righteousness,]; (2) come from or be because of **righteousness**. Alternate translation: [the weapons that righteous provides] or [the weapons that come from righteousness]; (3) defend or fight for **righteousness**. Alternate translation: [the weapons to defend righteousness]

Support Reference: Possession

ULT **the weapons of righteousness**
UST We are righteous, which is like having
(τῶν ὅπλων τῆς δικαιοσύνης)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "righteous" or an adverb such as "righteously." Alternate translation: [weapons, that is, how we live righteously,]

Support Reference: Abstract Nouns

ULT **of righteousness {for} the right hand and the left**
UST We are righteous … a sword in one hand and a shield in the other
(τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν)

Here, having **weapons** for **the right hand and the left** could describe how a soldier: (1) has an offensive weapon in one hand and a defensive weapon in the other. Alternate translation: [of righteous, both a sword and a shield] or [of righteousness for attack and defense]; (2) is completely equipped for battle and able to defend against attacks from **right** and **left**. Alternate translation: [of righteous for defense on all sides] or [of righteousness with which we are fully equipped]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of God	and God enables us to act powerfully
weapons	which is like having
of righteousness	We are righteous

2 Corinthians 6:8

ULT	UST
through honor and dishonor, through bad report and good report; as deceivers, yet true;	*Some people honor us, and others shame us. Some people say bad things about us, and others say good things about us. Some people think that we tell lies, but really we speak what is true.*

ULT **through honor and dishonor, through bad report and good report**
UST Some people honor us, and others shame us. Some people say bad things about us, and others say good things about us
(διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας)

In these two statements, Paul indicates that he and his fellow workers persevere in serving God whether people think and say good things or bad things about them. If it would be helpful in your language, you could use a form that clearly expresses this idea. Alternate translation: [whether we receive honor or dishonor, whether there are bad reports or good reports about us]

Support Reference: Assumed Knowledge and Implicit Information

ULT **honor and dishonor**
UST Some people honor us, and others shame us
(δόξης καὶ ἀτιμίας)

If your language does not use abstract nouns for the ideas of **honor** and **dishonor**, you could express the ideas by using verbs such as “honor” and “dishonor.” Alternate translation: [being honored and dishonored] or [others glorifying us and disgracing us]

Support Reference: Abstract Nouns

ULT **as deceivers, yet true**
UST Some people think that we tell lies, but really we speak what is true
(ὡς πλάνοι καὶ ἀληθεῖς)

Here and in the following two verses Paul uses **as** to introduce what other people think about him and his fellow workers and then **yet** to introduce what is really true about them. If it would be helpful in your language, you could use a form that naturally expresses a contrast between what people think and what is actually true. Alternate translation: [considered to be deceivers, but actually true]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **true**
> UST we speak what is true
> (ἀληθεῖς)

Paul is using the adjective **true** as a noun in order to identify himself and his fellow workers as those who truly are who they say they are. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: [truthful people] or [telling the truth]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
honor	Some people honor us
dishonor	others shame us
bad report	Some people say bad things about us
deceivers	that we tell lies

2 Corinthians 6:9

ULT	UST
as being unknown, yet being well known; as dying yet—behold!—living; as being disciplined, yet not being put to death;	*Some people think that nobody acknowledges us, but really, God acknowledges us. Some people think that we are dying, but really, we are alive! Some people think that God is punishing us, but really, he has not decided that we should die.*

ULT **as being unknown, yet being well known; as dying yet—behold!—living; as being disciplined, yet not being put to death**

UST Some people think that nobody acknowledges us, but really, God acknowledges us. Some people think that we are dying, but really, we are alive! Some people think that God is punishing us, but really, he has not decided that we should die

(ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνῄσκοντες καὶ ἰδοὺ, ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι)

Here and in the following verse Paul uses **as** to introduce what other people think about him and his fellow workers, and then he uses **yet** to introduce what is really true about them. If it would be helpful in your language, you could use a form that naturally expresses a contrast between what people think and what is actually true. Alternate translation: [considered to be unknown, but actually well known; considered to be dying, but actually—behold!—living; considered to be being disciplined, but actually not being put to death]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as being unknown, yet being well known**

UST Some people think that nobody acknowledges us, but really, God acknowledges us

(ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the actions, Paul could be implying that he is: (1) **unknown** to many people but **known** to God. Alternate translation: [many people not knowing us, yet God knowing us well]; (2) **unknown** to some people, but **known** to other people. Alternate translation: [some people not knowing us, yet others knowing us well]

Support Reference: Active or Passive

ULT **yet—behold!—living**
UST but really, we are alive
(καὶ ἰδοὺ, ζῶμεν)

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express the idea with a word or phrase that asks the audience to listen, or you could use another form that draws the audience's attention to the statement that follows. Alternate translation: [yet, and listen to this, living] or [yet most certainly living]

Support Reference: Exclamations

ULT **as being disciplined, yet not being put to death**
UST Some people think that God is punishing us, but really, he has not decided that we should die
(ὡς παιδευόμενοι καὶ μὴ θανατούμενοι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the actions, Paul could be implying that: (1) God does them. Alternate translation: [God disciplining us yet not putting us to death]; (2) other people do them. Alternate translation: [people disciplining us yet not putting us to death]

Support Reference: Active or Passive

ULT **not being put to death**
UST he has not decided that we should die
(μὴ θανατούμενοι)

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die" or "kill." Alternate translation: [yet not being killed] or [not dying]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being unknown	that nobody acknowledges us
being well known	God acknowledges us

2 Corinthians 6:10

ULT	UST
as being sorrowful, but always rejoicing; as poor, but making many rich; as having nothing, yet possessing all things.	*Some people think that we mourn, but really, we continually rejoice. Some people think that we are needy, but really, we help many people gain what is truly valuable. Some people think that we do not have anything, but really, we have everything.*

ULT **as being sorrowful, but always rejoicing; as poor, but making many rich; as having nothing, yet possessing all things**
UST Some people think that we mourn, but really, we continually rejoice. Some people think that we are needy, but really, we help many people gain what is truly valuable. Some people think that we do not have anything, but really, we have everything
(ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες)

Here, just as in the previous verse, Paul uses **as** to introduce what other people think about him and his fellow workers and then **yet** or **but** to introduce what is really true about them. If it would be helpful in your language, you could use a form that naturally expresses a contrast between what people think and what is actually true. Alternate translation: [considered to be sorrowful, but actually always rejoicing; considered to be poor, but actually making many rich; considered to have nothing, but actually possessing all things]

Support Reference: Assumed Knowledge and Implicit Information

ULT **making many rich**
UST we help many people gain what is truly valuable
(πολλοὺς & πλουτίζοντες)

Here Paul speaks as if he and his fellow workers made other people **rich**. He means that he helps people receive blessings from God, including forgiveness and new life, which makes them spiritually **rich**. If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: [making many spiritually rich] or [enabling many to receive new life, which is like being rich]

Support Reference: Metaphor

ULT **many**
UST many people
(πολλοὺς)

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

Support Reference: Nominal Adjectives

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

Here Paul could be stating that they possess: (1) **all things** that Christ possesses. In other words, because Christ rules over everything, Paul and his fellow workers also possess everything. Alternate translation: [all things in Christ]; (2) **all** spiritual blessings, which are the important **things**. Alternate translation: [all spiritual blessings] or [everything that is really important]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rejoicing	we … rejoice
possessing	we have

2 Corinthians 6:11

ULT	UST
Our mouth has been opened toward you, Corinthians; our heart has been opened wide.	*Fellow believers in the city of Corinth, we have told you what is true, and we care for you greatly.*

ULT **Our mouth has been opened toward you, Corinthians; our heart has been opened wide**
UST Fellow believers in the city of Corinth, we have told you what is true, and we care for you greatly
(τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the actions, Paul implies that he and his fellow workers did them. Alternate translation: [We have opened our mouth toward you, Corinthians; we have opened our heart wide]

Support Reference: Active or Passive

ULT **Our mouth … our heart**
UST we have told … what is true, and we care for you greatly
(τὸ στόμα ἡμῶν & ἡ καρδία ἡμῶν)

Here, the words **mouth** and **heart** are singular nouns that refer to the mouths and hearts of Paul and his fellow workers. It may be more natural in your language to use plural forms. Alternate translation: [Each of our mouths … each of our hearts]

Support Reference: Collective Nouns

ULT **Our mouth … our heart**
UST we have told … what is true, and we care for you greatly
(τὸ στόμα ἡμῶν & ἡ καρδία ἡμῶν)

Here, the word **mouth** refers to the action of speaking with the **mouth**, and the word **heart** refers to the act of thinking and feeling with the **heart**. If it would be helpful in your language, you could use words or phrases that refer to the actions rather than to where the actions occur. Alternate translation: [Our speaking … our feeling] or [How we speak … how we feel]

Support Reference: Metonymy

ULT **Our mouth has been opened toward you**
UST we have told you what is true
(τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς ὑμᾶς)

Here Paul speaks as if he and his fellow workers had **opened** their mouths **toward** the Corinthians. He means that he and his fellow workers have spoken what is true, and they have spoken confidently. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Paul could be specifically referring to: (1) how he and his fellow workers have interacted with the Corinthians in the past. Alternate translation: [We have always spoken confidently and truthfully to you]; (2) what he has said in this letter so far. Alternate translation: [We have written confidently and truthfully to you]; (3) what he said in 6:3–10. Alternate translation: [We wrote those things to you confidently and truthfully]

Support Reference: Metaphor

ULT **our heart has been opened wide**
UST and we care for you greatly
(ἡ καρδία ἡμῶν πεπλάτυνται)

Here Paul speaks as if he and his fellow workers have **opened wide** their "hearts" to the Corinthians. He means that they love and care for the Corinthians. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: [we have made room in our hearts for you] or [we love you very much]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Corinthians	Fellow believers in the city of Corinth

2 Corinthians 6:12

ULT	UST
You are not restricted by us, but you are restricted by your affections;	*We are not the ones who have stopped {caring for you}. Rather, it is you who have stopped caring {for us}.*

ULT **You are not restricted by us, but you are restricted by your affections**
UST We are not the ones who have stopped {caring for you}. Rather, it is you who have stopped caring {for us}
(οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν)

Here Paul speaks about loving others as if it were about having space in one's insides. When people have space for other people inside them (**not restricted**), they are loving and caring for others. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: [There is space for you in our hearts, but you do not have space for us in your hearts] or [You are being loved by us, but you are not fully loving us]

Support Reference: Metaphor

ULT **You are not restricted by us, but you are restricted by your affections**
UST We are not the ones who have stopped {caring for you}. Rather, it is you who have stopped caring {for us}
(οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [We are not restricting you, but your affections are restricting you]

Support Reference: Active or Passive

ULT **your affections**
UST caring {for us}
(τοῖς σπλάγχνοις ὑμῶν)

If your language does not use an abstract noun for the idea of **affections**, you could express the idea by using a verb such as "feel." Alternate translation: [what you feel]

Support Reference: Abstract Nouns

2 Corinthians 6:13

ULT	UST
and {in} the same exchange—I speak as to children—open yourselves wide also.	*Now I will speak to you {as if you thought in simple ways} like children {do}: since we care for you, it would only be right if you cared for us in return.*

ULT **and {in} the same exchange—I speak as to children—open yourselves wide also**
UST Now I will speak to you {as if you thought in simple ways} like children {do}: since we care for you, it would only be right if you cared for us in return
(τὴν δὲ αὐτὴν ἀντιμισθίαν (ὡς τέκνοις λέγω) πλατύνθητε καὶ ὑμεῖς)

Here, the clause **I speak as to children** is a parenthetical statement that breaks up the sentence to give more information about how Paul is speaking. If it would be helpful in your language, you could move the clause to wherever it is most natural to put a statement about how one is speaking. Alternate translation: [and—I speak as to children—in the same exchange, open yourselves wide also] or [and in the same exchange, open yourselves wide also—I speak as to children]

Support Reference: Information Structure

ULT **{in} the same exchange**
UST since we care for you, it would only be right … in return
(τὴν & αὐτὴν ἀντιμισθίαν)

Here, the phrase **same exchange** refers to how Paul and his fellow workers have "opened their hearts" (that is, shown love) to the Corinthians. This is the first part of the **exchange**, and now Paul wants the Corinthians to complete this **exchange** by opening themselves to Paul and his fellow workers. If it would be helpful in your language, you could express what is being exchanged more explicitly. Alternate translation: [now that we have opened our hearts to you, in exchange]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I speak as to children**
UST I will speak to you {as if you thought in simple ways} like children {do}
(ὡς τέκνοις λέγω)

Here Paul indicates that he is speaking as if he were addressing **children**. He could mean that: (1) he is using words and ideas that children use, particularly referring to the idea of **exchange**. Alternate translation: [I am using childish language] or [I speak as children speak to each other]; (2) he is speaking to the Corinthians as if he was their father and they were his children. Alternate translation: [I speak to you who are like my own children]

Support Reference: Simile

ULT **open yourselves wide also**
UST if you cared for us
(πλατύνθητε καὶ ὑμεῖς)

Here Paul continues to speak about loving others as if it were about having space in one's insides. When people have space for other people inside them, they love and care for them. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. See how you translated the similar clause at the end of 6:11. Alternate translation: [make space in your hearts also] or [love us also]

Support Reference: Metaphor

2 Corinthians 6:14

ULT	UST
Do not be yoked together with unbelievers, for what partnership {does} righteousness and lawlessness {have}? Or what fellowship {does} light {have} with darkness?	*Do not join in with people who do not trust {the Messiah}. {I say that} because what is right and what is wrong have nothing in common. Further, what is good shares nothing with what is evil.*

ULT **Do not be yoked together with unbelievers**
UST Do not join in with people who do not trust {the Messiah}
(μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις)

Here Paul refers to a farming practice in which two or more animals were **yoked together** with a piece of wood that was then connected to a plow or cart. In this way, the animals together pulled the plow or cart. Paul applies this farming practice to people to indicate that believers should not try to accomplish what God wants them to do by working with **unbelievers**. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: [Do not team up with unbelievers] or [Do not have a close relationship with unbelievers]

Support Reference: Metaphor

ULT **Do not be yoked together**
UST Do not join in with
(μὴ γίνεσθε ἑτεροζυγοῦντες)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that people do it to themselves. Alternate translation: [Do not yoke yourselves together]

Support Reference: Active or Passive

ULT **for**
UST {I say that} because
(γὰρ)

Here, the word **for** introduces some reasons why the Corinthians should not be **yoked** with **unbelievers**. If it would be helpful in your language, you could use a different word or phrase that introduces reasons for a command. Alternate translation: [because]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **what partnership {does} righteousness and lawlessness {have}? Or what fellowship {does} light {have} with darkness**
> UST what is right and what is wrong have nothing in common. Further, what is good shares nothing with what is evil
> (τίς & μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ, ἢ τίς κοινωνία φωτὶ πρὸς σκότος)

Here Paul is using the question form to deny that something could be true. If you would not use the question form for this purpose in your language, you could express the idea by using strong negations. Alternate translation: [righteousness and lawlessness cannot have partnership! Nor can light and darkness have fellowship!]

Support Reference: Rhetorical Question

> ULT **what partnership {does} righteousness and lawlessness {have}**
> UST what is right and what is wrong have nothing in common
> (τίς & μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ)

If your language does not use abstract nouns for the ideas of **partnership**, **righteousness**, and **lawlessness**, you could express the ideas in another way. Alternate translation: [can righteous people and lawless people partner] or [can what is righteous partner with what is lawless]

Support Reference: Abstract Nouns

> ULT **what fellowship {does} light {have} with darkness**
> UST what is good shares nothing with what is evil
> (τίς κοινωνία φωτὶ πρὸς σκότος)

If your language does not use abstract nouns for the ideas of **fellowship**, **light**, and **darkness**, you could express the ideas in another way. Alternate translation: [can what is bright go together with what is dark]

Support Reference: Abstract Nouns

ULT **what fellowship {does} light {have} with darkness**
UST what is good shares nothing with what is evil
(τίς κοινωνία φωτὶ πρὸς σκότος)

Here Paul speaks about how **light** and **darkness** do not have **fellowship**. He could be speaking about: (1) things and people that are good (**light**) and things and people that are evil (**darkness**). Alternate translation: [what fellowship do good people have with evil people]; (2) God's kingdom and people (**light**) and Satan's kingdom and people (**darkness**). Alternate translation: [what fellowship does God's kingdom have with Satan's kingdom]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Do … yoked together	Do … join in with
with unbelievers	people who do not trust {the Messiah}
{does} righteousness	what is right
lawlessness	what is wrong
fellowship	shares

2 Corinthians 6:15

ULT	UST
And what harmony {does} Christ {have} with Beliar? Or what share {does} a believer {have} with an unbeliever?	*The Messiah does not agree {about anything} with the devil Beliar. Further, people who trust {the Messiah} do not belong with people who do not trust {the Messiah}.*

ULT **And what harmony {does} Christ {have} with Beliar? Or what share {does} a believer {have} with an unbeliever**
UST The Messiah does not agree {about anything} with the devil Beliar. Further, people who trust {the Messiah} do not belong with people who do not trust {the Messiah}
(τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου)

Here, just as in 6:14, Paul is using the question form to deny that something could be true. If you would not use the question form for this purpose in your language, you could express the idea by using strong negations. Alternate translation: [And Christ has no harmony with Beliar! Nor does a believer have a share with an unbeliever!]

Support Reference: Rhetorical Question

ULT **And what harmony {does} Christ {have} with Beliar**
UST The Messiah does not agree {about anything} with the devil Beliar
(τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ)

If your language does not use an abstract noun for the idea of **harmony**, you could express the idea by using verbs such as “agree” or “go together.” Alternate translation: [And does Christ go together with Beliar]

Support Reference: Abstract Nouns

ULT **Beliar**
UST the devil Beliar
(Βελιάρ)

Here, the word **Beliar** is another name for the devil, who is also called Satan. If it would be helpful in your language, you could include a footnote or short phrase that clarifies that **Beliar** is another name for Satan. Alternate translation: [Beliar, that is, Satan]

Support Reference: How to Translate Names

ULT **what share {does} a believer {have} with an unbeliever**
UST people who trust {the Messiah} do not belong with people who do not trust {the Messiah}
(τίς μερὶς πιστῷ μετὰ ἀπίστου)

Here Paul is speaking of believers and unbelievers in general, not of one particular **believer** and one particular **unbeliever**. If it would be helpful in your language, you could express this form with a form that refers to believers and unbelievers in general. Alternate translation: [what share does any believer have with any unbeliever] or [what share do believers have with unbelievers]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Christ	The Messiah
a believer	people who trust {the Messiah}
an unbeliever	people who do not trust {the Messiah}

2 Corinthians 6:16

ULT	UST
And what agreement {does} the temple of God {have} with idols? For we are the temple of the living God, just as God said: "I will dwell among them, and walk {among them}; and I will be their God, and they themselves will be my people."	*God's temple does not go together with other gods. In fact, it is as if we {who believe} were the only real God's temple. {You can tell that we are God's temple} because God spoke {these words in the Scriptures}: "I will be with my people. Indeed, I will not leave them. They will consider me to be their God and I will consider them to be my people."*

ULT **And what agreement {does} the temple of God {have} with idols**
UST God's temple does not go together with other gods
(τίς δὲ συνκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων)

Here, just as in 6:14–15, Paul is using the question form to deny that something could be true. If you would not use the question form for this purpose in your language, you could express the idea by using a strong negation. Alternate translation: [And the temple of God has no agreement with idols!]

Support Reference: Rhetorical Question

ULT **what agreement {does} the temple of God {have} with idols**
UST God's temple does not go together with other gods
(τίς & συνκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων)

If your language does not use an abstract noun for the idea of **agreement**, you could express the idea by using a verb such as "agree." Alternate translation: [does the temple of God agree with idols]

Support Reference: Abstract Nouns

ULT **For**
UST In fact
(γὰρ)

Here, the word **For** introduces an explanation of what Paul said about **the temple of God**. If it would be helpful in your language, you could use a different word or phrase that introduces an explanation. Alternate translation: [Now] or [As a matter of fact,]

Support Reference: Connecting Words and Phrases

ULT **we**
UST we {who believe}
(ἡμεῖς)

Here, the word **we** refers to everyone who believes in Jesus.

Support Reference: Exclusive and Inclusive 'We'

ULT **we are the temple of the living God**
UST it is as if we {who believe} were the only real God's temple
(ἡμεῖς & ναὸς Θεοῦ ἐσμεν ζῶντος)

Here Paul speaks as if **we** were a **temple**. He follows this metaphor with a quotation which illustrates how God dwells with his people as their God. Since the **temple** is an important building in Paul's culture, if possible you should preserve the language. If necessary, you could express the idea by using a simile form. Alternate translation: [we are like the temple of the living God] or [the living God dwells with us as if we were his temple]

Support Reference: Metaphor

ULT **are the temple of the living God**
UST it is as if … were the only real God's temple
(ναὸς Θεοῦ ἐσμεν ζῶντος)

Here, the phrase **the living God** identifies God as the one who lives and possibly as the one who gives life. The primary point is that God is actually alive, unlike idols and other things that people call their gods. If it would be helpful in your language, you could use a word or phrase that emphasizes that God really lives. See how you translated the similar phrase in 3:3. Alternate translation: [are the temple of the God who lives] or [are the temple of the true God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **just as God said**
UST You can tell that we are God's temple} because God spoke {these words in the Scriptures}
(καθὼς εἶπεν ὁ Θεὸς)

The phrase **just as God said** introduces a quotation that supports what Paul has said about how **we are the temple of the living God**. The words Paul quotes could come from Leviticus 26:12; Jeremiah 31:33; and Ezekiel 37:27. If it would be helpful in your language, you could clarify that the words that God speaks are from the Scriptures. Alternate translation: [just as God spoke through the prophets] or [as God spoke in the Old Testament]

Support Reference: Quotations and Quote Margins

ULT **I will dwell among them, and walk {among them}**
UST I will be with my people. Indeed, I will not leave them
(ἐνοικήσω ἐν αὐτοῖς, καὶ ἐνπεριπατήσω)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [I will dwell among them; yes, I will walk among them]

Support Reference: Parallelism

ULT **walk {among them}**
UST I will not leave them
(ἐνπεριπατήσω)

Here the author of the quotation speaks as if God would **walk** among his people. He means that God will be as close to his people as if he were walking around with them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [spend time with them] or [be close to them]

Support Reference: Metaphor

ULT **they themselves will be**
UST I will consider them to be
(αὐτοὶ ἔσονταί)

Here the word translated as **themselves** switches focus from **God** to **they**. Consider using a natural way to switch the focus to **they** in your language. Alternate translation: [it is they who will be]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the temple	temple
of God	God’s
idols	other gods
the temple	temple
of … God	God’s
God	God

ULT	UST
God	God
my people	my people

2 Corinthians 6:17

ULT	UST
Therefore, “Come out from the midst of them, and be separate,” says the Lord, “and touch no unclean thing,” and “I will welcome you.”	*So then, {we should do what} the Lord {God} says {in the Scriptures}: “Get away from people {who do not serve me}. Make sure that you are different {than them}. Stay away from anything that defiles you.” {He says,} “Then, I will gladly receive you.”*

ULT **Therefore, Come out from the midst of them, and be separate,” says the Lord, and**
UST So then, {we should do what} the Lord {God} says {in the Scriptures}: Get away from people {who do not serve me}. Make sure that you are different {than them … }
(διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ)

Paul uses the words **Therefore** and **says the Lord** to introduce a quotation that provides a result or inference from what Paul said in the previous verse. Most of the quotation is from Isaiah 52:11, but the phrase **and I will welcome you** is from a Greek translation of Ezekiel 20:34. The ULT indicates that the quote is from two different passages by using new quotation marks with the last line. However, it is recommended that you treat the whole verse as one quote in your translation. If it would be helpful in your language, you could introduce the quote in a natural way which shows that it comes from the Old Testament. It may be more natural to move **says the Lord** to the beginning of the verse, as the UST does. Alternate translation: [Because of that, the Lord says {through the prophets}, “Come out from the midst of them, and be separate, and]

Support Reference: Quotations and Quote Margins

> ULT **Come out from the midst of them, and be separate**
> UST Get away from people {who do not serve me}. Make sure that you are different {than them … }
> (ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε)

Here, these two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [Come out from the midst of them; yes, be separate]

Support Reference: Parallelism

> ULT **of them**
> UST people {who do not serve me}
> (αὐτῶν)

Here, the word **them** refers to people who do not follow God and who do not trust the Messiah. If it would be helpful in your language, you could make explicit to whom the pronoun refers. Alternate translation: [of the unbelievers] or [of the people who do not follow God]

Support Reference: Pronouns — When to Use Them

> ULT **touch no unclean thing**
> UST Stay away from anything that defiles you
> (ἀκαθάρτου μὴ ἅπτεσθε)

Here the author of the quotation uses the word **touch** to refer to interacting with someone in any way, not just by touching it. If it would be helpful in your language, you could express the idea plainly. Alternate translation: [come into contact with no unclean things] or [avoid every unclean thing]

Support Reference: Metonymy

> ULT **and “I**
> UST {He says,} “Then, I
> (κἀγὼ)

Here, the word **and** introduces what happens when people do what God commanded in the first part of the verse. If it would be helpful in your language, you could use a word or phrase that more clearly introduces a result. Alternate translation: [and then I] or [and when you do those things, I]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	the Lord {God}
will welcome	will gladly receive

2 Corinthians 6:18

ULT	UST
And "I will be to you as a Father, and you will be to me as sons and daughters," says the Lord Almighty.	*Further, the Lord {God}, who rules all things, says, "I will be your father. You will be my sons and daughters."*

ULT **And**
UST Further
(καὶ)

Paul uses the word **And** to introduce another quote from the Old Testament, specifically from 2 Samuel 7:8 and 2 Samuel 7:14. If it would be helpful in your language, you could use a word or phrase that clarifies that Paul is quoting from the Old Testament. Alternate translation: [Again, as you can read in the Scriptures,] or [Even more, as it is written,]

Support Reference: Quotations and Quote Margins

ULT **I will be to you as a Father, and you will be to me as sons and daughters**
UST I will be your father. You will be my sons and daughters
(ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας)

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [I will be to you as a Father; yes, you will be to me as sons and daughters]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a Father	father
sons	sons
the Lord	the Lord {God}
Almighty	who rules all things

2 Corinthians 7

2 Corinthians 7 Chapter Introduction

Structure and Formatting

1. Paul's ministry (2:14–7:4)
    - Join with fellow believers, not unbelievers (6:11–7:4)
2. Paul rejoices about Titus' visit to the Corinthians (7:5–16)

Religious and Cultural Concepts in This Chapter

Boasting

In 7:4, 14, Paul refers to how he boasts about the Corinthians. What he means is that he tells people about how wonderful and great he thinks they are. It is important to indicate that Paul is not describing the Corinthians as better than they actually are. Rather, Paul indicates in 7:14 that what he says about them is actually true. Use a word or phrase that refers to saying good things that are true about someone else. (See: pride, boastful)

Encouragement and comfort

The words for "encouragement" and "comfort" are very closely related. Sometimes it is not clear whether Paul is focusing more on encouragement (which implies urging someone to act) or more on comfort (which implies making someone feel better). If you have a word or phrase that can indicate both comfort and encouragement, you could use it in this chapter. Otherwise, consider which emphasis the context implies. Generally, the ULT models one option, and the UST models the other option.

The previous letter

In 7:8–12, Paul refers to a letter that he had already written and sent to the Corinthians. He has already referred to this letter in chapter 2. While a few scholars think this letter is 1 Corinthians, most likely we do not have this previous letter. Paul acknowledges that

this previous letter might have "grieved" them, but he wants them to know that he wrote the letter to help them do what was right. In your translation, make sure that these verses refer to a letter that Paul previously wrote, not to 2 Corinthians.

Grief and sorrow

The words for being "grieved" and for "sorrow" are very closely related. Paul uses these words to refer to being hurt or feeling upset about something. Paul distinguishes between two kinds of sorrow: one that is with respect to God, godly sorrow; the other is with respect to the world, worldly sorrow. If possible, use a word or words that are general enough to refer to both kinds of sorrow.

Translation Issues in This Chapter

Exclusive "we"

Throughout this chapter, Paul uses the words "we," "us," and "our" to refer to himself and those who work with him. He does not include the Corinthians except in 7:1. You should assume that Paul only means himself and his fellow workers unless a note specifies otherwise. (See: Exclusive and Inclusive 'We')

Switches between first person singular and first person plural

Throughout this chapter, Paul switches between singular forms ("I") and plural forms ("we") of the first person. These switches are probably not just stylistic. Rather, they indicate when Paul is referring just to himself and when he is referring to himself and those who serve with him. If possible, preserve these switches in your translation.

What happened in Corinth

In this chapter, Paul continues to refer to something that happened in Corinth, something he already discussed in chapter 2. However, Paul gives even less details here than he did in chapter 2 about what happened. What we know is that a person, probably a man from the Corinthians' group, did something wrong and hurt some of the Corinthians and possibly also hurt Paul. In response, Paul wrote a severe letter that "grieved" the Corinthians. Paul also sent Titus to Corinth to make sure that everything was resolved. In this chapter, Paul especially focuses on how happy he was to hear what Titus told him

about how the Corinthians responded. Avoid providing more details in this chapter than Paul does, but make sure that your translation generally refers to events like these.

2 Corinthians 7:1

ULT	UST
Therefore, beloved, having these promises, let us cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God.	*So then, {fellow believers} whom I love, because God has promised these things to us, we should get rid of everything that defiles us on the outside and on the inside. We should become completely holy as we fear God.*

ULT **Therefore**
UST So then
(οὖν)

Here, the word **Therefore** introduces an inference from what Paul has already said, especially what he said in 6:16–18 about being God's temple and family. If it would be helpful in your language, you could use a word or phrase that introduces an inference from a previous section. Alternate translation: [Because of that] or [On account of those things]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having**
UST because God has promised … to us
(ἔχοντες)

Here, the word **having** introduces a reason why believers should **cleanse** themselves. If it would be helpful in your language, you could make the relationship more explicit. Alternate translation: [since we have]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having these promises**
UST because God has promised these things to us
(ταύτας & ἔχοντες τὰς ἐπαγγελίας)

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as "promise" or "pledge." Alternate translation: [having been promised these things] or [God having pledged these things]

Support Reference: Abstract Nouns

ULT **these promises**
UST because God has promised these things to us
(ταύτας & τὰς ἐπαγγελίας)

Here Paul is referring to the **promises** from the Old Testament that he quoted in 6:16–18, which indicate that believers are God's people, that God will welcome them, and that they are God's sons and daughters. If it would be helpful in your language, you could use a form that clearly refers back to those **promises**. Alternate translation: [the promises that I have quoted] or [those promises]

Support Reference: Assumed Knowledge and Implicit Information

ULT **let us cleanse ourselves**
UST we should get rid
(καθαρίσωμεν ἑαυτοὺς)

By **us** and **ourselves**, Paul means himself, his fellow workers, and the Corinthians, so use the inclusive form of those words in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive 'We'

ULT **every defilement of flesh**
UST everything that defiles us on the outside
(παντὸς μολυσμοῦ σαρκὸς)

If your language does not use an abstract noun for the idea of **defilement**, you could express the idea by using a verb such as "defile" or "corrupt." Alternate translation: [anything that corrupts flesh]

Support Reference: Abstract Nouns

ULT **of flesh and spirit**
UST on the outside and on the inside
(σαρκὸς καὶ πνεύματος)

Here Paul uses the word **flesh** to refer to the outward part of people, particularly the body. He uses the word **spirit** to refer to the inward part of people, the part that thinks, feels, and makes decisions. If it would be helpful in your language, you could use words that refer to similar parts of a person. Alternate translation: [of body and soul] or [of the physical and the spiritual]

Support Reference: Assumed Knowledge and Implicit Information

ULT **perfecting**
UST We should become completely
(ἐπιτελοῦντες)

The word **perfecting** could introduce: (1) another thing that believers should do while they are cleansing themselves. Alternate translation: [and let us perfect] or [as we perfect]; (2) the result of the "cleansing." Alternate translation: [so that we perfect]; (3) how they "cleanse" themselves. Alternate translation: [by perfecting]

ULT **perfecting holiness**
UST We should become completely holy
(ἐπιτελοῦντες ἁγιωσύνην)

If your language does not use an abstract noun for the idea of **holiness**, you could express the idea by using an adjective such as "holy." Alternate translation: [perfecting how holy we are] or [growing to be perfectly holy]

Support Reference: Abstract Nouns

ULT **the fear of God**
UST as we fear God
(φόβῳ Θεοῦ)

Here Paul uses the possessive form to identify **fear** that is directed toward **God**. If it would be helpful in your language, you could express the idea in another way. See how you translated the similar phrase "fear of the Lord" in 5:11. Alternate translation: [the fear that is directed to God] or [the fear that we experience for God]

Support Reference: Possession

ULT **in the fear of God**
UST as we fear God
(ἐν φόβῳ Θεοῦ)

If your language does not use an abstract noun for the idea of **fear**, you could express the idea by using a verbal form of "fear." Alternate translation: [in how we fear God] or [through fearing God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
promises	because God has promised … to us

ULT	UST
beloved	{fellow believers} whom I love
spirit	on the inside
holiness	holy
the fear	as we fear God
of God	as we fear God

2 Corinthians 7:2

ULT	UST
Make room for us! We wronged no one; we ruined no one; we took advantage of no one.	*{We ask you to} care for us! We have not hurt, cheated, or destroyed anyone.*

ULT **Make room for us! We wronged no one; we ruined no one; we took advantage of no one**

UST {We ask you to} care for us! We have not hurt, cheated, or destroyed anyone
(χωρήσατε ἡμᾶς; οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν)

Here and in the rest of this chapter, by **us** and **we** Paul means himself and his fellow workers but not the Corinthians, so use the exclusive form of that word in your translation if your language marks that distinction.

Support Reference: Exclusive and Inclusive ‘We’

ULT **Make room for us**

UST {We ask you to} care for us
(χωρήσατε ἡμᾶς)

Here, just as in 6:11–13, Paul speaks of loving others as if it were about having space for others in one’s insides. When people have space for other people inside them, they are loving and caring for them. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: [Show love for us] or [Make room in your hearts for us]

Support Reference: Metaphor

ULT **We wronged no one; we ruined no one; we took advantage of no one**
UST We have not hurt, cheated, or destroyed anyone
(οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν)

Here Paul uses three phrases with similar structure and meaning to strongly deny that he did anything to hurt any of the Corinthians. It is possible that the word **wronged** refers to doing something unjust, the word **ruined** refers to corrupting or perverting someone, and the phrase **took advantage of** refers to gaining money or things from somebody without doing anything in return. If the repetition would not communicate a strong denial in your language, or if you do not have three words for these ideas, you could express the idea with only one or two strong clauses. Alternate translation: [We wronged and took advantage of no one] or [We did not hurt any person]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Make room	{We ask you to} care for
We wronged	We have … hurt
we ruined	or destroyed

2 Corinthians 7:3

ULT	UST
I do not speak for your condemnation; for I have already said that you are in our hearts to die together and to live together.	*I am not saying these things to blame you. In fact, as I have already written {in this letter}, we care for you greatly, no matter what happens.*

ULT I do not speak
UST I am not saying these things
(οὐ λέγω)

Here Paul refers to what he said in the previous verse about how he and his fellow workers did not hurt anyone (7:2). Here he wishes to clarify that he does not mean that it was the Corinthians who hurt people. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [I did not speak what I just spoke] or [I did not write that]

Support Reference: Assumed Knowledge and Implicit Information

ULT for your condemnation
UST to blame you
(πρὸς κατάκρισιν)

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

Support Reference: Abstract Nouns

ULT I have already said
UST as I have already written {in this letter}
(προείρηκα)

Here Paul refers back to what he said in 6:11: “our heart has been opened wide.” If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: [I told you earlier in this letter] or [I wrote above in this letter]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you are in our hearts**
> UST we care for you greatly
> (ἐν ταῖς καρδίαις ἡμῶν ἐστε)

Here Paul speaks as if the Corinthians were in the **hearts** of him and his fellow workers. He means that they love the Corinthians very much. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you are in our affections] or [we love you very much]

Support Reference: Metaphor

> ULT **to die together and to live together**
> UST no matter what happens
> (εἰς τὸ συναποθανεῖν καὶ συνζῆν)

Here Paul refers to two extreme alternates, dying and living, to indicate that nothing that happens will keep him and his fellow workers from loving the Corinthians. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: [come what may] or [whatever may happen to us]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your condemnation	to blame you

2 Corinthians 7:4

ULT	UST
Great {is} my confidence in you; great {is} my boasting on your behalf. I have been filled with encouragement. I overflow with this joy in all our afflictions.	*I am very confident {that} you {will do what is right}. {In fact,} I often say great things about you. You encourage me greatly, and I rejoice very much {about you} even while we are suffering.*

ULT **Great {is} my confidence in you; great {is} my boasting on your behalf**
UST I am very confident {that} you {will do what is right}. {In fact,} I often say great things about you
(πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν)

If your language does not use abstract nouns for the ideas of **confidence** and **boasting**, you could express the ideas in another way. Alternate translation: [I am very confident about you; I boast greatly on your behalf]

Support Reference: Abstract Nouns

ULT **{is} my confidence in you**
UST I am … confident {that} you {will do what is right}
(μοι παρρησία πρὸς ὑμᾶς)

Here Paul could be saying that he: (1) is confident that they follow Christ and do what is right. Alternate translation: [is my confidence that you follow Christ] or [is my confidence that you are doing well]; (2) can speak boldly or confidently to them. Alternate translation: [is my boldness in speaking to you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I have been filled with encouragement**
UST You encourage me greatly
(πεπλήρωμαι τῇ παρακλήσει)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the Corinthians did it. Alternate translation: [You have filled me with encouragement]

Support Reference: Active or Passive

ULT **with encouragement**
UST You encourage
(τῇ παρακλήσει)

If your language does not use an abstract noun for the idea of **encouragement**, you could express the idea by using a verbal form such as “encourage” or “comfort.” Alternate translation: [how you urge me onward] or [how you comfort me]

Support Reference: Abstract Nouns

ULT **I overflow with this joy**
UST and I rejoice very much {about you}
(ὑπερπερισσεύομαι τῇ χαρᾷ)

Here Paul speaks as if he were “overflowing” with **joy**. He means that he has so much **joy** that he feels like it has completely filled him up. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [I am exceedingly joyful] or [I have so much joy]

Support Reference: Metaphor

ULT **I overflow with this joy**
UST and I rejoice very much {about you}
(ὑπερπερισσεύομαι τῇ χαρᾷ)

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using a verb such as “rejoice” or an adjective such as “joyful.” Alternate translation: [I overflow as I rejoice] or [I overflow with how joyful I am]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
with encouragement	You encourage
with … joy	and I rejoice … about you
afflictions	even while we are suffering

2 Corinthians 7:5

ULT	UST
For even having come to Macedonia, our flesh had no relief at all, but {we were} being afflicted in every {way}—conflicts without, fears within.	*Now to return {to how I traveled}, when we arrived in Macedonia, things did not get easier for us. Instead, we suffered in many ways. Other people quarreled with us, and we ourselves were often afraid.*

ULT **For even**
UST Now to return {to how I traveled}
(καὶ γὰρ)

Here, the phrase **For even** introduces further explanation of the "afflictions" that Paul mentioned in 7:4. However, Paul is also speaking again about what he said in 2:13 about traveling to Macedonia. Consider a natural way to reintroduce Paul's travel plans, and if possible, use a word or phrase that introduces an explanation of the afflictions. Alternate translation: [Speaking of afflictions, I will tell you more about my journeys:] or [Now as for the travels I have spoken about,]

Support Reference: Connecting Words and Phrases

ULT **having come to**
UST when we arrived in
(ἐλθόντων ἡμῶν εἰς)

In a context such as this, it may be more natural in your language to say "go" instead of **come**. Alternate translation: [having gone to]

Support Reference: Go and Come

ULT **our flesh**
UST for us
(ἡ σὰρξ ἡμῶν)

Here, the phrase **our flesh** refers to the whole person. Paul uses it to emphasize the physical or bodily nature of their suffering. If it would be helpful in your language, you could refer to the whole person and not just their **flesh**. Alternate translation: [we ourselves]

Support Reference: Synecdoche

ULT **had no relief at all**
UST things did not get easier
(οὐδεμίαν ἔσχηκεν ἄνεσιν)

Here Paul continues what he was saying in 2:13 about how he "had no relief" in his "spirit." What he means is that traveling to **Macedonia** did not help with his concerns about Titus or his sufferings. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [had no relief from our sufferings and worries at all]

Support Reference: Assumed Knowledge and Implicit Information

ULT **had no relief at all**
UST things did not get easier
(οὐδεμίαν ἔσχηκεν ἄνεσιν)

If your language does not use an abstract noun for the idea of **relief**, you could express the idea by using a verb such as "relieve" or "rest." Alternate translation: [was not relieved at all] or [could not rest at all]

Support Reference: Abstract Nouns

ULT **{we were} being afflicted**
UST we suffered
(θλιβόμενοι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could use an indefinite subject. Alternate translation: [we were experiencing afflictions] or [people were afflicting us]

Support Reference: Active or Passive

ULT **conflicts without, fears within**
UST Other people quarreled with us, and we ourselves were often afraid
(ἔξωθεν μάχαι, ἔσωθεν φόβοι)

Here, the word **without** identifies the source of the **conflicts** as external to Paul and those with him. The word **within** identifies the source of the **fears** as internal to Paul and his fellow workers. If it would be helpful in your language, you could use words or phrases that similarly identify internal and external sources. Alternate translation: [conflicts from others, fears from ourselves] or [conflicts on the outside, fears on the inside]

Support Reference: Assumed Knowledge and Implicit Information

ULT **conflicts without, fears within**
UST Other people quarreled with us, and we ourselves were often afraid
(ἔξωθεν μάχαι, ἔσωθεν φόβοι)

If your language does not use abstract nouns for the ideas of **conflicts** and **fears**, you could express the ideas by using verbs such as “quarrel” and “fear.” Alternate translation: [people fought us without, and we feared within]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Macedonia	Macedonia
fears	were often afraid

2 Corinthians 7:6

ULT	UST
But God, the one comforting the humble, comforted us by the arrival of Titus,	*However, God encourages people who feel discouraged. He encouraged us by having Titus join {us}.*

ULT **But**
UST However
(ἀλλ᾽)

Here, the word **But** introduces a contrast with the "conflicts" and "fears" that Paul described in the previous verse (7:5). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [In spite of that,]

Support Reference: Connect — Contrast Relationship

ULT **the one comforting the humble**
UST God encourages people who feel discouraged
(ὁ παρακαλῶν τοὺς ταπεινοὺς)

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

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the humble**
UST people who feel discouraged
(τοὺς ταπεινοὺς)

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

Support Reference: Nominal Adjectives

ULT **by the arrival of Titus**
UST by having Titus join {us}
(ἐν τῇ παρουσίᾳ Τίτου)

Alternate translation: [by sending Titus to us]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
humble	people who feel discouraged
God	He
of Titus	by having Titus join {us}

2 Corinthians 7:7

ULT	UST
and not only by his arrival, but also by the comfort with which he was comforted by you, reporting to us your longing, your mourning, {and} your zeal for my sake, so that I was caused to rejoice even more.	*{God encouraged us} partly by having Titus join {us}, but even more by how what you did encourages Titus. He has told us that you want {to see me}, that you are sorry {for what you did}, and that you strive to honor me. Because of those things, I rejoiced more {than I did before}.*

ULT **by the comfort with which**
UST by how … encourages Titus
(ἐν τῇ παρακλήσει ᾗ)

If your language does not use an abstract noun for the idea of **comfort**, you could express the idea in another way. Alternate translation: [by how] or [by what you did so that]

Support Reference: Abstract Nouns

ULT **he was comforted by you**
UST what you did encourages Titus
(παρεκλήθη ἐφ’ ὑμῖν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you comforted him]

Support Reference: Active or Passive

ULT **reporting**
UST He has told
(ἀναγγέλλων)

Here, the word **reporting** introduces how Paul knows about the **comfort** that the Corinthians gave to Titus. If it would be helpful in your language, you could use a form that naturally introduces how Paul knows about what happened in Corinth. Alternate translation: [since he reported] or [which we heard about when he reported]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **your longing, your mourning, {and} your zeal for my sake**
> UST that you want {to see me}, that you are sorry {for what you did}, and that you strive to honor me
> (τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ)

If your language does not use abstract nouns for the ideas of **longing**, **mourning**, and **zeal**, you could express the ideas in another way. Alternate translation: [how you longed for me, how you mourned, and how you were anxious to do what I asked]

Support Reference: Abstract Nouns

> ULT **your longing, your mourning, {and} your zeal for my sake**
> UST that you want {to see me}, that you are sorry {for what you did}, and that you strive to honor me
> (τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ)

Here, the phrase **for my sake** modifies all three items in this list. The Corinthians experience **longing** to see Paul, they experience **mourning** because they grieved Paul, and they have **zeal** for Paul. If it would be helpful in your language, you could make these ideas more explicit. Alternate translation: [your longing for me, your mourning concerning me, and your zeal for my sake]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I was caused to rejoice**
> UST I rejoiced
> (με & χαρῆναι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the Corinthians did it. Alternate translation: [you caused me to rejoice] or [what you did caused me to rejoice]

Support Reference: Active or Passive

> ULT **even more**
> UST more {than I did before}
> (μᾶλλον)

Here, Paul speaks about how his joy upon receiving the report from Titus is **even more** than the joy that he already described in 7:4. If it would be helpful in your language, you could make the comparison more explicit. Alternate translation: [even more than I already had rejoiced]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
reporting	He has told
and … zeal	and that you strive to honor
was caused to rejoice	rejoiced

2 Corinthians 7:8

ULT	UST
For even if I grieved you in the letter, I do not regret {it}. Even if I was regretting {it} (I seethat that letter grieved you, if only for an hour),	*I am not sorry {that I wrote the previous letter}, even though I hurt you with what I wrote. In fact, the only reason I would be sorry {that I wrote it} is that I know that the letter hurt you, although only for a little while.*

ULT **For**
(ὅτι)

Here, the word **For** introduces Paul's explanation of why he "rejoices even more" (See: 7:7). This explanation continues in 7:9. If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: [Here is why I rejoice even more:] or [That is because,]

Support Reference: Connecting Words and Phrases

ULT **even if**
UST even though
(εἰ καὶ)

Here Paul is speaking as if grieving them were only a hypothetical possibility, but he means that it was actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you could express the idea by using a word such as "although" or "though." Alternate translation: [although]

Support Reference: Connect — Factual Conditions

ULT **the letter … that letter**
UST with what I wrote … the letter
(τῇ ἐπιστολῇ & ἡ ἐπιστολὴ ἐκείνη)

Here Paul again refers to a letter that he previously sent to them. See how you referred to this letter in 2:3–9. Alternate translation: [my previous letter … the letter] or [the letter that I sent you before … that letter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Even if I was regretting {it} (I see that that letter grieved you, if only for an hour**
UST In fact, the only reason I would be sorry {that I wrote it} is that I know that the letter hurt you, although only for a little while
(εἰ καὶ μετεμελόμην (βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς)

Here, the phrase **Even if I was regretting {it}** could go with: (1) "now I rejoice" in 7:9. In other words, although Paul may have regretted sending the letter, now he rejoices. Alternate translation: [Even if I was regretting it—I see that that letter grieved you, if only for an hour —]; (2) **I see**. In other words, Paul may have regretted sending the letter because he saw that it **grieved** the Corinthians. If you use the following alternate translation, you will need to begin a new sentence with the following verse. Alternate translation: [Even if I was regretting it, it was because I see that that letter grieved you, if only for an hour.]

Support Reference: Information Structure

ULT **Even if I was regretting {it}**
UST In fact, the only reason I would be sorry {that I wrote it}
(εἰ καὶ μετεμελόμην)

Here, the phrase **Even if** could introduce: (1) something that Paul did in the past but does not do now. In other words, Paul wishes to indicate that he "regretted" sending the letter after he sent it, but he does not regret it now. Alternate translation: [Even though I was regretting it then]; (2) something that Paul did not actually do. In other words, Paul wishes to indicate that he might have "regretted" sending the letter, but there is no possibility of that now. Alternate translation: [Even though I might have regretted it]

Support Reference: Connect — Contrary to Fact Conditions

ULT **I see**
UST is that I know
(βλέπω)

Here, the word **seeing** refers generally to "knowing" something, not just to looking with one's eyes. If it would be helpful in your language, you could use a word that clearly refers to knowing. Alternate translation: [I recognize]

Support Reference: Metonymy

ULT **I see**
UST is that I know
(βλέπω)

Here, some manuscripts have “for I see,” and a few manuscripts have “seeing.” However, the best manuscripts have “I see.” Unless your readers are already familiar with one of these other wordings, it is best to follow the ULT here.

Support Reference: Textual Variants

ULT **if only**
UST although only
(εἰ καὶ)

Here Paul is speaking as if being grieved **for an hour** were a hypothetical possibility, but he means that it was actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you could express the idea by using a word such as “though.” Alternate translation: [though only] or [although just]

Support Reference: Connect — Factual Conditions

ULT **for an hour**
UST for a little while
(πρὸς ὥραν)

Here Paul uses the word **hour** to refer to a short period of time, but he does not specify how short. If it would be helpful in your language, you could use a comparable expression that refers to a short period of time. Alternate translation: [for a brief time] or [for a short while]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an hour	for a little while

2 Corinthians 7:9

ULT	UST
now I rejoice, not that you were grieved, but that you were grieved to {the point of} repentance. For you were grieved with respect to God, so that you would not suffer loss in anything through us.	*However, now {that Titus has told us about you,} I am very happy. {I am happy} not because I hurt you. Rather, {I am happy} because when I hurt you, you became sorry {for what you did} and stopped {doing it}. In fact, you felt hurt in a way that honors God. So, we have not deprived you of anything good.*

ULT **not that you were grieved, but that you were grieved to {the point of} repentance**
UST I am happy} not because I hurt you. Rather, {I am happy} because when I hurt you, you became sorry {for what you did} and stopped {doing it}
(οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν)

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [that you were grieved to the point of repentance, not that you were grieved]

Support Reference: Information Structure

ULT **you were grieved … you were grieved … you were grieved**
UST I hurt you … when I hurt you … you felt hurt
(ἐλυπήθητε)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that he himself or his letter did it. Alternate translation: [I grieved you … I grieved you … I grieved you] or [my letter grieved you … it grieved you … my letter grieved you]

Support Reference: Active or Passive

ULT **to {the point of} repentance**
UST you became sorry {for what you did} and stopped {doing it}
(εἰς μετάνοιαν)

If your language does not use an abstract noun for the idea of **repentance**, you could express the idea by using a verb such as "repent." Alternate translation: [so that you repented] or [in such a way that you repented]

Support Reference: Abstract Nouns

ULT with respect to God
UST in a way that honors God
(κατὰ Θεόν)

The implication is that the phrase **with respect to God** indicates that how the Corinthians **were grieved** was how God desires people to be grieved. In other words, their "grief" was pleasing to God or "godly." You could include this information if that would be helpful to your readers. Alternate translation: [in a godly way] or [as God approves]

Support Reference: Assumed Knowledge and Implicit Information

ULT God, so that
UST in a way that honors God. So
(Θεόν, ἵνα)

Here the word translated as **so that** could introduce: (1) a result. Alternate translation: [God, with the result that]; (2) a purpose. Alternate translation: [God in order that]

ULT you would not suffer loss in anything through us
UST we have not deprived you of anything good
(ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν)

Here Paul explains that the Corinthians were not harmed or injured in any way by how they **were grieved**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [you did not lose anything because of us] or [you were not harmed in any way by us]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I rejoice	I am very happy
repentance	you became sorry {for what you did} and stopped {doing it}
God	in a way that honors God

2 Corinthians 7:10

ULT	UST
For the sorrow with respect to God works repentance towards salvation without regret. But the sorrow of the world produces death.	*{That is} because, when people feel hurt in a way that honors God, it causes them to be sorry {for what they did} and stop {doing it}. They are not sorry {that they felt hurt}, because {God uses how they feel} to rescue them. However, when people feel hurt in the way that most people do, {how they feel} eventually causes them to die.*

ULT **For**
UST {That is} because
(γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (7:9) about "grief with respect to God" and how it does not lead to "suffering loss." If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [In fact,] or [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **the sorrow with respect to God**
UST when people feel hurt in a way that honors God
(ἡ & κατὰ Θεὸν λύπη)

Here Paul uses words very similar to those he used in 7:9: "you were grieved with respect to God." Use a similar form to what you used there. Alternate translation: [the godly sorrow] or [the sorrow that God approves]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the sorrow with respect to God works repentance towards salvation without regret**
UST when people feel hurt in a way that honors God, it causes them to be sorry {for what they did} and stop {doing it}. They are not sorry {that they felt hurt}, because {God uses how they feel} to rescue them
(ἡ & κατὰ Θεὸν λύπη, μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται)

If your language does not use abstract nouns for the ideas of **sorrow**, **repentance**, **salvation**, and **regret**, you could express the ideas in another way. Alternate translation: [being grieved with respect to God causes people to repent so that they are saved and do not regret being grieved]

Support Reference: Abstract Nouns

ULT **without regret**
UST They are not sorry {that they felt hurt}
(ἀμεταμέλητον)

Here, the phrase **without regret** could describe: (1) how those who have **sorrow with respect to God** do not experience **regret**. Alternate translation: [so there is no regret]; (2) how Paul does not have **regret** for how he caused the Corinthians to feel **sorrow**. Alternate translation (preceded by a comma): [so that I do not have any regret]

Support Reference: Assumed Knowledge and Implicit Information

ULT **But the sorrow of the world**
UST However, when people feel hurt in the way that most people do
(ἡ δὲ τοῦ κόσμου λύπη)

Here Paul uses the possessive form to describe the kind of **sorrow** that the **world** experiences. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [But worldly sorrow] or [But the sorrow that is characteristic of this world]

Support Reference: Possession

ULT **of the world**
UST in the way that most people do
(τοῦ κόσμου)

Here, the word **world** refers to the people in the world who do not believe in Jesus. If it would be helpful in your language, you could use a word or phrase that refers to this group of people. Alternate translation: [of unbelievers] or [of other people]

Support Reference: Metonymy

ULT **produces death**
UST {how they feel} eventually causes them to die
(θάνατον κατεργάζεται)

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: [leads these people to die]

Support Reference: Abstract Nouns

ULT **death**
UST to die
(θάνατον)

Here, the word **death** refers not only to physical **death** but also to spiritual **death**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [spiritual death]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	in a way that honors God
repentance	to be sorry {for what they did} and stop {doing it}
salvation	because {God uses how they feel} to rescue them
works	it causes them
of the world	in the way that most people do

2 Corinthians 7:11

ULT	UST
For behold how much earnestness this same thing produced in you, to be made sorrowful with respect to God: what defense, what indignation, what fear, what longing, what zeal, {and} what vindication! In everything you proved yourselves to be pure in this matter.	*As for you, when you felt hurt in this way that honors God, it certainly caused you to be very eager {to do what is right}. You argued that you were not guilty. You were upset {about what had happened}. You feared {what might happen}. You wanted {to see us}. You strove to honor {us}. You punished {the person who had done what was wrong}. By doing all {those things}, you have shown that you have done what is right in response to what happened.*

ULT **For**
UST As for you
(γὰρ)

Here, the word **For** introduces a specific example of what Paul said in the previous verse about how “sorrow with respect to God works repentance towards salvation” (7:10). If it would be helpful in your language, you could use a different word or phrase that introduces a specific example, or you could leave **For** untranslated. Alternate translation: [In fact,] or [In your case,]

Support Reference: Connecting Words and Phrases

ULT **behold**
UST certainly
(ἰδοὺ)

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express the idea with a word or phrase that asks the audience to listen, or you could use another form that draws the audience’s attention to the statement that follows. Alternate translation: [look at] or [consider]

Support Reference: Exclamations

ULT **how much earnestness this same thing produced in you**
UST in this way … it … caused you to be very eager {to do what is right}
(αὐτὸ τοῦτο & πόσην κατειργάσατο ὑμῖν σπουδήν)

If your language does not use an abstract noun for the idea of **earnestness**, you could express the idea by using an adjective such as “earnest.” Alternate translation: [how earnest this same thing caused you to be]

Support Reference: Abstract Nouns

ULT **this same thing produced in you, to be made sorrowful with respect to God**
UST when you felt hurt in this way that honors God, it … caused you
(αὐτὸ τοῦτο & κατὰ Θεὸν λυπηθῆναι & κατειργάσατο ὑμῖν)

Here, the phrase **to be made sorrowful with respect to God** further defines what **this same thing** is. If it would be helpful in your language, you could express this relationship in a more natural form. Alternate translation: [this same thing, that is, to be made sorrowful with respect to God, produced in you] or [this same the experience of being made sorrowful with respect to God produced in you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to be made sorrowful**
UST when you felt hurt
(λυπηθῆναι)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that he himself did it. Alternate translation: [to feel sorrowful] or [that I made you sorrowful]

Support Reference: Active or Passive

ULT **with respect to God**
UST that honors God
(κατὰ Θεὸν)

Here, just as in 7:9–10, the phrase **with respect to God** indicates that how the Corinthians were **sorrowful** was how God desires people to be sorrowful. In other words, their "sorrow" was pleasing to God or "godly." See how you expressed the idea in 7:9–10. Alternate translation: [in a godly way] or [as God approves]

Support Reference: Assumed Knowledge and Implicit Information

ULT **what defense, what indignation, what fear, what longing, what zeal, {and} what vindication**
UST You argued that you were not guilty. You were upset {about what had happened}. You feared {what might happen}. You wanted {to see us}. You strove to honor {us}. You punished {the person who had done what was wrong}
(ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν)

If your language does not use abstract nouns for some or all of these ideas, you could express the ideas in another way. Each of the items in the list refers to one way that the Corinthians responded to the incident that caused Paul to write the previous letter that "grieved" them. Make sure that how you express the Corinthians' responses fits with this situation. Alternate translation: [you were eager to defend yourselves, you were indignant, you were fearful, you were anxious to see us, you were zealous, and you were quick to punish the wrongdoer]

Support Reference: Abstract Nouns

ULT **in this matter**
UST in response to what happened
(τῷ πράγματι)

Here, the phrase **this matter** refers to what happened at Corinth that caused Paul to write the previous letter. Paul has already discussed this incident in 2:3–11, so he simply refers to it here. If it would be helpful in your language, you could use a word or phrase that similarly refers to something that has already happened and that has already been discussed. Alternate translation: [in this incident] or [in what was done]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	that honors God
fear	You feared {what might happen}
zeal	You strove to honor {us}
vindication	You punished {the person who had done what was wrong}
pure	what is right

2 Corinthians 7:12

ULT	UST
So even though I wrote to you, {it was} not for the sake of the one having done wrong, nor for the sake of the one having suffered wrong, but so that your earnestness which {is} on our behalf might be revealed to you before God.	*So then, when I sent {the previous letter} to you, I was not primarily dealing with the person who did what was wrong. Also, I was not primarily dealing with the person whom he hurt. Rather, I intended to show you how eager you are {to act rightly} toward us and that God approves {of this}.*

ULT **So**
UST So then
(ἄρα)

Here, the word **So** introduces an inference or conclusion from what Paul said in 7:8–11 about the letter and its results. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: [Therefore,] or [As you can see,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I wrote**
UST I sent {the previous letter}
(ἔγραψα)

Here, the phrase **I wrote** refers to the previous letter that Paul sent to the Corinthians. See how you translated "I wrote" in 2:3–4. Alternate translation: [I wrote that letter] or [I sent the letter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **having suffered wrong**
UST the person whom he hurt
(ἀδικηθέντος)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the person **having done wrong** did it. Alternate translation: [whom that person wronged]

Support Reference: Active or Passive

ULT **your earnestness which {is} on our behalf might be revealed to you**
UST to show you how eager you are {to act rightly} toward us
(τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν, τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that he or his letter did it. Alternate translation: [I might reveal to you your earnestness which is on our behalf] or [my letter might reveal to you your earnestness which is on our behalf]

Support Reference: Active or Passive

ULT **your earnestness which {is} on our behalf**
UST how eager you are {to act rightly} toward us
(τὴν σπουδὴν ὑμῶν, τὴν ὑπὲρ ἡμῶν)

If your language does not use an abstract noun for the idea of **earnestness**, you could express the idea by using an adjective such as “earnest.” Alternate translation: [how earnest you are on our behalf]

Support Reference: Abstract Nouns

ULT **before God**
UST and that God approves {of this}
(ἐνώπιον τοῦ Θεοῦ)

Here, Paul refers to something being revealed **before God** to indicate a close connection to God. See how you translated the phrase **before God** in 4:2. The phrase could indicate that: (1) God testifies to or approves the Corinthians’ **earnestness**. Alternate translation: [with God testifying to it]; (2) the Corinthians recognize their **earnestness** when they are in God’s presence. Alternate translation: [in God’s presence]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
having done wrong	the person who did what was wrong
having suffered wrong	the person whom he hurt
God	and that God approves {of this}

2 Corinthians 7:13

ULT	UST
Because of this we have been encouraged. Now in addition to our own encouragement, we rejoiced even more abundantly at the joy of Titus, because his spirit had been refreshed by all of you.	*Since you responded in these ways, you have encouraged us. In fact, although you did encourage us, we are even more happy about how you made Titus happy. {You did that} when you all comforted and strengthened him.*

ULT **Because of this**
UST Since you responded in these ways
(διὰ τοῦτο)

Here, the word **this** refers to what Paul has said in 7:6–12 about how the Corinthians treated Titus and how they responded to Paul's letter. If it would be helpful in your language, you make the referent of **this** more explicit. Alternate translation: [Because of those things] or [Because you responded in those ways,]

Support Reference: Pronouns — When to Use Them

ULT **Because of this we have been encouraged**
UST Since you responded in these ways, you have encouraged us
(διὰ τοῦτο παρακεκλήμεθα)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the Corinthians did it. Alternate translation: [Because of this, you have encouraged us] or [So then, what you did has encouraged us]

Support Reference: Active or Passive

ULT **Now**
UST In fact
(δὲ)

Here, the word **Now** introduces Paul's development of the ideas from the previous sentence. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **our own encouragement**
UST although you did encourage us
(τῇ παρακλήσει ἡμῶν)

If your language does not use an abstract noun for the idea of **encouragement**, you could express the idea by using a verb such as "encourage." Alternate translation: [how we have been encouraged]

Support Reference: Abstract Nouns

ULT **the joy of Titus**
UST how you made Titus happy
(τῇ χαρᾷ Τίτου)

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adjective such as "joyful." Alternate translation: [how joyful Titus was]

Support Reference: Abstract Nouns

ULT **his spirit had been refreshed by all of you**
UST you all comforted and strengthened him
(ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν)

Here Paul speaks as if Titus' **spirit** were a tired body that needed to be **refreshed**. He could mean that Titus: (1) was encouraged or given new energy. Alternate translation: [he was encouraged by all of you] or [he was energized by all of us]; (2) was no longer worried about the Corinthians. Alternate translation: [he stopped worrying about all of you]

Support Reference: Metaphor

ULT **his spirit had been refreshed by all of you**
UST you all comforted and strengthened him
(ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [all of you had refreshed his spirit]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we rejoiced	we are … happy
joy	how you made Titus happy
of Titus	how you made Titus happy

ULT	UST
spirit	comforted and strengthened him

2 Corinthians 7:14

ULT	UST
For if I had boasted anything to him about you, I was not ashamed, but as we spoke everything to you in truth, in the same way also our boasting became the truth to Titus.	*{We were this happy} because you did not disgrace me after I had said great things about you to Titus. Instead, Titus found out that the great things we said about you were actually true. {This is} just like how everything we told you was also true.*

ULT **For**
UST {We were this happy} because
(ὅτι)

Here, the word **For** introduces another reason why Paul and his fellow workers rejoiced even more abundantly (7:13). If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: [Also, we rejoiced since,] or [Further,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if I had boasted anything to him about you, I was not ashamed**
UST you did not disgrace me after I had said great things about you to Titus
(εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην)

Paul is speaking as if his boasting about the Corinthians were a possibility, but he means that it is actually true. He uses this form to introduce what he said about the Corinthians that might have caused him to be **ashamed** if it were not true. If it would be helpful in your language, you could use a form that introduces something that Paul did that might have led to being **ashamed**. Alternate translation: [I was not ashamed because of what I had boasted to him about you] or [what I boasted to him about you did not cause me to be ashamed]

Support Reference: Connect — Factual Conditions

ULT **I was not ashamed**
UST you did not disgrace me
(οὐ κατῃσχύνθην)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the Corinthians. Alternate translation: [I did not feel shame] or [you did not shame me]

Support Reference: Active or Passive

ULT **we spoke everything to you**
UST everything we told you
(πάντα & ἐλαλήσαμεν ὑμῖν)

Here Paul could be referring to: (1) everything he has told the Corinthians, including the gospel. Alternate translation: [we spoke everything we have told you]; (2) specifically what he told the Corinthians about his travel plans. Alternate translation: [we spoke to you about our travel plans]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in truth**
UST was … true
(ἐν ἀληθείᾳ)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [truthfully] or [in a truthful way]

Support Reference: Abstract Nouns

ULT **our boasting became the truth to Titus**
UST Titus found out that the great things we said about you were actually true
(ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγενήθη)

If your language does not use abstract nouns for the ideas of **boasting** and **truth**, you could express the same ideas in another way. Alternate translation: [what we boasted about became true with reference to Titus]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I was … ashamed	you did … disgrace me
Titus	Titus found out

2 Corinthians 7:15

ULT	UST
And his affections towards you are more abundant, remembering the obedience of all of you, how you received him with fear and trembling.	*Titus recalls how you all obeyed us, particularly how you feared him when he arrived. {Because of that,} he cares about you even more now.*

ULT **his affections towards you are more abundant**
UST {Because of that,} he cares about you even more now
(τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν)

If your language does not use an abstract noun for the idea of **affections**, you could express the same idea in another way. Alternate translation: [he loves you more abundantly]

Support Reference: Abstract Nouns

ULT **more abundant**
UST even more now
(περισσοτέρως)

Here, the phrase **more abundant** could indicate that: (1) Titus has more **affections** for them than he did before he visited them. Alternate translation: [more abundant than before]; (2) Titus simply has a great deal of **affections**. Alternate translation: [very abundant] or [great]

Support Reference: Assumed Knowledge and Implicit Information

ULT **remembering**
UST Titus recalls
(ἀναμιμνῃσκομένου)

Here, the word **remembering** introduces a reason why Titus' **affections** are **more abundant**. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [since he remembers]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **the obedience of all of you**
> UST how you all obeyed us
> (τὴν πάντων ὑμῶν ὑπακοήν)

Here, the Corinthians' **obedience** could be directed toward: (1) Paul and his fellow workers, including Titus. Alternate translation: [the obedience of all of you to us]; (2) just Titus. Alternate translation: [the obedience of all of you to him]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with fear and trembling**
> UST how you feared him
> (μετὰ φόβου καὶ τρόμου)

Here the Corinthians' **fear** could be directed toward: (1) Titus as Paul's representative. Alternate translation: [with fear and trembling with respect to him]; (2) the consequences of what had happened. Alternate translation: [with fear and trembling because of what had happened]; (3) God, whom Titus represented. Alternate translation: [with and trembling with respect to God]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **with fear and trembling**
> UST how you feared him
> (μετὰ φόβου καὶ τρόμου)

If your language does not use abstract nouns for the ideas of **fear** and **trembling**, you could express the same ideas in another way. Alternate translation: [as you feared and trembled] or [fearfully and nervously]

Support Reference: Abstract Nouns

> ULT **fear and trembling**
> UST how you feared him
> (φόβου καὶ τρόμου)

The terms **fear** and **trembling** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [great fear] or [deep respect]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
fear	how you feared him
trembling	how you feared him
you received	when … arrived

2 Corinthians 7:16

ULT	UST
I rejoice that in everything I am confident in you.	*I am happy that I am completely sure that you {are doing what is right}.*

ULT I am confident in you
UST I am … sure that you {are doing what is right}
(θαρρῶ ἐν ὑμῖν)

The implication is that Paul is **confident** that the Corinthians are doing what is right or proper. You could include this information if that would be helpful to your readers. Alternate translation: [I am confident that you do what is proper]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I rejoice	I am happy

2 Corinthians 8

2 Corinthians 8 Chapter Introduction

Structure and Formatting

1. Giving for the gospel (8:1–9:15)
    - Example of the Macedonians (8:1–6)
    - Paul appeals to the Corinthians to give generously (8:7–9:5)

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the quotation from Exodus 16:18 in 8:15.

Religious and Cultural Concepts in This Chapter

The collection for the church in Jerusalem

Throughout this chapter, Paul encourages the Corinthians to finish collecting the money they were going to contribute to what Paul was gathering to send to the believers in Jerusalem. Paul sometimes calls participating in this collection a grace. He often refers to this collection indirectly, which was a polite way to talk about financial matters in his culture. If people in your culture speak more directly about financial matters, you may need to make some of the ideas more explicit. In order to encourage the Corinthians to give to this collection, Paul tells them that the Macedonian believers have already given generously (8:1–5), states reasons why the Corinthians should give (8:6–15), and assures the Corinthians that the people who are managing the collection are trustworthy (8:16–24). Make sure that your translation includes these elements that encourage the Corinthians to give to the collection.

The generosity of the Macedonians

In 8:1–5, Paul tells the Corinthians about how the Macedonian believers contributed generously to the collection even though they were poor and suffering. He does this to encourage the Corinthians also to give generously. While Paul does not directly compare

how much the Corinthians and Macedonians have given, he does use the Macedonians as an example. Your translation should clearly present the Macedonians as an example to imitate.

Equality

In 8:13–14, Paul indicates that one of the reasons for the collection is "equality" among believers. He does not mean that every believer must have exactly the same amount of possessions and money. What he does mean is that believers who have much should share with believers who have little. He wants all believers to be doing "equally" well. So, while this does not mean that everyone has exactly the same amount of possessions and money, it does mean that some believers should not be rich when others are poor. Consider how you might express the idea of general, although not exact, "equality."

Titus and two traveling companions

In 8:16–23, Paul commends Titus and then introduces and commends the two men who travel with him. Most likely, these three men traveled together and carried Paul's letter (2 Corinthians) with them. Paul does not name the two men, but he does indicate that they are trustworthy and should be respected. If you have normal ways of introducing and commending people, you could use them here.

Translation Issues in This Chapter

Exclusive "we"

Throughout this chapter, Paul uses the words "we," "us," and "our" to refer to himself and those who work with him. He does not include the Corinthians. You should assume that Paul only means himself and his fellow workers unless a note specifies otherwise. (See: Exclusive and Inclusive 'We')

2 Corinthians 8:1

ULT	UST
Now we make known to you, brothers, the grace of God that has been given among the churches of Macedonia,	*My fellow believers, we want to tell you about what God has graciously enabled the groups of believers {here} in Macedonia province to do.*

ULT **Now**
(δὲ)

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

Support Reference: Connecting Words and Phrases

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

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [fellow Christians]

Support Reference: Metaphor

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

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say “brothers and sisters” to indicate this.

Support Reference: When Masculine Words Include Women

ULT **the grace of God**
UST what God has graciously
(τὴν χάριν τοῦ Θεοῦ)

Here, Paul is using the possessive form to describe **grace** that comes from **God**. If this is not clear in your language, you could use a form that makes it clear. Alternate translation: [the grace from God]

Support Reference: Possession

ULT **the grace of God**
UST what God has graciously
(τὴν χάριν τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [the gift of God] or [what comes graciously from God]

Support Reference: Abstract Nouns

ULT **that has been given**
UST enabled … to do
(τὴν δεδομένην)

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

Support Reference: Active or Passive

ULT **of Macedonia**
UST {here} in Macedonia province
(τῆς Μακεδονίας)

As Paul indicates in 7:5, he is in **Macedonia** when he writes this letter. If it would be helpful in your language, you could indicate that this place was Paul's location when he wrote the letter. Alternate translation: [of Macedonia, where I am currently]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we make known	we want to tell … about
grace	what … has graciously
of God	God
churches	the groups of believers
of Macedonia	{here} in Macedonia province

2 Corinthians 8:2

ULT	UST
that during a severe trial of affliction, the abundance of their joy and their deep poverty abounded to the riches of their generosity.	*Even though they suffered very much, which tested {how they would respond}, they were extremely generous. They were very joyful {as they did this}, even though they had very little.*

ULT that
(ὅτι)

Here, the word **that** could introduce: (1) an explanation or definition of the "grace of God" in 8:1. Alternate translation: [that is, that]; (2) a reason or support for what Paul said in 8:1. Alternate translation: [which we know to be true because,]

Support Reference: Connecting Words and Phrases

ULT a severe trial of affliction
UST they suffered very much, which tested {how they would respond}
(πολλῇ δοκιμῇ θλίψεως)

Here Paul is using the possessive form to describe a **severe trial** that is made up of or characterized by **affliction**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [a severe trial that afflicted them] or [affliction, which was a severe trial]

Support Reference: Possession

ULT the abundance of their joy and their deep poverty
UST They were very joyful {as they did this}, even though they had very little
(ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν)

If your language does not use abstract nouns for the ideas of **abundance**, **joy**, and **poverty**, you could express the same ideas in another way. Alternate translation: [how very joyful they were and how deeply impoverished they were]

Support Reference: Abstract Nouns

> ULT **their deep poverty**
> UST they had very little
> (ἡ κατὰ βάθους πτωχεία αὐτῶν)

Here Paul is speaking of **poverty** as if it were a **deep** hole. He means that they were very poor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [their extreme poverty] or [their great poverty]

Support Reference: Metaphor

> ULT **the riches of their generosity**
> UST extremely generous
> (τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν)

Here Paul is speaking of **generosity** as if it were **riches**. He means that these people had very much **generosity**, just like a rich person has very much money. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the greatness of their generosity] or [how much generosity they had]

Support Reference: Metaphor

> ULT **the riches of their generosity**
> UST extremely generous
> (τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν)

Here Paul is using the possessive form to describe **riches** that could: (1) indicate how much **generosity** these people had. Alternate translation: [their rich generosity]; (2) be made up of **generosity**. Alternate translation: [the riches that are their generosity]

Support Reference: Possession

> ULT **the riches of their generosity**
> UST extremely generous
> (τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν)

If your language does not use an abstract noun for the idea of **generosity**, you could express the same idea in another way. Alternate translation: [how richly generous they were]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of affliction	they suffered
of … joy	They were … joyful {as they did this}

ULT	UST
abounded	they were

2 Corinthians 8:3

ULT	UST
For I testify that {they gave} according to their ability, and beyond their ability, of their own accord,	*In fact, I can tell you that {they offered} as much as they could afford, and even more than they could afford. They were the ones who chose to do this.*

ULT **For**
UST In fact
(ὅτι)

Here, the word **For** introduces a support for what Paul said in the previous verse (8:2) about the "riches of their generosity." If it would be helpful in your language, you could use a different word or phrase that introduces support for a claim. Alternate translation: [Indeed,] or [As a matter of fact,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{they gave} according to their ability … beyond their ability**
UST that {they offered} as much as they could afford … even more than they could afford
(κατὰ δύναμιν & παρὰ δύναμιν)

If your language does not use an abstract noun for the idea of **ability**, you could express the same idea in another way. Alternate translation: [they gave according to what they were able to give … beyond what they were able to give]

Support Reference: Abstract Nouns

ULT **of their own accord**
UST They were the ones who chose to do this
(αὐθαίρετοι)

Here, the phrase **of their own accord** indicates that no one forced or required the believers in Macedonia to act as they did. Rather, they chose to do so on their own. If it would be helpful in your language, you could use a comparable expression. Alternate translation: [of their own free will] or [because they wanted to]

Support Reference: Idiom

ULT of their own accord
UST They were the ones who chose to do this
(αὐθαίρετοι)

Here, the phrase **of their own accord** could modify: (1) the word **gave** which is implied in this verse. Alternate translation: [which they did of their own accord]; (2) “pleaded” in the following verse (8:4). If you use the following alternate translate, you will need to remove the comma at the end of this verse. Alternate translation: [and that of their own accord and]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I testify that	I can tell you

2 Corinthians 8:4

ULT	UST
with much urging they pleaded with us {for} the favor and the fellowship of this ministry {that is} to the saints.	*They were very insistent when they urged us to accept {what they were giving}. They wanted to share in serving God's people.*

ULT **they pleaded with us {for} the favor and the fellowship of this ministry {that is}**
UST when they urged us to accept {what they were giving}. They wanted to share in serving God's people
(δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς)

If your language does not use abstract nouns for the ideas of **favor** and **fellowship**, you could express the same ideas in another way. Alternate translation: [they pleaded with us to favor them and allow them to take part in this ministry that is]

Support Reference: Abstract Nouns

ULT **the favor and the fellowship**
UST to accept {what they were giving}. They wanted to share
(τὴν χάριν καὶ τὴν κοινωνίαν)

The two words **favor** and **fellowship** work together to express a single idea. The word **fellowship** describes what **the favor** is. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: [the favor of the fellowship] or [the gift of fellowship]

Support Reference: Hendiadys

ULT **of this ministry {that is} to the saints**
UST in serving God's people
(τῆς διακονίας τῆς εἰς τοὺς ἁγίους)

Here Paul does not give very many details about the **ministry** because he had already told the Corinthians about it in 1 Corinthians 16:1–4. From that passage and other passages, we know that Paul was collecting money from various churches to send to Jerusalem to help the believers there. If it would be helpful in your language, you could make it more explicit that this is what Paul is talking about. Alternate translation: [of this ministry that is for the saints in Jerusalem] or [of this ministry of sending money to the Jerusalem saints]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
urging	They were very insistent
favor	to accept {what they were giving}
fellowship	They wanted to share
of this ministry	in serving
saints	God’s people

2 Corinthians 8:5

ULT	UST
And not as we hoped, but they first gave themselves to the Lord and then to us, by the will of God.	*Further, they did even more than what we had expected. They dedicated themselves primarily to {serving} the Lord {Jesus} and then also to {serving} us. {That is} just what God wants.*

ULT **not as we hoped, but**
UST they did even more than what we had expected
(οὐ καθὼς ἠλπίσαμεν, ἀλλ’)

Here Paul is implying that the Macedonians did more than Paul and his fellow workers had **hoped**, not that they did less. If this clause would imply that the Macedonians did less, you could use a form that implies that they did more. Alternate translation: [while we had hoped for something, they did more:] or [doing more than we had hoped,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **they first gave themselves**
UST They dedicated themselves primarily
(ἑαυτοὺς ἔδωκαν, πρῶτον)

Here Paul speaks as if the Macedonians were gifts that they themselves **gave** to **the Lord** and to **us**. He means that the Macedonians chose to completely serve and honor **the Lord** and **us**. If it would be helpful in your language, you could express the idea plainly. Alternate translation: [they first devoted themselves] or [they chose first to be servants]

Support Reference: Metaphor

ULT **first … and then**
UST primarily … and then also
(πρῶτον & καὶ)

Here, the words **first** and **then** could indicate what is: (1) more and less important. Alternate translation: [primarily … and secondarily]; (2) first and second in sequence. Alternate translation: [first … and second]

> ULT **and then to us**
> UST and then also to {serving} us
> (καὶ ἡμῖν)

Here, the phrase **and then** could introduce: (1) what comes after what they **first** did. Alternate translation: [and after that to us]; (2) the second part of what they **first** did. Paul implies that what comes after what they **first** did is giving money. Alternate translation: [and to us before they gave money]

> ULT **and then to us**
> UST and then also to {serving} us
> (καὶ ἡμῖν)

Here Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and then they gave themselves to us]

Support Reference: Ellipsis

> ULT **they first gave themselves to the Lord and then to us, by the will of God**
> UST They dedicated themselves primarily to {serving} the Lord {Jesus} and then also to {serving} us. {That is} just what God wants
> (ἑαυτοὺς ἔδωκαν, πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν, διὰ θελήματος Θεοῦ)

Here, the phrase **by the will of God** could modify: (1) how the Corinthians both gave themselves to **the Lord** and to **us**. Alternate translation: [by the will of God they first gave themselves to the Lord and then to us]; (2) just how the Corinthians gave themselves to **us**. Alternate translation: [they first gave themselves to the Lord and then, by the will of God, to us]

Support Reference: Information Structure

> ULT **by the will of God**
> UST {That is} just what God wants
> (διὰ θελήματος Θεοῦ)

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: [as God wanted] or [which is what God desires]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we hoped	what we had expected
to the Lord	to {serving} the Lord {Jesus}
of God	{That is} just what God wants
the will of God	{That is} just what God wants

2 Corinthians 8:6

ULT	UST
So we urged Titus that, just as he began, in the same way he would also complete for you this grace as well.	*Because of that, we encouraged Titus to finish accepting what you are giving, especially since he had already started {doing so}.*

ULT **just as he began**
UST especially since he had already started {doing so}
(καθὼς προενήρξατο)

Here Paul could be implying that Titus already **began**: (1) the **grace**, which is collecting money for the believers in Jerusalem. Alternate translation: [just as he began this grace]; (2) to work for the sake of the Corinthians in general. Alternate translation: [just as he began to serve you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this grace as well**
UST accepting what … are giving
(καὶ τὴν χάριν ταύτην)

Here, the word **grace** refers to what it did in 8:4: being able to contribute money to what Paul was collecting for believers in Jerusalem. If possible, translate it as you did in 8:4. Alternate translation: [this gift as well] or [this gracious act of giving as well]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this grace as well**
UST accepting what … are giving
(καὶ τὴν χάριν ταύτην)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [what you also are graciously contributing] or [what you also are giving]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
urged	encouraged
Titus	Titus

ULT	UST
grace	accepting what … are giving

2 Corinthians 8:7

ULT	UST
But even as you abound in everything, in faith and in speech and in knowledge and in all earnestness and in the love from us in you,so also you should abound in this act of grace.	*As for you, you are already doing well in so many ways. {This includes} how you trust {God}, what you say, how much you know, how you are always eager {to do what is right}, and how much we love you. So, you should also do well in giving {money for fellow believers}.*

ULT **But**
UST As for you
(ἀλλ’)

Here, the word **But** introduces a new section. It is does not primarily contrast with what Paul has already said, although it does introduce a change in focus from the Macedonians and Titus to the Corinthians. If it would be helpful in your language, you could use a word or phrase that introduces a new section or a change in focus. Alternate translation: [Now] or [In your case,]

Support Reference: Connecting Words and Phrases

ULT **in everything**
UST in so many ways
(ἐν παντὶ)

Paul says **everything** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [in so many things] or [in very many ways]

Support Reference: Hyperbole

ULT **in faith and in speech and in knowledge and in all earnestness and in the love from us in you**
UST {This includes} how you trust {God}, what you say, how much you know, how you are always eager {to do what is right}, and how much we love you
(πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ)

If your language does not use abstract nouns for the ideas of **faith**, **speech**, **knowledge**, **earnestness**, and **love**, you could express the same ideas in another way. Alternate translation: [that is, you are faithful, proper in what you speak, knowledgeable about many things, very earnest, and full of how we have loved you]

Support Reference: Abstract Nouns

ULT **from us in you**
UST how much we love you
(ἐξ ἡμῶν ἐν ὑμῖν)

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

Support Reference: Textual Variants

ULT **from us in you**
UST how much we love you
(ἐξ ἡμῶν ἐν ὑμῖν)

Here, the phrase **from us in you** could indicate that: (1) the **love** is how Paul and his fellow workers feel about the Corinthians. Alternate translation: [that we have for you]; (2) Paul and those with him enabled or caused the Corinthians to have **love**. Alternate translation: [that came from us and is now in you]

ULT **in this act of grace**
UST in giving {money for fellow believers}
(ἐν ταύτῃ τῇ χάριτι)

Here, the word **grace** refers to what it did in 8:4, 6: being able to contribute money to what Paul was collecting for believers in Jerusalem. If possible, translate it as you did in those verses. Alternate translation: [in this gift] or [in this gracious act of giving]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in this act of grace**
UST in giving {money for fellow believers}
(ἐν ταύτῃ τῇ χάριτι)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [in what you are graciously contributing] or [in what you are giving]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you abound	you are already doing well

ULT	UST
in faith	This includes} how you trust {God}
in knowledge	how much you know
in … love	how much we love you
act of grace	in giving {money for fellow believers}
you should abound	you should … do well

2 Corinthians 8:8

ULT	UST
I say this not according to a command, but also proving the genuineness of your love through the earnestness of others.	*I am not ordering you {to give money}. Rather, I want to show that you really care {for fellow believers} by comparing {what you do} with how other people are always eager {to give money}.*

ULT **I say this**
UST I am
(λέγω)

The pronoun **this** refers to what Paul said in the previous verse about how the Corinthians "should abound in this act of grace" (8:7). If this is not clear for your readers, you could more clearly refer to that exhortation. Alternate translation: [I say what I just did] or [I say that you should abound in this way]

Support Reference: Pronouns — When to Use Them

ULT **the genuineness of your love through the earnestness of others**
UST that you really care {for fellow believers} by comparing {what you do} with how other people are always eager {to give money}
(διὰ τῆς ἑτέρων σπουδῆς & τὸ τῆς ὑμετέρας ἀγάπης γνήσιον)

If your language does not use abstract nouns for the ideas of **genuineness**, **love**, and **earnestness**, you could express the same ideas in another way. Alternate translation: [that how you love others is genuine through how earnest others are]

Support Reference: Abstract Nouns

ULT **through the earnestness of others**
UST by comparing {what you do} with how other people are always eager {to give money}
(διὰ τῆς ἑτέρων σπουδῆς)

Here, the phrase **through the earnestness of others** indicates the standard by which Paul is **proving** the **love** of the Corinthians. If it would be helpful in your language, you could use a word or phrase that introduces the standard by which something else is proved or tested. Alternate translation: [in comparison with the earnestness of others] or [against the earnestness of others]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of others**
> UST how other people are always eager {to give money}
> (ἑτέρων)

Paul is using the adjective **others** as a noun to mean other people, particularly other believers. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of other believers]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … love	that you really care {for fellow believers}
proving	I want to show

2 Corinthians 8:9

ULT	UST
For you know the grace of our Lord Jesus Christ, that he became poor for your sake {though} being rich so that by the poverty of that one, you might become rich.	*{You should be eager to give money} because you realize that our Lord, Jesus the Messiah, kindly gave up everything he had to help you. {He did that even though} he had very many things. He wanted to give you many things by himself giving up what he had.*

ULT **For**
UST {You should be eager to give money} because
(γὰρ)

Here, the word **For** introduces a reason why the Corinthians should give money to help fellow believers. If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: [That is because,] or [Now you should abound in giving because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the grace of our Lord Jesus Christ**
UST our Lord, Jesus the Messiah, kindly
(τὴν χάριν τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [the gift of our Lord Jesus Christ] or [what our Lord Jesus Christ has graciously done]

Support Reference: Abstract Nouns

ULT **he became poor for your sake {though} being rich so that by the poverty of that one, you might become rich**
UST gave up everything he had to help you. {He did that even though} he had very many things. He wanted to give you many things by himself giving up what he had
(δι’ ὑμᾶς ἐπτώχευσεν, πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε)

Here, Paul is speaking of what God considers valuable, including blessings, power, and honor, as if it were wealth. If it would be clearer in your language, you could express the idea with a simile or plain language. Alternate translation: [he became like a poor person for your sake, though he was like a rich person, so that by what was like that one’s poverty, you might become like rich people] or [he gave up blessings and honor for your sake, though he had possessed great blessings and honor, so that by giving those things up, you might receive blessings and honor]

Support Reference: Metaphor

ULT **by the poverty of that one**
UST by himself giving up what he had
(τῇ ἐκείνου πτωχείᾳ)

If your language does not use an abstract noun for the idea of **poverty**, you could express the same idea in another way. Alternate translation: [by that one being poor]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you know	you realize that
grace	kindly
of … Lord	Lord
Jesus	Jesus
Christ	the Messiah

2 Corinthians 8:10

ULT	UST
And I give my opinion in this, for this is profitable for you, who not only began to do this a year ago, but also to desire {to do it}.	*I am telling you what I think about giving money, because hearing what I think helps you. Last year, you both wanted to and did start {giving money}.*

ULT **in this**
UST about giving money
(ἐν τούτῳ)

Here, the word **this** could refer to: (1) the issue that Paul is speaking about, which is the Corinthians collecting money for believers in Jerusalem. Alternate translation: [about this grace of giving] or [about collecting money]; (2) what Paul is about to say. Alternate translation: [in what follows] or [in what I am about to say]

Support Reference: Pronouns — When to Use Them

ULT **this**
UST hearing what I think
(τοῦτο)

Here, the word **this** could refer to: (1) the Corinthians hearing Paul's **opinion**. Alternate translation: [listening to my opinion]; (2) how Paul is giving an **opinion** instead of a command. Alternate translation: [an opinion instead of a command]; (3) giving money. Alternate translation: [the act of giving] or [collecting money]

Support Reference: Pronouns — When to Use Them

ULT **for you, who**
UST you … you
(ὑμῖν & οἵτινες)

Here, the word **who** could introduce: (1) further information about what the Corinthians were doing. In this case, it describes the Corinthians instead of distinguishing them from other people. Alternate translation: [for you, who]; (2) what kind of people the Corinthians are. In this case, it distinguishes the Corinthians from other people and describes them as the kind of people for whom **this is profitable**. Alternate translation: [for you, you who] or [for you, since you]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **not only began to do this a year ago, but also to desire {to do it}**
> UST Last year … both wanted to and did start {giving money}
> (οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν, προενήρξασθε ἀπὸ πέρυσι)

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Paul is emphasizing **desire**, so consider a natural way to emphasize this part of the sentence. Alternate translation: [certainly desired to begin to do this and did not just begin to do it]

Support Reference: Information Structure

> ULT **to do this … to desire {to do it}**
> UST wanted to … did
> (τὸ ποιῆσαι & τὸ θέλειν)

In these phrases, Paul is speaking about collecting money for the believers in Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: [to collect money for the Jerusalem believers … to do desire to do so]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is profitable	helps

2 Corinthians 8:11

ULT	UST
But now also complete {what you began} to do, so that just as {there was} the readiness of the desire, so also {there may be} the completion from what you have.	*Right now, you should finish what you started. That way, what you finish doing matches what you eagerly wanted {to do}, {which is to give some} of what you have.*

ULT **But now**
UST Right now
(νυνὶ δὲ)

Here, the phrase **But now** introduces an exhortation for what to do in the present time as opposed to what they already did "a year ago" (See: 8:10). If it would be helpful in your language, you could use a word or phrase that transitions from the past to the present. Alternate translation: [So at this present time,] or [At this time,]

Support Reference: Connecting Words and Phrases

ULT **just as {there was} the readiness of the desire**
UST matches what you eagerly wanted {to do}
(καθάπερ ἡ προθυμία τοῦ θέλειν)

If your language does not use abstract nouns for the ideas of **readiness** and **desire**, you could express the same ideas in another way. Alternate translation: [just you were ready and willing to do it] or [just as you were eager and wanted to do it]

Support Reference: Abstract Nouns

ULT **also {there may be} the completion**
UST what you finish doing
(καὶ τὸ ἐπιτελέσαι)

If your language does not use an abstract noun for the idea of **completion**, you could express the same idea in another way. Alternate translation: [also you may complete it]

Support Reference: Abstract Nouns

> ULT **from what you have**
> UST {which is to give some} of what you have
> (ἐκ τοῦ ἔχειν)

Here, the phrase **from what you have** indicates that Paul wants the Corinthians to give some of the things or money that they own. He does not want them to borrow money or give everything that they own. If it would be helpful in your language, you could use a phrase that makes this idea explicit. Alternate translation: [from what you are able] or [with you giving what you can afford]

Support Reference: Assumed Knowledge and Implicit Information

2 Corinthians 8:12

ULT	UST
For if the readiness is already there, {it is} fully acceptable according to whatever one might have, not according to what he does not have.	*Now God approves of {what people give} based on what they have, not based on what they do not have. {This is true} as long as they are eager {to give}.*

ULT **For**
UST Now
(γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (8:11) about giving "from what you have." If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [Indeed,] or [I say that you should give from what you have, because,]

Support Reference: Connecting Words and Phrases

ULT **if**
UST {This is true} as long as
(εἰ)

Paul uses the word **if** to indicate that this is a hypothetical condition. In other words, what people give will only be **acceptable** if **the readiness is already there**. Use a natural form in your language for introducing one thing that is a requirement for another thing. Alternate translation: [as long as] or [given that]

Support Reference: Connect — Hypothetical Conditions

ULT **the readiness is already there**
UST they are eager {to give}
(ἡ προθυμία πρόκειται)

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: [someone is ready] or [a person is already eager]

Support Reference: Abstract Nouns

> ULT **{it is} fully acceptable according to**
> UST God approves of {what people give} based on
> (καθὸ & εὐπρόσδεκτος)

Here Paul does not state what is **fully acceptable**. He implies that it is whatever they give that is **fully acceptable**. If it would be helpful in your language, you could state this explicitly. Alternate translation: [it is fully acceptable to give] or [whatever one gives is fully acceptable according to]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **what he does not have**
> UST what they do not have
> (οὐκ ἔχει)

Although the word **he** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [what one does not have] or [what he or she does not have]

Support Reference: When Masculine Words Include Women

2 Corinthians 8:13

ULT	UST
For {this is} not so that {there is} relief for others {but} tribulation for you, but out of equality.	*So, it is not that I want you to suffer while other believers do well. Rather, I want {believers to share what they have} equally.*

ULT **For {this is} not**
UST So … not
(οὐ γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (8:13) about giving "according to whatever one might have." If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [As you can see, I want you to give not] or [I say that because my goal is not]

Support Reference: Connect — Reason-and-Result Relationship

ULT **{this is} not**
UST not
(οὐ)

Here Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. Paul implies that he is speaking about the goal or purpose of giving to other believers. The ULT supplies very general words here. If it would be helpful in your language, you could use more specific words. Alternate translation: [I do not want you to give] or [we give to fellow believers not]

Support Reference: Ellipsis

ULT **{this is} not so that {there is} relief for others {but} tribulation for you, but out of equality**
UST it is not that I want you to suffer while other believers do well. Rather, I want {believers to share what they have} equally
(οὐ & ἵνα ἄλλοις ἄνεσις, ὑμῖν θλῖψις, ἀλλ᾽ ἐξ ἰσότητος)

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [this is out of equality, not so that there is relief for others but tribulation for you]

Support Reference: Information Structure

ULT **{there is} relief for others {but} tribulation for you**
UST you to suffer while other believers do well
(ἄλλοις ἄνεσις, ὑμῖν θλῖψις)

If your language does not use abstract nouns for the ideas of **relief** and **tribulation**, you could express the same ideas in another way. Alternate translation: [others are relieved but you are troubled]

Support Reference: Abstract Nouns

ULT **for you, but out of equality**
UST you … Rather, I want {believers to share what they have} equally
(ὑμῖν & ἀλλ’ ἐξ ἰσότητος)

Here, the phrase **but out of equality** could: (1) contrast with what Paul has said in this verse about some having **relief** and others having **tribulation**. Alternate translation: [for you, but so that there is equality]; (2) introduce what Paul says in the following verse about believers sharing “abundance.” If you use the following alternate translation, you will need to remove the capital letter at the beginning of the following verse. Alternate translation: [for you. Rather, out of equality,]

Support Reference: Information Structure

ULT **out of equality**
UST I want {believers to share what they have} equally
(ἐξ ἰσότητος)

Here, the phrase **out of equality** could provide: (1) the basis or principle for giving and sharing. Alternate translation: [because the goal is equality] or [from the principle of equality]; (2) the desired result from giving and sharing. Alternate translation: [so that everyone is equal]

Support Reference: Assumed Knowledge and Implicit Information

ULT **out of equality**
UST I want {believers to share what they have} equally
(ἐξ ἰσότητος)

If your language does not use an abstract noun for the idea of **equality**, you could express the same idea in another way. Alternate translation: [focusing on everyone being equal] or [we are trying to make everyone equal]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{but} tribulation	to suffer

2 Corinthians 8:14

ULT	UST
At the present time, your abundance {is} for the lack of those ones, so that also the abundance of those ones may be for your need, so that there may be equality,	*Right now, how much you have can help people who do not have much. Then, when those people have much and you have little, they can help you. That way, believers share {what they have} equally.*

ULT **At the present time, your abundance {is} for the lack of those ones, so that also the abundance of those ones may be for your need**
UST Right now, how much you have can help people who do not have much. Then, when those people have much and you have little, they can help you
(ἐν τῷ νῦν καιρῷ, τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα)

Here, the phrase **At the present time** could refer to: (1) how things were when Paul wrote this letter. In this case, Paul is telling the Corinthians that they have more than the Jerusalem believers do, and so they should help. In the future, if the Jerusalem believers have more than the Corinthians, they will help the Corinthians. Alternate translation: [At this time, your abundance of money is for the lack of those ones, so that also the abundance of money of those ones may be for your need in the future]; (2) the time between Christ's first and second comings. In this case, Paul is telling the Corinthians that they should help the Jerusalem believers financially, and the Jerusalem believers will help them spiritually. Alternate translation: [In this new age, your abundance of money is for the lack of those ones, so that also the spiritual abundance of those ones may be for your need]

Support Reference: Assumed Knowledge and Implicit Information

ULT **your abundance {is} for the lack of those ones**
UST how much you have can help people who do not have much
(τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα)

If your language does not use abstract nouns for the ideas of **abundance** and **lack**, you could express the same ideas in another way. Alternate translation: [what you abundantly possess is for what those ones lack]

Support Reference: Abstract Nouns

> ULT **the abundance of those ones may be for your need**
> UST when those people have much and you have little, they can help you
> (τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα)

If your language does not use abstract nouns for the ideas of **abundance** and **need**, you could express the same ideas in another way. Alternate translation: [what those ones abundantly possess may be for what you need]

Support Reference: Abstract Nouns

> ULT **there may be equality**
> UST believers share {what they have} equally
> (γένηται ἰσότης)

If your language does not use an abstract noun for the idea of **equality**, you could express the same idea in another way. Alternate translation: [everyone is equal] or [everyone does equally well]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
present time	Right now

2 Corinthians 8:15

ULT	UST
just as it is written: “The one {gathering} much did not have too much, and the one {gathering} little did not have too little.”	*{We want it to be} like what someone wrote {when God powerfully gave food to the Israelites}: “The people who had much did not have more than they needed. The people who had little did not have less than they needed.”*

ULT just as it is written
UST We want it to be} like what someone wrote {when God powerfully gave food to the Israelites}
(καθὼς γέγραπται)

Paul quotes from the Old Testament Scriptures, specifically from Exodus 16:18. If it would be helpful to your readers, you could format these words in a different way, or you could include this information in a footnote. Alternate translation: [just as it is written in the Scriptures] or [just as you can read in Exodus]

Support Reference: Quotations and Quote Margins

ULT it is written
UST someone wrote {when God powerfully gave food to the Israelites}
(γέγραπται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the person who wrote the book of Exodus. Alternate translation: [someone wrote in Exodus] or [it says in Exodus]

Support Reference: Active or Passive

ULT **The one {gathering} much did not have too much, and the one {gathering} little did not have too little**
UST The people who had much did not have more than they needed. The people who had little did not have less than they needed
(ὁ τὸ πολὺ, οὐκ ἐπλεόνασεν; καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησεν)

Here Paul is quoting from a story about how God led the Israelites through the desert. They did not have much food, so God miraculously made something like bread appear on the ground for them. The Israelites called the food "manna," and God commanded each of them to gather a specific amount for each person. This amount was just right, which is what this quotation describes. If it would be helpful in your language, you could include some of this information in your translation or in a footnote. Alternate translation: [Any Israelite who gathered much manna did not have too much, and any Israelite who gathered little manna did not have too little]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The one … the one**
UST The people who had much … The people who had little
(ὁ τὸ)

The phrase **the one** represents people in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [Those … those] or [Everyone … everyone]

Support Reference: Generic Noun Phrases

2 Corinthians 8:16

ULT	UST
But thanks {be} to God, the one placing the same earnestness on your behalf into the heart of Titus.	*We thank God for causing Titus to be eager {to care} for you, just like we are.*

ULT But
(δὲ)

Here, the word **But** introduces a new section. Paul is again speaking about **Titus**, whom he last mentioned in 8:6. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [Now] or [Next,]

Support Reference: Connecting Words and Phrases

ULT thanks {be} to God
UST We thank God
(χάρις & τῷ Θεῷ)

Here, **thanks {be} to God** is an exclamatory phrase that communicates Paul's thankfulness. Use an exclamation form that is natural in your language for communicating thanks. Alternate translation: [we give thanks to God]

Support Reference: Exclamations

ULT the one placing
UST for causing
(τῷ διδόντι)

Here Paul is adding more information about **God**. He is not distinguishing between different gods. If it would be helpful in your language, you could use a form that clearly adds information instead of distinguishing between people. Alternate translation: [who has placed]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the one placing the same earnestness on your behalf into the heart of Titus**
UST for causing Titus to be eager {to care} for you, just like we are
(τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου)

Here, Paul is speaking as if **earnestness** were an object that **God** could put **into the heart of Titus**. He means that God made **the heart of Titus** earnest. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the one making the same earnestness on your behalf characterize the heart of Titus]

Support Reference: Metaphor

ULT **the same earnestness**
UST to be eager {to care} … just like we are
(τὴν αὐτὴν σπουδὴν)

Here, the word **same** indicates that the **earnestness** that Titus has is the same **earnestness** that Paul and his fellow workers have. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: [the same earnestness that we have]

Support Reference: Assumed Knowledge and Implicit Information

ULT **placing the same earnestness on your behalf into the heart of Titus**
UST for causing Titus to be eager {to care} for you, just like we are
(διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου)

If your language does not use an abstract noun for the idea of **earnestness**, you could express the same idea in another way. Alternate translation: [making the heart of Titus earnest on your behalf]

Support Reference: Abstract Nouns

ULT **the heart of Titus**
UST Titus
(τῇ καρδίᾳ Τίτου)

In Paul's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could express the idea by referring to the place where humans think and feel in your culture or by using plain language. Alternate translation: [the mind of Titus] or [what Titus wants]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
thanks {be}	We thank
to God	God
of Titus	Titus

2 Corinthians 8:17

ULT	UST
For he not only accepted our appeal, but being very eager, he has gone to you of his own accord.	*Indeed, he is visiting you partly because he listened to us urging him {to do so}. Mostly, however, {he is visiting you} because he is so eager {to care for you} that he himself chose {to visit you}.*

ULT **For**
UST Indeed
(ὅτι)

Here, the word **For** introduces an explanation of one way in which Titus showed the "earnestness" that Paul referred to in the previous verse (8:16). If it would be helpful in your language, you could use a word or phrase that introduces an explanation or basis for a previous statement. Alternate translation: [In fact,] or [For example,]

Support Reference: Connecting Words and Phrases

ULT **our appeal**
UST urging him {to do so}
(τὴν & παράκλησιν)

Here Paul implies that the **appeal** was for Titus to visit the Corinthians. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: [our appeal that he visit you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he has gone**
UST he is visiting
(ἐξῆλθεν)

Most likely, Titus and those who traveled with him took this letter to the Corinthians. In a context such as this, your language might say "come" instead of **gone**. Alternate translation: [he has come]

Support Reference: Go and Come

ULT **he has gone**
UST he is visiting
(ἐξῆλθεν)

Most likely, Titus and those who traveled with him took this letter from Paul to the Corinthians. Use whatever tense is most natural for referring to this action. Alternate translation: [he is going] or [he went]

Support Reference: Predictive Past

ULT **of his own accord**
UST that he himself chose {to visit you}
(αὐθαίρετος)

Here, the phrase **of his own accord** indicates that no one forced or required Titus to act as he did. Rather, he chose to do so on his own. If it would be helpful in your language, you could use a comparable expression. See you how translated the similar phrase in 8:3. Alternate translation: [of his own free will] or [because he wanted to]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
appeal	urging him {to do so}
he … accepted	he listened to us

2 Corinthians 8:18

ULT	UST
Now we have sent together with him the brother of whom is the praise throughout all of the churches in the gospel,	*We have chosen a fellow believer to go with Titus. Many groups of believers commend him {because of what he does} for the sake of the good news.*

ULT Now
(δὲ)

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: [Further,] or [Also,]

Support Reference: Connecting Words and Phrases

ULT we have sent together
UST We have chosen … to go
(συνεπέμψαμεν)

Here Paul refers to how he and his fellow workers sent another believer along with Titus. Use the same tense that you used in the previous verse for Titus' travel. Alternate translation: [we are sending together] or [we sent together]

Support Reference: Predictive Past

ULT the brother
UST a fellow believer
(τὸν ἀδελφὸν)

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

Support Reference: Metaphor

ULT **in the gospel**
UST {because of what he does} for the sake of the good news
(ἐν τῷ εὐαγγελίῳ)

Here, the phrase **in the gospel** describes generally in what area this **brother** is praised. Paul means that this **brother** acts to spread the gospel. This probably includes preaching the good news, but it probably also includes many other acts of service, like visiting believers and collecting money for other believers. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [for his service to the gospel] or [for spreading the gospel]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
praise	commend
gospel	{because of what he does} for the sake of the good news
of the churches	Many groups of believers

2 Corinthians 8:19

ULT	UST
And not only this, but he also was chosen by the churches as our traveling companion, along with this grace that is being administered by us to the glory of the Lord, and {to show} our readiness;	*More than that, the groups of believers selected him to travel with me. He is helping us as we work to accept {money for the believers in Jerusalem}. {Accepting this money} honors the Lord {God} and demonstrates how eager we are {to care for fellow believers}.*

ULT **not only this, but**
UST More than that
(οὐ μόνον & ἀλλὰ)

Here, the phrase **not only this** refers to how this "brother" received praise from all the churches. Paul uses this phrase to introduce something he thinks is even more important about this "brother." If it would be helpful in your language, you could use a word or phrase that introduces something even more important. Alternate translation: [even more,] or [more importantly,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he also was chosen by the churches**
UST More than that, the groups of believers selected him
(καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [also the churches chose him]

Support Reference: Active or Passive

ULT **along with**
UST He is helping us as
(σὺν)

Here, the phrase **along with** indicates what the person **was chosen** to help with. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: [so that he could help with] or [with the intent that he could assist in]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **this grace**
> UST to accept {money for the believers in Jerusalem}
> (τῇ χάριτι ταύτῃ)

Here, the word **grace** refers to what it did in 8:6–7: being able to contribute money to what Paul was collecting for believers in Jerusalem. If possible, translate it as you did in those verses. Alternate translation: [this gift] or [this gracious act of giving]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **this grace**
> UST to accept {money for the believers in Jerusalem}
> (τῇ χάριτι ταύτῃ)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [the gift] or [what people are graciously giving]

Support Reference: Abstract Nouns

> ULT **that is being administered by us**
> UST we work
> (τῇ διακονουμένῃ ὑφ’ ἡμῶν)

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

Support Reference: Active or Passive

> ULT **to the glory of the Lord**
> UST Accepting this money} honors the Lord {God}
> (πρὸς τὴν τοῦ Κυρίου δόξαν)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [to glorify the Lord]

Support Reference: Abstract Nouns

ULT **our readiness**
UST demonstrates how eager we are {to care for fellow believers}
(προθυμίαν ἡμῶν)

Here Paul implies that they have **readiness** to help fellow believers, particularly the fellow believers in Jerusalem. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [our readiness to help others]

Support Reference: Assumed Knowledge and Implicit Information

ULT **our readiness**
UST demonstrates how eager we are {to care for fellow believers}
(προθυμίαν ἡμῶν)

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: [how ready we are]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
churches	the groups of believers
grace	to accept {money for the believers in Jerusalem}
is being administered	work
of the Lord	the Lord {God}
glory	{Accepting this money} honors

2 Corinthians 8:20

ULT	UST
avoiding this, that no one might blame us concerning this generosity being administered by us.	*So, we are doing what we can to keep others from criticizing us for what we do {with this money} that people have generously given.*

ULT **avoiding**
UST So, we are doing what we can to keep … from
(στελλόμενοι)

Here, the word **avoiding** introduces Paul's reason for including this fellow believer in the process of collecting and distributing money. If it would be helpful in your language, you could use a word or phrase here that introduces a reason for doing something. Alternate translation: [we included him to avoid] or [our goal was to avoid]

Support Reference: Connect — Reason-and-Result Relationship

ULT **this, that no one**
UST So, we are doing what we can to keep others from
(τοῦτο, μή τις)

Here Paul introduces what he and his fellow workers wish to avoid by using the word **this**, and then he states what it is that they do not want to happen. If it would be helpful in your language, you could use a different form that identifies what Paul wishes to avoid. Alternate translation: [how someone] or [any possibility that a person]

Support Reference: When to Keep Information Implicit

ULT **concerning this generosity being administered**
UST for what … do {with this money} that people have generously given
(ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ)

If your language does not use an abstract noun for the idea of **generosity**, you could express the same idea in another way. Alternate translation: [concerning what people generously offered that is being administered] or [concerning the generous gift being administered]

Support Reference: Abstract Nouns

ULT **this generosity**
UST { … this money} that people have generously given
(τῇ ἁδρότητι ταύτῃ)

Here, the word **generosity** refers to the large sum of money that Paul has collected and plans to give to the believers in Jerusalem. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [this large sum of money] or [this generous sharing with the believers in Jerusalem]

Support Reference: Assumed Knowledge and Implicit Information

ULT **being administered by us**
UST what we do {with … }
(τῇ διακονουμένῃ ὑφ’ ἡμῶν)

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

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
being administered	what … do {with … }

2 Corinthians 8:21

ULT	UST
For we consider beforehand {what is} good, not only before the Lord, but also before men.	*As you can see, before {we started to collect this money}, we planned how to do it well. {We considered} what the Lord {God} thinks, but we also {considered} what other people think.*

ULT **For**
UST As you can see
(γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (8:20) about avoiding blame from others. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **{what is} good, not only before the Lord, but also before men**
UST how to do it well. {We considered} what the Lord {God} thinks, but we also {considered} what other people think
(καλὰ, οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων)

Here Paul speaks as if **{what is} good** were in front of or **before** both **the Lord** and **men**. He means that he cares about both what **men** and **the Lord** think is **good**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [not only what is good in the Lord's eyes, but also what is good in men's eyes] or [not only what the Lord considers to be proper, but also what men consider to be proper]

Support Reference: Metaphor

ULT **men**
UST we … {considered} what other people think
(ἀνθρώπων)

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

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{what is} good	how to do it well
the Lord	{We considered} what the Lord {God} thinks

2 Corinthians 8:22

ULT	UST
Now we sent our brother with them, whom we proved in many ways, {and} often being eager. But now he is even more eager {because of his} great confidence that {he has} in you.	*We have chosen another fellow believer to go with Titus and the other man {I have been speaking about}. We have tested him and know for sure that he is eager {to serve God}. In fact, because he is very confident that you {will do what is right}, right now he is particularly eager {to serve with you}.*

ULT **Now**
(δὲ)

Here, the word **Now** introduces a new idea, which is that Paul is sending one more person with Titus. If it would be helpful in your language, you could use a word or phrase that introduces a new idea, or you could leave **Now** untranslated. Alternate translation: [Further,]

Support Reference: Connecting Words and Phrases

ULT **we sent**
UST We have chosen … to go with
(συνεπέμψαμεν)

Here Paul refers to how he and his fellow workers sent yet another believer along with Titus. Use the same tense that you used in 8:17 for Titus' travel. Alternate translation: [we are sending] or [we have sent]

Support Reference: Predictive Past

ULT **our brother**
UST another fellow believer
(τὸν ἀδελφὸν ἡμῶν)

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

Support Reference: Metaphor

ULT **with them**
UST Titus and the other man {I have been speaking about}
(αὐτοῖς)

Here, the word **them** refers to Titus and the previously mentioned brother. If it would be helpful in your language, you could make explicit to whom the pronoun refers. Alternate translation: [with these two men] or [with Titus and the other brother]

Support Reference: Pronouns — When to Use Them

ULT **whom we proved**
UST We have tested him and know
(ὃν ἐδοκιμάσαμεν)

Here, the phrase **whom we proved** could indicate that Paul and his fellow workers have: (1) tested the **brother**, and he successfully passed the tests. Alternate translation: [whom we proved by testing] or [whom we tested and approved]; (2) seen what the **brother** does, and they approve of him. Alternate translation: [whom we are sure about] or [of whom we approve]

Support Reference: Assumed Knowledge and Implicit Information

ULT **many ways, {and} often being eager**
UST for sure that he is eager {to serve God}
(πολλοῖς, πολλάκις σπουδαῖον ὄντα)

Here, the phrase **often being eager** identifies what this **brother** was **proved** to be. If it would be helpful in your language, you could make this connection more explicit. Alternate translation: [many ways to often be eager] or [in many ways that he was often eager]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he is even more eager**
UST he is particularly eager {to serve with you}
(πολὺ σπουδαιότερον)

Here Paul implies that the **brother** is **even more eager** than he was when Paul and his fellow workers **proved** him. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: [he is even more eager than he was before] or [he is more eager than ever]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **{because of his} great confidence that {he has} in you**
> UST because he is very confident that you {will do what is right}
> (πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς)

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: [because of how very confident he is in you]

Support Reference: Abstract Nouns

> ULT **{because of his} great confidence that {he has} in you**
> UST because he is very confident that you {will do what is right}
> (πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς)

Here Paul implies that the **brother** has **confidence** that the Corinthians will do what is right, particularly that they will give generously to help the believers in Jerusalem. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [because of his great confidence that you will give generously]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we proved	We have tested … and know

2 Corinthians 8:23

ULT	UST
As for Titus, {he is} my partner and fellow worker for you. As {for} our brothers, {they are} messengers of the churches, a glory of Christ.	*{I recommend these men.} Titus joins me {in what I do} and works with me to help you. The groups of believers send the other two fellow believers, and they honor the Messiah.*

ULT **{he is} my partner and fellow worker for you**
UST joins me {in what I do} and works with me to help you
(κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός)

The terms **partner** and **fellow worker** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [he is my partner in working for you] or [he is my fellow worker for you]

Support Reference: Doublet

ULT **our brothers**
UST the other two fellow believers
(ἀδελφοὶ ἡμῶν)

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [our fellow believers] or [those believers]

Support Reference: Metaphor

ULT **our brothers**
UST the other two fellow believers
(ἀδελφοὶ ἡμῶν)

Here, the phrase **our brothers** refers to the two other men who will accompany Titus. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [our two brothers] or [the brother we mentioned]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{they are} messengers of the churches**
UST The groups of believers send
(ἀπόστολοι ἐκκλησιῶν)

Here, Paul is using the possessive form to describe **messengers** who were sent by **the churches**. If this is not clear in your language, you could express the idea more explicitly. Alternate translation: [they are messengers sent by the churches]

Support Reference: Possession

ULT **a glory of Christ**
UST and they honor the Messiah
(δόξα Χριστοῦ)

Here, the phrase **a glory of Christ** describes the **brothers**. If it would be helpful in your language, you could make this clearer. Alternate translation: [and they are a glory of Christ]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a glory of Christ**
UST and they honor the Messiah
(δόξα Χριστοῦ)

Here Paul uses the possessive to describe **glory** that belongs to **Christ**. He could mean more specifically that: (1) the brothers give **glory** to **Christ**. Alternate translation: [and they glorify Christ]; (2) what the brothers do shows the **glory** that **Christ** has. Alternate translation: [and they show how glorious Christ is]

Support Reference: Possession

ULT **a glory of Christ**
UST and they honor the Messiah
(δόξα Χριστοῦ)

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [glorifying Christ] or [who show that Christ is glorious]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Titus	{I recommend these men.} Titus
fellow worker	works with me
{they are} messengers	send

ULT	UST
of the churches	The groups of believers
a glory	and they honor
of Christ	the Messiah

2 Corinthians 8:24

ULT	UST
Therefore, prove to them to the faces of the churches the proof of your love and of our boasting about you.	*So then, show these three men and also the groups of believers that you really do care {for fellow believers} and that the great things we say about you really are true.*

ULT **Therefore**
UST So then
(οὖν)

Here, the word **Therefore** introduces an exhortation based on what Paul has said in the previous verses. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of exhortation. Alternate translation: [Because of that] or [Since that is who they are]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the proof of your love and of our boasting about you**
UST that you really do care {for fellow believers} and that the great things we say about you really are true
(τὴν & ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν)

Here Paul wants the Corinthians to **prove** the **proof**. If this form is redundant in your language, you could express the idea without using the word **proof**. Alternate translation: [that your love is real and that our boasting about you is true]

Support Reference: When to Keep Information Implicit

ULT **to the faces of the churches**
UST and also the groups of believers
(εἰς πρόσωπον τῶν ἐκκλησιῶν)

Here Paul speaks as if the **proof** was directly in front of the **faces of the churches**. What he means is that the **proof** is something that the **churches** can see and know about. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [in the sight of the churches] or [with the knowledge of the churches]

Support Reference: Metaphor

> ULT **the proof of your love and of our boasting about you**
> UST that you really do care {for fellow believers} and that the great things we say about you really are true
> (τὴν & ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν)

If your language does not use abstract nouns for the ideas of **proof** and **love**, you could express the same ideas in another way. Alternate translation: [that you do love others and that what we boasted about you is right]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … love	that you … do care {for fellow believers}
of the churches	and also the groups of believers

2 Corinthians 9

2 Corinthians 9 Chapter Introduction

Structure and Formatting

1. Giving for the gospel (8:1–9:15)
    - Paul appeals to the Corinthians to give generously (8:7–9:5)
    - Blessing and thanksgiving (9:6–15)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with verse 9:9, which is quoted from the Old Testament.

Religious and Cultural Concepts in This Chapter

Plans for the collection

In 9:1–5, Paul continues to speak about the collection for the Jerusalem believers, how the Corinthians should contribute to it, and why he is sending Titus and two other believers to the Corinthians. For more information, see the introduction to chapter 8.

God enables and blesses those who give

In 9:6–14, Paul describes how God gives people enough money and possessions so that they can give to others, and he also describes how God blesses people who do this. Finally, he explains how giving and receiving gifts glorifies God. Your translation should not suggest that God makes people who give to others very rich. Instead of that, Paul is saying that God gives some people more than they need so that they can give what they have to fellow believers, which leads to thanksgiving and glory to God.

Translation Issues in This Chapter

Farming metaphors

In 9:6, 10, Paul speaks of giving to fellow believers as if it were like farming. In 9:6, Paul refers to how farmers who sow much seed will harvest more produce. This applies to believers giving to each other: those who give more will produce more blessings for others and glory to God. In 9:10, Paul refers to how God is the one who provides the seeds and the produce for farmers. This again applies to believers giving to each other: God is the one who gives some believers more than they need so that they can share it with others, and God also makes those gifts bless others and glorify him. If possible, preserve these metaphors or express the ideas in simile form. (See: Metaphor)

2 Corinthians 9:1

ULT	UST
For concerning the ministry {that is} to the saints, it is excessive for me to write to you.	*Really, though, I do not need to say anything to you about how we are serving God's people {in Jerusalem}.*

ULT **For**
UST Really, though
(γὰρ)

Here, the word **For** introduces a further explanation concerning why Paul and his fellow workers boast about the Corinthians (See: 8:24). If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: [Now,] or [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **the ministry {that is} to the saints**
UST how we are serving God's people {in Jerusalem}
(τῆς διακονίας τῆς εἰς τοὺς ἁγίους)

Here Paul is referring specifically to the **ministry** of collecting money and giving it to the **saints** in Jerusalem. If it would be helpful in your language, you could make what Paul is referring to more explicit. Alternate translation: [the ministry that is to the saints in Jerusalem] or [the money that we are collecting for the Jerusalem saints]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it is excessive for me to write to you**
UST I do not need to say anything to you
(περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν)

Alternate translation: [it is really not necessary for me to write to you]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ministry	how we are serving
saints	God's people {in Jerusalem}

2 Corinthians 9:2

ULT	UST
For I know your readiness, {of} which I boast to the Macedonians concerning you, that Achaia has been ready since last year, and your zeal stirred up most {of them}.	*{That is} because I recognize how eager you are {to give}. In fact, I say great things about you to the believers in Macedonia province. {I tell them} that you believers in Achaia province were already preparing {to give} last year. How eager you were {to give} has encouraged most of them {to give also}.*

ULT **For**
UST {That is} because
(γὰρ)

Here, the word **For** introduces the reason why it is "excessive" for Paul to write to the Corinthians about the collection. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [It is excessive since] or [Indeed,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **your readiness**
UST how eager you are {to give}
(τὴν προθυμίαν ὑμῶν)

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: [how ready you are] or [that you are ready]

Support Reference: Abstract Nouns

ULT **your readiness … has been ready … stirred up most {of them}**
UST how eager you are {to give} … were already preparing {to give} … has encouraged most of them {to give also}
(τὴν προθυμίαν ὑμῶν & παρεσκεύασται & ἠρέθισε τοὺς πλείονας)

Paul never directly states what the Corinthians and the Macedonians are ready or about to do. He implies that it is to give to the collection for the believers in Jerusalem. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [your readiness to help fellow believers … has been ready to help … stirred up most of them to help]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that Achaia has been ready since last year, and**
UST {I tell them} that you believers in Achaia province were already preparing {to give} last year
(ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι, καὶ)

It may be more natural in your language to have a direct quotation here. Alternate translation: [saying, "Achaia has been ready since last year," and]

Support Reference: Direct and Indirect Quotations

ULT **Achaia**
UST you believers in Achaia province
(Ἀχαΐα)

Achaia is the name of a Roman province in the southern part of modern-day Greece. The city of Corinth was in this province.

Support Reference: How to Translate Names

ULT **Achaia has been ready**
UST you believers in Achaia province were already preparing {to give}
(Ἀχαΐα παρεσκεύασται)

Here, the word **Achaia** refers to the believers who live in this province. If it would be helpful in your language, you could refer to the people directly instead of just to the place. Alternate translation: [the Christians in Achaia have been ready]

Support Reference: Metonymy

ULT **your zeal**
UST How eager you were {to give}
(τὸ ὑμῶν ζῆλος)

If your language does not use an abstract noun for the idea of **zeal**, you could express the same idea in another way. Alternate translation: [how zealous you are] or [how you have acted zealously has]

Support Reference: Abstract Nouns

> ULT **stirred up most {of them}**
> UST has encouraged most of them {to give also}
> (ἠρέθισε τοὺς πλείονας)

Here Paul speaks as if the **zeal** of the Corinthians could stir up or provoke the believers in Macedonia. He means that the Corinthians' **zeal** encourages or motivates the Macedonians to act. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [challenged most of them] or [motivated most of them]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	I recognize
to the Macedonians	to the believers in Macedonia province
zeal	How eager you were {to give}

2 Corinthians 9:3

ULT	UST
But I sent the brothers so that our boasting which {is} about you might not be futile in this matter {and} so that you might be ready, as I was saying.	*However, {although we know that you are eager}, we have chosen these {three} fellow believers to visit you to make sure that the great things we say about how you are eager {to give} prove true. {They are visiting you} so that you can finish preparing {to give} and in this way match what I have told {the Macedonians about you}.*

ULT **But**
UST However, {although we know that you are eager}
(δὲ)

Here, the word **But** introduces a contrast with what Paul has said in 9:1–2 about how eager the Corinthians are. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: [On the other hand,] or [Despite that,]

Support Reference: Connect — Contrast Relationship

ULT **I sent**
UST we have chosen … to visit you
(ἔπεμψα)

Here Paul refers to how he sent the two believers and Titus when he sent this letter. Use the same tense that you used in 8:17 for Titus' travel. Alternate translation: [I am sending] or [I have sent]

Support Reference: Predictive Past

ULT **the brothers**
UST these {three} fellow believers
(τοὺς ἀδελφούς)

Here, the word **brothers** refers to Titus and the two fellow believers who travel with him. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [these brothers] or [the three brothers I have mentioned]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the brothers**
UST these {three} fellow believers
(τοὺς ἀδελφούς)

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers] or [the Christians]

Support Reference: Metaphor

ULT **in this matter**
UST are eager {to give}
(ἐν τῷ μέρει τούτῳ)

Here, the phrase **this matter** identifies the topic that Paul is speaking about: giving to the collection for the Jerusalem believers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [in this matter of giving to the Jerusalem believers] or [in this matter of contributing to the collection]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you might be ready**
UST you can finish preparing {to give}
(παρεσκευασμένοι ἦτε)

Here Paul implies that he wants them to **be ready** to give to the collection. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [you might be ready to contribute]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as I was saying**
UST and in this way match what I have told {the Macedonians about you}
(καθὼς ἔλεγον)

Here, the phrase **I was saying** refers back to what Paul wrote in 9:2 about how he tells the Macedonian believers that the Corinthians have been prepared to give since the previous year. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [as I was saying to the Macedonians] or [as I was saying that you were ready since last year]

Support Reference: Assumed Knowledge and Implicit Information

2 Corinthians 9:4

ULT	UST
Otherwise, if Macedonians might come with me and might find you unprepared, we would be ashamed—not to mention you—by this situation.	*On the other hand, {think about what would happen} were some believers from Macedonia province to visit you with me and discover that you had not finished preparing {to give}. How you had acted would shame even us, and {it would} most definitely {shame} you.*

ULT **Otherwise**
UST On the other hand
(μή πως)

Here, the word **Otherwise** introduces a possible situation in which the Corinthians would be **unprepared**, in contrast to what Paul said in the previous verse about them being ready. If it would be helpful in your language, you could use a word or phrase that introduces a contrasting situation. Alternate translation: [However] or [But if that did not happen]

Support Reference: Connect — Contrast Relationship

ULT **if Macedonians might come with me and might find you unprepared**
UST think about what would happen} were some believers from Macedonia province to visit you with me and discover that you had not finished preparing {to give}
(ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους)

Here Paul introduces something that could happen when Paul visits them. There are two things that Paul thinks are possibilities. First, **Macedonians** might travel with him. Second, the Corinthians might be **unprepared**. Paul wishes to say that if both these things were to happen, both he and the Corinthians would be **ashamed**. If it would be helpful in your language, you could use a form that introduces something that might happen. Alternate translation: [suppose that Macedonians come with me and find you unprepared; in that case]

Support Reference: Connect — Hypothetical Conditions

ULT **unprepared**
UST that … had not finished preparing {to give}
(ἀπαρασκευάστους)

Here Paul implies that they would be **unprepared** to give money to the collection. If it would be helpful in your language, you could make the idea more explicit. Alternate: “unprepared to contribute” or “unprepared to give generously”

Support Reference: Assumed Knowledge and Implicit Information

ULT **we would be ashamed—not to mention you—by this situation**
UST How you had acted would shame even us, and {it would} most definitely {shame} you
(καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this situation would shame us—not to mention you.]

Support Reference: Active or Passive

ULT **we would be ashamed—not to mention you—by**
UST How you had acted would shame even us, and {it would} most definitely {shame} you
(καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν)

Here, the phrase **not to mention you** indicates that Paul thinks that the Corinthians would obviously be **ashamed**, even more than Paul and his fellow workers. If it would be helpful in your language, you could use a form that expresses that idea. Alternate translation: [we, and most surely you, would be ashamed by] or [we—to say nothing of you—would be ashamed by]

Support Reference: Idiom

ULT **this situation**
UST How you had acted
(τῇ ὑποστάσει ταύτῃ)

Here, the phrase **this situation** could refer to: (1) what would actually happen if the Corinthians were **unprepared**, in contrast to what Paul had told the Macedonians would happen. Alternate translation: [what would actually be true] or [what had happened]; (2) how sure Paul had been that the Corinthians would be ready. Alternate translation: [how confident we were] or [this confidence]; (3) the project that Paul was undertaking, which was the collection of money for the Jerusalem believers. Alternate translation: [our project] or [what we were planning to do]

Support Reference: Assumed Knowledge and Implicit Information

ULT **this situation**
UST How you had acted
(τῇ ὑποστάσει ταύτῃ)

Here most ancient manuscripts read **this situation**. The ULT follows that reading. Some ancient manuscripts read “this situation of boasting.” Most likely, the phrase “of boasting” was added by accident because it appears in the similar phrase in 11:17. So, it is recommended that you use the reading of the ULT.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Macedonians	some believers from Macedonia province
would be ashamed	would shame

2 Corinthians 9:5

ULT	UST
So I thought it necessary to urge the brothers that they should go to you beforehand and prepare in advance this promised blessing of yours, to be ready in this way as a blessing and not as something forced.	*Because of that, I decided that I needed to ask these {three} fellow believers to visit you before {I do} and help you with what you said you would give. That way, you will have already prepared what you are giving, and {you will offer it} because you want to and not because we are making you do it.*

ULT **So**
UST Because of that
(οὖν)

Here, the word **So** introduces an inference or conclusion from what Paul said in the previous verse (See: 9:5). If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: [Therefore,] or [So then,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the brothers**
UST these {three} fellow believers
(τοὺς ἀδελφοὺς)

Here, the word **brothers** refers to Titus and the two fellow believers who travel with him. See how you translated this word in 9:3. Alternate translation: [these brothers] or [the three brothers I have mentioned]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the brothers**
UST these {three} fellow believers
(τοὺς ἀδελφοὺς)

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers] or [the Christians]

Support Reference: Metaphor

> ULT **they should go to you beforehand**
> UST visit you before {I do}
> (προέλθωσιν εἰς ὑμᾶς)

In a context such as this, your language might say “come” instead of **go**. Alternate translation: [they should come to you beforehand]

Support Reference: Go and Come

> ULT **promised blessing of yours**
> UST what you said you would give
> (τὴν προεπηγγελμένην εὐλογίαν ὑμῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [blessing that you promised]

Support Reference: Active or Passive

> ULT **this promised blessing of yours**
> UST what you said you would give … what you are giving
> (τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύτην)

Here Paul uses the word **blessing** to refer to the money that the Corinthians said that they would contribute to Paul’s collection. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [this blessing of money that you promised] or [this promised gift of yours]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in this way as**
> UST and {you will offer it} because
> (οὕτως ὡς)

Here Paul uses both the phrase **in this way** and the word **as** to introduce the two ways in which the Corinthians could give to the collection. Your language may only use one form to introduce this information. If so, you could use just one form here. Alternate translation: [as]

Support Reference: When to Keep Information Implicit

> ULT **not as something forced**
> UST not because we are making you do it
> (μὴ ὡς πλεονεξίαν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [not as something that we forced you to give]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to urge	to ask
blessing	you would give
a blessing	you want to

2 Corinthians 9:6

ULT	UST
Now this {I say}: the one sowing sparingly will also reap sparingly, and the one sowing in blessings will also reap in blessings.	*Here is an example {that illustrates how you should give}. When farmers plant only a few seeds, they harvest only a little food. When farmers plant many seeds, they harvest much food. Much like that, when you help other people, someone will help you in return.*

ULT **Now**
UST Here is an example {that illustrates how you should give}
(δέ)

Here, the word **Now** introduces a new section. In this section, Paul gives the Corinthians more reasons why they should give generously. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: [Next,]

Support Reference: Connecting Words and Phrases

ULT **this {I say}**
UST Here is an example {that illustrates how you should give}
(τοῦτο)

Here, the word **this** refers to the words that Paul says in the rest of this verse. If it would be helpful in your language, you could clarify that Paul is referring to what he is about to say. Alternate translation: [here is what I say]

Support Reference: Pronouns — When to Use Them

ULT **the one sowing sparingly will also reap sparingly, and the one sowing in blessings will also reap in blessings**
UST When farmers plant only a few seeds, they harvest only a little food. When farmers plant many seeds, they harvest much food. Much like that, when you help other people, someone will help you in return
(ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει; καὶ ὁ σπείρων ἐπ᾽ εὐλογίαις, ἐπ᾽ εὐλογίαις καὶ θερίσει)

Here Paul speaks as if the Corinthians, by giving money to the collection, were sowing seeds and reaping the harvest from what those seeds produced. In the second clause, he uses the word **blessings** to show the Corinthians how to apply what he says about farmers to the collection. Just as farmers receive a harvest that fits with how they sowed, so people who give to help other believers will receive **blessings** that fit with what and how much they gave. If it would be helpful in your language, you could use a simile or clearly express how the metaphor relates to the Corinthians. Alternate translation: [giving money to help other believers is like farming. The one sowing sparingly will also reap sparingly, and the one sowing in blessings will also reap in blessings] or [the one sowing sparingly will also reap sparingly, and the one sowing generously will also reap generously. Similarly, the one giving blessings to fellow believers will also receive blessings]

Support Reference: Metaphor

ULT **the one sowing sparingly will also reap sparingly, and the one sowing in blessings will also reap in blessings**
UST When farmers plant only a few seeds, they harvest only a little food. When farmers plant many seeds, they harvest much food. Much like that, when you help other people, someone will help you in return
(ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει; καὶ ὁ σπείρων ἐπ᾽ εὐλογίαις, ἐπ᾽ εὐλογίαις καὶ θερίσει)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [the one sowing sparingly will also reap sparingly; yes, the one sowing in blessings will also reap in blessings]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sowing	When farmers plant
will … reap	they harvest

ULT	UST
sowing	When farmers plant … Much like that, when you
blessings	many seeds … help other people
blessings	much food … someone will help you
will … reap	they harvest … in return

2 Corinthians 9:7

ULT	UST
{Let} each one {give} just as he has decided beforehand in his heart, not from sorrow or from compulsion, for God loves a cheerful giver.	*Each of you should choose for yourself {how much to give}. Do not {choose how much to give} because you feel hurt or because you have to. {I say that} because God cares for people who give gladly.*

> ULT **he has decided beforehand in his heart**
> UST should choose for yourself {how much to give}
> (προῄρηται τῇ καρδίᾳ)

Although the words **he** and **his** are masculine, Paul is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [he or she has decided beforehand in his or her heart]

Support Reference: When Masculine Words Include Women

> ULT **in his heart**
> UST for yourself
> (τῇ καρδίᾳ)

In Paul's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could express the idea by referring to the place where humans think and feel in your culture or by using plain language. Alternate translation: [in his mind] or [on his own]

Support Reference: Metonymy

> ULT **not from sorrow or from compulsion**
> UST Do not {choose how much to give} because you feel hurt or because you have to
> (μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης)

If your language does not use abstract nouns for the ideas of **sorrow** and **compulsion**, you could express the same ideas in another way. Alternate translation: [not because you are sad or forced to do so] or [not because you grieve or are required to do so]

Support Reference: Abstract Nouns

ULT **for**
UST {I say that} because
(γὰρ)

Here, the word **for** introduces a reason why the Corinthians should not give **from sorrow or from compulsion**. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: [because] or [since]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
loves	cares for
God	God

2 Corinthians 9:8

ULT	UST
And God is able to make all grace abound to you, so that in everything, always, having all sufficiency, you may abound in every good work.	*God can graciously give you more than you need. That way, because you always have everything you need in every situation, you can always do everything that is right.*

ULT **all grace**
UST graciously give
(πᾶσαν χάριν)

Here, the word **grace** refers primarily to good things that God has given to the Corinthians, including money and possessions. If it would be helpful in your language, you could use a word or phrase that refers to these things. Alternate translation: [every good thing] or [every blessing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **all grace**
UST graciously give
(πᾶσαν χάριν)

If your language does not use an abstract noun for the idea of **gracious**, you could express the same idea in another way. Alternate translation: [everything he gives] or [all his gracious gifts]

Support Reference: Abstract Nouns

ULT **in everything, always, having all sufficiency**
UST because you always have everything you need in every situation
(ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες)

This phrase introduces a reason why the Corinthians can **abound in every good work**. If it would be helpful in your language, you could use a word or phrase that makes this relationship clearer. Alternate translation: [since in everything, always, you have all sufficiency]

Support Reference: Connect — Reason-and-Result Relationship

ULT **having all sufficiency**
UST because you … have everything you need
(πᾶσαν αὐτάρκειαν ἔχοντες)

If your language does not use an abstract noun for the idea of **sufficiency**, you could express the same idea in another way. Alternate translation: [being completely sufficient] or [being fully self-sufficient]

Support Reference: Abstract Nouns

ULT **every good work**
UST do everything that is right
(πᾶν ἔργον ἀγαθόν)

Here, the phrase **every good work** generally describes any good deed. However, it may also more specifically refer to helping others by giving them what they need. Make sure you use a phrase that could indicate this specific meaning in your language. Alternate translation: [every good act of service]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God
grace	graciously give
to make … abound	more than you need
you may abound	you can always
good	that is right

2 Corinthians 9:9

ULT	UST
Just as it is written: “He distributed {alms}, he gave to the poor, his righteousness endures to eternity.”	*{You can tell that is true} because someone wrote {about this kind of person} in the Scriptures, “They give to many people. Yes, they help those who have very little. They will do what is right forever.”*

ULT **Just as it is written**
UST {You can tell that is true} because someone wrote {about this kind of person} in the Scriptures
(καθὼς γέγραπται)

Paul quotes from the Old Testament Scriptures, specifically from Psalm 112:9, to support the claim he made in the previous verse. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [In fact, it is written in a psalm] or [You can read just that in the Scriptures]

Support Reference: Quotations and Quote Margins

ULT **Just as it is written**
UST {You can tell that is true} because someone wrote {about this kind of person} in the Scriptures
(καθὼς γέγραπται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Just as someone wrote] or [Just as you can read in the Scriptures]

Support Reference: Active or Passive

ULT **He distributed {alms}, he gave … his**
UST They give to many people. Yes, they help … They will do what is right
(ἐσκόρπισεν, ἔδωκεν & αὐτοῦ)

The pronouns **he** and **his** could refer to: (1) a person who fears and obeys God. This is what the pronouns mean in Psalm 112:9. Alternate translation: [The person who obeys God distributed alms, he gave … his]; (2) God. Alternate translation: [God distributed alms, he gave … his]

Support Reference: Pronouns — When to Use Them

> ULT **He distributed {alms}, he gave … his**
> UST They give to many people. Yes, they help … They will do what is right
> (ἐσκόρπισεν, ἔδωκεν & αὐτοῦ)

Although the terms **he** and **his** are masculine, the author of the quotation is using them in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [Such a person distributed alms, he or she … his or her] or [These people distributed alms, they gave … their]

Support Reference: When Masculine Words Include Women

> ULT **He distributed {alms}, he gave to the poor**
> UST They give to many people. Yes, they help those who have very little
> (ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could either connect the phrases in a way that shows that the second phrase is repeating the first one, or you could combine the two phrases. Alternate translation: [He distributed alms, indeed, he gave to the poor] or [He distributed gifts to the poor]

Support Reference: Parallelism

> ULT **He distributed {alms}, he gave**
> UST They give to many people. Yes, they help
> (ἐσκόρπισεν, ἔδωκεν)

Here the author of the quotation uses the past tense to describe actions that normally or habitually occur. If it would be helpful in your language, you could use whatever tense is natural in your language for recurring or habitual actions. Alternate translation: [He is distributing alms, he is giving] or [He has distributed alms, he has given]

Support Reference: Predictive Past

> ULT **to the poor**
> UST those who have very little
> (τοῖς πένησιν)

The author of the quotation is using the adjective **poor** as a noun to mean **poor** people in general. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [to poor people]

Support Reference: Nominal Adjectives

ULT **his righteousness endures to eternity**
UST They will do what is right forever
(ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα)

If your language does not use abstract nouns for the ideas of **righteousness** and **eternity**, you could express the same ideas in another way. Alternate translation: [what he does righteously will last forever] or [he will always be righteous]

Support Reference: Abstract Nouns

ULT **endures to eternity**
UST They will do what is right forever
(μένει εἰς τὸν αἰῶνα)

Here, the phrase **endures to eternity** could mean that: (1) the person always does what is righteous. Alternate translation: [will always be performed] or [will be acted out to eternity]; (2) God will always remember and reward the righteous things that the person does. Alternate translation: [will always be remembered] or [will be remembered by God to eternity]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
righteousness	They will do what is right

2 Corinthians 9:10

ULT	UST
Now the one supplying seed to the sower and bread for food will supply and multiply your seed and will increase the fruits of your righteousness,	*God provides the seeds for the one who plants them, and {he provides} food for people to eat. So, he will also provide what you need and give you more of it. Further, when you do what is right, he will use that to accomplish good things.*

ULT **Now**
(δὲ)

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: [So,]

Support Reference: Connecting Words and Phrases

ULT **the one supplying seed to the sower and bread for food**
UST God provides the seeds for the one who plants them, and {he provides} food for people to eat
(ὁ & ἐπιχορηγῶν σπόρον τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν)

Here, the word **one** refers to God. If it would be helpful in your language, you could make this more explicit. Alternate translation: [God, who supplies seed to the sower and bread for food,]

Support Reference: Pronouns — When to Use Them

ULT **seed … your seed**
UST the seeds … what you need
(σπόρον & τὸν σπόρον ὑμῶν)

In this verse, the word **seed** is singular in form, but it refers to many seeds. If it would be helpful in your language, you could say this plainly. Alternate translation: [much seed … much seed for you]

Support Reference: Collective Nouns

ULT **will supply and multiply your seed and will increase the fruits of your righteousness**
UST So, he will also provide what you need and give you more of it. Further, when you do what is right, he will use that to accomplish good things
(χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν)

Here Paul applies what he said about actual **seed** and **bread** in the first half of the verse to what he is telling the Corinthians about giving to fellow believers. He means that God will give them the means to give (the **seed**) and will enable their gifts to really help others (increasing the **fruit**). If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: [will supply and multiply what you have like it was seed and will increase what your righteousness accomplishes like it was fruits] or [will supply and multiply your possessions and will increase what your righteousness accomplishes]

Support Reference: Metaphor

ULT **the fruits of your righteousness**
UST when you do what is right … good things
(τὰ γενήματα τῆς δικαιοσύνης ὑμῶν)

Here Paul uses the possessive form to connect **fruits** with **your righteousness**. He could be identifying **fruits** that: (1) come from **righteousness**. Alternate translation: [the fruits that come from your righteousness]; (2) are **righteousness**. Alternate translation: [the fruits, that is, your righteousness]

Support Reference: Possession

ULT **of your righteousness**
UST when you do what is right
(τῆς δικαιοσύνης ὑμῶν)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [of the righteous things you do] or [of what you righteously do]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	the seeds
to the sower	for the one who plants them
bread	{he provides} food
multiply	give you more of it
seed	what you need

ULT	UST
fruits	good things
of … righteousness	when you do what is right

2 Corinthians 9:11

ULT	UST
in every way being enriched for all generosity, which produces thanksgiving to God through us,	*God consistently gives you more than you need so that you can always generously {give to others}. When you give generously and we send your gifts {to fellow believers}, they thank God.*

ULT **being enriched**
UST God … gives you more than you need
(πλουτιζόμενοι)

Here, the phrase **being enriched** does indicate that the Corinthians have more than enough money and possessions. Paul's point is that God gives them more than they need so that they can share it with others. If it would be helpful in your language, you could use a word or phrase that refers to people having more than they need or being wealthy. Alternate translation: [being made wealthy] or [being given more than enough]

Support Reference: Assumed Knowledge and Implicit Information

ULT **being enriched**
UST God … gives you more than you need
(πλουτιζόμενοι)

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

Support Reference: Active or Passive

ULT **for all generosity**
UST so that you can always generously {give to others}
(εἰς πᾶσαν ἁπλότητα)

If your language does not use an abstract noun for the idea of **generosity**, you could express the same idea in another way. Alternate translation: [to be very generous] or [to act generously in every way]

Support Reference: Abstract Nouns

ULT **which**
UST When you give generously
(ἥτις)

The pronoun **which** refers to **generosity**. If this is not clear for your readers, you could refer more directly to **generosity**. Alternate translation: [which generosity]

Support Reference: Pronouns — When to Use Them

ULT **produces thanksgiving to God**
UST they thank God
(κατεργάζεται & εὐχαριστίαν τῷ Θεῷ)

If your language does not use an abstract noun for the idea of **thanksgiving**, you could express the same idea in another way. Alternate translation: [causes thanks to be given to God] or [leads to people thanking God]

Support Reference: Abstract Nouns

ULT **through us**
UST and we send your gifts {to fellow believers}
(δι᾽ ἡμῶν)

Here, the phrase **through us** shows that Paul and his fellow workers are involved in how the **generosity** leads to **thanksgiving**. More specifically, they are the ones who collect and send the gifts to fellow believers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [through our work] or [by what we do with your gifts]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to God	God

2 Corinthians 9:12

ULT	UST
because the ministry of this service not only is fully supplying the needs of the saints but is also abounding with many thanksgivings to God.	*In fact, when you serve God's people {in Jerusalem} by giving {to them}, it provides what they need. Even more, though, it causes them to thank God very much.*

ULT **the ministry of this service**
UST when you serve God's people {in Jerusalem} by giving {to them}
(ἡ διακονία τῆς λειτουργίας ταύτης)

Here, Paul is using the possessive form to describe a **ministry** that is accomplished by performing **this service**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [accomplishing this service] or [the ministry of performing this service]

Support Reference: Possession

ULT **of this service**
UST by giving {to them}
(τῆς λειτουργίας ταύτης)

Here, the phrase **this service** refers specifically to collecting and sending money to help the believers in Jerusalem. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [of this service of helping the Jerusalem believers] or [of this service of collecting money]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is also abounding with many thanksgivings to God**
UST Even more … it causes them to thank God very much
(καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ)

If your language does not use an abstract noun for the idea of **thanksgivings**, you could express the same idea in another way. Alternate translation: [is also causing God to be thanked many times] or [is also leading to many people often thanking God]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
ministry	when you serve God's people {in Jerusalem}
of … service	by giving {to them}

ULT	UST
of the saints	they
to God	God

2 Corinthians 9:13

ULT	UST
Through the proof of this ministry, they are glorifying God on the basis of the obedience of your confession to the gospel of Christ and the generosity of the fellowship toward them and toward everyone,	*You prove yourselves by serving God's people {in Jerusalem}. So then, they will honor God because you actually do what the good news about the Messiah requires, {which is the same good news} that you say you believe. {They will honor God} also because you generously share {what you have} with them and with all {believers}.*

ULT **the proof of this ministry**
UST You prove yourselves by serving God's people {in Jerusalem}
(τῆς δοκιμῆς τῆς διακονίας ταύτης)

Here Paul uses the possessive to indicate that participating in the **ministry** proves what Paul says in the rest of this verse, that is, that they have **obedience** and **generosity**. If it would be helpful in your language, you could use a form that clearly expresses this idea. Alternate translation: [of what this ministry proves] or [of what you prove by performing this ministry]

Support Reference: Possession

ULT **the proof of this ministry**
UST You prove yourselves by serving God's people {in Jerusalem}
(τῆς δοκιμῆς τῆς διακονίας ταύτης)

If your language does not use abstract nouns for the ideas of **proof** and **ministry**, you could express the same ideas in another way. Alternate translation: [of what ministering in this way proves]

Support Reference: Abstract Nouns

ULT **they are glorifying**
UST they will honor
(δοξάζοντες)

Here the people who **are glorifying God** could be: (1) the believers in Jerusalem, who receive the money. Alternate translation: [the believers in Jerusalem are glorifying]; (2) the Corinthians, who give the money. Alternate translation: [you are glorifying]; (3) anyone who hears about the Corinthians giving money to the believers in Jerusalem. Alternate translation: [people are glorifying]

Support Reference: Pronouns — When to Use Them

> ULT **the obedience of your confession**
> UST you actually do … {which is the same good news} that you say you believe
> (τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν)

Here Paul uses the possessive form to connect **obedience** to **your confession**. He could be describing: (1) **obedience** to the content of the **confession**. Alternate translation: [of your obedience to your confession] or [you obey your confession]; (2) **obedience** that goes along with the **confession**. Alternate translation: [obedience that goes with your confession]; (3) **obedience** which consists in proclaiming the **confession**. Alternate translation: [of your obedience in speaking your confession]

Support Reference: Possession

> ULT **the obedience of your confession**
> UST you actually do … {which is the same good news} that you say you believe
> (τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν)

If your language does not use abstract nouns for the ideas of **obedience** and **confession**, you could express the same ideas in another way. Alternate translation: [you obey what you confess]

Support Reference: Abstract Nouns

> ULT **of your confession to the gospel of Christ**
> UST what the good news about the Messiah requires, {which is the same good news} that you say you believe
> (τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ)

Here, the phrase **to the gospel of Christ** could go with: (1) **obedience**. In this case, they are obedient **to the gospel of Christ**. Alternate translation: [of your confession, that is, obedience to the gospel of Christ]; (2) **confession**. In this case, they confess **to the gospel of Christ**. Alternate translation: [of your confession concerning the gospel of Christ]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the gospel of Christ**
UST what the good news about the Messiah requires
(τὸ εὐαγγέλιον τοῦ Χριστοῦ)

Here, Paul is using the possessive form to describe a **gospel** that is about **Christ**. If this is not clear in your language, you could use a different form. Alternate translation: [to the gospel that concerns Christ]

Support Reference: Possession

ULT **the generosity of the fellowship**
UST you generously share {what you have}
(ἁπλότητι τῆς κοινωνίας)

Here, Paul is using the possessive form to describe a **fellowship** that is characterized by **generosity**. If this is not clear in your language, you could use an adjective such as "generous." Alternate translation: [the generous fellowship]

Support Reference: Possession

ULT **the generosity of the fellowship toward them and toward everyone**
UST you generously share {what you have} with them and with all {believers}
(ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας)

If your language does not use abstract nouns for the ideas of **generosity** and **fellowship**, you could express the same ideas in another way. Alternate translation: [how unselfishly you give to them and to everyone]

Support Reference: Abstract Nouns

ULT **everyone**
UST with all {believers}
(πάντας)

Here, the word **everyone** refers primarily to believers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [every believer]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … ministry	by serving God's people {in Jerusalem}
they are glorifying	they will honor
God	God
the obedience	you actually do

ULT	UST
of … confession	{which is the same good news} that you say you believe
gospel	what the good news … requires
of Christ	about the Messiah
of the fellowship	you … share {what you have}

2 Corinthians 9:14

ULT	UST
and in their prayer on your behalf, longing for you because of the surpassing grace of God upon you.	*Further, they will want {to see} you as they pray for you, since you give very graciously as God enables you to.*

ULT **and in their prayer on your behalf, longing for you**
UST Further, they will want {to see} you as they pray for you
(καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς)

Here, the phrase **in their prayer on your behalf** could go with: (1) **longing**. In this case, the word **longing** describes another thing that the Jerusalem believers do, besides "glorifying God" (See: 9:13). Alternate translation: [and they are longing for you in their prayer on your behalf,]; (2) the phrase "because of" in the previous verse (See: 9:13). In this case, **their prayer on your behalf** is another reason why God receives glory. Alternate translation: [and because of their prayer on your behalf, in which they long for you]

Support Reference: Information Structure

ULT **longing**
UST they will want {to see}
(ἐπιποθούντων)

Here, the word **longing** could introduce: (1) the way in which they pray. Alternate translation: [in which they long]; (2) why they pray. Alternate translation: [since they long]; (3) something they do along with praying. Alternate translation: [and they long]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the surpassing grace of God upon you**
UST you give very graciously as God enables you to
(τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν)

Here, Paul is using the possessive form to describe a **grace** that is connected to **God**. He could mean that the **grace**: (1) is something that **God** gave to them to do. Alternate translation: [how God has given you the ability to perform surpassing grace]; (2) is how God has acted towards them. Alternate translation: [how God has been surpassingly gracious to you]

Support Reference: Possession

> ULT **the surpassing grace of God upon you**
> UST you give very graciously as God enables you to
> (τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ’ ὑμῖν)

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [how very kind God has been to you] or [what God has graciously enabled you to do]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in … prayer	as they pray
grace	you give very graciously
of God	as God

2 Corinthians 9:15

ULT	UST
Thanks {be} to God for his indescribable gift!	*We thank God for giving us these things that are more wonderful than we can say!*

ULT **Thanks {be} to God**
UST We thank God
(χάρις τῷ Θεῷ)

Here, **Thanks {be} to God** is an exclamatory phrase that communicates Paul's thankfulness. Use an exclamation form that is natural in your language for communicating thanks. See how you translated the similar phrase in 8:16. Alternate translation: [we give thanks to God]

Support Reference: Exclamations

ULT **for his indescribable gift**
UST for giving us these things that are more wonderful than we can say
(ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ)

Here Paul does not clarify exactly what this **gift** is. He could mean the way in which the Corinthians give, which leads to a close connection between believers and glory to God. He could mean Jesus himself, whom God gave. In this case, use a general expression for a gift, since Paul does not clarify exactly what **gift** he means. Alternate translation: [for what he has given us, which is indescribable]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to God	God

2 Corinthians 10

2 Corinthians 10 Chapter Introduction

Structure and Formatting

1. Paul defends his apostolic authority (10:1–13:10)
    - The true standard for boasting (10:1–18)

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the quoted words in 10:17, which are from Jeremiah 9:24.

Religious and Cultural Concepts in This Chapter

Paul's opponents

In this and the following chapters, Paul defends himself and his authority against people who said that they were better than Paul and that the Corinthians should listen to them instead of to Paul. These people either lived in or were visiting Corinth. Paul does not state who these people are or refer to them directly. However, he does refer indirectly to what people are saying about him. Consider whether your readers would notice and understand Paul's indirect references to his opponents. If not, you may need to make some of his references more explicit. See the notes for specific issues and translation options.

Accusations against Paul

In 10:1, 10, Paul states that some people think that he is meek and gentle in person but bold and forceful when he is away from them. In 10:7, Paul hints that his opponents might say that they are "of Christ" but that Paul and his fellow workers are not. It is very likely that Paul knew more things that people said about him, but he does not state anything more directly. Make sure that your translation shows that Paul knew that people were saying at least these two things about him.

Boasting

In 10:8, 13, 15–17, Paul speaks about boasting. In Paul's culture, not all boasting was considered bad. Instead, there were good and bad kinds of boasting. In these verses, Paul explains what counts as good boasting, and he explains that he boasts in a good way. He also implies that his opponents boast in a bad way. You should use a word or phrase that refers to saying that someone or something is great, and make sure that this word or phrase could refer to something good or to something bad. (See: pride, boastful), (See: proud, pride, prideful, boast, boastful, boasting)

Measuring, measures, and limits

In 10:12–16, Paul speaks about "measures" and "limits." He is referring to standards with which people compare themselves and rules according to which people act. He argues that he and his fellow workers have compared themselves to a standard that God has provided and work according to rules that God gave. He suggests that his opponents compare themselves to standards they have invented and do not follow the rules that God has given. Further, Paul argues that the rules God gave to him and those with him require them to be the ones who teach the Corinthians. Consider what words and phrases would express these ideas clearly in your language.

Translation Issues in This Chapter

Ironic speech

In 10:1, Paul describes himself as "meek" when he is with the Corinthians but "bold" when he is away from them. He is speaking ironically, that is, describing himself as his opponents do when he does not really believe it. This is clear from 10:10, where Paul states that this opinion comes from others, not from himself. Further, it is possible that what Paul says in 10:10 is also ironic speech: "we do not dare to classify or compare ourselves with some of the ones commending themselves." It is likely, however, that Paul actually means this and is not speaking from another person's perspective. Consider a natural way to express the ironic speech in 10:1 so that your readers know that Paul is speaking from the perspective of his opponents.

War metaphor

In verses 10:3–6, Paul speaks of preaching the gospel and opposing God's enemies as if he and his fellow workers were fighting a war. While he and those with him do not try to kill their enemies, he does mean that they fight and struggle very hard. If possible, preserve this metaphor or express the idea in simile form. See the notes on these verses for translation options. (See: Metaphor)

Exclusive "we"

Throughout this chapter, Paul uses the words "we," "us," and "our" to refer to himself and those who work with him. He does not include the Corinthians. You should assume that Paul only means himself and his fellow workers unless a note specifies otherwise. (See: Exclusive and Inclusive 'We')

The word for "limit" and "area"

The word translated as "limit" in 10:13, 15 and "area" in 10:16 most generally refers to a straight stick that could be used for measuring things. In these verses, it could refer primarily to the standard by which things are measured or to the things that are measured. If the word refers to the standard by which things are measured, it refers primarily to what God has called Paul and his fellow workers to do. The UST generally follows this interpretation. If the word refers to the things that are measured, it refers primarily to the people or areas in which God has called Paul and his fellow workers to preach the gospel. The ULT generally follows this interpretation. Before you translate these verses, you should read 10:13–16 and consider which interpretation best fits with what Paul is arguing.

2 Corinthians 10:1

ULT	UST
Now I, Paul, myself—who {am} meek {when} face to face among you, but being absent, am bold toward you—appeal to you by the meekness and gentleness of Christ.	*Now I {will speak about} myself, Paul. I am humbly and reasonably urging you {to do what is right}, just like the Messiah {was humble and reasonable}. {Some people say that} when I was with you in person, I was gentle with you, but now, when I am away, I am forceful with you.*

ULT **Now I, Paul, myself**
UST Now I {will speak about} myself, Paul
(αὐτὸς δὲ ἐγὼ, Παῦλος)

Here, the word **Now** introduces a new topic, which Paul introduces with several strong words. This new topic concerns Paul himself and his ministry. If it would be helpful in your language, you could use a form that introduces a new topic and focuses on Paul himself. Alternate translation: [As for me, Paul, I] or [Concerning me, Paul, I]

Support Reference: Connecting Words and Phrases

ULT **who {am} meek {when} face to face among you, but being absent, am bold toward you**
UST {Some people say that} when I was with you in person, I was gentle with you, but now, when I am away, I am forceful with you
(ὃς κατὰ πρόσωπον & ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς)

Here Paul describes himself with words that the Corinthians or his enemies use. He does not mean that he thinks these words are actually true about himself, but he repeats them to respond to what others are saying. If it would be helpful in your language, you could use a form that indicates that these are words that other people have said about Paul. Alternate translation: [who appears to be meek when face to face among you, but being absent, appears to be bold toward you]

Support Reference: Irony

> ULT **{when} face to face**
> UST when I was with you in person
> (κατὰ πρόσωπον)

Here, the phrase **face to face** refers to being with someone physically or in person. If it would be helpful in your language, you could use a comparable expression. Alternate translation: [when physically present] or [when bodily]

Support Reference: Idiom

> ULT **the meekness and gentleness**
> UST humbly and reasonably
> (τῆς πραΰτητος καὶ ἐπιεικείας)

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

Support Reference: Doublet

> ULT **by the meekness and gentleness of Christ**
> UST humbly and reasonably … just like the Messiah {was humble and reasonable}
> (διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ)

If your language does not use abstract nouns for the ideas of **meekness** and **gentleness**, you could express the same ideas in another way. Alternate translation: [by how meek and gentle Christ was] or [by how meekly and gently Christ acted]

Support Reference: Abstract Nouns

> ULT **by the meekness and gentleness of Christ**
> UST humbly and reasonably … just like the Messiah {was humble and reasonable}
> (διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ)

Here, Paul is using the possessive form to identify the **meekness** and **gentleness** that characterized **Christ**. He could mean that: (1) he is appealing to them with the same **meekness** and **gentleness** that Christ showed. Alternate translation: [in the meek and gentle manner that Christ had]; (2) he wants them to consider the **meekness** and **gentleness** that Christ had when they listen to his appeal. Alternate translation: [asking that you think about the meekness and gentleness that Christ had]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Paul	Paul
appeal	I am … urging … to do what is right
meekness	humbly
of Christ	just like the Messiah {was humble and reasonable}
meek	I was gentle

2 Corinthians 10:2

ULT	UST
Now I am pleading that, being present, {I will} not {need} to be bold with the confidence with which I plan to be courageous against some of the ones regarding us as walking according to the flesh.	*I do intend to be forceful when I boldly act against these people who think that I and those {who serve} with me act in merely human ways. So, I ask you {to do what is right} so that I will not need to be forceful with you too when I visit you.*

ULT **Now**
(δὲ)

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: [Yes,] or [In fact,]

Support Reference: Connecting Words and Phrases

ULT **{I will} not {need} to be bold with the confidence with which**
UST to be forceful … so that I will not need to be forceful with you too
(μὴ & θαρρῆσαι τῇ πεποιθήσει ᾗ)

Here Paul includes both the action of being **bold** and the **confidence** with which he performs the action. He includes both of these elements because it makes the statement stronger. If your readers would find the repetition confusing, or if the repetition does not make the statement stronger, you could use just one of the terms and make the statement strong in another way. Alternate translation: [I will not need to be very bold, which is how] or [I will not need to have the great confidence with which]

Support Reference: When to Keep Information Implicit

ULT **with the confidence with which**
UST to be forceful … so that I will … need to be forceful with you too
(τῇ πεποιθήσει ᾗ)

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: [and confident in the way that]

Support Reference: Abstract Nouns

ULT **to be courageous**
UST when I boldly act
(τολμῆσαι)

Here Paul implies that he will be **courageous** as he argues against or defends himself against the people who are saying bad things about him. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [to be courageous when I argue] or [to courageously defend myself]

Support Reference: Assumed Knowledge and Implicit Information

ULT **some of the ones regarding**
UST these people who think
(τινας τοὺς λογιζομένους)

Here Paul refers to people who are often called “the opponents.” It is not clear whether these people are some of the Corinthians or whether they have visited the Corinthians. What is clear is that they are saying bad things about Paul and claiming to have greater authority and a better gospel. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [our opponents who regard] or [any people who regard]

Support Reference: Assumed Knowledge and Implicit Information

ULT **walking**
UST act
(περιπατοῦντας)

Paul uses the term **walking** to speak of behavior in life. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [acting] or [living our lives]

Support Reference: Metaphor

ULT **according to the flesh**
UST in merely human ways
(κατὰ σάρκα)

Here Paul uses the phrase **according to the flesh** to refer to human ways of thinking and acting. If it would be helpful in your language, you could express the idea by using a phrase that refers to human values or perspectives. Alternate translation: [according to what humans value] or [according to a human perspective]

Support Reference: Idiom

2 Corinthians 10:3

ULT	UST
For {though} walking in the flesh, we do not wage war according to the flesh.	*In fact, although we act as humans, we do not defend ourselves in merely human ways.*

ULT **For {though}**
UST In fact
(γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (10:2) about how some people think that he and his fellow workers walk according to the flesh. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [Indeed, though]

Support Reference: Connecting Words and Phrases

ULT **walking**
UST although we act
(περιπατοῦντες)

You should translate **walking** as you did in 10:2. Alternate translation: [acting] or [living our lives]

Support Reference: Metaphor

ULT **in the flesh**
UST as humans
(ἐν σαρκὶ)

Here, the phrase **in the flesh** indicates that Paul and his fellow workers are humans like everyone else. He is contrasting his humanity with how he wages war, which is not the way in which most humans wage war. If possible, express this idea so that it is clearly connected to how you translate **according to the flesh**. Alternate translation: [in human lives]

Support Reference: Metaphor

> ULT **we do not wage war**
> UST we do not defend ourselves
> (οὐ & στρατευόμεθα)

Here and in 10:4–6, Paul speaks as if he and his fellow workers were waging a **war**. He means that they proclaim the good news and defend it and other believers against people and powers that try to corrupt the good news and hurt believers. Paul does not mean that they are actually killing people or fighting with physical weapons. If possible, preserve the metaphor or express the idea with a simile. Alternate translation: [we are like people who wage war, but not] or [we do not fight]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **according to the flesh**
> UST in merely human ways
> (κατὰ σάρκα)

You should translate this phrase as you did in 10:2. Alternate translation: [according to what humans value] or [according to a human perspective]

Support Reference: Idiom

2 Corinthians 10:4

ULT	UST
For the weapons of our warfare {are} not fleshly, but {are} powerful to God for the tearing down of strongholds, tearing down strategies	*In fact, what we use to defend ourselves is not what humans normally use. Rather, God empowers {what we use to defend ourselves} so that we can defeat what other people powerfully argue.*

ULT **For**
UST In fact
(γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (10:3) about waging war not according to the flesh. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **the weapons of our warfare {are} not fleshly, but {are} powerful to God for the tearing down of strongholds, tearing down strategies**
UST what we use to defend ourselves is not what humans normally use. Rather, God empowers {what we use to defend ourselves} so that we can defeat what other people powerfully argue
(τὰ & ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων, λογισμοὺς καθαιροῦντες)

Here, just as in 10:3, Paul speaks as if he and his fellow workers were involved in **warfare**. In this verse, he specifically speaks about their **weapons** and about their enemies' **strongholds**. He defines the **strongholds** as **strategies** or arguments against him and the gospel. Paul means by this that God empowers him and his fellow workers to prove that these arguments are false. Paul does not mean that they are physically fighting against people or destroying physical strongholds. Preserve the metaphor if it is clear in your language or express the idea with a simile. Alternate translation: [what we use to defend ourselves are like weapons of warfare that are not fleshly but are powerful to God for overcoming strategies and arguments, which are like strongholds] or [we do not fight with fleshly weapons but with arguments that are powerful to God for the defeating of powerful enemies and strategies]

Support Reference: Biblical Imagery — Extended Metaphors

> ULT **the weapons of our warfare**
> UST what we use to defend ourselves
> (τὰ & ὅπλα τῆς στρατείας ἡμῶν)

Here, Paul is using the possessive form to describe **weapons** that are used to fight in **warfare**. If this is not clear in your language, you could use a different form. Alternate translation: [our weapons for fighting] or [the weapons with which we wage war]

Support Reference: Possession

> ULT **of our warfare**
> UST to defend ourselves
> (τῆς στρατείας ἡμῶν)

If your language does not use an abstract noun for the idea of **warfare**, you could express the same idea in another way. Alternate translation: [with which we fight] or [we use to wage war]

Support Reference: Abstract Nouns

> ULT **fleshly**
> UST is … what humans normally use
> (σαρκικὰ)

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

Support Reference: Metonymy

> ULT **{are} powerful to God**
> UST God empowers {what we use to defend ourselves}
> (δυνατὰ τῷ Θεῷ)

Here, the phrase **powerful to God** indicates that the weapons are **powerful** because God makes them powerful. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [are made powerful by God] or [have God's power]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for the tearing down of strongholds, tearing down strategies**
UST so that we can defeat what other people powerfully argue
(πρὸς καθαίρεσιν ὀχυρωμάτων, λογισμοὺς καθαιροῦντες)

The phrases **the tearing down of strongholds** and **tearing down strategies** mean similar things. Paul is using the two phrases together for emphasis, with the second phrase defining the first phrase. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [for the tearing down of powerful strategies]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
weapons	what we use
to God	God

2 Corinthians 10:5

ULT	UST
and every high thing raising itself up against the knowledge of God, and we take every thought captive into the obedience of Christ;	*{We} also {defeat} anything that people claim is greater than knowing God. Further, we work to influence everything that people think so that they obey the Messiah.*

ULT **and every high thing raising itself up against the knowledge of God, and we take every thought captive into the obedience of Christ**
UST {We} also {defeat} anything that people claim is greater than knowing God. Further, we work to influence everything that people think so that they obey the Messiah
(καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ)

Here, just as in 10:3–4, Paul speaks as if he and his fellow workers were involved in a war. In this verse, he speaks about **every high thing**, which are fortifications or walls. He means that he and his fellow workers defeat or discredit anything that claims to be as great or important as **the knowledge of God**. Paul also speaks about taking thoughts **captive**. Just as the victor in a war takes the conquered people **captive**, so Paul and his fellow workers wish to take peoples' thoughts **captive** so that these people are obedient to Christ. If possible, preserve the metaphor or express the idea with a simile. Alternate translation: [and anything that is like a high fortress that raises itself against the knowledge of God, and we control every thought like we were taking it captive into the obedience of Christ] or [and anything that proudly claims to be more important than the knowledge of God, and we take control of every thought into the obedience of Christ]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **the knowledge of God**
UST knowing God
(τῆς γνώσεως τοῦ Θεοῦ)

Here, Paul is using the possessive form to describe **knowledge** that is about **God**. If this is not clear in your language, you could use a more natural form. Alternate translation: [the knowledge about God] or [the knowledge that concerns God]

Support Reference: Possession

ULT **the knowledge of God**
UST knowing God
(τῆς γνώσεως τοῦ Θεοῦ)

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: [knowing God] or [what we know about God]

Support Reference: Abstract Nouns

ULT **every thought**
UST everything that people think
(πᾶν νόημα)

Here, the phrase **every thought** could refer to: (1) the thoughts had by people who oppose the gospel. Alternate translation: [every thought of people who oppose the gospel]; (2) the thoughts had by believers. Alternate translation: [every thought of believers]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the obedience of Christ**
UST they obey the Messiah
(τὴν ὑπακοὴν τοῦ Χριστοῦ)

Here, Paul is using the possessive form to describe **obedience** that is directed to **Christ**. If this is not clear in your language, you could use a more natural form. Alternate translation: [obedience to Christ] or [obedience directed to Christ]

Support Reference: Possession

ULT **into the obedience of Christ**
UST so that they obey the Messiah
(εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ)

If your language does not use an abstract noun for the idea of **obedience**, you could express the same idea in another way. Alternate translation: [so that Christ is obeyed] or [so that people are obedient to Christ]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knowledge	knowing
of God	God
we take … captive	we work to influence

ULT	UST
of Christ	the Messiah

2 Corinthians 10:6

ULT	UST
and being in readiness to avenge every act of disobedience, when your obedience would be complete.	*At the time when you fully obey {the Messiah}, we will be ready to punish anyone who disobeys {him}.*

ULT **and being in readiness to avenge every act of disobedience, when your obedience would be complete**
UST At the time when you fully obey {the Messiah}, we will be ready to punish anyone who disobeys {him}
(καὶ ἐν ἑτοίμῳ ἔχοντες, ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή)

Here Paul finishes speaking as if he and his fellow workers were involved in a war. Here he says that they are **in readiness**, like soldiers ready to attack. When they attack, they will **avenge every act of disobedience**. What he means is that, once people are captive to the "obedience of Christ," he and his fellow workers will punish them if they go back to being disobedient. If possible, preserve the metaphor or express the idea with a simile. Alternate translation: [and being like soldiers who are ready to avenge every act of disobedience, when your obedience would be complete] or [and being prepared to punish everyone who disobeys, when your obedience would be complete]

Support Reference: Biblical Imagery — Extended Metaphors

ULT **in readiness**
UST ready
(ἐν ἑτοίμῳ)

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: [prepared] or [ready]

Support Reference: Abstract Nouns

ULT **every act of disobedience, when your obedience would be complete**
UST At the time when you fully obey {the Messiah} … anyone who disobeys {him}
(πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή)

If your language does not use abstract nouns for the ideas of **disobedience** and **obedience**, you could express the same ideas in another way. Alternate translation: [every disobedient act, when you have completed being obedient] or [all the ways that people disobey, when you have completed obeying]

Support Reference: Abstract Nouns

> ULT **your obedience**
> UST you … obey {the Messiah}
> (ὑμῶν ἡ ὑπακοή)

Here, the word **obedience** could refer to being obedient: (1) to Christ. This option is supported by the phrase "the obedience of Christ" in 10:5. Alternate translation: [your obedience to Christ]; (2) to Paul. Alternate translation: [your obedience to me]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **your obedience would be complete**
> UST you fully obey {the Messiah}
> (πληρωθῇ ὑμῶν ἡ ὑπακοή)

Here Paul is referring to how he wants the Corinthians to commit to obeying. When they always work towards **obedience**, then he and his fellow workers will **avenge every act of disobedience**. He does not mean that the Corinthians need to be perfectly obedient or **complete** specific acts of obedience. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [you fully work to obey] or [you completely strive for obedience]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to avenge	to punish
would be complete	fully

2 Corinthians 10:7

ULT	UST
Look at the things according to appearance. If anyone is confident in himself that he is of Christ, let him consider this again concerning himself: that just as he {is} of Christ, so also {are} we.	*Think about what is obvious. Suppose that people are sure that they represent the Messiah. Those people need to remember that we too represent the Messiah, just like they do.*

ULT **Look at the things according to appearance**
UST Think about what is obvious
(τὰ κατὰ πρόσωπον βλέπετε)

This sentence could be: (1) a command to look at what is obvious. Alternate translation: [You should look at the things according to appearance]; (2) a rebuke concerning how they only look at how things appear. Alternate translation: [You are looking at the things according to appearance]

ULT **according to appearance**
UST what is obvious
(κατὰ πρόσωπον)

If your language does not use an abstract noun for the idea of **appearance**, you could express the same idea in another way. Alternate translation: [as they appear] or [according to how they appear]

Support Reference: Abstract Nouns

ULT **If anyone is confident in himself that he is of Christ, let him consider this**
UST Suppose that people are sure that they represent the Messiah. Those people need to remember
(εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω)

Here Paul uses the conditional form to indicate what person he is addressing with his command to **consider this again**. If your language does not use this form to introduce a specific person or group of people, you could use a different form. Alternate translation: [Let anyone who is convinced in himself that he is of Christ consider this] or [A person may be convinced in himself that he is of Christ. Let that person consider this]

Support Reference: Connect — Hypothetical Conditions

ULT **is confident in himself that**
UST are sure
(πέποιθεν ἑαυτῷ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [is confident in himself that] or [knows for sure that]

Support Reference: Active or Passive

ULT **anyone is confident in himself that he is of Christ, let him consider this again concerning himself: that just as he {is} of Christ**
UST people are sure that they represent the Messiah. Those people need to remember that … just like they do
(τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ)

Although the terms **himself**, **he**, and **him** are masculine, Paul is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [some people are convinced in themselves that they are of Christ, let them consider this again concerning themselves: that just as they are of Christ]

Support Reference: When Masculine Words Include Women

ULT **he is of Christ … he {is} of Christ, so also {are} we**
UST that they represent the Messiah … we too represent the Messiah … they do
(Χριστοῦ εἶναι & αὐτὸς Χριστοῦ, οὕτως καὶ ἡμεῖς)

Here Paul could be using the possessive form to refer to how people: (1) represent **Christ** in a special way. Alternate translation: [he serves Christ in a special way … he serves Christ in a special way, so also do we]; (2) belong to **Christ** as believers. Alternate translation: [he is a Christian … he is a Christian, so also are we]

Support Reference: Possession

ULT **let him consider**
UST Those people need to remember
(λογιζέσθω)

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as “should.” Alternate translation: [he should consider]

Support Reference: Third-Person Imperatives

ULT **this again**
UST Those people need to remember
(τοῦτο & πάλιν)

Here, the word **this** refers ahead to the clauses **just as he {is} of Christ, so also {are} we**. If it would be helpful in your language, you could use a word or phrase that refers to what a person is about to say. Alternate translation: [again what follows]

Support Reference: Pronouns — When to Use Them

ULT **so also {are} we**
UST we too represent the Messiah
(οὕτως καὶ ἡμεῖς)

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

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	represent the Messiah
{is} of Christ	they do

2 Corinthians 10:8

ULT	UST
For even if I might boast somewhat excessively about our authority, which the Lord gave for building up and not for your tearing down, I will not be ashamed,	*Indeed, I do not disgrace myself when I say many great things about how the Lord {Jesus} has empowered us to represent him. {He did that} so that we could encourage and help you {to trust God more}, not so that we could discourage you {from trusting God}.*

ULT **For**
UST Indeed
(γὰρ)

Here, the word **For** introduces a further explanation of Paul's claim that he and his fellow workers are of Christ (See: 10:7). If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [In fact,] or [I say that because,]

Support Reference: Connecting Words and Phrases

ULT **even if**
UST when
(ἐάν τε)

Here Paul could be using **even if** to introduce: (1) something that he thinks really is true. In other words, Paul really is going to **boast** in a way that he thinks is excessive. Alternate translation: [even when]; (2) something that he thinks might be true. In other words, he thinks that the Corinthians might consider his boasting to be excessive. Alternate translation: [even supposing that]

Support Reference: Connect — Factual Conditions

ULT **somewhat excessively**
UST many
(περισσότερόν τι)

Here, the phrase **somewhat excessively** could mean that Paul is boasting: (1) more than some people would consider proper. Alternate translation: [somewhat more than what is proper]; (2) a great deal. Alternate translation: [very much]; (3) more than he already has. Alternate translation: [somewhat more than I have already]

Support Reference: Assumed Knowledge and Implicit Information

ULT **our authority, which the Lord gave**
UST how the Lord {Jesus} has empowered us to represent him
(τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύριος)

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [how we have been authorized by the Lord]

Support Reference: Abstract Nouns

ULT **for building up and not for your tearing down**
UST He did that} so that we could encourage and help you {to trust God more}, not so that we could discourage you {from trusting God}
(εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν)

Here, Paul is speaking of the Corinthian believers as if they were a building. If it would be clearer in your language, you could use a more natural metaphor for this or you could state the meaning plainly. Alternate translation: [to help you become more faithful to Christ and not to make you want to forsake him]

Support Reference: Metaphor

ULT **I will not be ashamed**
UST I do not disgrace myself
(οὐκ αἰσχυνθήσομαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I will not let people shame me] or [I will not feel shame]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	to represent him
Lord	the Lord {Jesus}
I will … be ashamed	I do … disgrace myself

2 Corinthians 10:9

ULT	UST
so that I would not seem as if to terrify you through my letters.	*So, {you can tell that} I am not trying to scare you when I send {forceful} letters to you.*

ULT **so that**
UST So
(ἵνα)

Here, the phrase **so that** could introduce: (1) a general inference or result based on what Paul has already said. Alternate translation: [and so]; (2) the purpose for which the Lord gave authority to Paul (See: 10:8). Alternate translation: [and he gave me authority so that]; (3) the purpose for what Paul says in 10:11. If you use the following alternate translation, you will need to end the previous verse with a period. Alternate translation: [Let people consider what I am about to say so that]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **through my letters**
UST when I send {forceful} letters to you
(διὰ τῶν ἐπιστολῶν)

Here Paul refers in general to **letters** he sends to the Corinthians. He is probably including both 1 Corinthians and the other “severe” letter he has already mentioned. If it would be helpful in your language, you could use a form that refers to Paul’s letters to the Corinthians in general. Alternate translation: [through any letters I write] or [through the letters I have sent]

Support Reference: Assumed Knowledge and Implicit Information

2 Corinthians 10:10

ULT	UST
For {someone} says, "Indeed, his letters {are} weighty and forceful, but his bodily presence {is} weak, and his speech is despised."	*{I write that} because some people say {about me}, "He sends severe and powerful letters to us, but he is feeble and speaks very poorly when he is with us."*

ULT **For**
UST {I write that} because
(ὅτι)

Here, the word **For** introduces an explanation or reason why the Corinthians might think that Paul is trying to terrify them with his letters (See: 10:9). If it would be helpful in your language, you could use a word or phrase that introduces an explanation or reason. Alternate translation: [I mention that since]

Support Reference: Connecting Words and Phrases

ULT **{someone} says**
UST some people say {about me}
(φησίν)

Paul is quoting what he knows a person or some people in Corinth are saying about him. He does not identify who this person or these people are. If it would be helpful in your language, you could use a form that refers to what some people are saying. Alternate translation: [it is said] or [people say]

Support Reference: Quotations and Quote Margins

ULT **{someone} says, "Indeed, his letters {are} weighty and forceful, but his bodily presence {is} weak, and his speech is despised**
UST some people say {about me}, "He sends severe and powerful letters to us, but he is feeble and speaks very poorly when he is with us
(αἱ ἐπιστολαὶ μέν, φησίν, βαρεῖαι καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς, καὶ ὁ λόγος ἐξουθενημένος)

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: [someone says that my letters are indeed weighty and forceful, but my bodily presence is weak and my speech is despised.]

Support Reference: Direct and Indirect Quotations

ULT **{are} weighty**
UST severe
(βαρεῖαι)

Here, Paul is speaking of **letters** as if they were objects that were **weighty**. He could mean that people think the **letters** are: (1) severe or burdensome. Alternate translation: [are burdensome] or [are oppressive]; (2) important or impressive. Alternate translation: [are impressive] or [are significant]

Support Reference: Metaphor

ULT **{are} weighty and forceful**
UST severe and powerful
(βαρεῖαι καὶ ἰσχυραί)

The terms **weighty** and **forceful** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [are very powerful] or [are very forceful]

Support Reference: Doublet

ULT **his bodily presence**
UST when he is with us
(ἡ & παρουσία τοῦ σώματος)

Here, the phrase **bodily presence** refers to how a person looks and acts when they are around other people. If it would be helpful in your language, you could use a word or phrase that makes this more explicit. Alternate translation: [his conduct in person] or [his physical bearing]

Support Reference: Assumed Knowledge and Implicit Information

ULT **is despised**
UST very poorly
(ἐξουθενημένος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [is contemptible] or [is something that people despise]

Support Reference: Active or Passive

2 Corinthians 10:11

ULT	UST
Let such {a person} consider this, that such as we are in our word through letters being absent, such {we are} also in our deed being present.	*People who say those things need to realize that what we write in our letters {to you} when we are not with you is also how we act when we are with you.*

ULT **Let such {a person} consider**
UST People who say those things need to realize
(λογιζέσθω ὁ τοιοῦτος)

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as “should.” Alternate translation: [Such a person should consider]

Support Reference: Third-Person Imperatives

ULT **such {a person}**
UST People who say those things
(ὁ τοιοῦτος)

Here, the phrase **such {a person}** refers to whoever says that Paul’s letters are powerful but his personal presence is weak (See: 10:10). If it would be helpful in your language, you could use a word or phrase that clearly refers back to this person from the previous verse. Alternate translation: [that person] or [anyone who says those things]

Support Reference: Pronouns — When to Use Them

ULT **this, that**
UST need to realize that
(τοῦτο & ὅτι)

Here, the word **this** refers to what Paul introduces with the word **that**. If it would be helpful in your language, you could use a different form that introduces what the person should **consider**. Alternate translation: [that] or [the fact that]

Support Reference: Pronouns — When to Use Them

ULT **in our word**
UST we write
(τῷ λόγῳ)

Here, the word **word** represents what someone says in words. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in our words] or [in our communication]

Support Reference: Metonymy

ULT **such {we are}**
UST is … how
(τοιοῦτοι)

Here Paul could be comparing what he and his fellow workers are like **in our word** with what they: (1) are like **in our deed**. In this case, Paul is simply comparing **word** and **deed**. Alternate translation: [such is what we are]; (2) will be like in **deed** when they visit the Corinthians. In this case, Paul is speaking about what they will do in the future. Alternate translation: [such we will be]

ULT **in our deed**
UST we act
(τῷ ἔργῳ)

Here, the word **deed** refers to what Paul and his fellow workers do and will do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [in what we do] or [in how we will act]

Support Reference: Assumed Knowledge and Implicit Information

2 Corinthians 10:12

ULT	UST
For we do not dare to classify or compare ourselves with some of the ones commending themselves. But these—measuring themselves by themselves and comparing themselves with themselves—do not understand.	*We are too humble to say that we are as good as people {you know} who say that they are trustworthy. Those people are foolish. {When they say that they are great,} they are looking only at themselves.*

ULT **For**
(γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the previous verses (10:10–11) in response to what some people say about him. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,] or [In fact,]

Support Reference: Connecting Words and Phrases

ULT **to classify or compare**
UST to say that we are as good as
(ἐνκρῖναι ἢ συνκρῖναι)

The terms **classify** and **compare** mean similar things. The word **classify** refers to considering something to be part of a group, and the word **compare** refers to evaluating something to see if it is similar to something else. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [to compare] or [to include]

Support Reference: Doublet

ULT **measuring themselves by themselves and comparing themselves with themselves**
UST {When they say that they are great,} they are looking only at themselves
(ἐν ἑαυτοῖς, ἑαυτοὺς μετροῦντες καὶ συνκρίνοντες ἑαυτοὺς ἑαυτοῖς)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, or you could combine the two phrases. Alternate translation: [measuring themselves by themselves, indeed, comparing themselves with themselves] or [measuring and comparing themselves by themselves]

Support Reference: Parallelism

ULT **measuring themselves by themselves and comparing themselves with themselves**
UST {When they say that they are great,} they are looking only at themselves
(ἐν ἑαυτοῖς, ἑαυτοὺς μετροῦντες καὶ συνκρίνοντες ἑαυτοὺς ἑαυτοῖς)

Here, the word **themselves** could indicate that each person: (1) measures and compares himself by himself or herself by herself. Alternate translation: [measuring themselves by their own standard, and comparing themselves with their own standard]; (2) measures and compares himself or herself by others in a specific group. Alternate translation: [measuring themselves by each other, and comparing themselves with each other]

Support Reference: Assumed Knowledge and Implicit Information

ULT **measuring themselves by themselves**
UST {When they say that they are great,} they are looking only at themselves
(ἐν ἑαυτοῖς, ἑαυτοὺς μετροῦντες)

Here Paul speaks as if people were objects that someone would "measure." He is speaking about how people compare or contrast themselves with people. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: [evaluating themselves by themselves] or [assessing themselves by themselves]

Support Reference: Metaphor

ULT **do not understand**
UST are foolish
(οὐ συνιᾶσιν)

Here Paul does not state what it is that these people **do not understand**. What he means is that these people are not acting in wise ways. If it would be helpful in your language, you could use a word or phrase that expresses the idea more explicitly. Alternate translation: [are not wise] or [do not act with understanding]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
do … understand	are foolish

2 Corinthians 10:13

ULT	UST
We, however, will not boast to the immeasurable things, but according to the measure of the limit that God has assigned to us, a measure that reached even as far as you.	*In contrast, we do not say great things about ourselves beyond what we actually do. Rather, {we say great things about ourselves} that match with what God has given us to do. That includes what we do whenever we are with you.*

ULT **to the immeasurable things**
UST beyond what we actually do
(εἰς τὰ ἄμετρα)

Here, the phrase **to the immeasurable things** could refer to: (1) how Paul and his fellow workers are not boasting beyond what God has "measured" to them. Alternate translation: [about what is not measured to us]; (2) how Paul and those with him do not boast without any real standard. Alternate translation: [in unmeasured ways] or [without any standards]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the measure of the limit**
UST {we say great things about ourselves} that match
(τὸ μέτρον τοῦ κανόνος)

Here Paul uses the possessive form to describe a **measure** that could: (1) measure things according to a **limit** or standard. Alternate translation: [the measure based on the standard]; (2) define a specific **limit** or area. Alternate translation: [the measure that identifies the area]

Support Reference: Possession

ULT **that God has assigned to us, a measure**
UST with what God has given us to do. That
(οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου)

Here, the word **measure** could: (1) restate what it is that **God has assigned to us**. Alternate translation: [that God has assigned to us, which is a measure]; (2) how God has **assigned** the **measure of the limit**. Alternate translation: [that God has assigned to us as a measure]

Support Reference: Information Structure

> ULT **a measure that reached even as far as you**
> UST That includes what we do whenever we are with you
> (μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν)

Here Paul speaks as if a **measure** could reach out and touch a person. He means that the **measure** includes the Corinthians in what it measures. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: [a measure that included even you] or [a measure that measured even as far as you]

Support Reference: Metaphor

> ULT **that reached even as far as you**
> UST includes what we do whenever we are with you
> (ἐφικέσθαι ἄχρι καὶ ὑμῶν)

Here, the phrase **that reached even as far as you** indicates that the **measure** includes the Corinthians as something that Paul and his fellow workers can boast about. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: [that reached even as far as you as something we can boast about] or [that extends what we can boast about to include you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
has assigned	has given … to do
God	God

2 Corinthians 10:14

ULT	UST
For we are not overextending ourselves, as though we did not reach to you, for we came even as far as you with the gospel of Christ,	*In fact, only if we had not actually visited you would {what God has given us to do} not include you. Of course, we really have already visited you {and told you} the good news about the Messiah.*

ULT **for**
UST Of course
(γὰρ)

Here, the word **For** introduces Paul's proof that the "limit" he mentioned in the previous verse does reach as far as the Corinthians (See: 10:13). If it would be helpful in your language, you could use a word or phrase that introduces proof for a previous statement. Alternate translation: [You can tell that is true because] or [Indeed,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **we are not overextending ourselves**
UST would {what God has given us to do} not include
(οὐ & ὑπερεκτείνομεν ἑαυτούς)

Here Paul is indicating that he and his fellow workers have not gone beyond the "limit" that he refers to in 10:13. Express the idea so that the link to the previous verse is clear. Alternate translation: [we are not going beyond our limit]

Support Reference: Assumed Knowledge and Implicit Information

ULT **as though we did not reach to you**
UST only if we had not actually visited you
(ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς)

Here Paul refers to what would need to be true if he and his fellow workers were actually **overextending** themselves. That would be true only if they did not **reach** or visit the Corinthians. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [which would only be true if we had not come to you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for**
UST Of course
(γὰρ)

Here, the word **for** introduces further evidence or proof for Paul's claim that he and his fellow workers were not **overextending** themselves. If it would be helpful in your language, you could use a word or phrase that introduces evidence or proof. Alternate translation: [since in reality] or [because]

Support Reference: Connecting Words and Phrases

ULT **we came**
UST we really have already visited you
(ἐφθάσαμεν)

Here, the phrase **we came** could indicate that: (1) Paul and his fellow workers had already visited the Corinthians. Alternate translation: [we went]; (2) Paul and his fellow workers visited the Corinthians before Paul's opponents visited the Corinthians. Alternate translation: [before anyone else did, we came]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
gospel	the good news
of Christ	about the Messiah

2 Corinthians 10:15

ULT	UST
not boasting to the immeasurable things in the labors of others, but having hope, {as} your faith increases, to be enlarged among you according to our limit to abundance	*We do not say great things about ourselves because of what others do but because of what we actually do. In fact, we confidently expect that God will give us even more to do with you. {That will happen} when you trust {God} more.*

ULT **to the immeasurable things**
UST but because of what we actually do
(εἰς τὰ ἄμετρα)

See how you translated the similar phrase in 10:13. Alternate translation: [in unmeasured ways] or [without any standards]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but having hope, {as} your faith increases**
UST In fact, we confidently expect … {That will happen} when you trust {God} more
(ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν)

If your language does not use abstract nouns for the ideas of **hope** and **faith**, you could express the same ideas in another way. Alternate translation: [but hoping, as you increasingly believe]

Support Reference: Abstract Nouns

ULT **to be enlarged**
UST that God will give
(μεγαλυνθῆναι)

Here Paul does not state directly what is **enlarged**. He could mean that: (1) their ministry or work might **be enlarged**. Alternate translation: [that our ministry might be enlarged]; (2) they might **be enlarged** or praised by the Corinthians. Alternate translation: [that we might be enlarged] or [that we might be praised]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to be enlarged**
UST that God will give
(μεγαλυνθῆναι)

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

Support Reference: Active or Passive

ULT **according to our limit**
UST us … to do
(κατὰ τὸν κανόνα ἡμῶν)

Here, the phrase **according to our limit** could refer to: (1) a **limit** or standard according to which Paul and his fellow workers serve God. In this case, God increases or enlarges what he wants them to do. Alternate translation: [according to what God has called us to do] or [in what God wants us to do]; (2) the area or places in which Paul and his fellow workers serve God. In this case, God increases or enlarges the areas in which they serve. Alternate translation: [according to where we serve] or [in the places in which we serve]

Support Reference: Assumed Knowledge and Implicit Information

ULT **to abundance**
UST even more
(εἰς περισσείαν)

If your language does not use an abstract noun for the idea of **abundance**, you could express the same idea in another way. Alternate translation: [abundantly] or [in abundant ways]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the labors	because of what others do
hope	we confidently expect
faith	That will happen} when you trust {God}

2 Corinthians 10:16

ULT	UST
to preach the gospel in the {places} beyond you —not to boast in the things accomplished in another's area.	*That way, we can tell the good news to people who live even further away from us than you do. {That is what we plan to do} instead of saying great things about ourselves because of how other people have done what God has given them to do.*

ULT **the {places} beyond you**
UST to people who live even further away from us than you do
(τὰ ὑπερέκεινα ὑμῶν)

Here, the phrase **the {places} beyond you** refers to the areas and people who lived to the west of Corinth. If it would be helpful in your language, you could use a phrase that identifies these areas and people more explicitly. Alternate translation: [the places west of you] or [the places I would go if I traveled through your town]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the things accomplished in another's area**
UST because of how other people have done what God has given them to do
(ἐν ἀλλοτρίῳ κανόνι & τὰ ἕτοιμα)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the things someone has accomplished in his or her area]

Support Reference: Active or Passive

ULT **in another's area**
UST what God has given them to do
(ἐν ἀλλοτρίῳ κανόνι)

Here, just as with the word "limit" in 10:15, the word **area** could refer to: (1) a measure or standard according to which people serve God. In this case, the **accomplished** things are done according to a measure or standard that fits with someone else besides Paul and his fellow workers. Alternate translation: [according to what God has called other people to do] or [in what God wants others to do]; (2) the area or places in which people serve God. In this case, God increases or enlarges the areas in which someone else besides Paul and his fellow workers serve. Alternate translation: [according to where other people serve] or [in the places in which other people serve]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to preach the gospel	That way, we can tell the good news

2 Corinthians 10:17

ULT	UST
But "let the one boasting, boast in the Lord."	*{Everyone should do what the prophet Jeremiah wrote,} "Anyone who says great things should say them about the Lord {God}."*

ULT But
UST Everyone should do what the prophet Jeremiah wrote
(δὲ)

Paul quotes from the Old Testament Scriptures, specifically from Jeremiah 9:24. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: [But as Jeremiah wrote in the Scriptures,] or [But as you can read in the Scriptures,]

Support Reference: Quotations and Quote Margins

ULT let the one boasting, boast
UST Anyone who says great things should say them
(ὁ & καυχώμενος & καυχάσθω)

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [the one boasting must boast] or [any person who boasts needs to boast]

Support Reference: Third-Person Imperatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	about the Lord {God}
in the Lord	about the Lord {God}

2 Corinthians 10:18

ULT	UST
For that one commending himself is not approved, but whom the Lord commends.	*{Everyone should do that} because the Lord {Jesus} recommends those whom he says are trustworthy, not those who say that about themselves.*

ULT **For**
UST {Everyone should do that} because
(γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (10:17) about how people should boast. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [As you can see,]

Support Reference: Connecting Words and Phrases

ULT **that one commending himself is not approved, but whom the Lord commends**
UST the Lord {Jesus} recommends those whom he says are trustworthy, not those who say that about themselves
(οὐ & ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ Κύριος συνίστησιν)

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [that one whom the Lord commends is approved, not the one commending himself]

Support Reference: Information Structure

ULT **that one commending himself is not approved**
UST the Lord {Jesus} recommends … not those who say that about themselves
(οὐ & ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος)

Although the term **himself** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: [that one commending himself or herself] or [those commending themselves are not approved]

Support Reference: When Masculine Words Include Women

> ULT **that one commending himself is not approved**
> UST the Lord {Jesus} recommends … not those who say that about themselves
> (οὐ & ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is **the Lord**. Alternate translation: [the Lord does not approve that one commending himself] or [that one commending himself does not receive approval]

Support Reference: Active or Passive

> ULT **whom the Lord commends**
> UST those whom he says are trustworthy
> (ὃν ὁ Κύριος συνίστησιν)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the one whom the Lord commends is approved]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	he

2 Corinthians 11

2 Corinthians 11 Chapter Introduction

Structure and Formatting

1. Paul defends his apostolic authority (10:1–13:10)
    - Paul defends his speech and conduct (11:1–15)
    - Paul boasts about his suffering (11:16–33)

Religious and Cultural Concepts in This Chapter

Fools and foolishness

Throughout this chapter, Paul refers to being “foolish” or a “fool.” These words refer to a person who makes bad decisions and who cares about things that are not really valuable. It does not primarily refer to someone who does not know very much. Paul argues that the false teachers are “fools,” which means that they make bad decisions and care about things that are not important. He also describes how he is responding to the false teachers as “foolish.” He means that he speaks in ways that he considers to be “foolish,” but he speaks in these ways because he thinks the Corinthians will understand him if he speaks in these “foolish” ways. Consider how you might express the idea of “foolishness” in your language. (See: fool, foolish, folly)

False teachers

Throughout this chapter, Paul is defending himself against false teachers who were claiming to be better than him and to preach a better gospel than his gospel. Paul never refers to these false teachers by name, but he does call them “false apostles” and “deceitful” (See: 11:13). He also responds to some of their claims about themselves in 11:22–23. Paul responds to the false teachers in two primary ways. First, he argues that the things that they boast about and claim for themselves are not important or valuable. Second, he argues that even in these things that are not important, he is better than they

are. Make sure that your translation clearly indicates that Paul is responding the false teachers in these ways.

Financial support for teachers

In this chapter, Paul describes how he did not ask for or receive money and support from the Corinthians. In Paul's culture, it was common for traveling teachers to ask for and receive money from the people they were teaching. Paul implies that his opponents, the false teachers, did ask for and receive money. He also implies that the Corinthians thought that the message of the false teachers was more valuable than Paul's message because they charged money for their teaching. Paul argues in response that he cares more for the Corinthians than the false teachers do. In fact, he states that he can boast more than the false teachers because he did not receive money. Make sure that your translation expresses and implies these ideas.

Boasting

Just as in the previous chapter, in this chapter Paul refers multiple times to "boasting." In Paul's culture, not all boasting was considered bad. Instead, there were good and bad kinds of boasting. In these verses, Paul boasts because his opponents, the false teachers, boast. He does not think that this boasting is necessary or good, but he does it to respond to his opponents. Continue to express the idea as you did in the previous chapter. (See: pride, boastful), (See: proud, pride, prideful, boast, boastful, boasting)

Translation Issues in This Chapter

Marriage metaphor

In 11:2, Paul speaks as if the Corinthians were a young woman and as if he were the young woman's father. He intends to marry his daughter to Christ, and he wants to keep his daughter pure and perfect until then. He means that he has helped unite the Corinthians to Christ, and he wants to make sure they stay completely faithful to Christ until Christ comes back. If possible, preserve the marriage metaphor or express it as a simile. See the notes on 11:2 for translation options. (See: Metaphor)

Irony

Multiple times in this chapter, Paul uses irony. In other words, he speaks words that he does not agree with in order to make a point. He does this in 11:5, where he refers to "super-apostles"; in 11:8, where he says that he "robbed other churches"; in 11:19, where he says that the Corinthians gladly bear with the foolish, being wise; and in 11:21, where he says that he speaks according to dishonor that he and his fellow workers have been weak. In each of these verses, he does not actually agree with these words. Rather, he speaks from the perspective of the Corinthians or his opponents. He does this to show that these perspectives are wrong. See the notes on each of these verses for translation options. (See: Irony)

Rhetorical questions

In 11:7, 11, 22–23, 29, Paul uses rhetorical questions. Paul asks these questions to include the Corinthians in what he is arguing, not because he is looking for information. If your language does not use questions in this way, you could include answers to the questions or you could express them as statements or exclamations. See the notes on these verses for translation options. (See: Rhetorical Question)

The long list in 11:23–28

In 11:23–28, Paul gives a long list of hardships and difficulties he has experienced while he preached the good news. The ULT and UST illustrate different ways to break this list up into pieces. Consider how you might naturally express a long list in your language.

2 Corinthians 11:1

ULT	UST
I wish that you would bear with me in a little bit of foolishness, but you are indeed bearing with me!	*{Next,} I hope that you will be patient with me as I say a few things {that I consider} foolish. I know that you are patient with me!*

ULT **in a little bit of foolishness**
UST as I say a few things {that I consider} foolish
(μικρόν τι ἀφροσύνης)

If your language does not use an abstract noun for the idea of **foolishness**, you could express the same idea in another way. Alternate translation: [as I act a little foolishly] or [as I now say what is foolish]

Support Reference: Abstract Nouns

ULT **in a little bit of foolishness**
UST as I say a few things {that I consider} foolish
(μικρόν τι ἀφροσύνης)

Here, the **foolishness** that Paul refers to is how he is about to boast about his qualifications as an apostle. Paul considers this to be **foolishness**, but he will boast anyways to help the Corinthians realize that he and the gospel that he preaches come from God. If it would be helpful in your language, you could make what **foolishness** refers to more explicit. Alternate translation: [as I am about to be a little bit foolish] or [in a little bit of foolishness that I am about to speak]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but you are indeed bearing with me**
UST I know that you are patient with me
(ἀλλὰ καὶ ἀνέχεσθέ μου)

Here, this clause could be: (1) a statement of what the Corinthians are already doing, either as they listen to this letter or in the past when Paul visited them. Alternate translation: [but in fact you are already bearing with me]; (2) a command to act in this way. Alternate translation: [and in fact you need to bear with me]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you would bear with	that you will be patient

ULT	UST
of foolishness	{that I consider} foolish
you are … bearing with	you are patient

2 Corinthians 11:2

ULT	UST
For I am jealous {for} you with a godly jealousy, for I joined you to one husband, to present {you} {as} a pure virgin to Christ.	*{I will say foolish things} because I am protective of you as God is protective of you. In fact, when I told you the good news, I was like a father who promised to give you to a man as his wife. Just like this father wants his daughter to be with only this one man, so I want you to trust only in the Messiah.*

ULT **For**
UST {I will say foolish things} because
(γὰρ)

Here, the word **For** could introduce: (1) the reason why Paul will be a little foolish. Alternate translation: [I will be a little bit foolish since]; (2) the reason why the Corinthians should bear with Paul. Alternate translation: [I want you to bear with me because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **with a godly jealousy**
UST as God is protective of you
(Θεοῦ ζήλῳ)

Here, the phrase **godly jealousy** could refer to **jealousy**: (1) that is the same **jealousy** that God has. Alternate translation: [with the jealousy that God has]; (2) that is from God. Alternate translation: [with jealousy from God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **with a godly jealousy**
UST as God is protective of you
(Θεοῦ ζήλῳ)

If your language does not use an abstract noun for the idea of **jealousy**, you could express the same idea in another way. Alternate translation: [in a godly way] or [as God is jealous]

Support Reference: Abstract Nouns

ULT **for I joined you to one husband, to present {you} {as} a pure virgin to Christ**
UST In fact, when I told you the good news, I was like a father who promised to give you to a man as his wife. Just like this father wants his daughter to be with only this one man, so I want you to trust only in the Messiah
(ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ, παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ)

Here Paul speaks as if he is the father of the Corinthians, who together are his daughter. Paul has promised to give his daughter (the Corinthians) as a wife to a man, who is **Christ**. Until that marriage happens, Paul the father must make sure that his daughter (the Corinthians) remains a **pure virgin**. If these customs are somewhat similar to what happens in your culture, you could preserve the metaphor or express the idea with a simile. If these customs are not similar to what happens in your culture, you could explain the ideas more clearly or express the idea plainly. Alternate translation: [for I am like your father who has betrothed you to one husband, to present you as a pure virgin to be married to Christ] or [I helped you believe in the Messiah, and I will work hard to help you remain faithful to him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I am jealous	I am protective of
godly	as God
with a … jealousy	is protective of you
{as} a … virgin	Just like this father wants his daughter to be with only this one man, so I want you to trust only
pure	Just like this father wants his daughter to be with only this one man, so I want you to trust only
to Christ	in the Messiah

2 Corinthians 11:3

ULT	UST
But I am afraid that somehow, as the serpent deceived Eve by his craftiness, your minds might be corrupted from the sincerity and the purity {that are} to Christ.	*However, I fear that someone {will trick you}, just as Satan cleverly tricked Eve{, the first woman}. {I fear that such a person} will ruin how you think in ways that are completely loyal to the Messiah.*

ULT **as the serpent deceived Eve by his craftiness**
UST just as Satan cleverly tricked Eve{, the first woman}
(ὡς ὁ ὄφις ἐξηπάτησεν Εὔαν ἐν τῇ πανουργίᾳ αὐτοῦ)

Here Paul refers to a story in Genesis 3:1–7. In this story, a **serpent**, whom Paul would have identified as Satan, deceives **Eve**, the first woman, into eating a fruit that God told her not to eat. If it would be helpful in your language, you could make this idea more explicit or include a footnote that explains the story. Alternate translation: [as the serpent, Satan, by his craftiness deceived the first woman, Eve, into disobeying God]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by his craftiness**
UST cleverly
(ἐν τῇ πανουργίᾳ αὐτοῦ)

If your language does not use an abstract noun for the idea of **craftiness**, you could express the same idea in another way. Alternate translation: [in a crafty way] or [by acting craftily]

Support Reference: Abstract Nouns

ULT **your minds might be corrupted**
UST {I fear that such a person} will ruin how you think
(φθαρῇ τὰ νοήματα ὑμῶν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, you could use an indefinite subject. Alternate translation: [people might corrupt your minds] or [some person might corrupt your minds]

Support Reference: Active or Passive

ULT **the sincerity and the purity**
UST in ways that are completely loyal
(τῆς ἁπλότητος καὶ τῆς ἁγνότητος)

The terms **sincerity** and **purity** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [full sincerity] or [complete purity]

Support Reference: Doublet

ULT **from the sincerity and the purity {that are} to Christ**
UST in ways that are completely loyal to the Messiah
(ἀπὸ τῆς ἁπλότητος καὶ τῆς ἁγνότητος τῆς εἰς τὸν Χριστόν)

If your language does not use abstract nouns for the ideas of **sincerity** and **purity**, you could express the same ideas in another way. Alternate translation: [from how sincere and pure you are to Christ]

Support Reference: Abstract Nouns

ULT **{that are} to Christ**
UST to the Messiah
(τῆς εἰς τὸν Χριστόν)

Here, the phrase **{that are} to Christ** indicates that the **sincerity** and **purity** are directed towards **Christ**. In other words, the Corinthians think with **sincerity** and **purity** in their devotion or loyalty **to Christ**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [that you have for Christ] or [in your faith in Christ]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I am afraid	I fear
serpent	Satan
deceived	tricked
Eve	Eve{, the first woman}
might be corrupted	{I fear that such a person} will ruin
minds	how you think
Christ	to the Messiah

2 Corinthians 11:4

ULT	UST
For if indeed one coming proclaims another Jesus whom we did not proclaim, or you receive a different spirit which you did not receive or a different gospel which you did not accept, you are bearing with {it} well!	*{I fear for you} because {I know that} people visit you and tell you about Jesus, but it is not the same Jesus we told you about. Others offer you a spirit, but it is not the Holy Spirit that we offered to you. Others proclaim good news to you, but it is not the same good news that you first believed. Despite that, you are very patient {when people tell you about these things}.*

ULT **For**
UST {I fear for you} because
(γὰρ)

Here, the word **For** could introduce a reason why: (1) Paul is afraid that someone will corrupt the Corinthians (See: 11:3). Alternate translation: [I am afraid of that because]; (2) the Corinthians should "bear with" Paul (See: 11:1), which is that they "bear with" these false teachers. Alternate translation: [You should bear with me because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **if indeed one coming**
UST {I know that} people visit you
(εἰ μὲν & ὁ ἐρχόμενος)

Here Paul is speaking as if **one coming** to the Corinthians and proclaiming **another Jesus** were a hypothetical possibility, but he means that it had already or will actually happen. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you could express the idea by using a word such as "when." Alternate translation: [when indeed one coming] or [indeed whenever someone comes and]

Support Reference: Connect — Factual Conditions

ULT **one coming**
UST people visit you
(ὁ ἐρχόμενος)

Here Paul could be referring to: (1) any person or group of people. Alternate translation: [anyone coming] or [any person coming]; (2) a specific person whom Paul knows about. Alternate translation: [a person coming] or [that person coming]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a different spirit**
UST a spirit, but
(πνεῦμα ἕτερον)

Here, the phrase **a different spirit** could refer to: (1) an evil **spirit** in contrast to the Holy Spirit. Alternate translation: [a spirit different than the Holy Spirit]; (2) an attitude in contrast to the attitude that Paul and his fellow workers offered to the Corinthians. Alternate translation: [a different mindset] or [a different attitude]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you are bearing with {it} well**
UST Despite that, you are very patient {when people tell you about these things}
(καλῶς ἀνέχεσθε)

See how you translated the similar phrase in 11:1. Here Paul means that the Corinthians listen patiently even when false teachers are telling them lies. He does not approve of this behavior, but he uses this clause to link what he is saying here with what he said in 11:1. Alternate translation: [you willingly put up with it] or [you listen attentively to it]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jesus	Jesus
proclaims	and tell you about
we did … proclaim	we told you about
a … spirit	a spirit
you receive	offer you
you did … receive	we offered to you
a … gospel	proclaim good news to you
you did … accept	you first believed
you are bearing with {it}	

ULT	UST
	Despite that, you are … patient {when people tell you about these things}

2 Corinthians 11:5

ULT	UST
For I consider {myself} not to fall short of the "super-apostles."	*{I want you to believe what we first told you} because I think that the Messiah acts through me as much as through those who say that they represent him the best.*

ULT **For**
UST {I want you to believe what we first told you} because
(γὰρ)

Here, the word **For** could introduce: (1) a reason why what Paul told them about Jesus, the Spirit, and the gospel (See: 11:4) takes priority over what anyone else tells them. Alternate translation: [So, what I taught you has priority, since]; (2) a reason why they should "bear with" Paul (See: 11:1). Alternate translation: [Further, I want you to bear with me because]

Support Reference: Connecting Words and Phrases

ULT **to fall short of the "super-apostles**
UST that the Messiah acts through me as much as through those who say that they represent him the best
(ὑστερηκέναι τῶν ὑπέρλίαν ἀποστόλων)

Here Paul speaks as if he is not below or **short of** the **"super-apostles"**. He means that he does not have less power and authority than they do. If it would be helpful in your language, you could express the idea plainly. Alternate translation: [to be less than the "super-apostles] or [to have less authority than the "super-apostles]

Support Reference: Metaphor

ULT **of the "super-apostles**
UST as much as through those who say that they represent him the best
(τῶν ὑπέρλίαν ἀποστόλων)

Here Paul refers to his opponents, the false teachers, with the words that they themselves or their followers used to describe them: **"super-apostles"**. He does not actually believe that these people are better **apostles** or greater than anyone else. If it would be helpful in your language, you could use a form that indicates that Paul is speaking from someone else's perspective to make a point. Alternate translation: [of the so-called "super-apostles] or [of those who consider themselves "super-apostles]

Support Reference: Irony

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the … apostles	as much as through those who say that they represent him the best

2 Corinthians 11:6

ULT	UST
But even if I am untrained in this speech, yet not in this knowledge, but in everything having made this clear to you in all things.	*Although I have not learned how to speak very well, despite that, {I have learned} to know {what is true}. I show you that this is true whenever I say or do anything.*

> ULT **But**
> (δὲ)

Here, the word **But** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **But** untranslated. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

> ULT **even if I am untrained**
> UST Although I have not learned
> (εἰ & καὶ ἰδιώτης)

Here Paul could be using the phrase **even if I am untrained** to: (1) acknowledge that he is **untrained** in speaking well. Alternate translation: [even though I am untrained]; (2) acknowledge that some people think that he is **untrained** in speaking well, even though he does not agree with this. Alternate translation: [even were I untrained]

Support Reference: Connect — Factual Conditions

> ULT **in this speech**
> UST how to speak very well
> (τῷ λόγῳ)

Here Paul is referring to the practice of speaking in public in order to persuade many people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [in public speaking]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in this knowledge**
> UST I have learned} to know {what is true}
> (τῇ γνώσει)

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: [in knowing the gospel] or [in understanding the message about Jesus]

Support Reference: Abstract Nouns

> ULT **in this knowledge**
> UST I have learned} to know {what is true}
> (τῇ γνώσει)

Here, the word **knowledge** refers to what a person knows about Jesus and the good news about him. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [in knowledge about Jesus] or [in knowledge about the gospel]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in everything … in all things**
> UST whenever I say or do anything
> (ἐν παντὶ & ἐν πᾶσιν)

Here the phrases **in everything** and **in all things** could indicate that Paul and his coworkers make things **clear**: (1) in every way possible and in everything they say and do. Alternate translation: [in every way … in all we do]; (2) in every way possible and among all people. Alternate translation: [in every way … among all people]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **having made this clear**
> UST I show … that this is true
> (φανερώσαντες)

Here Paul implies that what he makes **clear** is that he has **knowledge**. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [having made the fact that I have knowledge clear]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in this knowledge	I have learned} to know {what is true}

2 Corinthians 11:7

ULT	UST
Or did I commit a sin, humbling myself so that you yourselves might be exalted, because I preached the gospel of God to you without payment?	*You know that I did not sin against you when I did not ask you to pay me for proclaiming to you the good news from God. {By doing that,} I made myself less important to make you more important.*

ULT **Or**
UST not
(ἢ)

The word **Or** introduces an alternate to what Paul said in the previous verse, where he stated that he has "knowledge" (See: 11:6). With **Or**, then, Paul introduces a question that raises another possible objection to his authority as an apostle: he did not charge them money for teaching them. If it would be helpful in your language, you could express **Or** with a word that signifies a contrast or gives an alternative. Alternate translation: [But] or [However,]

Support Reference: Connect — Contrast Relationship

ULT **Or did I commit a sin, humbling myself so that you yourselves might be exalted, because I preached the gospel of God to you without payment**
UST You know that I did not sin against you when I did not ask you to pay me for proclaiming to you the good news from God. {By doing that,} I made myself less important to make you more important
(ἢ ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν, ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν)

Paul is using the question form to show the Corinthians that he did not **commit a sin**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [But I certainly did not commit a sin, humbling myself so that you yourselves might be exalted, because I preached the gospel of God to you without payment!]

Support Reference: Rhetorical Question

> ULT **humbling myself**
> UST {By doing that,} I made myself less important
> (ἐμαυτὸν ταπεινῶν)

Here Paul refers to how he worked to make money for himself. In his culture, this was **humbling**, since good speakers and teachers would not need to do extra work, because they would make enough money from the people they taught. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [humbling myself by supporting myself]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **you yourselves might be exalted**
> UST make you more important
> (ὑμεῖς ὑψωθῆτε)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it was Paul. Alternate translation: [I might exalt you yourselves]

Support Reference: Active or Passive

> ULT **you yourselves might be exalted**
> UST make you more important
> (ὑμεῖς ὑψωθῆτε)

Here, the word translated as **yourselves** emphasizes **you**. Consider using a natural way to emphasize **you** in your language. Alternate translation: [you indeed might be exalted] or [it was you who might be exalted]

Support Reference: Reflexive Pronouns

> ULT **the gospel of God**
> UST the good news from God
> (τὸ τοῦ Θεοῦ εὐαγγέλιον)

Here Paul uses the possessive form to describe a **gospel** that could: (1) come from **God**. Alternate translation: [the gospel that came from God]; (2) come from and be about **God**. Alternate translation: [the gospel from and about God]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sin	sin against you
humbling	{By doing that,} I made myself less important
you … might be exalted	make … more important
without payment	I did not ask you to pay me
of God	from God
gospel	good news
I preached	for proclaiming

2 Corinthians 11:8

ULT	UST
I robbed other churches, having accepted a wage for the ministry {to} you.	*{In fact,} I received money from other groups of believers. I accepted their money so that I could serve you.*

ULT I robbed other churches
UST {In fact,} I received money from other groups of believers
(ἄλλας ἐκκλησίας ἐσύλησα)

Here Paul refers to receiving money from **other churches** to support himself as he served the Corinthians as if it were robbery. He means that he received money from these churches and did not give them anything in return, which some people would consider robbery. He uses this strong language to indicate how much he and the **other churches** sacrificed to help the Corinthians. If it would be helpful in your language, you could use a form that clearly indicates that Paul is speaking from another person's perspective and overstating what he means. Alternate translation: [It was as if I robbed other churches] or [Some might say that I robbed other churches]

Support Reference: Irony

ULT having accepted a wage for the ministry {to} you
UST I accepted their money so that I could serve you
(λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν)

Here Paul implies that the **other churches** paid him a **wage**, but so that he could serve the Corinthians, not them. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [having accepted a wage from them but used it for the ministry to you]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
churches	groups of believers
having accepted	I accepted
ministry	I could serve you

2 Corinthians 11:9

ULT	UST
And being present with you—and having lacked —I did not burden anyone. For the brothers having come from Macedonia completely met my need, and in everything I kept and will {continue to} keep myself {from being} a burden to you.	*Further, when I was with you, I did not have everything that I needed. However, I did not bother any of you {by asking for money}. {I could do that} because our fellow believers who traveled {with me} from Macedonia province gave me everything that I needed. Indeed, in every situation, I did not and never will bother you {by asking for money for myself}.*

ULT **having lacked**
UST I did not have everything that I needed
(ὑστερηθεὶς)

Here Paul implies that he **lacked** or did not have enough of what he needed to live, including things like food and clothes. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [having lacked what is necessary for life] or [having lacked basic necessities]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I did not burden**
UST However, I did not bother … by asking for money
(οὐ κατενάρκησα)

Here Paul speaks of asking for money as if it were a heavy **burden** that he would have asked the Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: [I did not trouble] or [I did not ask for money and so harass]

Support Reference: Metaphor

ULT **the brothers**
UST our fellow believers
(οἱ ἀδελφοὶ)

Although the term **brothers** is masculine, Paul may not only be referring to men. It is possible that he is referring only to men, but he may also include women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the siblings] or [the brothers and sisters]

Support Reference: When Masculine Words Include Women

ULT **the brothers**
UST our fellow believers
(οἱ ἀδελφοὶ)

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers]

Support Reference: Metaphor

ULT **I kept and will {continue to} keep myself {from being} a burden to you**
UST I did not and never will bother you {by asking for money for myself}
(ἀβαρῆ ἐμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω)

Here, just as at the beginning of the verse, the **burden** refers to asking for money. Express the idea as you did at the beginning of the verse. Alternate translation: [I did not and will continue not to trouble you] or [I did not and will continue not to ask for money and so harass you]

Support Reference: Metaphor

ULT **I kept and will {continue to} keep**
UST I did not and never will
(ἐτήρησα καὶ τηρήσω)

Here Paul is indicating that he was not a **burden** to them when he visited them in the past, and he promises that he will never be a **burden** to them in the future. If it would be helpful in your language, you could use a form that expresses this idea clearly. Alternate translation: [I have kept and will always keep] or [in the past I kept and in the future will keep]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Macedonia	Macedonia province

2 Corinthians 11:10

ULT	UST
The truth of Christ is in me, that this boasting will not be shut to me in the regions of Achaia.	*No one who lives in any part of Achaia province will be able to keep me from saying great things {about how I did not bother you}. What I am saying is as true as if the Messiah were saying it.*

> ULT **The truth of Christ is in me, that**
> UST What I am saying is as true as if the Messiah were saying it
> (ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι)

The phrase **The truth of Christ is in me** is an oath formula that Paul uses to show that what he is about to say is true. Use a natural way in your language to express an oath. Alternate translation: [As the truth of Christ is in me,]

Support Reference: Oath Formulas

> ULT **The truth of Christ is in me**
> UST What I am saying is as true as if the Messiah were saying it
> (ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ)

Here Paul could be using the possessive form to indicate that: (1) he is truthful like **Christ** was truthful. Alternate translation: [I am truthful, like Christ was]; (2) he has received **truth** from **Christ**. Alternate translation: [The truth from Christ is in me]; (3) he speaks what is true about **Christ**. Alternate translation: [The truth about Christ is in me]

Support Reference: Possession

> ULT **The truth of Christ is in me**
> UST What I am saying is as true as if the Messiah were saying it
> (ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [I am as truthful as the Messiah is]

Support Reference: Abstract Nouns

ULT **this boasting**
UST saying great things {about how I did not bother you}
(ἡ καύχησις αὕτη)

Here Paul refers to how he boasts about not accepting money from the Corinthians when he told them about the good news. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [this boasting about how I have not burdened you]

Support Reference: Assumed Knowledge and Implicit Information

ULT **will not be shut to me**
UST No one … will be able to keep me from
(οὐ φραγήσεται εἰς ἐμὲ)

Here Paul speaks as if his **boasting** were a door that **will not be shut to** him. He means that no one will be able to keep him from boasting or prove that what he says is not true. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of mine will not be stifled] or [will not be proved wrong]

Support Reference: Metaphor

ULT **this boasting will not be shut to me**
UST No one … will be able to keep me from saying great things {about how I did not bother you}
(ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [no one can shut this boasting to me]

Support Reference: Active or Passive

ULT **in the regions of Achaia**
UST who lives in any part of Achaia province
(ἐν τοῖς κλίμασι τῆς Ἀχαΐας)

Here Paul refers to the **regions** that together make up the province of **Achaia**. He refers to the **regions** to indicate that there is no place in the entire province in which someone can keep him from boasting or prove what he says wrong. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [in all of Achaia] or [in the entire province of Achaia]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of Christ	as if the Messiah were saying it

2 Corinthians 11:11

ULT	UST
Why? Because I do not love you? God knows {I do}!	*My reason for {not bothering you} is not that I do not care for you. God can testify {that I do care for you}.*

ULT Why
UST My reason for {not bothering you}
(διὰ τί)

Here Paul asks for the reason why he does not "burden" the Corinthians (See: 11:9). If it would be helpful in your language, you could make this connection more explicit. Alternate translation: [Why do I not burden you]

Support Reference: Assumed Knowledge and Implicit Information

ULT Why? Because I do not love you
UST My reason for {not bothering you} is not that I do not care for you
(διὰ τί? ὅτι οὐκ ἀγαπῶ ὑμᾶς)

Paul is using the question form to show the Corinthians that his reason for not burdening them was not that he did not love them. If you would not use the question form for this purpose in your language, you could translate these two questions as statements or as exclamations, or you could combine them into one statement. Alternate translation: [I have a reason for this. However, it is not that I do not love you!] or [My reason is not that I do not love you.]

Support Reference: Rhetorical Question

ULT God knows {I do}
UST God can testify {that I do care for you}
(ὁ Θεὸς οἶδεν)

Here Paul states that **God knows** something. He implies that **God knows** that Paul does in fact love the Corinthians. The phrase **God knows** makes the claim stronger, since **God** is the one who can prove that the claim is true. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [God himself knows that I love you] or [You can know for sure that I love you, since God knows it]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I do … love	I do … care

ULT	UST
God	God
knows {I do}	can testify {that I do care for you}

2 Corinthians 11:12

ULT	UST
But what I do I will also {continue to} do so that I may cut off the opportunity of the ones desiring an opportunity that in what they are boasting about they may be found just as we also {are}.	*Rather, {here is my reason for why} I will continue not to bother you. That way, I can prevent anyone from being able to say such great things about themselves as we {say about ourselves}. {I know that} some people want to do this.*

ULT **But**
UST Rather, {here is my reason for why}
(δὲ)

Here, the word **But** introduces the real reason why Paul does not burden the Corinthians, in contrast to the false reason he denied in the previous verse (See: 11:11). If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: [In contrast,]

Support Reference: Connect — Contrast Relationship

ULT **what I do I will also {continue to} do**
UST I will continue not to bother you
(ὃ & ποιῶ, καὶ ποιήσω)

Here, the phrase **what I do** refers to how Paul does not ask for money from the Corinthians. If it would be helpful in your language, you could make the referent for this phrase explicit. Alternate translation: [I will also continue not accepting money from you] or [I will also continue not burdening you]

Support Reference: Pronouns — When to Use Them

ULT **I may cut off**
UST I can prevent
(ἐκκόψω)

Here Paul speaks of removing an **opportunity** as it were cutting off or destroying something. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: [I may defeat] or [I may remove]

Support Reference: Metaphor

ULT **the opportunity of the ones desiring an opportunity that in what they are boasting about they may be found just as we also {are}**
UST anyone from being able to say such great things about themselves as we {say about ourselves}. {I know that} some people want to do this
(τὴν ἀφορμὴν τῶν θελόντων ἀφορμήν, ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσιν καθὼς καὶ ἡμεῖς)

Here, the word **opportunity** refers to a chance or ability to do something. Paul explains what the **opportunity** relates to by using the clause **that in what they are boasting about they may be found just as we also {are}**. Use a form that clearly introduces what an **opportunity** relates to. Alternate translation: [any opportunity of the ones desiring an opportunity to be found just as we also are in what they are boasting about]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the opportunity of the ones desiring an opportunity that**
UST anyone from being able to … {I know that} some people want to do this
(τὴν ἀφορμὴν τῶν θελόντων ἀφορμήν, ἵνα)

If your language does not use an abstract noun for the idea of **opportunity**, you could express the same idea in another way. Alternate translation: [what some people want to happen, which is that] or [what is desired by the ones who desire that]

Support Reference: Abstract Nouns

ULT **in what they are boasting about**
UST say such great things about themselves
(ἐν ᾧ καυχῶνται)

Here Paul is referring generally to anything a person might boast about. He is not identifying a specific thing that people boast about. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [in anything they boast about]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **they may be found**
> UST say such great things about themselves
> (εὑρεθῶσιν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, you could use an indefinite subject. Alternate translation: [others might find them] or [people might consider them to be]

Support Reference: Active or Passive

2 Corinthians 11:13

ULT	UST
For the ones of such kind {are} false apostles, deceitful workers, disguising themselves {as} apostles of Christ.	*Those people are not really those whom the Messiah sent to represent him. They deceive people with what they do, and they can only pretend to represent the Messiah.*

ULT **For**
(γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (9:15) about people who desire to be equal in boasting with him. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **the ones of such kind**
UST Those people
(οἱ & τοιοῦτοι)

The pronoun **ones** refers to the people Paul mentioned in the previous verse who desire to be equal in boasting to Paul. If this is not clear for your readers, you could refer to these people more explicitly. Alternate translation: [people of that kind] or [the ones who desire that]

Support Reference: Pronouns — When to Use Them

ULT **disguising themselves {as} apostles**
UST and they can only pretend to represent
(μετασχηματιζόμενοι εἰς ἀποστόλους)

Here Paul means that these **false apostles** intentionally look and act like true apostles, even though they are not. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [posing as true apostles] or [acting as if they were apostles]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
workers	with what they do
apostles	to represent
of Christ	the Messiah

2 Corinthians 11:14

ULT	UST
And no wonder, for Satan himself disguises himself {as} an angel of light.	*That should not surprise us. The devil also pretends to be a glorious spiritual being.*

ULT **no wonder**
UST That should not surprise us
(οὐ θαῦμα)

Here, the phrase **no wonder** indicates that what Paul just said about people pretending to be apostles should not be surprising. Use a form that expresses this idea clearly. Alternate translation: [that is no surprise] or [we should not be astonished]

Support Reference: Idiom

ULT **Satan himself**
UST The devil also
(αὐτὸς & ὁ Σατανᾶς)

Here, the word translated as **himself** emphasizes **Satan**. Consider using a natural way to emphasize **Satan** in your language. Alternate translation: [Satan indeed] or [Satan too]

Support Reference: Reflexive Pronouns

ULT **disguises himself {as} an angel of light**
UST pretends to be a glorious spiritual being
(μετασχηματίζεται εἰς ἄγγελον φωτός)

See how you translated the similar phrase at the end of 11:13. Alternate translation: [poses as an angel of light] or [acts as if he were an angel of light]

Support Reference: Assumed Knowledge and Implicit Information

ULT **an angel of light**
UST a glorious spiritual being
(ἄγγελον φωτός)

Here, Paul is using the possessive form to describe an **angel** that is characterized by **light**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [a shining angel] or [a bright angel]

Support Reference: Possession

ULT **an angel of light**
UST a glorious spiritual being
(ἄγγελον φωτός)

Here, Paul speaks of the glory and power of an **angel** as if it were **light**. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: [angel of glory] or [angel of splendor]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Satan	The devil
an angel	a … spiritual being

2 Corinthians 11:15

ULT	UST
Therefore, {it is} no great thing if his servants also disguise themselves as servants of righteousness, whose end will be according to their works.	*So then, we should expect those who serve him also to pretend to help people become righteous. God will eventually give them what they deserve in proportion to what they have done.*

ULT **{it is} no great thing if**
UST we should expect
(οὐ μέγα & εἰ)

Here, the clause **{it is} no great thing** indicates that what follows is not surprising or shocking but should be expected. If it would be helpful in your language, you could use a different clause that expresses this idea. Alternate translation: [it should be no shock if]

Support Reference: Idiom

ULT **{it is} no great thing**
UST we should expect
(οὐ μέγα)

Paul is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **no**, together with an expression that is the opposite of the intended meaning, **great thing**. If it would be helpful in your language, you could express the positive meaning. See the UST.

Support Reference: Litotes

ULT **if**
(εἰ)

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

Support Reference: Connect — Factual Conditions

ULT **disguise themselves as servants of righteousness**
UST to pretend to help people become righteous
(μετασχηματίζονται ὡς διάκονοι δικαιοσύνης)

See how you translated the similar phrase at the end of 11:13. Alternate translation: [pose as servants of righteousness] or [act as if they were servants of righteousness]

Support Reference: Assumed Knowledge and Implicit Information

ULT **servants of righteousness**
UST to help people become righteous
(διάκονοι δικαιοσύνης)

Here Paul uses the possessive form to connect **servants** with **righteousness**. He could be describing **servants**: (1) whose goal is **righteousness**, that is, to make people righteous. Alternate translation: [servants who make people righteous]; (2) who serve for the sake of **righteousness**. Alternate translation: [servants for what is right]; (3) who are righteous. Alternate translation: [righteous servants]

Support Reference: Possession

ULT **servants of righteousness**
UST to help people become righteous
(διάκονοι δικαιοσύνης)

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Make sure that your translation fits with the interpretation you chose in the previous note. Alternate translation: [servants who make others righteous]

Support Reference: Abstract Nouns

ULT **whose end will be according to their works**
UST God will eventually give them what they deserve in proportion to what they have done
(ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν)

Here Paul refers to how these **servants** will in the **end** be judged and punished for their **works**. He does not make it clear whether he is referring to the **end** of their lives or to the **end** of this time, when Jesus comes back. It is recommended that you use a form that refers in general to how people are punished or suffer for the bad things that they do. Alternate translation: [who will in the end get what they deserve] or [who will eventually be punished for what they did]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	those who serve
servants	to help
of righteousness	people become righteous

2 Corinthians 11:16

ULT	UST
I say again: Let no one think me to be foolish. But if not, receive me at least as a fool so that I too may boast a little bit.	*I repeat what I said earlier: I do not want anyone to think that I am foolish. However, if you do {think that I am foolish}, you should at least allow me to act in foolish ways. That way, I too can say a few great things about myself.*

ULT **again**
UST I repeat what I said earlier
(πάλιν)

Here Paul could be using the word **again** to refer to: (1) what he said in 11:1 about how he wanted the Corinthians to bear with his foolishness. Alternate translation: [what I have already said]; (2) what he said in 11:13–15 about how he is different from his foolish opponents. Alternate translation: [again what I just said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **if not**
UST if you do {think that I am foolish}
(εἰ & μή)

Here Paul uses the conditional form to introduce something that he thinks may or may not happen. If it would be helpful in your language, you could use a form that introduces something that could happen. Alternate translation: [even if not] or [were that not to happen]

Support Reference: Connect — Hypothetical Conditions

ULT **if not**
UST if you do {think that I am foolish}
(εἰ & μή)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [if you do think me to be foolish] or [if you do not listen to that]

Support Reference: Ellipsis

> ULT **receive me at least as a fool so that I too may boast a little bit**
> UST you should at least allow me to act in foolish ways. That way, I too can say a few great things about myself
> (γε κἂν ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχήσωμαι)

Here Paul wants the Corinthians to let him do what fools do if they think that he is a fool. He implies that people let fools **boast** and say crazy things. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [allow me to act like a fool among you so that I too may boast a little bit like fools do]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolish	foolish
a fool	to act in foolish ways
receive	you should … allow

2 Corinthians 11:17

ULT	UST
What I am saying, I am not saying according to the Lord, but as in foolishness, in this situation of boasting.	*What I am about to say is not how I speak when I am representing the Lord {Jesus}. Rather, I am about to speak foolishly as I prove that I can say great things about myself.*

ULT **What I am saying**
UST What I am about to say
(ὃ λαλῶ)

Here Paul refers to what he is about to say in the rest of this chapter and in the following chapter. If it would be helpful in your language, you could use a form that refers to what a person is about to say. Alternate translation: [What I am going to say]

Support Reference: Assumed Knowledge and Implicit Information

ULT **according to the Lord**
UST when I am representing the Lord {Jesus}
(κατὰ Κύριον)

Here, the phrase **according to the Lord** could refer to: (1) how someone represents **the Lord**. Alternate translation: [as I speak for the Lord]; (2) how **the Lord** spoke. Alternate translation: [in the ways in which the Lord spoke]

ULT **in foolishness**
UST I am about to speak foolishly
(ἐν ἀφροσύνῃ)

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

Support Reference: Abstract Nouns

ULT **this situation**
UST as I prove
(ταύτῃ τῇ ὑποστάσει)

Here, the word **situation** could refer to: (1) what Paul has done that gives him a reason to boast. Alternate translation: [this basis]; (2) how Paul is currently in the process of boasting. Alternate translation: [this matter] or [this act]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in this situation of boasting**
UST as I prove that I can say great things about myself
(ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως)

Here Paul could be using the possessive to describe: (1) the **situation** that is the basis of or proof for the **boasting**. Alternate translation: [in this situation about which I boast]; (2) the **situation** in which he is **boasting**. Alternate translation: [in this situation in which I boast]

Support Reference: Possession

ULT **in this situation of boasting**
UST as I prove that I can say great things about myself
(ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως)

If your language does not use abstract nouns for the ideas of **situation** and **boasting**, you could express the same ideas in another way. Make sure that your translation fits with the interpretation you chose in the previous notes. Alternate translation: [in what happened that allows me to boast]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Lord	when I am representing the Lord {Jesus}
foolishness	I am about to speak foolishly

2 Corinthians 11:18

ULT	UST
Since many boast according to the flesh, I too will boast.	*Many other people say great things about themselves in merely human ways. So, I too will say great things about myself.*

ULT **many**
UST Many other people
(πολλοὶ)

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

Support Reference: Nominal Adjectives

ULT **according to the flesh**
UST in merely human ways
(κατὰ σάρκα)

Here Paul uses the phrase **according to the flesh** to refer to human ways of thinking and acting. If it would be helpful in your language, you could express the idea by using a phrase that refers to human values or perspectives. Alternate translation: [according to what humans value] or [according to a human perspective]

Support Reference: Idiom

2 Corinthians 11:19

ULT	UST
For gladly you bear with the foolish, being wise.	*{I know that you will listen to me,} because you consider yourselves to be wise people, so you are happy to be patient with other people who act foolishly.*

ULT **For**
UST {I know that you will listen to me,} because
(γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the previous verses (11:16–18) about how he wants the Corinthians to listen to him even if they think he is foolish. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [Indeed,] or [You can listen to me since]

Support Reference: Connecting Words and Phrases

ULT **gladly you bear with the foolish, being wise**
UST you consider yourselves to be wise people, so you are happy to be patient with other people who act foolishly
(ἡδέως & ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες)

Here Paul speaks from the perspective of some of the Corinthians, who think that they are **wise** and that he is **foolish**. He speaks in this way to show them that how they are thinking is silly and wrong. If it would be helpful in your language, you could use a form that more clearly shows that Paul is speaking from another person's perspective. Alternate translation: [in your view you gladly bear with the foolish, since you think you are wise] or [according to some people, you are wise, so you gladly bear with the foolish]

Support Reference: Irony

ULT **the foolish**
UST other people who act foolishly
(τῶν ἀφρόνων)

Paul is using the adjective **foolish** as a noun to refer to people who are **foolish**. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: [any foolish person]

Support Reference: Nominal Adjectives

> ULT **being**
> UST you consider yourselves to be
> (ὄντες)

Here, the word **being** introduces the basis or reason why the Corinthians can **bear with the foolish**. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis. Alternate translation: [since you are]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you bear with	so you are … patient with
foolish	other people who act foolishly
wise	wise people

2 Corinthians 11:20

ULT	UST
For you bear with {it} if anyone enslaves you, if anyone devours {you}, if anyone takes advantage {of you}, if anyone exalts {himself}, if anyone hits you in the face.	*In fact, you are patient {when people treat you badly}. They may force you to obey them. They may use up what you have. They may cheat you. They may say they are better than you. They may insult you. {However, you are still patient with them.}*

ULT **For**
UST In fact
(γὰρ)

Here, the word **For** introduces examples of what Paul said in the previous verse (11:19) about how the Corinthians "bear with the foolish." If it would be helpful in your language, you could use a different word or phrase that introduces examples. Alternate translation: [For example,]

Support Reference: Connecting Words and Phrases

ULT **if anyone enslaves you, if anyone devours {you}, if anyone takes advantage {of you}, if anyone exalts {himself}, if anyone hits you in the face**
UST They may force you to obey them. They may use up what you have. They may cheat you. They may say they are better than you. They may insult you
(εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει)

Paul speaks as if these were hypothetical situations, but he means that they have indeed happened. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as simple statements. Alternate translation: [when anyone enslaves you, when anyone devours {you}, when anyone takes advantage {of you}, when anyone exalts {himself}, when anyone hits you in the face]

Support Reference: Connect — Factual Conditions

> ULT **enslaves you**
> UST force you to obey them
> (ὑμᾶς καταδουλοῖ)

Here Paul speaks as if some people make the Corinthians into slaves. He means that these people treated them like slaves and made them obey every one of their wishes and commands. If it would be helpful in your language, you could use a simile or plain language to express the idea. Alternate translation: [makes you like their slaves] or [causes you to serve them]

Support Reference: Metaphor

> ULT **devours {you}**
> UST use up what you have
> (κατεσθίει)

Here Paul speaks as if some people were eating the Corinthians. He means that these people were using up the money and goods the Corinthians had. If it would be helpful in your language, you could use a comparable figure of speech or plain language to express the idea. Alternate translation: [consumes you] or [spends everything you have]

Support Reference: Metaphor

> ULT **exalts {himself}**
> UST say they are better than you
> (ἐπαίρεται)

Here Paul implies that these people are exalting themselves over the Corinthians. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [exalts himself over you] or [claims he is greater than you]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **exalts {himself}**
> UST say they are better than you
> (ἐπαίρεται)

Although the term **himself** is masculine, Paul is using the word in a generic sense that includes both men and women. Most likely the person who **exalts** would be a man, but Paul is not making this claim. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [exalts himself or herself]

Support Reference: When Masculine Words Include Women

> ULT **hits you in the face**
> UST insult you
> (εἰς πρόσωπον ὑμᾶς δέρει)

Here, the phrase **hits you in the face** could refer to: (1) a direct insult, which is like slapping someone **in the face**. Alternate translation: [acts like they are hitting you in the face] or [strongly insults you]; (2) an actual slap on someone's face. Alternate translation: [slaps you across the face]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you bear with {it}	you are patient {when people treat you badly} … However, you are still patient with them
enslaves	force … to obey them
devours {you}	use up what you have
exalts {himself}	say they are better than you

2 Corinthians 11:21

ULT	UST
According to dishonor I speak, namely that we ourselves have been weak! However, in whatever {way} anyone might be bold—I am speaking in foolishness—I too am bold.	*{If that is the right way for powerful people to treat you, then} I admit {that how we acted when we were with you} shames us and proves that we are weak. On the other hand, whatever other people dare to do, I too can dare to do. Of course, I say these things only because I am acting foolishly.*

ULT **According to dishonor I speak, namely that we ourselves have been weak**
UST {If that is the right way for powerful people to treat you, then} I admit {that how we acted when we were with you} shames us and proves that we are weak
(κατὰ ἀτιμίαν λέγω ὡς ὅτι ἡμεῖς ἠσθενήκαμεν)

Here Paul speaks from the perspective of someone who thinks that what Paul spoke about in the previous verse is the right way to show honor and power. What he means is that if his opponents are correct, the way he treated the Corinthians should lead to **dishonor** and show that he is **weak**. If it would be helpful in your language, you could make it more explicit that Paul is speaking from someone else's point of view. Alternate translation: [According to those people, I would have to speak according to dishonor, namely that we ourselves have been weak] or [They might say that according to dishonor we ourselves have been weak]

Support Reference: Irony

ULT **According to dishonor I speak**
UST {If that is the right way for powerful people to treat you, then} I admit {that how we acted when we were with you} shames us
(κατὰ ἀτιμίαν λέγω)

Here, the clause **According to dishonor I speak** means that what Paul is about to say causes **dishonor**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: [What I speak dishonors me] or [It is dishonorable that I speak]

Support Reference: Idiom

ULT **According to dishonor**
UST {that how we acted when we were with you} shames us
(κατὰ ἀτιμίαν)

If your language does not use an abstract noun for the idea of **dishonor**, you could express the same idea in another way. Alternate translation: [In a way that dishonors me]

Support Reference: Abstract Nouns

ULT **I speak, namely that**
UST {If that is the right way for powerful people to treat you, then} I admit … and proves that we are weak
(λέγω ὡς ὅτι)

Here, the words translated **namely, that** could: (1) introduce what it is that Paul speaks. Alternate translation: [I speak that]; (2) introduce what Paul speaks as something with which he does not fully agree. Alternate translation: [I say that it is possible that]

ULT **we ourselves have been weak**
UST and proves that we are weak
(ἡμεῖς ἠσθενήκαμεν)

Here, the word translated as **ourselves** emphasizes **we**. Consider using a natural way to emphasize **we** in your language. Alternate translation: [it is we who have been weak] or [we indeed have been weak]

Support Reference: Reflexive Pronouns

ULT **in whatever {way} anyone might be bold—I am speaking in foolishness—I too am bold**
UST whatever other people dare to do, I too can dare to do. Of course, I say these things only because I am acting foolishly
(ἐν ᾧ & ἄν τις τολμᾷ (ἐν ἀφροσύνῃ λέγω), τολμῶ κἀγώ)

Here, the phrase **I am speaking in foolishness** describes what Paul says in this verse. You can move this clause to wherever is most natural in your language. Alternate translation: [and I am speaking in foolishness, in whatever {way} anyone might be bold, I too am bold] or [in whatever {way} anyone might be bold, I too am bold, although I am speaking in foolishness]

Support Reference: Information Structure

ULT **in whatever {way} anyone might be bold … I too am bold**
UST whatever other people dare to do, I too can dare to do
(ἐν ᾧ & ἄν τις τολμᾷ & τολμῶ κἀγώ)

Here Paul speaks about being **bold** while doing anything, but he particularly focuses on being **bold** in boasting. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [in whatever boast anyone might be bold to make … I too am bold to make a boast]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in foolishness**
UST only because I am acting foolishly
(ἐν ἀφροσύνῃ)

If your language does not use an abstract noun for the idea of **foolishness**, you could express the same idea in another way. Alternate translation: [foolishly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
dishonor	{that how we acted when we were with you} shames us
foolishness	only because I am acting foolishly

2 Corinthians 11:22

ULT	UST
Are they Hebrews? I {am} also. Are they Israelites? I {am} also. Are they offspring of Abraham? I {am} also.	*Those people say they are Jews who speak Hebrew, but I also {am a Jew and speak Hebrew}. They say they are Israelites, but I also {am an Israelite}. They say they are descendants of Abraham, but I also {am a descendant of Abraham}.*

ULT **Are they Hebrews? I {am} also. Are they Israelites? I {am} also. Are they offspring of Abraham? I {am} also**
UST Those people say they are Jews who speak Hebrew, but I also {am a Jew and speak Hebrew}. They say they are Israelites, but I also {am an Israelite}. They say they are descendants of Abraham, but I also {am a descendant of Abraham}
(Ἑβραῖοί εἰσιν? κἀγώ. Ἰσραηλεῖταί εἰσιν? κἀγώ. σπέρμα Ἀβραάμ εἰσιν? κἀγώ)

Paul is using the question form to compare himself to what his opponents claim to be. If you would not use the question form for this purpose in your language, you could translate these questions as comparisons or statements. Alternate translation: [If they are Hebrews, I am also. If they are Israelites, I am also. If they are offspring of Abraham, I am also.] or [When they claim to be Hebrews, so do I. When they claim to be Israelites, so do I. When they claim to be offspring of Abraham, so do I.]

Support Reference: Rhetorical Question

ULT **offspring of Abraham**
UST They say they are descendants of Abraham
(σπέρμα Ἀβραάμ)

In this verse, the word **offspring** is singular in form, but it refers to many **offspring** as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [members of the offspring of Abraham] or [descended from Abraham]

Support Reference: Collective Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Hebrews	Those people say they are Jews who speak Hebrew
Israelites	They say they are Israelites
offspring	They say they are descendants of Abraham

ULT	UST
of Abraham	They say they are descendants of Abraham

2 Corinthians 11:23

ULT	UST
Are they servants of Christ? (I speak {as} being insane.) I {am} more so: more abundantly in hard work, more abundantly in imprisonments, in beatings beyond measure, often in {danger of} deaths.	*They say they serve the Messiah, but I {serve the Messiah} even more. {Of course,} I am talking like a crazy person. {However,} I have worked harder {than they have}. People have put me in jail more {than them}. People have struck me very many times. I have almost died many times.*

ULT **Are they servants of Christ? (I speak {as} being insane.) I {am} more so**
UST They say they serve the Messiah, but I {serve the Messiah} even more. {Of course,} I am talking like a crazy person
(διάκονοι Χριστοῦ εἰσιν? (παραφρονῶν λαλῶ), ὑπὲρ ἐγώ)

Just as in 11:22, Paul is using the question form to compare himself to what his opponents claim to be. If you would not use the question form for this purpose in your language, you could translate these questions as comparisons or statements. Alternate translation: [If they are servants of Christ, (I speak as being insane) I am also.] or [When they claim to be servants of Christ, (I speak as being insane) so do I.]

Support Reference: Rhetorical Question

ULT **Are they servants of Christ? (I speak {as} being insane.) I {am} more so**
UST They say they serve the Messiah, but I {serve the Messiah} even more. {Of course,} I am talking like a crazy person
(διάκονοι Χριστοῦ εἰσιν? (παραφρονῶν λαλῶ), ὑπὲρ ἐγώ)

Here, the clause **I speak {as} being insane** is a parenthetical comment on Paul's question and answer. You could put the clause wherever it would most naturally appear in your language. Alternate translation: [(I speak {as} being insane.) Are they servants of Christ? I {am} more so]

Support Reference: Information Structure

ULT **I speak {as} being insane**
UST {Of course,} I am talking like a crazy person
(παραφρονῶν λαλῶ)

Alternate translation: [I speak like someone who is insane]

ULT **more abundantly in imprisonments**
UST People have put me in jail more {than them}
(ἐν φυλακαῖς περισσοτέρως)

If your language does not use an abstract noun for the idea of **imprisonments**, you could express the same idea in another way. Alternate translation: [more abundantly being imprisoned]

Support Reference: Abstract Nouns

ULT **in beatings beyond measure**
UST People have struck me very many times
(ἐν πληγαῖς ὑπερβαλλόντως)

Paul could be describing **beatings** that are **beyond measure** because: (1) Paul was struck or hit many times. Alternate translation: [in beatings with many lashes] or [in frequent beatings]; (2) the **beatings** were very severe. Alternate translation: [in very severe beatings] or [in extremely painful beatings]

Support Reference: Assumed Knowledge and Implicit Information

ULT **often in {danger of} deaths**
UST I have almost died many times
(ἐν θανάτοις πολλάκις)

Here, to be in **{danger of} deaths** indicates that Paul was in situations in which he could have died. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: [often almost dying] or [frequently being near to death]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in {danger of} deaths**
UST I have almost died
(ἐν θανάτοις)

If your language does not use an abstract noun for the idea of **deaths**, you could express the same idea in another way. Alternate translation: [about to die]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
servants	They say they serve the Messiah
of Christ	They say they serve the Messiah

ULT	UST
hard work	{However,} I have worked

2 Corinthians 11:24

ULT	UST
Five times I received from Jews 40 {lashes} minus one.	*Five different times Jewish leaders had someone strike me {the maximum number of times:} 39.*

ULT 40 {lashes} minus one
UST {the maximum number of times:} 39
(τεσσεράκοντα παρὰ μίαν)

This phrase refers to how in Jewish law a person could be whipped at most 40 times (See: Deuteronomy 25:3). Often people would whip a person only 39 times to be sure that they did not go over 40. If it would be helpful in your language, you could make this information more explicit or use a footnote to explain the phrase. Alternate translation: [39 lashes, the most they allow]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Jews	Jewish leaders had someone
I received	strike me

2 Corinthians 11:25

ULT	UST
Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked. I have spent a night and a day in the deep;	*Three different times leaders had someone repeatedly hit me with a stick. One time people threw stones at me {to kill me}. Three different times the ship {I was sailing in} sank. I have survived for 24 hours in the middle of the ocean.*

> ULT **I was beaten with rods**
> UST leaders had someone repeatedly hit me with a stick
> (ἐραβδίσθην)

Here Paul refers to how the Roman authorities would sometimes punish people. They would have someone hit the person they wished to punish with a wooden stick multiple times. If it would be helpful in your language, you could use a word or phrase that refers to that kind of punishment. Alternate translation: [people struck me with wooden sticks] or [Roman leaders punished me by having people hit me with canes]

Support Reference: Translate Unknowns

> ULT **I was beaten with rods**
> UST leaders had someone repeatedly hit me with a stick
> (ἐραβδίσθην)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [someone beat me with rods]

Support Reference: Active or Passive

> ULT **I was stoned**
> UST people threw stones at me {to kill me}
> (ἐλιθάσθην)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: [crowds of people stoned me] or [others stoned me]

Support Reference: Active or Passive

> ULT **I was shipwrecked**
> UST the ship {I was sailing in} sank
> (ἐναυάγησα)

Here Paul refers to how ships that sailed on the ocean could break apart or sink. When this happened, people had to try to survive in the water or swim to shore. Often, many people would die by drowning. If it would be helpful in your language, you could use a word or phrase that refers to this kind of event. Alternate translation: [a ship I was on sank] or [a ship on which I was sailing broke apart]

Support Reference: Translate Unknowns

> ULT **I was shipwrecked**
> UST the ship {I was sailing in} sank
> (ἐναυάγησα)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a ship on which I was sailing wrecked] or [a ship I was on sank]

Support Reference: Active or Passive

> ULT **a night and a day**
> UST for 24 hours
> (νυχθήμερον)

Here the phrase **a night and a day** refers to a full period of 24 hours. If it would be helpful in your language, you could use a word or phrase that refers to this time period. Alternate translation: [a full day]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in the deep**
> UST in the middle of the ocean
> (ἐν τῷ βυθῷ)

Here, the phrase **the deep** refers to the ocean, specifically to the parts of the ocean that are far away from land. Paul means that he was stranded in the ocean water. If it would be helpful in your language, you could use a word or phrase that refers to this area of the ocean. Alternate translation: [by myself in the middle of the sea] or [floating on the open sea]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I was stoned	people threw stones at me {to kill me}

2 Corinthians 11:26

ULT	UST
often on journeys, in dangers from rivers, in dangers from robbers, in dangers from {my own} countrymen, in dangers from Gentiles, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers from false brothers;	*I travel frequently. I go through dangerous places, including rivers, towns, deserts, and oceans. There are always people who could hurt me, including thieves, Jewish people, non-Jewish people, and people who pretend to be fellow believers.*

ULT **often on journeys, in dangers**
UST I travel frequently. I go through dangerous places
(ὁδοιπορίαις πολλάκις, κινδύνοις)

Here, the phrase **often in journeys** could: (1) give the situation in which all the other **dangers** occur. Alternate translation: [during my frequent journeys I have been in dangers]; (2) be one of the dangerous things Paul is talking about. Alternate translation: [in frequent journeys]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in dangers from rivers, in dangers from robbers, in dangers from {my own} countrymen, in dangers from Gentiles, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers from false brothers**
UST I go through dangerous places, including rivers, towns, deserts, and oceans. There are always people who could hurt me, including thieves, Jewish people, non-Jewish people, and people who pretend to be fellow believers
(κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις)

Here Paul repeats the word **dangers** to emphasize how much danger he was in all the time. If your readers would misunderstand why Paul repeats himself, and if it would not emphasize danger in your language, you could refer to **dangers** once and emphasize the danger in another way. Alternate translation: [in frequent dangers from rivers, from robbers, from my own countrymen, from Gentiles, in the city, in the wilderness, at sea, and from false brothers]

ULT **in dangers from rivers, in dangers from robbers, in dangers from {my own} countrymen, in dangers from Gentiles, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers from false brothers**
UST I go through dangerous places, including rivers, towns, deserts, and oceans. There are always people who could hurt me, including thieves, Jewish people, non-Jewish people, and people who pretend to be fellow believers
(κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις)

If your language does not use an abstract noun for the idea of **dangers**, you could express the same idea in another way. Alternate translation: [being endangered by rivers, being endangered by robbers, being endangered by my own countrymen, being endangered by Gentiles, being endangered in the city, being endangered in the wilderness, being endangered on the sea, being endangered by false brothers]

Support Reference: Abstract Nouns

ULT **{my own} countrymen**
UST Jewish people
(γένους)

Here Paul refers to other people from his country and nation. These people would be Jewish people. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [people from my own nation] or [Jews]

Support Reference: Assumed Knowledge and Implicit Information

ULT **false brothers**
UST and people who pretend to be fellow believers
(ψευδαδέλφοις)

Paul is using the term **false brothers** to mean people who pretend to share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [false believers] or [people who falsely claim to be believers]

Support Reference: Metaphor

> ULT **false brothers**
> UST and people who pretend to be fellow believers
> (ψευδαδέλφοις)

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

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from robbers	including thieves
Gentiles	non-Jewish people
the wilderness	deserts

2 Corinthians 11:27

ULT	UST
in hard work and hardship, often in sleeplessness, in hunger and thirst, often in fasting, in cold and nakedness;	*I work very hard. I frequently do not sleep much. I do not have enough to eat or drink. I frequently go hungry. I sometimes freeze and do not have enough clothing.*

ULT **in hard work and hardship, often in sleeplessness, in hunger and thirst, often in fasting, in cold and nakedness**
UST I work very hard. I frequently do not sleep much. I do not have enough to eat or drink. I frequently go hungry. I sometimes freeze and do not have enough clothing
(κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι)

If your language does not use abstract nouns for the ideas in this verse, you could express the same ideas in another way. Alternate translation: [I labor and toil, often sleep little, am hungry and thirsty, often fast, and am often cold and naked]

Support Reference: Abstract Nouns

ULT **in hard work and hardship**
UST I work very hard
(κόπῳ καὶ μόχθῳ)

Here, the words translated **hard work** and **hardship** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [difficult labor] or [tiring toil]

Support Reference: Doublet

ULT **nakedness**
UST do not have enough clothing
(γυμνότητι)

Here, the word **nakedness** refers generally to having too little clothing. It does not necessarily mean that Paul had no clothes at all, although that could have been true sometimes. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [without proper clothing] or [being ill-clothed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in hard work	I work very hard

ULT	UST
hunger	I do not have enough to eat
fasting	I … go hungry

2 Corinthians 11:28

ULT	UST
apart from the other things, {there is} the care for me every day, the concern of all the churches.	*Besides everything else {that I could mention}, I anxiously think daily about all the groups of believers.*

ULT **apart from the other things**
UST Besides everything else {that I could mention}
(χωρὶς τῶν παρεκτὸς)

Here, the phrase **apart from the other things** could be referring to: (1) many other hardships that Paul does not mention. This would mean that he is now going to mention one last hardship. Alternate translation: [besides everything else I suffer] or [beyond any other hardships]; (2) the hardships he has already mentioned, which are external. This would mean that he is now going to mention internal hardships. Alternate translation: [apart from those external things]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{there is} the care for me every day, the concern of all the churches**
UST I anxiously think daily about all the groups of believers
(ἡ ἐπίστασίς μοι ἡ καθ’ ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν)

If your language does not use abstract nouns for the ideas of **care** and **concern**, you could express the same ideas in another way. Alternate translation: [I care every day as I am concerned for all the churches]

Support Reference: Abstract Nouns

ULT **{there is} the care for me every day, the concern of all the churches**
UST I anxiously think daily about all the groups of believers
(ἡ ἐπίστασίς μοι ἡ καθ’ ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν)

The terms **care** and **concern** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [there is my concern for all the churches every day] or [there is my concerned care every day for all the churches]

Support Reference: Doublet

ULT **the concern of all the churches**
UST anxiously … about all the groups of believers
(ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν)

Here, Paul is using the possessive form to describe **concern** that is directed toward **all the churches**. If this is not clear in your language, you could express the idea in a different way. Alternate translation: [the concern for all the churches] or [the concern I have for all the churches]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
every day	daily
churches	about all the groups of believers

2 Corinthians 11:29

ULT	UST
Who is weak, and I am not weak? Who is caused to stumble, and I am not inflamed?	*When a fellow believer is feeble, I am feeble. When someone causes a fellow believer to sin, I become very angry.*

ULT **Who is weak, and I am not weak**
UST When a fellow believer is feeble, I am feeble
(τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ)

Paul is using the question form to show that he is **weak** when other believers are **weak**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [If anyone is weak, I too am weak!] or [I am weak when others are weak!]

Support Reference: Rhetorical Question

ULT **Who is weak, and I am not weak**
UST When a fellow believer is feeble, I am feeble
(τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ)

Here Paul could be indicating that: (1) he sympathizes with people who are **weak** by becoming **weak** himself. Alternate translation: [Who is weak, and I do not sympathize by also being weak]; (2) when others are **weak**, it makes Paul **weak** too. Alternate translation: [Who is weak, and I do not become weak as a result]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Who is caused to stumble, and I am not inflamed**
UST When someone causes a fellow believer to sin, I become very angry
(τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι)

Paul is using the question form to show that he is **inflamed** when other believers are **caused to stumble**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [If anyone is caused to stumble, I am inflamed!] or [I am inflamed when others are caused to stumble!]

Support Reference: Rhetorical Question

> ULT **Who is caused to stumble, and I am not inflamed**
> UST When someone causes a fellow believer to sin, I become very angry
> (τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Whom do others cause to stumble, and I do not become inflamed]

Support Reference: Active or Passive

> ULT **is caused to stumble**
> UST causes a fellow believer to sin
> (σκανδαλίζεται)

Here Paul speaks of helping or causing another person to sin as if it were making that person **stumble**. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: [is caused to sin] or [is led into sin]

Support Reference: Metaphor

> ULT **I am not inflamed**
> UST I become very angry
> (οὐκ ἐγὼ πυροῦμαι)

Here Paul speaks as if he were like a fire that could become **inflamed**. He could mean that: (1) he becomes angry in response to people being **caused to stumble**. Alternate translation: [I do not get angry] or [I do not feel fury]; (2) he feels sympathy or shares in the stumbling. Alternate translation: [I do not feel sympathy] or [I am not distressed in response]

Support Reference: Metaphor

2 Corinthians 11:30

ULT	UST
If it is necessary to boast, I will boast {about} the things of my weakness.	*Since I need to say great things about myself, I intend to say great things about how feeble I am.*

ULT **If**
UST Since
(εἰ)

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

Support Reference: Connect — Factual Conditions

ULT **the things of my weakness**
UST how feeble I am
(τὰ τῆς ἀσθενείας)

Here, Paul is using the possessive form to describe **things** about him that are characterized by **weakness**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [weak things about me] or [the weaknesses I have]

Support Reference: Possession

ULT **the things of my weakness**
UST how feeble I am
(τὰ τῆς ἀσθενείας)

If your language does not use an abstract noun for the idea of **weakness**, you could express the same idea in another way. Alternate translation: [things about me that are weak]

Support Reference: Abstract Nouns

2 Corinthians 11:31

ULT	UST
The God and Father of the Lord Jesus, the one being blessed to eternity, knows that I am not lying!	*We all will forever honor the God and Father of the Lord Jesus. He can testify that what I am saying is true.*

ULT **The God and Father**
UST the God and Father
(ὁ Θεὸς καὶ Πατὴρ)

Father is an important title for God. Both **God** and **Father** refer to God. This phrase could mean that: (1) God is both **God** and **Father** to our Lord Jesus. Alternate translation: [The God of the Lord Jesus, who is the Father]; (2) **God** is **Father** to our Lord Jesus. Alternate translation: [God, who is the Father]

Support Reference: Translating Son and Father

ULT **the one being**
UST We all will … honor
(ὁ ὢν)

Here, the phrase **the one** refers to **The God and Father**. Alternate translation: [the God who is]

Support Reference: Pronouns — When to Use Them

ULT **being blessed**
UST We all will … honor
(ὢν εὐλογητὸς)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Paul implies that everything God created does it. Alternate translation: [whom all things bless] or [whom all creation blesses]

Support Reference: Active or Passive

ULT **to eternity**
UST forever
(εἰς τοὺς αἰῶνας)

If your language does not use an abstract noun for the idea of **eternity**, you could express the same idea in another way. Alternate translation: [at all times] or [eternally]

Support Reference: Abstract Nouns

ULT **knows**
UST He can testify
(οἶδεν)

Here Paul states that God **knows** that Paul is **not lying**. The statement that God **knows** makes the claim stronger, since God is the one who can prove that the claim is true. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [he himself knows] or [guarantees]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I am not lying**
UST what I am saying is true
(οὐ ψεύδομαι)

Here Paul could be referring to: (1) what he has already said and what he is about to say. Alternate translation: [I am not lying in what I am saying]; (2) what Paul is about to say in the following verses. Alternate translation: [I am not lying in what I will say]; (3) what Paul has already said. Alternate translation: [I am not lying in what I said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I am not lying**
UST what I am saying is true
(οὐ ψεύδομαι)

Paul is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning, **lying**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [I am definitely speaking the truth]

Support Reference: Litotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God and Father	God and Father
of the Lord	of the Lord
Jesus	Jesus
knows	He can testify
blessed	We all will … honor

2 Corinthians 11:32

ULT	UST
In Damascus, the ethnarch under Aretas the king was guarding the city of Damascenes to arrest me.	*When I was in Damascus city, the local ruler who served King Aretas had soldiers looking for me in the city to capture me.*

ULT **under Aretas**
UST Aretas
(Ἀρέτα)

Here, the word **Aretas** is the name of a man who was a king. He obeyed what the Roman leaders required, and they let him be king over an area that included the city of **Damascus**.

Support Reference: How to Translate Names

ULT **under Aretas the king**
UST who served King Aretas
(Ἀρέτα τοῦ βασιλέως)

Here the phrase **under Aretas the king** indicates that **the ethnarch** was appointed by **Aretas** and did what he said. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [who obeyed Aretas the king] or [who ruled under Aretas the king]

Support Reference: Assumed Knowledge and Implicit Information

ULT **of Damascenes**
UST in the city
(Δαμασκηνῶν)

Here, the word **Damascenes** refers generally to people who live in the city of **Damascus**.

Support Reference: How to Translate Names

ULT **the city of Damascenes**
UST in the city
(τὴν πόλιν Δαμασκηνῶν)

Here, the phrase **the city of Damascenes** is another way to refer to the city **Damascus**. If it would be helpful in your language, you could refer to that city in whatever way is natural in your language. Alternate translation: [his city] or [the city]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Damascus	Damascus city
ethnarch	the local ruler
king	who served King
to arrest	to capture

2 Corinthians 11:33

ULT	UST
But I was lowered in a basket through a window through the wall, and I escaped from his hands.	*However, fellow believers helped me get away from the local ruler. {They put me} in a large basket, {attached it to a rope, and} let it down through an opening in the city wall.*

ULT **I was lowered in a basket through a window through the wall**
UST {They put me} in a large basket, {attached it to a rope, and} let it down through an opening in the city wall
(διὰ θυρίδος ἐν σαργάνῃ, ἐχαλάσθην διὰ τοῦ τείχους)

Here Paul describes how he **escaped** from the city of Damascus (See: Acts 9:23–25). His friends put him in a **basket**, a large bowl most likely made out of woven rope or plant stems. They attached a rope to the **basket** and **lowered** Paul out a **window** or opening that was in the **wall**. If it would be helpful in your language, you could more explicitly explain how this action was done. Alternate translation: [I was put in a basket and lowered by rope through a window that was in the wall]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I was lowered**
UST {attached it to a rope, and} let it down
(ἐχαλάσθην)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul implies that friends, who were probably fellow believers, did it. Alternate translation: [friends lowered me] or [other Christians lowered me]

Support Reference: Active or Passive

ULT **and**
(καὶ)

Here, the word **and** introduces what happened as a result of him being **lowered in a basket**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: [so] or [so that]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **his hands**
> UST the local ruler
> (τὰς χεῖρας αὐτοῦ)

Here, the phrase **his hands** represents the power or servants of the "ethnarch," that is, the local ruler of the city. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [his power] or [the people he sent to seize me]

Support Reference: Metonymy

2 Corinthians 12

2 Corinthians 12 Chapter Introduction

Structure and Formatting

1. Paul defends his apostolic authority (10:1–13:10)
    - Paul's ascent to heaven and the thorn in the flesh (12:1–10)
    - Paul concludes his boasting (12:11–13)
    - Paul defends his financial conduct (12:14–18)
    - Paul warns the Corinthians about his third visit (12:19–13:10)

Religious and Cultural Concepts in This Chapter

Paul's trip to heaven

In 12:1–6, Paul speaks about how he temporarily ascended to heaven 14 years before he wrote this letter. He speaks about this experience in the third person to avoid directly boasting about himself. Also, he gives very few details about his experience. He describes how he went to the third heaven and paradise, that he heard words he cannot tell to others, and that he is not sure whether he ascended in his body or without his body (which would be either spiritually or in a dream). Paul gives enough details to show that he really did ascend to heaven, but he does not want to tell the Corinthians about what he learned and saw there. In other words, he only "boasts" about this experience to show the Corinthians that he is truly an apostle even according to their standards. However, he thinks it is better to boast about how Christ works through him when he is weak, which is Christ's standard for being an apostle.

The third heaven and Paradise

In Paul's culture, many people believed that there were different levels or layers in heaven, but they disagreed on how many levels or layers there were. Some people

thought that there was only one layer, while others thought that there were three, five, seven, or ten layers. Because of the various options, we cannot be sure whether the "third heaven" is the highest heaven or whether it is the third out of more layers of heaven. When Paul uses the word "Paradise," he is most likely referring to the place where believers go after they die and before they resurrect. The way he refers to Paradise could imply either that it is the third heaven or that it is part of the third heaven. However, we cannot be sure about this either. Since we do not know Paul's view about the layers of heaven or about the location of Paradise, it is best not to include any implied information on these issues in your translation.

The thorn in the flesh

In 12:7–8, Paul refers to a "thorn in the flesh" that was given to him. He further names this "thorn" as a "messenger of Satan." There are three primary possibilities for what the thorn could be. First, it could be some kind of sickness, disease, or ailment. Second, it could be opposition from other people who wish to stop Paul from preaching the gospel. Third, it could a demon who tries to keep Paul from serving Christ. However, since we do not know anything else about this "thorn," it is impossible to identify exactly what Paul is writing about. What is clear is that the "thorn" makes Paul's life difficult and painful. Your translation should be general enough to allow for all of these interpretations since Paul's language is also this general.

Financial support for teachers

In this chapter, Paul continues to state that he did not and will not ask for or receive money and support from the Corinthians. In Paul's culture, it was common for traveling teachers to ask for and receive money from the people they were teaching, and Paul's opponents apparently did so. Paul, however, does not do so, and he explains further in this chapter why he acts in that way. Continue to express the idea as you did in the previous chapter.

Boasting

Just as in the previous two chapters, in this chapter Paul refers multiple times to boasting. In Paul's culture, not all boasting was considered bad. Instead, there were good and bad kinds of boasting. In these verses, Paul boasts because his opponents, the false

teachers, boast. He does not think that this boasting is necessary or good, but he does it to respond to his opponents. Continue to express the idea as you did in the previous chapters. (See: pride, boastful), (See: proud, pride, prideful, boast, boastful, boasting)

Paul's third visit

In 12:14 and in 12:20–21, Paul refers to visiting the Corinthians for a third time. He had only visited them twice by the time he wrote this letter, but he plans to visit them again. This visit would happen sometime after the Corinthians received this letter. We do know that Paul visited the Corinthians again because he wrote a later letter, Romans, from the city of Corinth.

Translation Issues in This Chapter

Rhetorical questions

In 12:13, 15, 17–19, Paul uses rhetorical questions. Paul asks these questions to include the Corinthians in what he is arguing, not because he is looking for information. If your language does not use questions in this way, you could include answers to the questions, or you could express them as statements or exclamations. See the notes on these verses for translation options. (See: Rhetorical Question)

Irony

Multiple times in this chapter, Paul uses irony. In other words, he speaks words that he does not agree with in order to make a point. In 12:11, he uses irony when he refers to the false teachers as "super-apostles." He uses irony again in 12:13, where he exclaims, "Forgive me this injustice!" He uses irony again in 12:16, where he says, "I myself did not burden you, but, being crafty, I caught you by deceit." In each of these verses, he does not actually agree with these words. Rather, he speaks from the perspective of the Corinthians or his opponents. He does this to show that these perspectives are wrong. See the notes on each of these verses for translation options. (See: Irony)

Paul uses the third person to speak about himself

In 12:2–5, Paul speaks about a person whom he knows. This person ascended into heaven and heard amazing things. However, in 12:6–7, Paul speaks as if these

“revelations” were things he himself had experienced. Paul must have been speaking about himself when he referred to a person he knows. Most likely, he does this to avoid directly boasting about himself (See: 12:5–6). He would rather boast about how Christ gives him power when he is weak. If possible, preserve how Paul speaks about himself in the third person. See the notes on these verses for translation options. (See: First, Second or Third Person)

2 Corinthians 12:1

ULT	UST
It is necessary to boast. {It is} not profitable, but I will go on to visions and revelations of the Lord.	*I need to say great things about myself. {So,} although it is not helpful, I am moving on to {speak about} how the Lord {Jesus} specially shows things {to specific people}.*

ULT **to boast. {It is} not profitable, but**
UST to say great things about myself. {So,} although it is not helpful
(καυχᾶσθαι & οὐ συμφέρον μέν & δὲ)

Here, the phrase **not profitable** could go with: (1) **I will go on to visions and revelations of the Lord**. Alternate translation: [to boast: even though it is not profitable,]; (2) **It is necessary to boast**. Alternate translation: [to boast, though it is not profitable. But]

Support Reference: Information Structure

ULT **I will go on to**
UST I am moving on to {speak about}
(ἐλεύσομαι & εἰς)

Here Paul speaks of moving on to a new topic as if he were physically moving to a new location. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: [I will now speak about]

Support Reference: Metaphor

ULT **visions and revelations**
UST how … specially shows things {to specific people}
(ὀπτασίας καὶ ἀποκαλύψεις)

The terms **visions** and **revelations** mean similar things. It is possible that **visions** refers to experiences in which someone sees amazing things, while **revelations** refers to experiences in which someone learns amazing things in general. Paul uses both words to refer in general to all these kinds of experiences. If it would be clearer for your readers, you could express Paul's general focus with a single phrase. Alternate translation: [revelations] or [various visions]

Support Reference: Doublet

ULT visions and revelations of the Lord
UST how the Lord {Jesus} specially shows things {to specific people}
(ὀπτασίας καὶ ἀποκαλύψεις Κυρίου)

Here, Paul is using the possessive form to describe **visions and revelations** that could: (1) come from **the Lord**. Alternate translation: [visions and revelations from the Lord]; (2) be about **the Lord**. Alternate translation: [visions and revelations about the Lord]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
profitable	{So,} although it is … helpful
visions	how … specially shows things {to specific people}
of the Lord	the Lord {Jesus}

2 Corinthians 12:2

ULT	UST
I know a man in Christ—whether in the body, I do not know, or out of the body, I do not know, God knows—such a {man} having been caught up to the third heaven 14 years ago.	*Fourteen years ago, God took a certain Christian to the third {level of} heaven. I am not sure whether {God took him there} physically or in a dream or spiritually. Only God can be sure {how it happened}.*

ULT **I know a man in Christ—whether in the body, I do not know, or out of the body, I do not know, God knows—such a {man} having been caught up to the third heaven 14 years ago**

UST Fourteen years ago, God took a certain Christian to the third {level of} heaven. I am not sure whether {God took him there} physically or in a dream or spiritually. Only God can be sure {how it happened}

(οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ Θεὸς οἶδεν), ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ)

Here, the clauses **whether in the body, I do not know, or out of the body, I do not know, God knows** interrupt the sentence to indicate that Paul does not know exactly what form the ascent into heaven took. If it would be helpful in your language, you could move these clauses to wherever they would naturally appear in your language. Alternate translation: [Whether this happened in the body, I do not know, or out of the body, I do not know, God knows. However it happened, I know about a man in Christ who was caught up to the third heaven 14 years ago]

Support Reference: Information Structure

ULT **I know a man in Christ … such a {man} having been caught up to the third heaven 14 years ago**

UST Fourteen years ago, God took a certain Christian to the third {level of} heaven

(οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων & ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ)

In 12:2–5, Paul uses the third person to speak about a person who traveled to the **third heaven**. It is clear from 12:6–7 that he is actually speaking about himself. So, Paul uses the third person to avoid boasting directly about himself. If possible, use the third person in 12:2–5 and reveal later that Paul himself is this **man**. If necessary, you could reveal in this verse that Paul is speaking about himself. Make sure your translation here fits with how you translate 12:3–5. Alternate translation: [I know a man in Christ … such a man having been caught up to the third heaven 14 years ago. That man is me.] or [I know a man in Christ, that is, me … I was caught up to the third heaven 14 years ago]

Support Reference: First, Second or Third Person

ULT **a man in Christ**
UST a certain Christian
(ἄνθρωπον 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, indicates that the **man** believes in Christ. If it would be helpful in your language, you could use a phrase that refers to a believer or Christian. Alternate translation: [man united to Christ] or [a believer]

Support Reference: Metaphor

ULT **whether in the body, I do not know, or out of the body, I do not know**
UST I am not sure whether {God took him there} physically or in a dream or spiritually
(εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα)

Here Paul refers to a common question related to stories about people traveling to heaven: in what way does the person ascend into heaven? There were three primary ways a person could ascend: they could go into heaven physically in their body, they could go into heaven in a dream, or they could go into heaven with only their non-physical part, that is, their spirit. Here Paul indicates that he does not know in what way the **man in Christ** ascended into heaven. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: [whether in bodily form, I do not know, or not in bodily form, I do not know] or [whether physically, I do not know, or spiritually, I do not know]

Support Reference: Assumed Knowledge and Implicit Information

ULT **whether in the body, I do not know, or out of the body, I do not know**
UST I am not sure whether {God took him there} physically or in a dream or spiritually
(εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα)

Here Paul repeats **I do not know** in order to emphasize his lack of knowledge. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [whether in the body or out of the body, I certainly do not know]

Support Reference: Doublet

> ULT **such a {man} having been caught**
> UST God took
> (ἁρπαγέντα τὸν τοιοῦτον)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul implies that it was God. Alternate translation: [God having caught up such a man]

Support Reference: Active or Passive

> ULT **up to the third heaven**
> UST to the third {level of} heaven
> (ἕως τρίτου οὐρανοῦ)

Many people in Paul's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual heavens. Here, Paul refers to the **third heaven**. Since he does not specify how many heavens he thinks there are, it is best not to clarify whether this is the highest heaven or not. If it would be helpful in your language, you could use a form that refers more clearly to the **third** out of multiple heavens. Alternate translation: [up to the third out of multiple heavens] or [into the third sphere of heaven]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know	a certain Christian
Christ	a certain Christian
in Christ	a certain Christian
years	Fourteen years ago
I do … know	I am … sure
I do … know	in a dream or spiritually
God	Only God
knows	can be sure {how it happened}
the … heaven	{ … of} heaven

2 Corinthians 12:3

ULT	UST
And I know that such a man—whether in body, or out of the body, I do not know, God knows—	*Now {I will tell you more about} that specific Christian. {Again,} I am not sure whether {God took him to the third level of heaven} physically or in a dream or spiritually. Only God can be sure {how it happened}.*

ULT **And**
UST Now {I will tell you more about}
(καὶ)

Here, the word **And** introduces a restatement of the previous verse with some new information. If it would be helpful in your language, you could use a word or phrase that introduces a restatement. Alternate translation: [I repeat,] or [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **And I know that such a man—whether in body, or out of the body, I do not know, God knows**
UST Now {I will tell you more about} that specific Christian. {Again,} I am not sure whether {God took him to the third level of heaven} physically or in a dream or spiritually. Only God can be sure {how it happened}
(καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ Θεὸς οἶδεν)

Just as in the previous verse, the clauses **whether in body, or out of the body, I do not know, God knows** interrupt the main sentence, which continues into the next verse. Use the same form you used in the previous verse. Alternate translation: [Whether this happened in the body or out of the body, I do not know, God knows. However it happened, I know about such a man,]

Support Reference: Information Structure

ULT **I know that such a man**
UST that specific Christian
(οἶδα τὸν τοιοῦτον ἄνθρωπον)

Here Paul continues to speak about himself in the third person. Make sure that your translation fits with how you chose to translate 12:2. Alternate translation: [I know that such a man, that is, me]

Support Reference: First, Second or Third Person

ULT **whether in body, or out of the body, I do not know**
UST {Again,} I am not sure whether {God took him to the third level of heaven} physically or in a dream or spiritually
(εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα)

Here Paul again addresses the question about whether the **man** went into heaven in bodily form or not. He uses almost the same words he used in 12:2, although he does not repeat **I do not know** here. Translate these words as you did in 12:2. Alternate translation: [whether in bodily form or not in bodily form, I do not know] or [whether physically or spiritually, I do not know]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I know that	that specific Christian
I do … know	{Again,} I am … sure
God	Only God
knows	can be sure {how it happened}

2 Corinthians 12:4

ULT	UST
that he was caught up into Paradise and heard inexpressible words which are not permitted for a man to speak.	*God took that person into Paradise{, the place in heaven where dead believers are}. There, he heard amazing things that he cannot repeat to anyone.*

> ULT **he was caught up into Paradise and heard inexpressible words which are not permitted for a man to speak**
> UST God took that person into Paradise{, the place in heaven where dead believers are}. There, he heard amazing things that he cannot repeat to anyone
> (ἡρπάγη εἰς τὸν Παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι)

Here Paul continues to speak about himself in the third person. Make sure that your translation fits with how you chose to translate 12:2–3. Alternate translation: [he, by which I mean I, was caught up into Paradise and heard inexpressible words which are not permitted for a man to speak] or [he was caught up into Paradise and heard inexpressible words which are not permitted for a man to speak. Again, that man is me]

Support Reference: First, Second or Third Person

> ULT **he was caught up into Paradise and heard**
> UST God took that person into Paradise{, the place in heaven where dead believers are}. There, he heard
> (ἡρπάγη εἰς τὸν Παράδεισον, καὶ ἤκουσεν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul implies that it was God. Alternate translation: [God caught him up into Paradise and he heard]

Support Reference: Active or Passive

ULT **Paradise**
UST Paradise{, the place in heaven where dead believers are}
(τὸν Παράδεισον)

Here, the word **Paradise** refers to a place in heaven where those who have trusted in God live after they die and before Jesus comes back. Paul does not explicitly state whether **Paradise** is the "third heaven" or, more likely, within the "third heaven." If it would be helpful in your language, you could use a word or phrase that refers to the place where believing people go immediately after they die. Alternate translation: [the place of the believing dead] or [the abode of the dead in heaven]

Support Reference: Translate Unknowns

ULT **inexpressible words which are not permitted for a man to speak**
UST amazing things that he cannot repeat to anyone
(ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι)

The terms **inexpressible** and **which are not permitted for a man to speak** mean similar things. It is possible that **inexpressible** indicates that people are unable to speak these amazing **words**, and **which are not permitted** indicates that God does not allow people to speak these **words**. If you do not have clear ways to express these two ideas and if it would be helpful in your language, you could express the general idea with a single phrase. Alternate translation: [words which a man cannot speak] or [amazing and unrepeatable words]

Support Reference: Doublet

ULT **which are not permitted for a man to speak**
UST that he cannot repeat to anyone
(ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: [which a man cannot speak] or [which God does not permit a man to speak]

Support Reference: Active or Passive

> ULT **for a man**
> UST he cannot repeat to anyone
> (ἀνθρώπῳ)

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

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
are … permitted	he cannot repeat to anyone

2 Corinthians 12:5

ULT	UST
On behalf of such a {man} I will boast. But on behalf of myself I will not boast, except in my weaknesses.	*I could say great things about that{, since the person I have been talking about is me}. However, I will only say great things about how feeble I am.*

ULT **On behalf of such a {man} I will boast. But on behalf of myself I will not boast**
UST I could say great things about that{, since the person I have been talking about is me}. However, I will only say great things about … I
(ὑπὲρ τοῦ τοιούτου, καυχήσομαι, ὑπὲρ δὲ ἐμαυτοῦ, οὐ καυχήσομαι)

Here Paul finishes talking about himself in the third person. It is clear here that he does so in order to avoid boasting about himself. Make sure that your translation fits with how you translated 12:2–4. If you have not yet revealed that Paul is speaking about himself, this verse may be a good time to do so. Alternate translation: [On behalf of such a man, who is really myself, I will boast. But on behalf of myself I will not directly boast] or [Since I am that man, I could boast about myself. However, I will not boast about myself]

Support Reference: First, Second or Third Person

ULT **I will not boast, except in my weaknesses**
UST I will only say great things … how feeble … am
(οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις)

If, in your language, it would appear that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [I will only boast in my weaknesses]

Support Reference: Connect — Exception Clauses

ULT **in my weaknesses**
UST how feeble … am
(ἐν ταῖς ἀσθενείαις)

If your language does not use an abstract noun for the idea of **weaknesses**, you could express the same idea in another way. Alternate translation: [about how weak I am] or [about the many ways in which I am weak]

Support Reference: Abstract Nouns

2 Corinthians 12:6

ULT	UST
For even if I desire to boast, I will not be a fool, for I will be speaking the truth; but I refrain, {so that} no one would think more of me than what he sees {in} me or hears from me.	*In fact, suppose that I did want to say great things about myself. Since I am speaking truthfully, I would still not be acting foolishly. However, I decide not to {say great things about myself}. {That way,} people can only characterize me by what they observe me saying and doing.*

ULT **For**
UST In fact
(γὰρ)

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (12:5). He wishes to say that he could properly boast about the man who ascended to heaven, since that man is himself. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: [Now] or [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **even if I desire to boast, I will not be a fool, for I will be speaking the truth**
UST suppose that I did want to say great things about myself. Since I am speaking truthfully, I would still not be acting foolishly
(ἐὰν & θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν γὰρ ἐρῶ)

Paul is making a conditional statement that sounds hypothetical, but he already knows that the condition is not true. He has decided that he will not **boast**. However, he wants to speak about what would be true if he did actually **boast**. Use a natural form in your language for introducing a condition that the speaker knows is not true. Alternate translation: [were I actually to desire to boast, I would not be a fool, for I would be speaking the truth]

Support Reference: Connect — Contrary to Fact Conditions

ULT **the truth**
UST truthfully
(ἀλήθειαν)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [what is true]

Support Reference: Abstract Nouns

> ULT **I refrain**
> UST I decide not to {say great things about myself}
> (φείδομαι)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [I refrain from boasting]

Support Reference: Ellipsis

> ULT **would think more of me than**
> UST can … characterize me by
> (εἰς ἐμὲ λογίσηται ὑπὲρ)

Here, the phrase **think more of me** refers to how people can think a person is greater or more powerful than they actually are. If it would be helpful in your language, you could use a word or phrase that makes this idea more explicit. Alternate translation: [would consider me to be greater than] or [would think more highly of me than]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **what he sees {in} me or hears from me**
> UST what they observe me saying and doing
> (ὃ βλέπει με, ἢ ἀκούει ἐξ ἐμοῦ)

Here Paul refers to what people can observe him doing and saying. He wants people to think about him only based on what they see him doing and hear him saying. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [what he sees me do or hears me say] or [what he knows about my deeds and words]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he sees**
> UST doing
> (βλέπει)

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

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a fool	acting foolishly

2 Corinthians 12:7

ULT	UST
And because of the surpassing {nature} of the revelations, therefore, so that I would not become arrogant, a thorn in the flesh was given to me—a messenger of Satan—so that he might buffet me, so that I would not become arrogant.	*So then, in order that I might not become proud because God revealed such great things to me, he allowed me to suffer. Specifically, a spiritual being whom Satan sent made me suffer. That way, I might not become proud.*

ULT **And because of the surpassing {nature} of the revelations, therefore, so that I would not become arrogant**
UST So then, in order that I might not become proud because God revealed such great things to me
(καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων, διὸ ἵνα μὴ ὑπεραίρωμαι)

Here, the phrase **because of the surpassing {nature} of the revelations** could go with: (1) this verse. In this case, the word **therefore** is in an unusual position in the middle of the sentence, and you may need to move it to the beginning of the sentence. Alternate translation: [Therefore, because of the surpassing nature of revelations, so that I would not become super arrogant]; (2) the end of the previous verse. If you follow this interpretation, you will need to end the previous verse with no punctuation. Alternate translation: [and also because of the surpassing nature of the revelations. Therefore, so that I would not become super arrogant]

Support Reference: Information Structure

ULT **because of the surpassing {nature} of the revelations**
UST because God revealed such great things to me
(τῇ ὑπερβολῇ τῶν ἀποκαλύψεων)

Here Paul uses the possessive form to describe the **revelations** as **surpassing**. He could mean that the **revelations**: (1) were very great. Alternate translation: [because of how amazing the revelations were]; (2) were very many. Alternate translation: [because of how many revelations I received]

Support Reference: Possession

> ULT **a thorn in the flesh was given to me**
> UST he allowed me to suffer
> (ἐδόθη μοι σκόλοψ τῇ σαρκί)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God gave me a thorn in the flesh]

Support Reference: Active or Passive

> ULT **a thorn in the flesh**
> UST to suffer
> (σκόλοψ τῇ σαρκί)

Here Paul speaks as if a **thorn** was stabbing him in the **flesh**. He could mean that: (1) he had a sickness or ailment that affected his **flesh**, that is, his body. Alternate translation: [a thorn in the flesh, that is, sickness,]; (2) people opposed him and his ministry. Alternate translation: [a thorn in the flesh, that is, people opposing me,]; (3) a demon attacked him. Alternate translation: [a thorn in the flesh, that is, a demon,]

Support Reference: Metaphor

> ULT **a messenger of Satan**
> UST Specifically, a spiritual being whom Satan sent
> (ἄγγελος Σατανᾶ)

Here Paul refers to a **messenger** or angel that came from or was sent by **Satan**, the devil. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [Satan's angel] or [someone sent by Satan]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **he might buffet**
> UST made me suffer
> (κολαφίζῃ)

Here Paul speaks as if the **messenger of Satan** were physically buffeting or hitting him. He means that the **messenger** caused him to suffer in some physical way. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: [he might hurt]

Support Reference: Metaphor

> ULT **so that I would not become arrogant**
> UST That way, I might not become proud
> (ἵνα μὴ ὑπεραίρωμαι)

Here most ancient manuscripts include the clause **so that I would not become super arrogant**. The ULT follows that reading. Some ancient manuscripts do not have this clause. Most likely, this clause was accidentally omitted because Paul had already said it once. So, it is recommended that you use the reading of the ULT.

Support Reference: Textual Variants

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a thorn	to suffer
a messenger	Specifically, a spiritual being
of Satan	whom Satan sent
he might buffet	made me suffer

2 Corinthians 12:8

ULT	UST
Three times I begged the Lord about this, that he would remove {it} from me.	*I asked the Lord {Jesus} three different times to make me stop suffering in that way.*

ULT **this**
UST in that way
(τούτου)

Here, the word **this** could refer: (1) generally to what Paul described in the previous verse. Alternate translation: [this situation]; (2) to the "messenger of Satan." Alternate translation: [this messenger of Satan] (3) to the "thorn in the flesh." Alternate translation: [this thorn]

Support Reference: Pronouns — When to Use Them

ULT **about this, that he would remove {it} from me**
UST to make me stop suffering in that way
(ὑπὲρ τούτου & ἵνα ἀποστῇ ἀπ' ἐμοῦ)

Here Paul refers both to what he **begged the Lord** about (**this**) and what he wanted the Lord to do (**that he would remove {it} from me**). If referring to both of these things would be redundant in your language, and if it would be helpful, you could combine **about this** with **that he would remove {it} from me**. Alternate translation: [that he would remove this from me]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **he would remove {it}**
UST make … stop suffering
(ἀποστῇ)

Here, the subject of **remove** could be: (1) the **Lord**, who can **remove** the thorn and the suffering it causes. Alternate translation: [he would take it away]; (2) the thorn, or messenger of Satan, which can **remove** itself from Paul. Alternate translation: [it would depart]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Lord	the Lord {Jesus}
I begged	I asked

2 Corinthians 12:9

ULT	UST
But he has said to me, "My grace is enough for you, for my power is being made perfect in weakness." So I will most gladly boast even more in my weaknesses so that the power of Christ might reside upon me.	*He responded by saying to me, "When I act kindly to you, that is all you need. In fact, I make people fully powerful when they are feeble." Therefore, I will most happily say more great things about how feeble I am. That way, the Messiah will always enable me to act powerfully.*

ULT **he has said to me**
UST He responded by saying to me
(εἴρηκέν μοι)

Paul repeats what the Lord said in response to his prayer that the thorn and its suffering be taken away. If it would be helpful in your language, you could use a form that introduces the answer to a question or prayer. Alternate translation: [he has answered me]

Support Reference: Quotations and Quote Margins

ULT **to me, "My grace is enough for you, for my power is being made perfect in weakness**
UST to me, "When I act kindly to you, that is all you need. In fact, I make people fully powerful when they are feeble
(μοι, ἀρκεῖ σοι ἡ χάρις μου, ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται)

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: [to me that his grace is enough for me, for his power is being made perfect in weakness]

Support Reference: Direct and Indirect Quotations

ULT **My grace is enough for you, for my power is being made perfect in weakness**
UST When I act kindly to you, that is all you need. In fact, I make people fully powerful when they are feeble
(ἀρκεῖ σοι ἡ χάρις μου, ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται)

If your language does not use abstract nouns for the ideas of **grace**, **power**, and **weakness**, you could express the same ideas in another way. Alternate translation: [How I act graciously is enough for you, for when people are weak, I perfect how powerfully I work through them]

Support Reference: Abstract Nouns

> ULT **for you**
> UST that is all you need
> (σοι)

Because God is speaking to one person, Paul, the pronoun **you** in the quotation is singular.

Support Reference: Forms of 'You' — Singular

> ULT **for my power is being made perfect in weakness**
> UST In fact, I make people fully powerful when they are feeble
> (ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is the Lord. Alternate translation: [for I make my power perfect in weakness]

Support Reference: Active or Passive

> ULT **even more in my weaknesses**
> UST more … about how feeble I am
> (μᾶλλον & ἐν ταῖς ἀσθενείαις μου)

Here, the phrase **even more** could indicate that Paul will: (1) boast more in his **weaknesses** than he has already. Alternate translation: [more than I already have in my weaknesses]; (2) boast in his **weaknesses** rather than praying for the removal of the thorn. Alternate translation: [in my weaknesses rather than asking God to remove them]; (3) boast in his **weaknesses** rather than in his strengths. Alternate translation: [in my weaknesses rather than in my strengths]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **in my weaknesses so that the power of Christ might reside upon me**
> UST about how feeble I am. That way, the Messiah will always enable me to act powerfully
> (ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ)

If your language does not use abstract nouns for the ideas of **weaknesses** and **power**, you could express the same ideas in another way. Alternate translation: [about how weak I am so that Christ will reside upon me to empower me] or [in how weak I am so that Christ will give his power to me]

Support Reference: Abstract Nouns

> ULT **the power of Christ**
> UST the Messiah … to act powerfully
> (ἡ δύναμις τοῦ Χριστοῦ)

Here, Paul is using the possessive form to describe **power** that comes from **Christ**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [power from Christ]

Support Reference: Possession

> ULT **might reside upon me**
> UST will always enable me
> (ἐπισκηνώσῃ ἐπ᾽ ἐμὲ)

Here Paul speaks as if **the power of Christ** were a person who could **reside** in or **upon** Paul, who is pictured like a tent or house. He means that **the power of Christ** consistently becomes part of his life and is something that he can always have. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: [might live in me] or [might always be with me]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	When I act kindly to you
of Christ	the Messiah

2 Corinthians 12:10

ULT	UST
Therefore, I take delight in weaknesses, in insults, in hardships, in persecutions and distresses for the sake of Christ; for whenever I am weak, then I am powerful.	*So then, I am happy {when bad things happen to me} because {I serve} the Messiah. This includes when I am feeble, when people say bad things about me, when people hurt me, when people persecute me, and when I struggle. {I am happy} because {God} empowers me when I am feeble.*

ULT **I take delight**
UST I am happy
(εὐδοκῶ)

Here Paul means that he is content with these bad experiences and is even happy that he experiences them, because Christ works through him when these bad things happen. He does not mean that he enjoys the bad experiences themselves. If it would be helpful in your language, you could use a phrase that makes this idea more explicit. Alternate translation: [I rejoice when I live] or [I am content to suffer]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in weaknesses, in insults, in hardships, in persecutions and distresses**
UST This includes when I am feeble, when people say bad things about me, when people hurt me, when people persecute me, and when I struggle
(ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, καὶ στενοχωρίαις)

If your language does not use abstract nouns for the ideas in this clause, you could express the same ideas in another way. Alternate translation: [in being weak, in being insulted, in being coerced, in being persecuted and distressed]

Support Reference: Abstract Nouns

ULT **in weaknesses, in insults, in hardships, in persecutions and distresses for the sake of Christ**
UST {when bad things happen to me} because {I serve} the Messiah. This includes when I am feeble, when people say bad things about me, when people hurt me, when people persecute me, and when I struggle
(ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ)

Here, the phrase **for the sake of Christ** could go with: (1) the entire list of bad experiences. Alternate translation: [in weaknesses, in insults, in hardships, in persecutions and distresses whenever I experience them for the sake of Christ]; (2) the verb **take delight**. Alternate translation: [for the sake of Christ in weaknesses, in insults, in hardships, in persecutions and distresses]

Support Reference: Information Structure

ULT **for**
UST {I am happy} because
(γὰρ)

Here, the word **For** introduces a reason why Paul takes **delight** in these bad experiences. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis for a claim. Alternate translation: [that is because] or [I do that since]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I take delight	I am happy
persecutions	when people persecute me
of Christ	{when bad things happen to me} because {I serve} the Messiah

2 Corinthians 12:11

ULT	UST
I have become foolish; you yourselves compelled me. For I ought to be commended by you, for I lacked nothing of the "super-apostles," even if I am nothing.	*I have been speaking foolishly, which is what you forced me to do. {You forced me} because you should be saying that I am trustworthy, {but you are not saying that}. {You should be saying that} because I am just as great as any people who say that they represent the Messiah the best. {That is true} even though I am not great at all.*

ULT **I have become foolish**
UST I have been speaking foolishly
(γέγονα ἄφρων)

Here Paul means that he has spoken in **foolish** ways in the previous several chapters. He does not mean that he is always a **foolish** person. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [I have been talking in foolish ways]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you yourselves compelled me**
UST which is what you forced me to do
(ὑμεῖς με ἠναγκάσατε)

Here Paul means is that reason why he had to speak in **foolish** ways is that the Corinthians were behaving wrongly. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [the way you are acting has compelled me to do so] or [how you are behaving has made me act this way]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you yourselves compelled me**
UST which is what you forced me to do
(ὑμεῖς με ἠναγκάσατε)

Here, the word translated as **yourselves** emphasizes **you**. Consider using a natural way to emphasize **you** in your language. Alternate translation: [you indeed compelled me] or [it is you who compelled me]

Support Reference: Reflexive Pronouns

ULT **For**
UST {You forced me} because
(γὰρ)

Here, the word **For** introduces an explanation of how the Corinthians **compelled** Paul to be foolish. He goes on to explain that they should have been commending him, but they have not done so. If it would be helpful in your language, you could use a different word or phrase that introduces an explanation. Alternate translation: [That is because] or [You compelled me because, although it has not happened,]

Support Reference: Connecting Words and Phrases

ULT **I ought to be commended by you**
UST you should be saying that I am trustworthy, {but you are not saying that}
(ἐγὼ & ὤφειλον ὑφ᾽ ὑμῶν συνίστασθαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you ought to commend me]

Support Reference: Active or Passive

ULT **I lacked**
UST I am just as great
(ὑστέρησα)

Here Paul could be using the past tense because: (1) he is referring to the time when he was with the Corinthians. Alternate translation: [when I visited you, I lacked]; (2) he is speaking of what is generally true. Alternate translation: [I lack]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I lacked nothing of the “super-apostles**
UST I am just as great as any people who say that they represent the Messiah the best
(οὐδὲν & ὑστέρησα τῶν ὑπέρλίαν ἀποστόλων)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative verb **lacked** and the negative word **nothing**. Alternate translation: [I have everything that the “super-apostles” have] or [I am just as good as the “super-apostles]

Support Reference: Double Negatives

ULT **of the "super-apostles**
UST as any people who say that they represent the Messiah the best
(τῶν ὑπέρλίαν ἀποστόλων)

Here Paul refers to his opponents, the false teachers, with the words that they themselves or their followers used to describe them: **"super-apostles"**. He does not actually believe that these people are better apostles or greater than anyone else. If it would be helpful in your language, you could use a form that indicates that Paul is speaking from someone else's perspective to make a point. See how you translated the similar phrase in 11:5. Alternate translation: [of the so-called "super-apostles] or [of those who consider themselves "super-apostles]

Support Reference: Irony

ULT **even if**
UST {That is true} even though
(εἰ καὶ)

Paul speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could use a word or phrase that introduces something that is contrasting but true. Alternate translation: [although] or [despite the fact that]

Support Reference: Connect — Factual Conditions

ULT **I am nothing**
UST I am not great at all
(οὐδέν εἰμι)

Here Paul speaks as if he were actually **nothing**. What he means is that he himself is not great or powerful at all without Christ working through him. If it would be helpful in your language, you could express the idea plainly. Alternate translation: [I am worthless on my own] or [I myself have no power or authority]

Support Reference: Hyperbole

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
foolish	foolishly

ULT	UST
of … apostles	as any people who say that they represent the Messiah the best

2 Corinthians 12:12

ULT	UST
Indeed, the signs of an apostle were performed among you with all endurance—both signs and wonders and miracles.	*I persevered in acting in the ways that prove to you that I really am one whom the Messiah sent to represent him. I did powerful and amazing things.*

ULT Indeed
(μὲν)

Here, the word translated as **Indeed** could: (1) connect this sentence to the previous claim that Paul is equal to the "super-apostles." You could use a word or phrase that links two statements, or you could leave **Indeed** untranslated. Alternate translation: [In fact]; (2) introduce the first part of a contrast. In this case, Paul does not directly state the second half of the contrast. He would be implying that they did not pay attention to these **signs**. Alternate translation: [Although you did not pay attention to them]

Support Reference: Connecting Words and Phrases

ULT the signs of an apostle
UST in the ways that prove … that I really am one whom the Messiah sent to represent him
(τὰ & σημεῖα τοῦ ἀποστόλου)

Here, Paul is using the possessive form to describe **signs** that prove that someone is **an apostle**. If this is not clear in your language, you could express the idea in another way. Alternate translation: [the signs that show that someone is an apostle] or [signs that go along with true apostles]

Support Reference: Possession

ULT **the signs of an apostle were performed**
UST in acting in the ways that prove … that I really am one whom the Messiah sent to represent him
(τὰ & σημεῖα τοῦ ἀποστόλου κατειργάσθη)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul could be implying that: (1) he performed the **signs**. Alternate translation: [I performed the signs of an apostle]; (2) God performed the **signs** through him. Alternate translation: [God performed the signs of an apostle through me]

Support Reference: Active or Passive

ULT **with all endurance**
UST I persevered
(ἐν πάσῃ ὑπομονῇ)

If your language does not use an abstract noun for the idea of **endurance**, you could express the same idea in another way. Alternate translation: [consistently] or [without ceasing]

Support Reference: Abstract Nouns

ULT **endurance—both signs and wonders and miracles**
UST I persevered … I did powerful and amazing things
(ὑπομονῇ— σημείοις τε, καὶ τέρασιν, καὶ δυνάμεσιν)

Here, the list, **both signs and wonders and miracles**, could be: (1) examples of what the **signs of an apostle** were. Alternate translation: [endurance, which included both signs and wonders and miracles]; (2) the ways in which Paul demonstrated the **signs of an apostle**. Alternate translation: [endurance, shown through signs and wonders and miracles] or [endurance with both signs and wonders and miracles]

Support Reference: Assumed Knowledge and Implicit Information

ULT **both signs and wonders and miracles**
UST I did powerful and amazing things
(σημείοις τε, καὶ τέρασιν, καὶ δυνάμεσιν)

Here Paul uses three similar words to describe supernatural acts that God empowered Paul to do. The word **signs** emphasizes that these acts reveal something; the word **wonders** emphasizes that these acts are amazing or unusual; the word **miracles** emphasizes that these acts are powerful. Paul uses these three words to show that he performed various acts that showed that he was an apostle. If your language does not have different words that emphasize these three aspects of the supernatural acts, you could combine two or all three of these words into one word or phrase and emphasize the variety in another way. Alternate translation: [many and various miracles] or [both many signs and various miracles]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
signs	in the ways that prove
of an apostle	that I really am one whom the Messiah sent to represent him
endurance	I persevered
signs	I did powerful and amazing things
miracles	I did powerful and amazing things

2 Corinthians 12:13

ULT	UST
For what is {the way} that you were {treated} worse than the remaining churches, except that I myself did not burden you? Forgive me this injustice!	*Further, I did not treat you like you were less important than any other group of believers. The only way {I acted differently with you} was that I did not bother you {by asking you for money}. If that was actually wrong, please forgive me for doing it!*

ULT **For**
UST Further
(γάρ)

Here, the word **For** introduces another reason why the Corinthians should consider Paul to be trustworthy. If it would be helpful in your language, you could use a word or phrase that introduces another reason, or you could leave **For** untranslated. Alternate translation: [Even more,]

Support Reference: Connecting Words and Phrases

ULT **what is {the way} that you were {treated} worse than the remaining churches, except that I myself did not burden you? Forgive me this injustice**
UST I did not treat you like you were less important than any other group of believers. The only way {I acted differently with you} was that I did not bother you {by asking you for money}. If that was actually wrong, please forgive me for doing it
(τί & ἐστιν ὃ ἡσσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν? χαρίσασθέ μοι τὴν ἀδικίαν ταύτην)

Here Paul speaks from the perspective of his opponents, who tell the Corinthians that Paul has committed an **injustice** in treating them **worse** than the other churches by not asking them for money. He speaks from their perspective to show the Corinthians that this perspective is foolish and wrong. If it would be helpful in your language, you could use a form that clearly expresses that Paul is speaking from another person's perspective. Alternate translation: [people say that you were treated worse than the remaining churches because I myself did not burden you. If that is true, you need to forgive me for this injustice.] or [what is the way that you were treated worse than the remaining churches? The only way I treated you differently was by not burdening you. If people call that an injustice, please forgive me for it!]

Support Reference: Irony

ULT **what is {the way} that you were {treated} worse than the remaining churches, except that I myself did not burden you**
UST I did not treat you like you were less important than any other group of believers. The only way {I acted differently with you} was that I did not bother you {by asking you for money}
(τί ἐστιν ὃ ἡσσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν)

Paul is using the question form to show the Corinthians that he treated them like all the other churches except for not asking for money. If you would not use the question form for this purpose in your language, you could translate this as a statement or a negation. Alternate translation: [I did not treat you worse than the remaining churches except that I myself did not burden you.] or [Besides not burdening you, I treated you just as well as the remaining churches.]

Support Reference: Rhetorical Question

ULT **what is {the way} that you were {treated} worse than the remaining churches, except that I myself did not burden you**
UST I did not treat you like you were less important than any other group of believers. The only way {I acted differently with you} was that I did not bother you {by asking you for money}
(τί ἐστιν ὃ ἡσσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν)

If, in your language, it would appear that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: [beyond the fact that I myself did not burden you, what is the way that you were treated worse than the remaining churches]

Support Reference: Connect — Exception Clauses

ULT **you were {treated} worse**
UST I did … treat you like you were less important
(ἡσσώθητε)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Paul. Alternate translation: [I treated you worse]

Support Reference: Active or Passive

ULT **the remaining churches**
UST any other group of believers
(τὰς λοιπὰς ἐκκλησίας)

Here Paul refers to the other **churches** that he works with. If it would be helpful in your language, you could use a form that refers to other churches that Paul knows and helps. Alternate translation: [the other churches that I serve]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I myself did not burden you**
UST I did not bother you {by asking you for money}
(αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν)

Here Paul speaks of asking for money as if it were a heavy **burden** that he would have asked the Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. See how you translated the similar phrase in 11:9. Alternate translation: [I myself did not trouble you] or [I myself did not ask for money and so harass you]

Support Reference: Metaphor

ULT **I myself**
UST I
(αὐτὸς ἐγὼ)

Here, the word translated as **myself** emphasizes **I**. Consider using a natural way to emphasize **I** in your language. Alternate translation: [I, for one,] or [I indeed]

Support Reference: Reflexive Pronouns

ULT **this injustice**
UST If that was actually wrong
(τὴν ἀδικίαν ταύτην)

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

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
churches	any other group of believers
Forgive	please forgive … for doing it

ULT	UST
injustice	If that was actually wrong

2 Corinthians 12:14

ULT	UST
Behold! I am ready to come to you this third time, and I will not burden you. For I do not seek the things of yours, but you. For the children should not store up for the parents, but the parents for the children.	*Pay attention! I am about to visit you for the third time. Yet again, I will not bother you {by asking for money}. {That is} because I want you {to trust me and the Messiah}. {I do not want} the things that you have. In fact, since I am like your parent, I should be saving money for you. Further, since you are like my children, you should not be saving money for me.*

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

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express the idea with a word or phrase that asks the audience to listen, or you could use another form that draws the audience's attention to the statement that follows. Alternate translation: [Listen to this] or [Hear this]

Support Reference: Exclamations

ULT **I will not burden you**
UST I will not bother you {by asking for money}
(οὐ καταναρκήσω)

Here Paul speaks of asking for money as if it were a heavy **burden** that he could have asked the Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. See how you translated the similar phrase in 12:13. Alternate translation: [I will not trouble you] or [I will not ask for money and so harass you]

Support Reference: Metaphor

ULT **For**
UST {That is} because
(γὰρ)

Here, the word **For** introduces a reason why Paul **will not burden** the Corinthians. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a previous claim. Alternate translation: [I will not burden you, because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the things of yours, but you**
UST I want you {to trust me and the Messiah} … the things that you have
(τὰ ὑμῶν, ἀλλὰ ὑμᾶς)

Here Paul contrasts **the things** that the Corinthians have, or their possessions, with the Corinthians themselves. What he means is that he does not want the money and possessions that the Corinthians have. Instead, he wants the Corinthians themselves; that is, he wants them to trust him and Jesus. If it would be helpful in your language, you could make the ideas more explicit. Alternate translation: [the things you own, but your loyalty] or [your possessions, but your trust in the Messiah and in me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but you**
UST I want you {to trust me and the Messiah}
(ἀλλὰ ὑμᾶς)

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

Support Reference: Ellipsis

ULT **For**
UST In fact
(γὰρ)

Here, the word **For** introduces an example that illustrates why Paul acts as he does. If it would be helpful in your language, you could use a word or phrase that introduces an example. Alternate translation: [As an illustration of this,]

Support Reference: Connecting Words and Phrases

ULT **For the children should not store up for the parents, but the parents for the children**
UST In fact, since I am like your parent, I should be saving money for you. Further, since you are like my children, you should not be saving money for me
(οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις)

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: [For the parents should store up for the children, not the children for the parents]

Support Reference: Information Structure

ULT **For the children should not store up for the parents, but the parents for the children**
UST In fact, since I am like your parent, I should be saving money for you. Further, since you are like my children, you should not be saving money for me
(οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις)

Here Paul speaks of himself as a parent and the Corinthians as his **children**. In Paul's culture, **parents** generally saved money for their **children** to use. Paul uses this custom to illustrate how he, as a parent, should be giving to the Corinthians instead of the Corinthians, as children, giving to him. If it would be helpful in your language, you could use a form that indicates that Paul is speaking of himself as a parent and the Corinthians as children. Alternate translation: [For children, like you, should not store up for your parents, like me. Rather, the parents, like me, should store up for the children, like you.] or [For I am like your parent, and you are like my children. Children should not store up for the parent, but the parent for the children]

Support Reference: Metaphor

ULT **the parents for the children**
UST since I am like your parent, I should be saving money for you
(οἱ γονεῖς τοῖς τέκνοις)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [the parents should store up for the children]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I do … seek	I do … want

2 Corinthians 12:15

ULT	UST
Now I will most gladly spend and be completely spent for the sake of your souls. If lovingyou more abundantly, am I to be loved less?	*I will most happily do and experience anything to help you. When I love you more {than I did before}, you should not love me less {than you did before}.*

ULT **Now**
(δὲ)

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: [Indeed,]

Support Reference: Connecting Words and Phrases

ULT **I will most gladly spend and be completely spent**
UST I will most happily do and experience anything
(ἐγὼ & ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι)

Here Paul speaks as if his energy, time, and even he himself were money that he or someone else could **spend**. He means that he is willing to use all his energy and time and even to experience hardships and difficulties to help the Corinthians. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: [I will most gladly exhaust everything I have and be completely exhausted] or [I will most gladly use all my resources and be completely worn out]

Support Reference: Metaphor

ULT **be completely spent**
UST experience anything
(ἐκδαπανηθήσομαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Paul could be implying that: (1) experiences and other people do it to him. Alternate translation: [allow other people to completely spend me] or [let external things completely spend me]; (2) he does it to himself. Alternate translation: [completely wear myself out]

Support Reference: Active or Passive

ULT **for the sake of your souls**
UST to help you
(ὑπὲρ τῶν ψυχῶν ὑμῶν)

Here, the phrase **your souls** represents the Corinthians. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [for your sake] or [for the sake of your lives]

Support Reference: Metonymy

ULT **If loving you more abundantly, am I to be loved less**
UST When I love you more {than I did before}, you should not love me less {than you did before}
(εἰ περισσοτέρως ὑμᾶς ἀγαπῶν, ἧσσον ἀγαπῶμαι)

Paul is using the question form to rebuke the Corinthians for loving him **less** when he loves them **more abundantly**. If you would not use the question form for this purpose in your language, you could translate this as a rebuke or an exclamation. Alternate translation: [Since I love you more abundantly, I should not be loved less.] or [Given that I love you more abundantly, I should not be loved less!]

Support Reference: Rhetorical Question

ULT **If loving**
UST When I love
(εἰ & ἀγαπῶν)

Paul speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [Since I love] or [Given that I love]

Support Reference: Connect — Factual Conditions

ULT **loving**
UST I love
(ἀγαπῶν)

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

Support Reference: Textual Variants

ULT **more abundantly … less**
UST more {than I did before} … less {than you did before}
(περισσοτέρως & ἧσσον)

Here Paul uses two comparison words without indicating exactly what he is comparing. He could mean that: (1) his love is increasing in comparison to the Corinthians' love, which is decreasing. Alternate translation: [more than ever … less than ever]; (2) he has much love, while the Corinthians have little love. Alternate translation: [greatly … only a little]; (3) his love for them is greater than his love for other churches, while the Corinthians love him less than other churches do. Alternate translation: [more abundantly than I love other churches … less than they love me]

Support Reference: Assumed Knowledge and Implicit Information

ULT **am I to be loved less**
UST you should not love me less {than you did before}
(ἧσσον ἀγαπῶμαι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is the Corinthians. Alternate translation: [am I to receive less love] or [are you going to love me less]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
souls	you
loving	I love
am I to be loved	you should not love me

2 Corinthians 12:16

ULT	UST
But let it be {so}, I myself did not burden you, but being crafty, I caught you by deceit.	*You can agree, then, that I personally did not bother you {by asking for money}. However, perhaps I am a clever person. {Maybe} I somehow tricked you into giving me {money}.*

ULT **But let it be {so}, I myself did not burden you, but**
UST You can agree, then, that I personally did not bother you {by asking for money}. However
(ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς; ἀλλὰ)

Here, the phrase **But let it be {so}** indicates that something is agreed upon or certainly true. Paul could be referring to: (1) what he is about to say about not being a **burden** to the Corinthians. He means that he and the Corinthians can agree about that. Alternate translation: [But here is what we can agree on: I myself did not burden you. However]; (2) what he said in the previous verse about loving the Corinthians, although he may be loved less. He means that even if that is true, he will still not **burden** the Corinthians. Alternate translation: [Besides all that, I myself did not burden you. However,] or [Even if that has happened, I myself did not burden you. However,]

Support Reference: Assumed Knowledge and Implicit Information

ULT **I myself did not burden**
UST I personally did not bother … by asking for money
(ἐγὼ οὐ κατεβάρησα)

Here, the word translated as **myself** emphasizes **I**. Consider using a natural way to emphasize **I** in your language. Alternate translation: [I indeed did not burden] or [as for me, I did not burden]

Support Reference: Reflexive Pronouns

> ULT **I myself did not burden you**
> UST I personally did not bother you {by asking for money}
> (ἐγὼ οὐ κατεβάρησα ὑμᾶς)

Here Paul speaks of asking for money as if it were a heavy **burden** that he would have asked the Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. See how you translated the similar phrase in 12:14. Alternate translation: [I myself did not trouble you] or [I myself did not ask for money and so harass you]

Support Reference: Metaphor

> ULT **but being crafty, I caught you by deceit**
> UST However, perhaps I am a clever person. {Maybe} I somehow tricked you into giving me {money}
> (ἀλλὰ ὑπάρχων πανοῦργος δόλῳ, ὑμᾶς ἔλαβον)

Here Paul speaks from the perspective of either the Corinthians of the opponents. They may think or say that Paul was **crafty** and **caught** them **by deceit**. He speaks from their perspective so that he can respond to this claim in the following verses. If it would be helpful in your language, you could use a form that clearly expresses that Paul is speaking from another person's perspective. Alternate translation: [but someone may say that I, being crafty, caught you by deceit] or [but you may think that I caught you by deceit, being crafty]

Support Reference: Irony

> ULT **I caught you**
> UST you into giving me {money}
> (ὑμᾶς ἔλαβον)

Here Paul speaks of deceiving or tricking the Corinthians as if he were physically grabbing them. If it would be helpful in your language, you could state the meaning plainly. See the similar phrase "takes advantage" in 11:20. Alternate translation: [I took advantage of you] or [I cheated you]

Support Reference: Metaphor

> ULT **by deceit**
> UST {Maybe} I somehow tricked
> (δόλῳ)

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. Alternate translation: [by being deceitful]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by deceit	{Maybe} I somehow tricked

2 Corinthians 12:17

ULT	UST
{There is} no one whom I have sent to you, that through him I took advantage of you, is there?	*{However,} I have not had anyone visit you who has acted for me by cheating you.*

ULT **{There is} no one whom I have sent to you, that through him I took advantage of you, is there**

UST {However,} I have not had anyone visit you who has acted for me by cheating you

(μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι᾽ αὐτοῦ ἐπλεονέκτησα ὑμᾶς)

Paul is using the question form to deny that any person he has sent to the Corinthians has cheated them. If you would not use the question form for this purpose in your language, you could translate this as a negation or an exclamation. Alternate translation: [I have not taken advantage of you through anyone whom I have sent to you!] or [There is no one whom I have sent to you through whom I took advantage of you.]

Support Reference: Rhetorical Question

ULT **him**

UST who has acted for me

(αὐτοῦ)

Although the term **him** is masculine, Paul is using the word in a generic sense that includes both men and women. Most likely any person whom Paul **sent** would be a man, but Paul is not making this claim. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [him or her]

Support Reference: When Masculine Words Include Women

2 Corinthians 12:18

ULT	UST
I urged Titus {to go} and sent the {other} brother with {him}. Unless Titus took advantage of you? Did we not walk in the same spirit? {Did we} not {walk} in the same footsteps?	*{For example,} I asked Titus {to visit you}, and I had a fellow believer go with him. {You know that} Titus did not cheat you. He and I live the same way and do the same things.*

> ULT **I urged Titus {to go} and sent the {other} brother with {him}**
> UST {For example,} I asked Titus {to visit you}, and I had a fellow believer go with him
> (παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν)

Here Paul refers to a trip Titus took previously to visit the Corinthians. He is probably referring to the visit he mentions in 8:6. If it would be helpful in your language, you could use a form that refers to a trip that has already been completed. Alternate translation: [I urged Titus to go to you previously, and I sent the other brother with him]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the {other} brother**
> UST a fellow believer
> (τὸν ἀδελφόν)

Here Paul assumes that the Corinthians know who this **brother** is, so he does not name him. Since we do not know who this person was, you should not make the idea more explicit. Alternate translation: [a brother] or [the brother you know]

Support Reference: When to Keep Information Implicit

> ULT **the {other} brother**
> UST a fellow believer
> (τὸν ἀδελφόν)

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

Support Reference: Metaphor

ULT **Unless Titus took advantage of you**
UST {You know that} Titus did not cheat you
(μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος)

Paul is using the question form to remind the Corinthians that **Titus** did not take advantage of them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You remember that Titus did not take advantage of you.] or [Titus did not take advantage of you!]

Support Reference: Rhetorical Question

ULT **Did we not walk in the same spirit? {Did we} not {walk} in the same footsteps**
UST He and I live the same way and do the same things
(οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν οὐ τοῖς αὐτοῖς ἴχνεσιν)

Paul is using the question form to remind the Corinthians that Titus behaved in the same ways that Paul did. If you would not use the question form for this purpose in your language, you could translate these as statements or exclamations. Alternate translation: [You remember that we walked in the same spirit, and we walked in the same footsteps.] or [We walked in the same spirit! We walked in the same footsteps!]

Support Reference: Rhetorical Question

ULT **Did we not walk … Did we} not {walk}**
UST He and I live the same way and do the same things
(οὐ & περιεπατήσαμεν οὐ)

Here, the word **we** refers to Titus and Paul only. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [Did Titus and I not walk … Did Titus and I not walk]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Did we not walk in the same spirit**
UST He and I live the same way
(οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν)

Paul speaks of behavior in life as if it were walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Did we not behave according to the same spirit] or [Did we not live in the same spirit]

Support Reference: Metaphor

ULT **in the same spirit**
UST the same way
(τῷ αὐτῷ πνεύματι)

Here, the word **spirit** could refer to: (1) the **spirit** of a person, which refers to the inner life of a person, that is, how that person thinks, feels, and makes decisions. Alternate translation: [in the same mind] or [in the same heart]; (2) the Holy Spirit. Alternate translation: [in the same Holy Spirit]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{Did we} not {walk} in the same footsteps**
UST and do the same things
(οὐ τοῖς αὐτοῖς ἴχνεσιν)

Here Paul speaks as if he and Titus walked on the same path so closely together that the person walking behind stepped in the **footsteps** of the person in front. He means that they did and said very similar things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Did we not act in the same ways] or [Did we not behave in very similar ways]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I urged … to go	{For example,} I asked … to visit you
Titus	Titus
Titus	Titus
in the … spirit	the same way

2 Corinthians 12:19

ULT	UST
Do you think all of this time that we are defending ourselves to you? Before God in Christ we are speaking. But all these things, beloved, {are} for the sake of your building up.	*You should know that the reason why we have said these things is not to explain to you that I and those who serve with me are trustworthy. Rather, as those whom God has united to the Messiah, we have been saying what pleases God. Of course, {fellow believers} whom we love, we intend everything we say and do to help you grow.*

ULT **Do you think all of this time that we are defending ourselves to you**
UST You should know that the reason why we have said these things is not to explain to you that I and those who serve with me are trustworthy
(πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα)

Paul is using the question form to deny that what he has said is primarily for the purpose of **defending ourselves**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Do not think that all of this time we have been defending ourselves to you!] or [I want you to realize that all of this time we have not been defending ourselves to you.]

Support Reference: Rhetorical Question

ULT **all of this time**
UST the reason why we have said these things
(πάλαι)

Here, the phrase **all of this time** refers to everything that Paul has written so far in this letter. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [throughout this letter] or [while you listened to what we have said]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Before God**
UST what pleases God
(κατέναντι Θεοῦ)

Here, just as with the phrase "in the presence of God" in 2:17, the phrase **Before God** could indicate that: (1) Paul and his fellow workers speak as they do because they know that God sees or knows what they do. So, they speak in a way that pleases God. Alternate translation: [As God desires] or [With God watching]; (2) Paul and his fellow workers speak with God as a witness guaranteeing what they say. Alternate translation: [With God as witness] or [With God guaranteeing it]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in Christ**
UST Rather, as those whom God has united to 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, explains that Paul and his fellow workers speak from their perspective as those united to Christ. If it would be helpful in your language, you could use a phrase that indicates this explicitly. Alternate translation: [and in union with Christ] or [and because of being united to Christ]

Support Reference: Metaphor

ULT **all these things**
UST we … everything say and do
(τὰ & πάντα)

Here, the phrase **all these things** refers primarily to what Paul has written in this letter so far. However, it also includes everything that Paul and his fellow workers say and do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [all the things we say and do, including in this letter]

Support Reference: Assumed Knowledge and Implicit Information

ULT **beloved**
UST {fellow believers} whom we love
(ἀγαπητοί)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that he himself loves them. Alternate translation: [people whom I love]

Support Reference: Active or Passive

ULT **{are} for the sake of your building up**
UST intend … to help you grow
(ὑπὲρ τῆς ὑμῶν οἰκοδομῆς)

Here, Paul is speaking of the Corinthian believers as if they were a building. If it would be clearer in your language, you could use a more natural metaphor for this or you could state the meaning plainly. See how you translated the similar phrase in 10:8. Alternate translation: [are to help you become more faithful to Christ]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	what pleases God
Christ	Rather, as those whom God has united to the Messiah
in Christ	Rather, as those whom God has united to the Messiah
beloved	{fellow believers} whom we love

2 Corinthians 12:20

ULT	UST
For I fear that somehow, having come, I might find you not such as I wish, and I might be found by you not such as you wish; that somehow {there may be} quarreling, jealousy, ragings, rivalries, slanders, gossips, inflated egos, {and} riots,	*{I have said these things} because I am concerned about {what will happen} when I visit. {I am concerned that} I will discover that you are not acting as I want {you to act} and that you will discover that I am not acting as you want {me to act}. {I am concerned} that you may be fighting {with each other}, being jealous {of each other}, being angry {with each other}, trying to control {each other}, saying bad things {about each other}, telling false stories {about others}, saying great things about yourselves, or stirring up crowds {against each other}.*

ULT **For**
UST {I have said these things} because
(γὰρ)

Here, the word **For** could introduce: (1) a reason why Paul has written what he has in this letter. Alternate translation: [I have written these things because]; (2) a reason why Paul wants to build them up. Alternate translation: [I want to build you up because]

Support Reference: Connecting Words and Phrases

ULT **not such as I wish … not such as you wish**
UST are not acting as I want {you to act} … am not acting as you want {me to act}
(οὐχ οἵους θέλω & οἷον οὐ θέλετε)

Here Paul refers to how both he and the Corinthians have ideas about how they think the other person should be behaving. He fears that these ideas will not be accurate. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: [not such as I expect … not such as you expect] or [not what I want you to be like … not what you want me to be like]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you wish; that somehow {there may be}**
UST you want {me to act}. {I am concerned} that
(θέλετε; μή πως)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [you wish; I fear that somehow there may be]

Support Reference: Ellipsis

ULT **that somehow {there may be} quarreling**
UST I am concerned} that you may be fighting {with each … }
(μή πως ἔρις)

Here Paul implies that they are doing all these wrong things within their own group. He does not mean that they are doing these things to people outside their group. If it would be helpful in your language, you could make this more explicit. Alternate translation: [that, within your group, somehow there may be quarreling]

Support Reference: Assumed Knowledge and Implicit Information

ULT **that somehow {there may be} quarreling, jealousy, ragings, rivalries, slanders, gossips, inflated egos, {and} riots**
UST I am concerned} that you may be fighting {with each other}, being jealous {of each other}, being angry {with each other}, trying to control {each other}, saying bad things {about each other}, telling false stories {about others}, saying great things about yourselves, or stirring up crowds {against each other}
(μή πως ἔρις, ζῆλος, θυμοί, ἐριθεῖαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι)

If your language does not use abstract nouns for any of the ideas in this list, you could express the same ideas in another way. Alternate translation: [that somehow you may be quarrelsome, jealous, angry, competitive, slanderous, gossiping, proud, and disruptive]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I fear	I am concerned
jealousy	other}, being jealous {of each other}
slanders	saying bad things {about each other}
inflated egos	saying great things about yourselves

2 Corinthians 12:21

ULT	UST
that when I come again, my God might humble me before you, and I would mourn over many of the ones having sinned before and not having repented from the impurity and sexual immorality and debauchery that they did.	*{I am concerned} about {what will happen} when I visit you this third time. God may make me ashamed about you. Further, I may feel very sad about many people who have previously done what is wrong and have not stopped having improper sex.*

ULT **that**
UST {I am concerned} about
(μὴ)

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the previous verse if it would be clearer in your language (See: 12:20). Alternate translation: [and I fear that]

Support Reference: Ellipsis

ULT **when I come again, my God might humble me**
UST {what will happen} when I visit you this third time. God may make me ashamed
(πάλιν ἐλθόντος μου, ταπεινώσῃ με ὁ Θεός μου)

Here the word **again** could go with: (1) **I come**. In this case, Paul is speaking about how he plans to visit the Corinthians a third time. Alternate translation: [when I come yet again, my God might humble me]; (2) **God might humble me**. In this case, Paul means that God may **humble** him again, just as he did when Paul visited the Corinthians previously (See: 2:1). Alternate translation: [when I come, my God might humble me again]

Support Reference: Information Structure

ULT **my God might humble me before you, and**
UST God may make me ashamed about you. Further
(ταπεινώσῃ με ὁ Θεός μου πρὸς ὑμᾶς, καὶ)

Here Paul could be implying that God will **humble** him: (1) because he would feel ashamed about how the Corinthians were acting. Alternate translation: [my God might humble me by making me feel shame about you, and]; (2) because he would have to use his authority for tearing down instead of building up. Alternate translation: [my God might humble me before you by making me punish you, and]; (3) because he would **mourn** publicly. Alternate translation: [my God might humble me before you because]

Support Reference: Assumed Knowledge and Implicit Information

ULT **my God**
UST God
(ὁ Θεός 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 the phrase **my God** sounds like it makes a distinction between Paul's God and the Corinthians' God, you could express the idea in another way. Alternate translation: [the God I serve] or [our God]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the impurity and sexual immorality and debauchery**
UST improper sex
(τῇ ἀκαθαρσίᾳ, καὶ πορνείᾳ, καὶ ἀσελγείᾳ)

The terms **impurity**, **sexual immorality**, and **debauchery** mean similar things. Paul is using the three terms together to include all types of sexual sin. If it would be clearer for your readers, you could express the emphasis with two words or a single phrase. Alternate translation: [the debauchery and sexual immorality] or [the many kinds of sexual immorality]

Support Reference: Doublet

> ULT **from the impurity and sexual immorality and debauchery that they did**
> UST have … stopped having improper sex
> (ἐπὶ τῇ ἀκαθαρσίᾳ, καὶ πορνείᾳ, καὶ ἀσελγείᾳ, ᾗ ἔπραξαν)

If your language does not use abstract nouns for the ideas of **impurity**, **immorality**, and **debauchery**, you could express the same ideas in another way. Alternate translation: [from acting in impure ways and doing sexually immoral things and enjoying indecent actions] or [from acting in impure and sexually immoral and indecent ways]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
might humble	may make … ashamed
God	God
I would mourn over	I may feel very sad about
having sinned before	who have previously done what is wrong
having repented	have … stopped
sexual immorality	improper sex

2 Corinthians 13

2 Corinthians 13 Chapter Introduction

Structure and Formatting

1. Paul defends his apostolic authority (10:1–13:10)
    - Paul warns the Corinthians about his third visit (12:19–13:10)
2. Closing (13:11–13)

In this chapter, Paul finishes defending his authority. He then concludes the letter with a final greeting and blessing.

Religious and Cultural Concepts in This Chapter

Preparation

Paul instructs the Corinthians as he prepares to visit them. He is hoping to avoid needing to discipline anyone in the church, so he can visit them joyfully. (See: disciple)

Translation Issues in This Chapter

Power and weakness

Paul repeatedly uses the contrasting concepts “power” and “weakness” in this chapter. The translator should use words that are understood to be opposites of each other. It seems that people had been criticizing Paul for speaking powerfully in his letters, but being weak when in person (See: 10:1). Paul explains that although he is weak, Christ works powerfully through him (13:3–4). God gave Paul power and authority to discipline believers who are living sinfully, but Paul prefers to use this power to encourage the believers to trust in God rather than to discipline them for not living in the right way (13:10). This is why he did not visit them again. It was so that he could persuade them in a letter rather than discipline them harshly in person (1:23; 10:2; 13:2, 10).

Examine yourselves

Scholars are divided about the examination that Paul has in mind in verse 5. Some scholars say that believers are to test themselves to see whether their actions align with their Christian faith. The context favors this understanding. Others say that this test is to determine if the person actually belongs to God or not. Paul may have both ideas in mind. If a person examines his actions, finds them to be sinful but refuses to change them, then he has rejected God.

Approved and unapproved

In 13:5–7, Paul uses the concepts "approved" and "unapproved." The words he uses for these are forms of the word translated as "examine" in 13:5. The idea then, is that someone who is "approved" has been examined and has passed the examination. Paul begins in verse 5 by asking the Corinthian believers to examine themselves, to see if they are living as God wants them to live. Then in verse 6 he challenges them to evaluate Paul and his companions in that same way, because they are living in the right way. Finally, in verse 7 he says that he does not care about this kind of approval from them or from any humans, but he only wants the Corinthian believers to pass this test to show that God approves of them.

2 Corinthians 13:1

ULT	UST
This {will be} the third {time} that I am coming to you. "Every matter must be established on the basis of the mouth of two or three witnesses."	*{The scripture says:} "At least two or three witnesses must say the same thing {about someone} before we can believe that it is true." {Be aware that} the next time that I visit you will be the third time {that I will be a witness to what you are doing}.*

ULT **Every matter must be established on the basis of the mouth of two or three witnesses**
UST {The scripture says:} "At least two or three witnesses must say the same thing {about someone} before we can believe that it is true
(ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα)

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [Only if two or three people have said the same thing about another person should God's people believe that it is true]

Support Reference: Active or Passive

ULT **Every matter must be established on the basis of the mouth of two or three witnesses**
UST {The scripture says:} "At least two or three witnesses must say the same thing {about someone} before we can believe that it is true
(ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα)

Paul is quoting here from Deuteronomy 19:15. He has been accusing the Corinthian believers of doing wrong, and so he compares the number of his visits, during which he has observed and will observe this wrong behavior, with the number of witnesses that the Old Testament required for convicting someone of doing wrong. You may want to include some of this information in a footnote.

> ULT **on the basis of the mouth**
> UST {The scripture says:} “At least … must say the same thing
> (ἐπὶ στόματος)

Paul is using the term **mouth** to mean the words that people say by using their mouths. If it would be helpful in your language, you could use a more natural expression from your language or you could state the meaning plainly. Alternate translation: [by the word] or [on the testimony]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of … witnesses	witnesses

2 Corinthians 13:2

ULT	UST
I have previously said when being present the second {time}, and {though} being absent, I also say now—to those who sinned before and to all the rest—that if I come again, I will not spare {anyone},	*When I visited you the second time, I warned all of you that I was going to punish everyone among you who had been sinning. And now I am warning you again while I am still away from you. When I visit you this third time, I will punish everyone who has been sinning.*

ULT **to all the rest**
UST all of you
(τοῖς λοιποῖς πᾶσιν)

Alternate translation: [to all of you other believers]

ULT **if I come**
UST When I visit you this third time
(ἐὰν ἔλθω)

Paul speaks as if this were a hypothetical situation, but he means that he does intend to come again to Corinth. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is uncertain, then you can translate his words as an affirmative statement. Alternate translation: [when I come]

Support Reference: Connect — Factual Conditions

ULT **I will not spare {anyone}**
UST I was going to punish … I will punish everyone who has been sinning
(οὐ φείσομαι)

The implication is that, when Paul comes, he will punish any believer there who is continuing to live sinfully. You could include this information if that would be helpful to your readers. Alternate translation: [I will not withhold punishment from anyone who is sinning]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **I will not spare {anyone}**
> UST I was going to punish … I will punish everyone who has been sinning
> (οὐ φείσομαι)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **spare**. Alternate translation: [I will certainly punish everyone]

Support Reference: Double Negatives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to those who sinned before	everyone among you who had been sinning

2 Corinthians 13:3

ULT	UST
since you are seeking proof of the Christ speaking in me, who is not weak toward you but is powerful among you.	*I tell you this because you have demanded that I prove to you that the Messiah is speaking to you when I speak to you. {You will know this when he disciplines you.} He will not be weak with you; instead, he will work powerfully among you.*

ULT **you are seeking proof of the Christ speaking in me**
UST you have demanded that I prove to you that the Messiah is speaking to you when I speak to you
(δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ)

If your language does not use an abstract noun for the idea of **proof**, you could express the same idea in another way. Alternate translation: [you want me to prove that Christ speaks through me]

Support Reference: Abstract Nouns

ULT **speaking in me**
UST is speaking to you when I speak to you
(ἐν ἐμοὶ λαλοῦντος)

Alternate translation: [speaking through me]

ULT **who**
UST He
(ὃς)

The pronoun **who** refers to **Christ**. If this is not clear for your readers, you could include "Christ" here. Alternate translation: [Christ, who]

Support Reference: Pronouns — When to Use Them

> ULT **but is powerful among you**
> UST You will know this when he disciplines you … instead, he will work powerfully among you
> (ἀλλὰ δυνατεῖ ἐν ὑμῖν)

The implication is that Christ will be powerful among the Corinthian believers when Paul comes and disciplines them using Christ's power. You could include this information if that would be helpful to your readers. Alternate translation: [but will punish you powerfully when I come]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you are seeking	you have demanded
of the Christ	that the Messiah

2 Corinthians 13:4

ULT	UST
For he was also crucified as a result of weakness, but he lives as a result of God's power. For we also are weak in him, but we will live with him as a result of God's power toward you.	*You see, {as a man,} the Messiah allowed himself to be weak when people nailed him to a cross. But God is powerful, and he has made him alive again. We, too, are weak human beings, as he was. But God also works powerfully in us to make us live as the Messiah does, so we will work powerfully among you.*

ULT **he was also crucified**
UST You see … when people nailed him to a cross
(καὶ & ἐσταυρώθη)

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

Support Reference: Active or Passive

ULT **as a result of weakness**
UST {as a man,} the Messiah allowed himself to be weak
(ἐξ ἀσθενείας)

If your language does not use an abstract noun for the idea of **weakness**, you could express the same idea in another way. Alternate translation: [when he was weak]

Support Reference: Abstract Nouns

ULT **as a result of God's power … as a result of God's power**
UST God is powerful … God also works powerfully in us
(ἐκ δυνάμεως Θεοῦ)

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: [because God works powerfully … because God works powerfully]

Support Reference: Abstract Nouns

> **ULT are weak in him**
> **UST** are weak human beings, as he was
> (ἀσθενοῦμεν ἐν αὐτῷ)

Here, Paul is speaking of his relationship to Christ as if he were inside of Christ. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [are weak as we imitate him] or [are weak, just as he was]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he was … crucified	when people nailed him to a cross
God’s	God
God’s	God

2 Corinthians 13:5

ULT	UST
Test yourselves, whether you are in the faith. Examine yourselves. Or do you not fully realize this about yourselves, that Jesus Christ {is} in you—unless you are unapproved?	*Each of you should ask yourself: "Do I trust the Messiah and live as he directs me?" Each of you should test yourself {in this way}. Then you will know that you truly live as one with Jesus the Messiah. That is true unless, of course, you fail this test.*

ULT **Test yourselves … Examine yourselves**
UST Each of you should ask yourself … Each of you should test yourself {in this way}
(ἑαυτοὺς πειράζετε & ἑαυτοὺς δοκιμάζετε)

These two phrases mean the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If your language does not have two ways to say this, you could repeat the same phrase and provide emphasis in another way. Alternate translation: [Test yourselves … Indeed, you must test yourselves]

Support Reference: Parallelism

ULT **yourselves … yourselves … about yourselves**
UST yourself … yourself … Then you will know
(ἑαυτοὺς)

The word translated as **yourselves** is plural, referring to all of the Corinthian believers. However, the meaning is that each believer is to examine himself, not that they should examine each other. If it would be helpful in your language, you could translate this as singular, as in the UST.

Support Reference: Reflexive Pronouns

ULT **you are in the faith**
UST Do I trust the Messiah and live as he directs me
(ἐστὲ ἐν τῇ πίστει)

Here, Paul is speaking of **faith** as if it were something which the Corinthians could be inside. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you truly believe in the Messiah] or [you are being faithful to the Messiah]

Support Reference: Metaphor

ULT **Or do you not fully realize this about yourselves, that Jesus Christ {is} in you—unless you are unapproved**
UST Then you will know that you truly live as one with Jesus the Messiah. That is true unless, of course, you fail this test
(ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν, εἰ μήτι ἀδόκιμοί ἐστε)

Paul is using the question form here to emphasize to the Corinthian believers something that is true: that Jesus Christ does live in them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You know that it is Jesus Christ himself who lives within you—unless you are not in the faith.]

Support Reference: Rhetorical Question

ULT **in you**
UST you truly live as one with
(ἐν ὑμῖν)

Here, **in you** could mean: (1) Jesus is intimately connected to each believing individual, as if Jesus were living inside each person. Alternate translation: [part of who you are]; (2) Jesus is living among them, part of and the most important member of the group. Alternate translation: [among you]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
faith	Do I trust the Messiah and live as he directs me
Examine	Each of you should test … in this way
do you … fully realize this	Then you will know
Jesus	Jesus
Christ	the Messiah

2 Corinthians 13:6

ULT	UST
And I hope that you will realize that we ourselves are not unapproved.	*As for us, I am certain that you will understand that we have passed the test.*

ULT **I hope**
UST I am certain
(ἐλπίζω)

Paul speaks as if he were uncertain about whether or not the Corinthian believers would understand that he is a true follower or apostle of Christ. He does this in order to convey modesty, but he is actually sure that they know that he is a true follower of Christ. If your language does not state something as uncertain if it is certain or true, and if your readers might think that what Paul is saying here is uncertain, then you could translate his words as an affirmative statement. Alternate translation: [I am sure]

Support Reference: Connect — Factual Conditions

ULT **we ourselves are**
UST As for us … we have passed the test
(ἡμεῖς & ἐσμὲν)

Here the word **ourselves** emphasizes that Paul is talking about his apostolic team, who introduced the Corinthian believers to Jesus Christ. Use a way that is natural in your language to indicate this significance. Alternate translation: [we, yes, we, are] or [we, who serve Jesus, are]

Support Reference: Reflexive Pronouns

ULT **we ourselves are**
UST As for us … we have passed the test
(ἡμεῖς & ἐσμὲν)

Paul is referring here to himself and his apostolic team, who introduced the Corinthian believers to Jesus Christ. You could include this information if that would be helpful to your readers. Alternate translation: [we, the very ones who brought you to Christ, are]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **we ourselves are not unapproved**
> UST As for us … we have passed the test
> (ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **unapproved**. Alternate translation: [we ourselves are approved] or [we ourselves live as one with the Messiah]

Support Reference: Double Negatives

> ULT **we ourselves are not unapproved**
> UST As for us … we have passed the test
> (ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the testing or approving, it is clear from the context that it was God. Alternate translation: [we ourselves have passed this test] or [God has accepted us ourselves as his own]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I hope	I am certain
you will realize	you will understand

2 Corinthians 13:7

ULT	UST
Now we pray to God that you may not do anything wrong, not so that we ourselves might be seen {as} approved, but so that you yourselves might do the good, even if we ourselves might be as unapproved.	*We pray to God that you may not be doing any bad things. We pray for this, not because we want people to consider that we have been successful {in disciplining you}, but so that you would be doing good things. We want this for you even if it means that people consider that we have failed {because you did not need us}.*

ULT **Now**
(δὲ)

Paul is using the word translated as **Now** to introduce a slightly new topic. Use a word, phrase, or other method in your language that is natural for this, or it may be more natural to leave it out. Alternate translation: [Also,]

Support Reference: Introduction of a New Event

ULT **you may not do anything wrong**
UST that you may not be doing any bad things
(μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν)

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **wrong**. Alternate translation: [you may do everything right]

Support Reference: Double Negatives

ULT **we ourselves might be seen {as} approved**
UST people to consider that we have been successful {in disciplining you}
(ἡμεῖς δόκιμοι φανῶμεν)

If your language does not use the passive form in these ways, you could express the ideas in active form or in another way that is natural in your language. If you need to say who does the actions, it is people in general who do the seeing and either God or people who do the approving. Alternate translation: [people see that, for our part, God approves of us] or [people see our work with you and approve of us, the workers]

Support Reference: Active or Passive

ULT approved
UST people to consider that … have been successful {in disciplining you}
(δόκιμοι)

Alternate translation: [having gained God's approval]

ULT ourselves … yourselves … ourselves
UST we … you … we
(ἡμεῖς & ὑμεῖς & ἡμεῖς)

Paul uses the words **ourselves** and **yourselves** to emphasize the difference between his thinking and the thinking of the Corinthian believers. He wants only good for them, while they suspect that he wants only good for himself. Use a way that is natural in your language to indicate this significance. If you use the following suggestion, it will need a comma before each phrase. Alternate translation: [on our part, … on your part, … on our part,]

Support Reference: Reflexive Pronouns

ULT even if we ourselves might be as unapproved
UST We want this for you even if it means that people consider that we have failed {because you did not need us}
(ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the approving, it is either God or people in general. Alternate translation: [even if it seems that God has not approved of us ourselves] or [even if people think that we ourselves have had no part in your success]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we pray … that	We pray
God	God
wrong	bad things
good	good things

2 Corinthians 13:8

ULT	UST
For we are not able {to do} anything against the truth, but only on behalf of the truth.	*We want you to do good things {even if then we cannot discipline you and appear to be powerful} because we must obey God's true message. We cannot do anything that contradicts God's true message.*

ULT **For**
UST We want you to do good things {even if then we cannot discipline you and appear to be powerful} because
(γὰρ)

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the truth … the truth**
UST God's true message … God's true message
(τῆς ἀληθείας)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [God's true message … God's true message]

Support Reference: Abstract Nouns

2 Corinthians 13:9

ULT	UST
For we rejoice whenever we ourselves are weak but you yourselves are powerful. We also pray for this: for your restoration.	*We are happy when {people think that} we are weak, because you are strong {in obeying God} {without needing discipline from us}. This is the very thing that we pray for, that you may decide to trust and obey God completely.*

ULT **for your restoration**
UST that you may decide to trust and obey God completely
(τὴν ὑμῶν κατάρτισιν)

Alternate translation: [that you may become spiritually mature]

ULT **For**
UST We are happy
(γὰρ)

The word translated as **For** here indicates that what follows continues to give another reason, along with verse 8, for the statement of verse 7. Use a connector that indicates that this is another reason, if that would be natural in your language. Alternate translation: [You see,]

Support Reference: Connect — Reason-and-Result Relationship

ULT **ourselves … yourselves**
UST we … you
(ἡμεῖς & ὑμεῖς)

Here, as in verse 7, the words **ourselves** and **yourselves** emphasize the difference between Paul and the Corinthian believers. He wants them to be strong in the Lord, and it does not matter if people think that he is weak. Use a way that is natural in your language to indicate this significance. If you use the following suggestion, it will need a comma before each phrase. Alternate translation: [on our part, … on your part,]

Support Reference: Reflexive Pronouns

> ULT **We also pray for this**
> UST This is the very thing that we pray for
> (τοῦτο καὶ εὐχόμεθα)

The pronoun **this** here refers to what Paul desires for the Corinthian believers, which he states in two ways. First, that they be **powerful** in serving God, and then for their **restoration** to a right relationship with God. Those are both the same thing. If this is not clear for your readers, you could use a clearer expression. Alternate translation: [In fact, we pray for this]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
we rejoice	We are happy
We … pray for	that we pray for

2 Corinthians 13:10

ULT	UST
Because of this, I write these things being absent so that, being present, I would not treat {you} harshly according to the authority which the Lord gave to me for building up and not for tearing down.	*It is because I want you to trust and obey God completely that I am writing to you about these things while I am apart from you. Then when I come to you, I will not have to discipline you severely. The Lord has empowered me to represent him, but he did that so that I could encourage and help you {to trust God more}, not so that I could discourage you {from trusting God}.*

ULT **Because of this**
UST It is because I want you to trust and obey God completely that
(διὰ τοῦτο)

The pronoun **this** refers to what Paul has just written in verse 9, that he wants the Corinthian believers to be restored to a right relationship with God. If this is not clear for your readers, you could repeat that information here. Alternate translation: [Because I want you to be restored to God]

Support Reference: Pronouns — When to Use Them

ULT **these things**
UST about these things
(ταῦτα)

The words **these things** refer to what Paul has written in the entire letter, but especially to the warnings and exhortations in chapters 10–13. If this is not clear for your readers, you could include that information here. Alternate translation: [the things in this letter]

Support Reference: Pronouns — When to Use Them

ULT **according to the authority which the Lord gave to me**
UST The Lord has empowered me to represent him
(κατὰ τὴν ἐξουσίαν ἣν ὁ Κύριος ἔδωκέν μοι)

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: [as the person that the Lord has authorized]

Support Reference: Abstract Nouns

> ULT **for building up and not for tearing down**
> UST but he did that so that I could encourage and help you {to trust God more}, not so that I could discourage you {from trusting God}
> (εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν)

Here, Paul is speaking of the Corinthian believers as if they were a building. If it would be clearer in your language, you could use a more natural metaphor for this or you could state the meaning plainly. Alternate translation: [to help you become more faithful to Christ and not to make you want to forsake him]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
authority	has empowered … to represent him
Lord	Lord

2 Corinthians 13:11

ULT	UST
Finally, brothers, rejoice! Be restored, be encouraged, think the same, live in peace. And the God of love and peace will be with you.	*Here are the last things that I want to say to you, my fellow believers. Be joyful! Live in the way that God wants you to live. Let the things that I have said to you encourage you {to trust God more}. Agree with each other {about the important things}. Live peacefully with each other. {If you do these things,} God will be with you. He is the one who enables you to love and to be peaceful with others.*

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

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say “brothers and sisters” to indicate this.

Support Reference: When Masculine Words Include Women

ULT **Be restored**
UST Live in the way that God wants you to live
(καταρτίζεσθε)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See how you translated a form of this word at the end of verse 9. Alternate translation: [Work toward maturity] or [Decide to trust and obey God completely]

Support Reference: Active or Passive

ULT **be encouraged**
UST Let the things that I have said to you encourage you {to trust God more}
(παρακαλεῖσθε)

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The person doing the encouraging could be: (1) Paul. Alternate translation: [allow me to encourage you]; (2) God. Alternate translation: [receive encouragement from God]

Support Reference: Active or Passive

ULT **think the same**
UST Agree with each other {about the important things}
(τὸ αὐτὸ φρονεῖτε)

Here, **think the same** means to agree on the most important things and to not argue about the lesser things. Alternate translation: [make sure that you all agree on what is important]

Support Reference: Assumed Knowledge and Implicit Information

ULT **live in peace**
UST Live peacefully with each other
(εἰρηνεύετε)

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [be peaceful with each other]

Support Reference: Abstract Nouns

ULT **the God of love and peace**
UST God … He is the one who enables you to love and to be peaceful with others
(ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης)

Here, Paul is using the possessive form to describe **God** as being characterized by **love and peace**. This probably means both that God is the source of love and peace and also that he enables his people to have love and peace. Try to include both meanings, if possible. Alternate translation: [God, who gives love and peace,]

Support Reference: Possession

ULT **the God of love and peace**
UST God … He is the one who enables you to love and to be peaceful with others
(ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης)

If your language does not use abstract nouns for the ideas of **love and peace**, you could express the same ideas in another way. Alternate translation: [God, who empowers you to love and to be peaceful,]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
rejoice	Be joyful
think	Agree with each other {about the important things}
live in peace	Live peacefully with each other

ULT	UST
God	God
of love	He is the one who enables you to love
peace	to be peaceful with others

2 Corinthians 13:12

ULT	UST
Greet each other with a holy kiss. All the saints greet you.	*Greet each other affectionately in a way that is appropriate for those who are members of God's family. All of God's people {here} send greetings to you.*

ULT with a holy kiss
UST affectionately in a way that is appropriate for those who are members of God's family
(ἐν ἁγίῳ φιλήματι)

A **holy kiss** was a symbolic action to show familial love between believers. In some cultures, a kiss as a greeting is appropriate, but in other cultures it is not appropriate. The idea of a **holy kiss** is that it be a greeting that is appropriate in the culture, whether it be a kiss, a hug, a handshake, or something else, and also that it be **holy**, that is, appropriate between God's people. If this would not be clear to your readers, you can explain the significance of this action in the text or in a footnote. Alternate translation: [warmly, as fellow believers]

Support Reference: Symbolic Action

ULT the saints
UST God's people {here}
(οἱ ἅγιοι)

These **saints** are the fellow believers who are there with Paul. You could include this information if that would be helpful to your readers. Alternate translation: [your fellow believers here]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy	appropriate for those who are members of God's family
a … kiss	affectionately
the saints	God's people {here}

2 Corinthians 13:13

ULT	UST
The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit {be} with all of you.	*May the Lord Jesus the Messiah act kindly toward you, may God love you, and may the Holy Spirit be with you and join you all together.*

> ULT **The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit {be} with all of you**
> UST May the Lord Jesus the Messiah act kindly toward you, may God love you, and may the Holy Spirit be with you and join you all together
> (ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος, μετὰ πάντων ὑμῶν)

Paul ends his letter with this blessing. You can express this as either a blessing or a prayer, in whichever way is more natural in your language. Alternate translation: [I pray for all of you that the Lord Jesus Christ will give you his grace, that God will give you his love, and that the Holy Spirit will give you his fellowship.]

Support Reference: Blessings

> ULT **The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit {be} with all of you**
> UST May the Lord Jesus the Messiah act kindly toward you, may God love you, and may the Holy Spirit be with you and join you all together
> (ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος, μετὰ πάντων ὑμῶν)

If your language does not use abstract nouns for the ideas of **grace**, **love**, and **fellowship**, you could express the same ideas in another way. Alternate translation: [May the Lord Jesus Christ continue to be gracious to you, may God continue to love you, and may the Holy Spirit unite you all closely together as believers]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grace	May … act kindly toward you
of the Lord	the Lord
Christ	the Messiah
of the Lord Jesus Christ	the Lord Jesus the Messiah
love	may … love you
of God	God

ULT	UST
fellowship of the Holy Spirit	may … and join you … together the Holy Spirit

2 Corinthians 13:14

(There are no notes for this verse)



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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**.

2 Corinthians References:

1:2; 1:3; 1:4; 1:6; 1:6; 1:6; 1:7; 1:7; 1:8; 1:10; 1:11; 1:11; 1:12; 1:12; 1:12; 1:12; 1:15; 1:20; 1:24; 1:24; 1:24; 2:1; 2:3; 2:3; 2:3; 2:4; 2:4; 2:5; 2:7; 2:8; 2:9; 2:13; 2:14; 2:16; 2:17; 3:1; 3:4; 3:5; 3:7; 3:7; 3:7; 3:8; 3:9; 3:9; 3:10; 3:11; 3:12; 3:12; 3:17; 3:18; 3:18; 4:1; 4:2; 4:2; 4:4; 4:4; 4:6; 4:6; 4:7; 4:10; 4:11; 4:11; 4:12; 4:13; 4:15; 4:15; 4:17; 4:17; 5:4; 5:7; 5:11; 5:12; 5:14; 5:17; 5:18; 5:19; 5:21; 6:1; 6:2; 6:4; 6:5; 6:6; 6:7; 6:7; 6:8; 6:9; 6:12; 6:14; 6:14; 6:15; 6:16; 7:1; 7:1; 7:1; 7:1; 7:3; 7:4; 7:4; 7:4; 7:5; 7:5; 7:7; 7:7; 7:9; 7:10; 7:10; 7:11; 7:11; 7:12; 7:13; 7:13; 7:14; 7:14; 7:15; 7:15; 8:1; 8:2; 8:2; 8:3; 8:4; 8:5; 8:6; 8:7; 8:7; 8:8; 8:9; 8:9; 8:11; 8:11; 8:12; 8:13; 8:13; 8:14; 8:14; 8:14; 8:16; 8:19; 8:19; 8:19; 8:20; 8:22; 8:23; 8:24; 9:2; 9:2; 9:7; 9:8; 9:8; 9:9; 9:10; 9:11; 9:11; 9:12; 9:13; 9:13; 9:13; 9:14; 10:1; 10:2; 10:4; 10:5; 10:5; 10:6; 10:6; 10:7; 10:8; 10:15; 10:15; 11:1; 11:2; 11:3; 11:3; 11:6; 11:10; 11:12; 11:15; 11:17; 11:17; 11:21; 11:21; 11:23; 11:23; 11:26; 11:27; 11:28; 11:30; 11:31; 12:5; 12:6; 12:9; 12:9; 12:10; 12:12; 12:13; 12:16; 12:20; 12:21; 13:3; 13:4; 13:4; 13:8; 13:10; 13:11; 13:11; 13:13

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- 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.

2 Corinthians References:

1:3; 1:4; 1:6; 1:6; 1:8; 1:11; 1:16; 1:19; 1:20; 2:2; 2:4; 2:7; 2:11; 2:12; 2:15; 3:2; 3:2; 3:3; 3:3; 3:7; 3:10; 3:11; 3:14; 3:14; 3:15; 3:16; 3:18; 4:3; 4:8; 4:9; 4:10; 4:11; 4:11; 4:13; 4:16; 4:18; 4:18; 5:1; 5:1; 5:2; 5:3; 5:4; 5:4; 5:4; 5:10; 5:10; 5:11; 5:15; 5:20; 6:3; 6:9; 6:9; 6:11; 6:12; 6:14; 7:4; 7:5; 7:7; 7:7; 7:9; 7:11; 7:12; 7:12; 7:13; 7:13; 7:14; 8:1; 8:15; 8:19; 8:19; 8:20; 9:4; 9:5; 9:5; 9:9; 9:11; 10:7; 10:8; 10:10; 10:15; 10:16; 10:18; 11:3; 11:7; 11:10; 11:12; 11:25; 11:25; 11:25; 11:29; 11:31; 11:33; 12:2; 12:4; 12:4; 12:7; 12:9; 12:11; 12:12; 12:13; 12:15; 12:15; 12:19; 13:1; 13:4; 13:6; 13:7; 13:7; 13:11; 13:11

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

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.

2 Corinthians References:

1:1; 1:7; 1:10; 1:14; 1:15; 1:17; 1:21; 2:1; 2:1; 2:1; 2:3; 2:3; 2:4; 2:4; 2:5; 2:5; 2:6; 2:9; 2:9; 2:9; 2:10; 2:10; 2:10; 2:10; 2:12; 2:13; 2:13; 2:13; 2:16; 2:17; 2:17; 2:17; 3:1; 3:3; 3:3; 3:3; 3:4; 3:5; 3:5; 3:6; 3:6; 3:7; 3:7; 3:7; 3:7; 3:7; 3:8; 3:8; 3:9; 3:10; 3:11; 3:12; 3:13; 3:13; 3:13; 3:13; 3:14; 3:14; 3:16; 3:17; 3:17; 3:17; 3:18; 3:18; 3:18; 3:18; 3:18; 3:18; 4:1; 4:1; 4:2; 4:4; 4:5; 4:6; 4:8; 4:10; 4:11; 4:12; 4:12; 4:13; 4:14; 4:15; 4:15; 4:15; 4:16; 4:16; 4:16; 4:17; 4:18; 5:1; 5:5; 5:6; 5:7; 5:8; 5:9; 5:10; 5:10; 5:10; 5:11; 5:11; 5:12; 5:13; 5:14; 5:15; 5:15; 5:15; 5:16; 5:17; 5:18; 5:20; 5:20; 5:20; 5:21; 5:21; 6:1; 6:2; 6:2; 6:3; 6:3; 6:4; 6:7; 6:8; 6:8; 6:9; 6:10; 6:10; 6:13; 6:16; 7:1; 7:1; 7:3; 7:3; 7:4; 7:5; 7:5; 7:7; 7:7; 7:8; 7:9; 7:9; 7:10; 7:10; 7:10; 7:11; 7:11; 7:11; 7:12; 7:14; 7:15; 7:15; 7:15; 7:16; 8:1; 8:4; 8:5; 8:6; 8:6; 8:7; 8:8; 8:10; 8:11; 8:12; 8:13; 8:14; 8:15; 8:16; 8:17; 8:18; 8:19; 8:19; 8:19; 8:19; 8:20; 8:22; 8:22; 8:22; 8:22; 8:23; 8:23; 9:1; 9:2; 9:3; 9:3; 9:3; 9:3; 9:4; 9:4; 9:5; 9:5; 9:8; 9:8; 9:9; 9:11; 9:11; 9:12; 9:13; 9:13; 9:14; 10:2; 10:2; 10:4; 10:5; 10:6; 10:6; 10:8; 10:9; 10:10; 10:11; 10:12; 10:12; 10:13; 10:13; 10:14; 10:14; 10:15; 10:15; 10:15; 10:16; 10:16; 11:1; 11:1; 11:2; 11:3; 11:3; 11:4; 11:4; 11:4; 11:6; 11:6; 11:6; 11:6; 11:7; 11:8; 11:9; 11:9; 11:10; 11:10; 11:11; 11:11; 11:12; 11:12; 11:13; 11:14; 11:15; 11:16; 11:16; 11:17; 11:17; 11:20; 11:21; 11:23; 11:23; 11:24; 11:25; 11:25; 11:26; 11:26; 11:27; 11:28; 11:29; 11:31; 11:31; 11:32; 11:32; 11:33; 12:2; 12:2; 12:3; 12:6; 12:6; 12:7; 12:8; 12:9; 12:10; 12:11; 12:11; 12:11; 12:12; 12:13; 12:14; 12:15; 12:16; 12:18; 12:18; 12:18; 12:19; 12:19; 12:19; 12:20; 12:20; 12:21; 13:2; 13:3; 13:6; 13:11; 13:12

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a simple metaphor, which uses only a single Image and a single Idea. The difference between an extended metaphor and a complex metaphor is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

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.

2 Corinthians References:

2:14; 2:15; 2:16; 5:1; 5:2; 5:3; 5:4; 5:6; 5:8; 5:9; 10:3; 10:4; 10:5; 10:6

Blessings

Description

Blessings are short sayings that people use to ask God to do something good for another person. In the Bible, the person saying the blessing speaks or writes directly to the person who will receive the blessing. The person who says the blessing does not directly speak to God, but it is understood that God is the one who will do the good thing mentioned. It is also understood that God hears the blessing, whether he is mentioned by name or not.

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.”

2 Corinthians References:

1:2; 1:3; 13:13

Collective Nouns

Description

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

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.

2 Corinthians References:

3:15; 4:10; 4:16; 5:1; 6:11; 9:10; 11:22

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**!"

2 Corinthians References:

7:8; 12:6

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

> You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

> For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)
>
> > For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at

> > table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)
>
> > The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

> {David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)
>
> > [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a**

> **house**, the Most High does not live in houses made with hands.

2 Corinthians References:

1:6; 2:5; 2:7; 2:12; 2:16; 2:17; 3:1; 3:5; 3:14; 3:15; 4:2; 4:7; 5:11; 7:6; 9:3; 9:4; 11:7; 11:12

Connect — Exception Clauses

Exceptional Relationship

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however … not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)
>
> David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)
>
> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."
(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like "**only**."

> David attacked them from the twilight to the evening of the next day. **Not a man escaped except for 400 young men**, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

> > David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

> But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

> But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it {only you can redeem it}**, and I am after you.

> The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)
>
> > The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will let you go **only if** you bless me.”

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

> God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)
>
> > God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

2 Corinthians References:

2:2; 12:5; 12:13

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?"

2 Corinthians References:

1:6; 1:6; 2:5; 3:7; 3:9; 3:11; 4:3; 4:16; 5:1; 5:3; 5:13; 5:16; 7:8; 7:8; 7:14; 10:8; 11:4; 11:6; 11:15; 11:20; 11:30; 12:11; 12:15; 13:2; 13:6

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**.

2 Corinthians References:

1:4; 1:9; 1:11; 1:15; 1:23; 10:9

Connect — Hypothetical Conditions

Conditional Relationships

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if … then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

> > … **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

2 Corinthians References:

2:2; 5:17; 8:12; 9:4; 10:7; 11:16

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.

2 Corinthians References:

1:7; 1:8; 2:2; 2:3; 2:8; 2:11; 2:17; 3:12; 3:12; 3:14; 4:1; 4:1; 4:4; 4:6; 4:12; 4:13; 4:14; 4:16; 4:17; 4:18; 4:18; 5:6; 5:9; 5:10; 5:11; 5:11; 5:14; 5:16; 5:17; 5:20; 6:2; 6:14; 6:17; 7:1; 7:1; 7:7; 7:12; 7:14; 7:15; 8:3; 8:9; 8:13; 8:20; 8:24; 9:2; 9:5; 9:7; 9:8; 10:14; 11:2; 11:4; 11:19; 11:33; 12:10; 12:14; 13:8; 13:9

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.

2 Corinthians References:

2:3; 4:11

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.

2 Corinthians References:

1:13; 1:18; 1:19; 1:24; 2:1; 2:4; 2:9; 2:10; 2:10; 2:11; 2:12; 2:14; 2:15; 3:4; 3:5; 3:7; 3:9; 3:10; 3:11; 3:14; 3:17; 3:18; 4:3; 4:5; 4:11; 4:13; 4:15; 5:1; 5:2; 5:4; 5:5; 5:6; 5:7; 5:8; 5:8; 5:13; 5:18; 5:19; 6:1; 6:16; 7:5; 7:8; 7:10; 7:11; 7:13; 8:1; 8:2; 8:7; 8:11; 8:12; 8:16; 8:17; 8:18; 8:21; 8:22; 9:1; 9:6; 9:10; 10:1; 10:2; 10:3; 10:4; 10:8; 10:10; 10:12; 10:14; 10:18; 11:5; 11:6; 11:13; 11:19; 11:20; 12:3; 12:6; 12:11; 12:12; 12:13; 12:14; 12:15; 12:20

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- 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.

2 Corinthians References:

4:6; 5:20; 9:2; 10:10; 12:9

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

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.

2 Corinthians References:

5:5; 5:18; 7:6; 8:10; 8:16; 12:21

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

2 Corinthians References:

1:8; 1:13; 6:1; 12:11; 13:2; 13:6; 13:7

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

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!"

2 Corinthians References:

1:17; 2:9; 3:2; 3:10; 6:4; 7:2; 7:15; 8:23; 10:1; 10:4; 10:10; 10:12; 11:3; 11:27; 11:28; 12:1; 12:2; 12:4; 12:12; 12:21

Ellipsis

Description

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> 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.

2 Corinthians References:

1:7; 1:9; 1:11; 1:14; 1:20; 1:23; 1:24; 2:10; 3:3; 4:5; 4:12; 4:18; 5:4; 5:12; 5:15; 5:17; 8:5; 8:13; 10:7; 10:18; 11:16; 12:6; 12:14; 12:14; 12:20; 12:21

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … 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.”

2 Corinthians References:

1:16

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!"

2 Corinthians References:

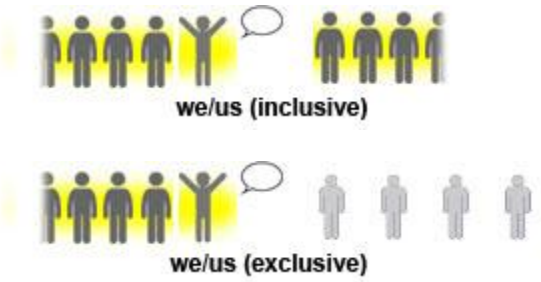
2:14; 3:9; 3:11; 5:17; 6:2; 6:9; 7:11; 8:16; 9:15; 12:14

Exclusive and Inclusive ‘We’

Description

Some languages have more than one form of “we”: an inclusive form that means “I and you” and an exclusive form that means “I and someone else but not you.” The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for “us,” “our,” “ours,” and “ourselves.” Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive “we” and the exclusive “we” refer to.



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.

2 Corinthians References:

front:intro; 1:1; 1:4; 1:6; 1:12; 1:14; 1:20; 1:21; 1:22; 1:24; 2:intro; 2:14; 2:15; 2:17; 3:1; 3:2; 3:3; 3:4; 3:5; 3:6; 3:12; 4:intro; 4:6; 5:intro; 5:1; 5:10; 6:intro; 6:1; 6:16; 7:intro; 7:1; 7:2; 8:intro; 10:intro

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.

2 Corinthians References:

12:intro; 12:2; 12:3; 12:4; 12:5

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.

2 Corinthians References:

front:intro; 6:2; 12:9

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> 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."

2 Corinthians References:

2:2; 6:15; 8:15

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?

2 Corinthians References:

2:1; 2:12; 7:5; 8:17; 9:5

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … 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**.

2 Corinthians References:

8:4

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

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.

2 Corinthians References:

front:intro; 1:1; 1:19; 6:15; 9:2; 11:32; 11:32

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

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.

2 Corinthians References:

2:14; 8:7; 12:11

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- 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**

2 Corinthians References:

1:9; 1:13; 1:17; 1:18; 1:19; 1:20; 1:24; 1:24; 2:4; 2:13; 3:10; 4:14; 5:10; 5:13; 5:15; 5:16; 6:1; 8:3; 8:17; 9:4; 10:1; 10:2; 10:3; 11:14; 11:15; 11:15; 11:18; 11:21

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

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!

2 Corinthians References:

2:4; 2:5; 2:8; 2:10; 2:16; 3:3; 3:6; 3:10; 3:14; 4:8; 5:6; 5:12; 5:19; 5:19; 5:20; 6:3; 6:4; 6:13; 7:8; 7:9; 8:3; 8:5; 8:10; 8:13; 8:13; 9:14; 10:13; 10:18; 11:21; 11:23; 12:1; 12:2; 12:3; 12:7; 12:10; 12:14; 12:21

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.
(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from thePharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

> There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.

> One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.

As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him … (Mark 2:14a ULT)

> As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him …

> As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

> As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.
>
> > **After that**, when Noah was 600 years old, the flood came upon the earth.

> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.
>
> > **Another time** Jesus began to teach people again beside the sea.

> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)
>
> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.

> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)
>
> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come**.

2 Corinthians References:

13:7

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "the righteous," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that

their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then,and the number of your days is many!** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of the irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.)

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
> > or:
> > **You act like it is good to reject God's commandment** so you may keep your tradition!
>
> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

> > I did not come to call **people who think that they are righteous** to repentance, but to call people who know that they are sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)
>
> > **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!
>
> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)
>
> > 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **You know, for you were born then,**
> **and the number of your days is many!** (Job 38:20-21 ULT)
>
> > Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

2 Corinthians References:

front:intro; 10:1; 11:intro; 11:5; 11:8; 11:19; 11:21; 12:intro; 12:11; 12:13; 12:16

Kinship

Description

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, “I see **your father’s** attitude toward me has changed, but the God of my father has been with me.” (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man’s father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (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.

2 Corinthians References:

3:7; 3:13

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."

2 Corinthians References:

2:11; 11:15; 11:31

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it,
> > and he approached the door of the tower **to burn it**.
> > (Or) … **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase

can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

2 Corinthians References:

1:4; 12:8

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "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**.

2 Corinthians References:

7:3

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

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** 🔗.

2 Corinthians References:

front:intro; 1:5; 1:5; 1:8; 1:9; 1:21; 1:22; 1:22; 2:intro; 2:5; 2:7; 2:12; 2:12; 2:13; 2:14; 2:14; 2:17; 3:2; 3:3; 3:11; 3:14; 3:14; 3:14; 3:15; 3:16; 3:16; 3:17; 3:18; 4:2; 4:2; 4:3; 4:4; 4:6; 4:7; 4:8; 4:9; 4:10; 4:11; 4:16; 4:17; 4:17; 5:4; 5:4; 5:5; 5:7; 5:10; 5:14; 5:17; 5:19; 5:19; 5:19; 5:21; 5:21; 5:21; 6:7; 6:10; 6:11; 6:11; 6:12; 6:13; 6:14; 6:14; 6:16; 6:16; 7:2; 7:3; 7:4; 7:12; 7:13; 8:1; 8:2; 8:2; 8:5; 8:9; 8:16; 8:18; 8:21; 8:22; 8:23; 8:24; 9:intro; 9:2; 9:3; 9:5; 9:6; 9:10; 10:intro; 10:2; 10:3; 10:3; 10:8; 10:10; 10:12; 10:13; 11:intro; 11:2; 11:5; 11:9; 11:9; 11:9; 11:10; 11:12; 11:14; 11:20; 11:20; 11:20; 11:26; 11:29; 11:29; 12:1; 12:2; 12:7; 12:7; 12:9;

12:13; 12:14; 12:14; 12:15; 12:16; 12:16; 12:18; 12:18; 12:18; 12:19; 12:19; 13:4; 13:5; 13:5; 13:10

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … 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** 🔗.

2 Corinthians References:

1:10; 1:12; 1:16; 1:18; 1:22; 1:23; 2:4; 2:17; 3:2; 3:3; 3:6; 3:14; 3:15; 3:15; 4:2; 4:6; 4:11; 5:12; 5:19; 5:19; 6:7; 6:11; 6:17; 7:8; 7:8; 7:10; 8:16; 9:2; 9:7; 10:4; 10:11; 11:33; 12:15; 13:1

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

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**.

2 Corinthians References:

2:17; 5:4; 5:14; 5:14; 5:15; 6:8; 6:10; 7:6; 8:8; 9:9; 11:18; 11:19

Oath Formulas

An oath is a solemn promise that someone makes to another person to do something or to solemnly testify that something is true. 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!

2 Corinthians References:

1:23; 11:10

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything…does" corresponds to "all the paths…takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing. The words ‘Yahweh’ and ‘him’ refer to the same person. The terms ‘all you nations’ and ‘all you peoples’ refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)
>
> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

2 Corinthians References:

6:2; 6:16; 6:17; 6:18; 9:6; 9:9; 10:12; 13:5

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

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.

2 Corinthians References:

1:12; 3:6; 4:12

Politeness

Description

People say certain things, or say things in a certain way, in order to communicate that they respect the people to whom they are speaking. We can refer to this as speaking politely. The ways of speaking politely are generally agreed on by those who share a culture. People also use polite ways of speaking to avoid offending others. This can be especially important if the person being addressed has an influential or powerful position.

Reasons This Is a Translation Issue:

Every language has ways to communicate politeness to other speakers of that language, but different languages do not communicate politeness in the same ways. A phrase that is polite in one language may be offensive in another language, or it may simply be confusing. Translators need to recognize politeness in the Bible and communicate the same polite meaning using the appropriate form of politeness in the target language.

Examples From the Bible

> **do not trouble yourself** (Luke 7:6 ULT)

The centurion sent friends to give Jesus this polite message that Jesus should not come to his house.

> **I ask you, have me excused** (Luke 14:18 ULT)

In this culture, this was a polite formula for declining a social invitation.

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

Ruth uses several phrases of politeness as she talks to Boaz. **May I find favor in your eyes** is an idiomatic phrase that communicates that Boaz is in a high position, **my lord** is an honorific form of address, and she refers to herself humbly as **your female servant** even though she is not actually one of his servants.

> **Please** let **a little** water be brought… Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

Abraham describes his generosity as something small in order to be polite. This was a way to communicate to his guests that they were not imposing on him at all. Abraham also uses a word translated as “please” to make his request more polite.

> Then he brought him outside and said, “**Please** look at the heavens and count the stars…” (Genesis 15:5)

In the above example, God is speaking to Abram, inviting him to look at the stars. He also uses the word translated as “please.” God has no need to be polite, but this communicates respect for Abram.

Honorifics

A specific category of politeness is the way that people address other people who are important, powerful, or worthy of honor in other ways. We can refer to this form of politeness as using honorific language. Honorific language can be in the form of special titles or, in some languages, special forms of the words used.

> to the **most excellent** Governor Felix (Acts 23:26 ULT)

The expression **most excellent** was an honorific title by which people addressed Roman government officials.

> **O king, live forever!** (Daniel 5:10 ULT)

This was the polite and respectful way to address the king before saying anything else to him.

Politeness under other categories

People often use language that is non-standard or figurative to communicate politeness. In these cases, there will be a Translation Note under the category of the figure of speech rather than under the category of politeness. The Note will discuss the issue of the figurative speech and then also mention that this is being used to be polite. For example, the following verses will have Translation Notes under the categories given rather than under politeness.

Metaphor

> Men, **brothers and fathers**, hear my defense to you now. (Acts 22:1 ULT)

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully.

Idiom

> **I beg of you**, about whom is the prophet saying this…? (Acts 8:34 ULT)

The Ethiopian official is using an idiomatic expression as a polite way to introduce a request.

Symbolic action

> **And having fallen down**, they worshiped him (Matt 2:11 ULT)

The act of kneeling down before someone showed deep respect for the person.

Speaking of oneself in the third person

> please do not pass by **your servant**. (Gen 18:3 ULT)

Abraham refers to himself as **your servant** here in order to show respect to his guests.

Euphemism

> And having said this, **he fell asleep**. (Acts 7:60 ULT)

Luke is describing the death of Stephen when he says **he fell asleep**. He is using this polite way of referring to something unpleasant to avoid offending his readers.

Other Uses of the Imperative

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

The verb **pray** is an imperative, but it communicates a polite request rather than a command.

Rhetorical question

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. But Martha respects Jesus, so she uses the question form to make her complaint more polite.

Translation Strategies

If the phrase used in the ULT would be natural and be a polite expression in your language, consider using it. If not, use the strategy below.

(1) Use a phrase that would be both natural and polite in your language for this situation.

Examples of Translation Strategies Applied

(1) Use a phrase that would be both natural and polite in your language for this situation.

> **do not trouble yourself** (Luke 7:6 ULT)

I do not want you to go out of your way
or
Please do not bother

> **I ask you, have me excused** (Luke 14:18 ULT)

Please accept my apology for not being able to attend

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

You are too kind to me, good sir; you have comforted me and you have spoken to my heart **even though I am not worthy of it**.

> Please let **a little** water be brought… Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

I have **plenty** of water… I also have **plenty** of food

> "**Please** look at the heavens and count the stars…" (Genesis 15:5)

"Look up at the heavens, **if you will**, and count the stars…"

> **O king, live forever!** (Daniel 5:10 ULT)

Your majesty, **I wish you well**!

> **I beg of you**, about whom is the prophet saying this…? (Acts 8:34 ULT)

Please tell me, about whom is the prophet saying this…?

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

Please pray to the Lord for me so that nothing of which you have spoken may come upon me.
or
I ask you to pray to the Lord for me so that nothing of which you have spoken may come upon me.

> **Lord, are you not concerned that my sister has left me alone to serve**?
> (Luke 10:40 ULT)

Lord, it seems as if you do not care that my sister has left me alone to serve.

2 Corinthians References:

1:13

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- 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**.

2 Corinthians References:

1:3; 2:9; 2:12; 2:14; 2:15; 2:17; 3:1; 3:2; 3:3; 3:3; 3:3; 3:6; 3:6; 3:7; 3:8; 3:9; 3:9; 3:13; 3:14; 3:17; 4:2; 4:2; 4:4; 4:4; 4:4; 4:6; 4:7; 4:10; 4:10; 4:13; 4:15; 4:17; 5:1; 5:5; 5:11; 5:12; 5:14; 5:18; 5:19; 5:21; 6:2; 6:4; 6:7; 6:7; 6:7; 7:1; 7:10; 8:1; 8:2; 8:2; 8:23; 8:23; 9:10; 9:12; 9:13; 9:13; 9:13; 9:13; 9:14; 10:1; 10:4; 10:5; 10:5; 10:7; 10:13; 11:7; 11:10; 11:14; 11:15; 11:17; 11:28; 11:30; 12:1; 12:7; 12:9; 12:12; 13:11

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

> 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.”

2 Corinthians References:

3:8; 8:17; 8:18; 8:22; 9:3; 9:9

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> 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.

2 Corinthians References:

1:15; 1:17; 1:19; 1:20; 2:1; 2:3; 2:6; 2:7; 2:13; 2:14; 2:16; 2:16; 3:1; 3:4; 3:12; 3:14; 3:14; 3:15; 3:16; 4:7; 4:14; 5:2; 5:5; 5:9; 5:14; 5:15; 5:19; 5:21; 6:17; 7:13; 8:8; 8:10; 8:10; 8:22; 9:6; 9:9; 9:10; 9:11; 9:13; 10:7; 10:11; 10:11; 11:12; 11:13; 11:31; 12:8; 13:3; 13:9; 13:10; 13:10

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**.

2 Corinthians References:

4:6; 4:13; 6:2; 6:16; 6:17; 6:18; 8:15; 9:9; 10:10; 10:17; 12:9

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” 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**."

2 Corinthians References:

1:4; 1:12; 2:2; 3:2; 6:16; 11:7; 11:14; 11:21; 12:11; 12:13; 12:16; 13:5; 13:6; 13:7; 13:9

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

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?

2 Corinthians References:

1:intro; 1:17; 1:17; 2:2; 2:16; 3:1; 3:1; 3:8; 6:intro; 6:14; 6:15; 6:16; 11:intro; 11:7; 11:11; 11:22; 11:23; 11:29; 11:29; 12:intro; 12:13; 12:15; 12:17; 12:18; 12:18; 12:19; 13:5

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

> 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!

2 Corinthians References:

6:13

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.
(2) Do not tell what the person did, but tell what he meant.
(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

> > Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is

> polite to clear one’s throat when wanting to be let into a house, you could use that.
>
> > Look, I stand at the door and clear my throat.

2 Corinthians References:

13:12

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **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

2 Corinthians References:

1:11; 1:12; 5:1; 7:5

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. [15]There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. [16] If any man has ears to hear, let him hear.” [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

2 Corinthians References:

front:intro; 5:17; 7:8; 8:7; 9:4; 12:7; 12:15

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

2 Corinthians References:

10:7; 10:11; 10:17

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

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**

2 Corinthians References:

2:17; 3:3; 3:3; 4:7; 11:25; 11:25; 12:4

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

“Father” and “Son” are names that God calls himself in the Bible.

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.”)

2 Corinthians References:

1:3; 1:19; 3:17; 3:18; 4:5; 11:31

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

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.”

2 Corinthians References:

2:5; 2:7; 2:8; 3:2; 3:7; 3:13; 4:2; 4:16; 5:10; 5:17; 8:1; 8:12; 8:21; 9:7; 9:9; 10:7; 10:18; 11:9; 11:20; 11:26; 12:4; 12:6; 12:17; 13:11

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.

2 Corinthians References:

2:6; 2:6; 2:15; 4:3; 5:14; 5:15; 8:20; 8:24; 9:5; 9:15; 10:2; 12:18



unfoldingWord® Translation Words - 2 Corinthians

v91

Abraham, Abram

Definition:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: **Canaan**, **Chaldea**, **Sarah**, **Isaac**)

Bible References:

- **Galatians 3:8**
- **Genesis 11:29-30**
- **Genesis 21:4**
- **Genesis 22:2**
- **James 2:23**
- **Matthew 1:2**

Examples from the Bible stories:

- **4:6** When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **5:4** Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- **5:5** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- **5:6** When Isaac was a young man, God tested **Abraham's** faith by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."

- 6:1 When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- 6:4 After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- 21:2 God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

2 Corinthians References:

11:22

afflict, affliction, distress

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of “afflicting oneself” or “afflicting one’s soul” means to abstain from eating food.

Translation Suggestions:

- To “afflict” someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: **leprosy**, **plague**, suffer)

Bible References:

- **2 Thessalonians 1:6**
- **Amos 5:12**
- **Colossians 1:24**
- **Exodus 22:22-24**
- **Genesis 12:17-20**
- **Genesis 15:12-13**

- Genesis 29:32

Word Data:

- Strong's: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

2 Corinthians References:

4:8; 8:13

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

2 Corinthians References:

4:4

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

2 Corinthians References:

6:2; 8:14

Almighty

Definition:

The term “Almighty” literally means “all-powerful.” In the Bible, this term always refers to God.

- The titles “the Almighty” or “the Almighty One” refer to God and reveal that he has complete power and authority over everything.
- This term is also used to describe God in the titles “Almighty God” and “God Almighty” and “Lord Almighty” and “Lord God Almighty.”

Translation Suggestions:

- This term could also be translated as “All-powerful” or “Completely Powerful One” or “God, who is completely powerful.”
- Ways to translate the phrase “Lord God Almighty” could include “God, the Powerful Ruler” or “Powerful Sovereign God” or “Mighty God who is Master over everything.”

(Translation suggestions: How to Translate Names)

(See also: God, lord)

Bible References:

- Exodus 6:2-5
- Genesis 17:1
- Genesis 35:11-13
- Job 8:3
- Numbers 24:15-16
- Revelation 1:7-8
- Ruth 1:19-21

Word Data:

- Strong’s: H7706, G38410

2 Corinthians References:

6:18

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

2 Corinthians References:

1:20

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

2 Corinthians References:

11:14

anguish

Definition:

The term “anguish” refers to severe pain or distress.

- Anguish can be physical or emotional pain or distress.
- Often people who are in extreme anguish will show it in their face and behaviors.
- For example, a person in severe pain or anguish might grit his teeth or cry out.
- The term “anguish” could also be translated as “emotional distress” or “deep sorrow” or “severe pain.”

Bible References:

- Jeremiah 6:24
- Jeremiah 19:9
- Job 15:24
- Luke 16:24
- Psalms 116:3-4

Word Data:

- Strong’s: H2342, H2470, H2479, H3708, H4164, H4689, H4691, H5100, H6695, H6862, H6869, H7267, H7581, G09280, G36000, G49280

2 Corinthians References:

2:4

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. In biblical times, there were several reasons for anointing someone with oil. Often this was a Symbolic Action, representing God empowering that person with the Holy Spirit for special service to him.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship.
- People prepared dead bodies for burial by anointing them with perfumed oils and spices.
- In the New Testament, receiving the Holy Spirit is described as anointing.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour/put oil on” or “consecrate by pouring oil on” or “consecrate” or “appoint.”
- Depending on the context, to “be anointed” could be translated as “be consecrated with oil” or “be appointed” or “be consecrated” or “be given the Holy Spirit.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: Christ, **consecrate**, **high priest**, **King of the Jews**, **priest**, **prophet**)

Bible References:

- **1 John 2:20**
- **1 John 2:27**
- 2 Corinthians 1:21
- **1 Samuel 16:2-3**

- **Acts 4:27-28**
- **Amos 6:5-6**
- **Exodus 29:5-7**
- **James 5:13-15**

Word Data:

- Strong's: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

2 Corinthians References:

1:21

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

2 Corinthians References:

1:1; 11:5; 11:13; 12:11; 12:12

armor, armory

Definition:

The term “armor” refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier’s armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means “soldier gear” or “protective battle clothing” or “protective covering” or “weapons.”

(See also: faith, Holy Spirit, peace, save, spirit)

Bible References:

- 1 Samuel 31:9-10
- 2 Samuel 20:8
- Ephesians 6:11
- Jeremiah 51:3-4
- Luke 11:22
- Nehemiah 4:15-16

Word Data:

- Strong’s: H2290, H2488, H3627, H4055, H5402, G36960, G38330

2 Corinthians References:

6:7; 10:4

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

2 Corinthians References:

1:8

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

2 Corinthians References:

10:13

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

2 Corinthians References:

10:8; 13:10

avenge, avenger, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to “avenge” could also be translated as to “right a wrong” or to “get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

Word Data:

- Strong's: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

2 Corinthians References:

7:11; 10:6

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

2 Corinthians References:

11:1; 11:4; 11:19; 11:20

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

2 Corinthians References:

4:4; 4:13; 6:14; 6:15

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

2 Corinthians References:

7:1; 12:19

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3

- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- 4:7 Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

2 Corinthians References:

1:3; 9:5; 9:6; 11:31

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

2 Corinthians References:

9:10

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

2 Corinthians References:

1:23

captive, captivate, captivity, catch

Definition:

The terms “captive” and “captivity” refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: **Babylon**, **exile**, **prison**, seize)

Bible References:

- 2 Corinthians 10:5
- **Isaiah 20:4**
- **Jeremiah 43:3**
- **Luke 4:18**

Word Data:

- Strong's: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

2 Corinthians References:

10:5

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

2 Corinthians References:

1:1; 1:2; 1:3; 1:5; 1:19; 1:21; 2:10; 2:12; 2:14; 2:15; 2:17; 3:3; 3:4; 3:14; 4:4; 4:5; 4:6; 5:10; 5:14; 5:16; 5:17; 5:18; 5:19; 5:20; 6:15; 8:9; 8:23; 9:13; 10:1; 10:5; 10:7; 10:14; 11:2; 11:3; 11:10; 11:13; 11:23; 12:2; 12:9; 12:10; 12:19; 13:3; 13:5; 13:13

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

2 Corinthians References:

1:1; 8:1; 8:18; 8:19; 8:23; 8:24; 11:8; 11:28; 12:13

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

2 Corinthians References:

1:24; 8:23

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating “compassion” could include, “deep caring” or “pity” or “helpful mercy.”
- The term “compassionate” could also be translated as “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

2 Corinthians References:

1:3

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

2 Corinthians References:

3:9; 7:3

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong's: H3034, H8426, G18430, G36700, G36710

2 Corinthians References:

9:13

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

2 Corinthians References:

1:21; 2:8

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

2 Corinthians References:

1:12; 4:2; 5:11

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

2 Corinthians References:

1:1; 1:23; 6:11

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

2 Corinthians References:

4:16; 7:2; 11:3

courage, courageous, valor

Definition:

The term “courage” refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, “courageous” describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance or when he faces the threat of emotional or physical pain with emotional strength.
- The expression “take courage” means “do not be afraid” or “be assured that things will turn out well.”
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be “strong and courageous.”
- The term “courageous” could also be translated as “brave” or “unafraid” or “bold.”
- Depending on the context, to “have courage” could also be translated as “be emotionally strong” or “be confident” or “stand firm.”
- To “speak with courage” could be translated as “speak boldly” or “speak without being afraid” or “speak confidently.”

Translation Suggestions

(See also: encourage, confidence, fear, strength)

Bible References:

Word Data:

- Strong’s: H0553, H2428, H2865, G21140, G21150, G21740, G22930, G22940, G38700, G38740, G43890, G51110

2 Corinthians References:

7:4

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

2 Corinthians References:

3:6; 3:14

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

2 Corinthians References:

5:intro; 5:17

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

2 Corinthians References:

13:4

Damascus

Definition:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.
- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(Translation suggestions: How to Translate Names)

(See also: Aram, Assyria, believe, Syria)

Bible References:

- 2 Chronicles 24:23-24
- Acts 9:1-2
- Acts 9:3
- Acts 26:12
- Galatians 1:15-17
- Genesis 14:15-16

Word Data:

- Strong's: H1834, G11540

2 Corinthians References:

11:32

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

2 Corinthians References:

1:14; 3:14; 3:15; 4:16; 6:2; 11:28

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

2 Corinthians References:

1:14

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

2 Corinthians References:

6:8; 11:3; 12:16

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

2 Corinthians References:

12:10

deliver, deliverer, deliverance, delivered

Definition:

To “deliver” someone means to rescue that person. The term “deliverer” refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term “deliverance” refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called “judges” and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a “deliverer.” Throughout the history of Israel, he delivered or rescued his people from their enemies.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term “deliver” can be translated as “rescue” or “liberate” or “save.”
- When the term “deliverer” refers to the judges who led Israel, it could also be translated as “judge” or “leader.”

(See also: judge, save)

Bible References:

- 2 Corinthians 1:10
- **Acts 7:35**
- **Galatians 1:4**
- **Judges 10:12**

Examples from the Bible stories:

- **16:3** Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- **16:16** They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- **16:17** Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4672, H5337, H5414, H5462, H6299, H6403, H6413, H6475, H6561, H7725, H7804, H8199, G03250, G05250, G06290, G10800, G13250, G15600, G16590, G18070, G19290, G26730, G30860, G38600, G45060, G49910, G50880, G54830

2 Corinthians References:

1:10

descend, descendant

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in “Abraham was descended from Noah.” This could also be translated as “from the family line of.”

(See also: Abraham, ancestor, Jacob, Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 9:4-5
- Acts 13:23
- Deuteronomy 2:20-22
- Genesis 10:1
- Genesis 28:12-13

Examples from the Bible stories:

- 2:9 “The woman’s **descendant** will crush your head, and you will wound his heel.”
- 4:9 “I give the land of Canaan to your **descendants**.”
- 5:10 “Your **descendants** will be more than the stars in the sky.”
- 17:7 “Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants**!”
- 18:13 The kings of Judah were **descendants** of David.
- 21:4 God promised King David that the Messiah would be one of David’s own **descendants**.
- 48:13 God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

Word Data:

- Strong's: H0319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G10740, G10850, G46900

2 Corinthians References:

11:22

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

2 Corinthians References:

11:26

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong’s: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

2 Corinthians References:

11:20

disciple

Definition:

The term “disciple” refers to a person who spends much time with a teacher, learning from that teacher’s character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his “disciples.”
- John the Baptist also had disciples.
- During Jesus’ ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his “apostles.”
- Jesus’ twelve apostles continued to be known as his “disciples” or “the 12.”
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus’ disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term “disciple” could be translated by a word or phrase that means “follower” or “student” or “pupil” or “learner.”
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of “apostle.”

(See also: apostle, believe, Jesus, **John (the Baptist)** 🔗, **the twelve** 🔗)

Bible References:

- **Acts 6:1** 🔗
- **Acts 9:26-27** 🔗
- **Acts 11:26** 🔗
- **Acts 14:22** 🔗
- **John 13:23** 🔗
- **Luke 6:40** 🔗
- **Matthew 11:3** 🔗

- Matthew 26:33-35
- Matthew 27:64

Examples from the Bible stories:

- 30:8 He (Jesus) gave the pieces to his **disciples** to give to the people. The **disciples** kept passing out the food, and it never ran out!
- 38:1 About three years after Jesus first began preaching and teaching publicly, Jesus told his **disciples** that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- 38:11 Then Jesus went with his **disciples** to a place called Gethsemane. Jesus told his **disciples** to pray that they would not enter into temptation.
- 42:10 Jesus said to his **disciples**, “All authority in heaven and on earth has been given to me. So go, make **disciples** of all people groups by baptizing them in the name of the Father, the Son, and the Holy Spirit, and by teaching them to obey everything I have commanded you.”

Word Data:

- Strong’s: H3928, G31000, G31010, G31020

2 Corinthians References:

13:intro

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

2 Corinthians References:

6:8; 11:21

divine

Definition:

The term “divine” refers to anything pertaining to God.

- Some ways this term is used include “divine authority,” “divine judgment,” “divine nature,” “divine power,” and “divine glory.”
- In one passage in the Bible, the term “divine” is used to describe something about a false deity.

Translation Suggestions:

- Ways to translate the term “divine” could include “God’s” or “from God” or “pertaining to God” or “characterized by God.”
- For example, “divine authority” could be translated as “God’s authority” or “authority that comes from God.”
- The phrase “divine glory” could be translated as “God’s glory” or “the glory that God has” or “glory that comes from God.”
- Some translations may prefer to use a different word when describing something that pertains to a false god.

(See also: authority, false god, glory, God, judge, power)

Bible References:

- 2 Corinthians 10:3-4
- 2 Peter 1:4
- Romans 1:20

Word Data:

- Strong’s: G23040, G29990

2 Corinthians References:

10:4

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

2 Corinthians References:

4:7; 5:1

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

2 Corinthians References:

1:6; 6:4; 12:12

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

2 Corinthians References:

11:20

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- “Forever” could also be translated by “always” or “never ending.”

- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: **David**, **reign**, **life**)

Bible References:

- **Genesis 17:8**
- **Genesis 48:4**
- **Exodus 15:17**
- **2 Samuel 3:28-30**
- **1 Kings 2:32-33**
- **Job 4:20-21**
- **Psalms 21:4**
- **Isaiah 9:6-7**
- **Isaiah 40:27-28**
- **Daniel 7:18**
- **Luke 18:18**
- **Acts 13:46**
- **Romans 5:21**
- **Hebrews 6:19-20**
- **Hebrews 10:11-14**
- **1 John 1:2**
- **1 John 5:12**
- **Revelation 1:4-6**
- **Revelation 22:3-5**

Examples from the Bible stories:

- 27:1 One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- 28:1 One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- 28:10 Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

2 Corinthians References:

1:intro; 4:17; 4:18; 5:1

Eve

Definition:

This was the name of the first woman. Her name means “life” or “living.”

- God formed Eve from a rib that he took out of Adam.
- Eve was created to be Adam’s “helper.” She came alongside Adam to assist him in the work that God gave them to do.
- Eve was tempted by Satan (in the form of a snake) and was the first to sin by eating the fruit that God said not to eat.

(Translation suggestions: How to Translate Names)

(See also: Adam, life, Satan)

Bible References:

- 1 Timothy 2:13
- 2 Corinthians 11:3
- Genesis 3:20
- Genesis 4:2

Examples from the Bible stories:

- 1:13 Then God took one of Adam’s ribs and made it into a woman and brought her to him.
- 2:2 But there was a crafty snake in the garden. He asked the woman, “Did God really tell you not to eat the fruit from any of the trees in the garden?”
- 2:11 The man named his wife **Eve**, which means “life-giver,” because she would become the mother of all people.
- 21:1 God promised that a descendant of **Eve** would be born who would crush the snake’s head.
- 48:2 Satan spoke through the snake in the garden in order to deceive **Eve**.
- 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: H2332, G20960

2 Corinthians References:

11:3

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

2 Corinthians References:

5:10

exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: praise, worship, glory, boast, proud)

Bible References:

- 1 Peter 5:5-7
- 2 Samuel 22:47
- Acts 5:31
- Philippians 2:9-11
- Psalms 18:46

Word Data:

- Strong’s: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

2 Corinthians References:

11:7; 11:20

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

2 Corinthians References:

2:8; 5:20; 6:1; 8:4; 8:6; 8:17; 9:5; 10:1; 12:8; 12:18

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

2 Corinthians References:

1:24; 4:13; 5:7; 8:7; 10:15; 13:5

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

2 Corinthians References:

1:18

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong’s: H3720, H7458, H7459, G30420

2 Corinthians References:

11:27

fast, fasting

Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: **Jewish leaders**)

Bible References:

- **1 Kings 21:8-10**
- **2 Chronicles 20:3**
- **Acts 13:1-3**
- **Jonah 3:4-5**
- **Luke 5:34**
- **Mark 2:19**
- **Matthew 6:18**
- **Matthew 9:15**

Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** “‘For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.’”

- 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.”

Word Data:

- Strong’s: H2908, H5144, H6684, H6685, G35210, G35220

2 Corinthians References:

6:5; 11:27

favor, favorable, favoritism

Definition:

The term “favor” generally means approval. Someone who favors another person regards that person positively and approves of them.

- Jesus grew up “in favor with” God and men. This means that both God and others approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.
- The term “favoritism” means an attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.

Translation Suggestions:

- Other ways to translate the term “favor” could include “approval” or “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means to prefer above all others.

Bible References:

- 1 Samuel 2:25-26
- 2 Chronicles 19:7
- 2 Corinthians 1:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:5

Word Data:

- Strong's: H0995, H1156, H1293, H1779, H1921, H2580, H2603, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7521, H7522, H7965, G11840, G36850, G43800, G43820, G54850, G54860

2 Corinthians References:

6:2

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

2 Corinthians References:

5:11; 7:1; 7:5; 7:11; 7:15; 11:3; 12:20

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

2 Corinthians References:

6:14; 8:4; 9:13; 13:13

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

2 Corinthians References:

11:intro; 11:1; 11:16; 11:17; 11:19; 11:21; 12:6; 12:11

forgive, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”
- If the language has a word for a formal decision to forgive, that word could be used to translate “pardon.”

(See also: **guilt**)

Bible References:

- **Genesis 50:17**
- **Numbers 14:17-19**
- **Deuteronomy 29:20-21**
- **Joshua 24:19-20**

- 2 Kings 5:17-19
- Psalms 25:11
- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- 7:10 But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- 13:15 Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- 17:13 David repented of his sin and God **forgave** him.
- 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.
- 29:1 One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- 29:8 I **forgave** your debt because you begged me.
- 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."

Word Data:

- Strong's: H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

2 Corinthians References:

2:7; 2:10; 12:13

forsake, forsaken, leave

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 6:11-13
- Daniel 11:29-30
- Genesis 24:27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 71:18

Word Data:

- Strong’s: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

2 Corinthians References:

4:9

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

2 Corinthians References:

3:17; 11:7

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

2 Corinthians References:

9:10

fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: **prophet**, Christ, minister, **call**)

Bible References:

- **1 Kings 2:27**
- **Acts 3:17-18**
- **Leviticus 22:17-19**
- **Luke 4:21**
- **Matthew 1:22-23**
- **Matthew 5:17**
- **Psalms 116:12-15**

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”

- 42:7 Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- 43:5 “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- 43:7 “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- 44:5 “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

2 Corinthians References:

10:6

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

2 Corinthians References:

11:26

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

2 Corinthians References:

1:20; 3:intro; 3:7; 3:8; 3:9; 3:10; 3:11; 3:18; 4:4; 4:6; 4:15; 4:17; 6:8; 8:19; 8:23; 9:13

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

2 Corinthians References:

1:1; 1:3; 1:4; 1:9; 1:12; 1:18; 1:19; 1:20; 1:21; 1:23; 2:14; 2:15; 2:17; 3:4; 3:5; 4:2; 4:4; 4:6; 4:7; 4:15; 5:1; 5:5; 5:11; 5:13; 5:18; 5:19; 5:20; 5:21; 6:1; 6:4; 6:7; 6:16; 7:1; 7:6; 7:9; 7:10; 7:11; 7:12; 8:1; 8:5; 8:16; 9:7; 9:8; 9:11; 9:12; 9:13; 9:14; 9:15; 10:5; 10:13; 11:7; 11:11; 12:2; 12:3; 12:19; 12:21; 13:4; 13:7; 13:11; 13:13

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

2 Corinthians References:

1:2; 1:3; 6:18; 11:31

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

2 Corinthians References:

6:16

godly, godliness, ungodly, godless, ungodliness, godlessness

Definition:

The term “godly” is used to describe a person who acts in a way that honors God and shows what God is like. “Godliness” is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God, is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- The phrase “the godly” could be translated as “godly people” or “people who obey God.” (See: nominaladj)
- The adjective “godly” could be translated as “obedient to God” or “righteous” or “pleasing to God.”
- The phrase “in a godly manner” could be translated as “in a way that obeys God” or “with actions and words that please God.”
- Ways to translate “godliness” could include “acting in a way that pleases God” or “obeying God” or “living in a righteous manner.”
- Depending on the context, the term “ungodly” could be translated as “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”

- Other ways to translate “ungodliness” or “godlessness” could be “wickedness” or “evil” or “rebellion against God”.

(See also evil, honor, obey, righteous)

Bible References:

- Job 27:10
- Proverbs 11:9
- Acts 3:12
- 1 Timothy 1:9-11
- 1 Timothy 4:7
- 2 Timothy 3:12
- Hebrews 12:14-17
- Hebrews 11:7
- 1 Peter 4:18
- Jude 1:16

Word Data:

- Strong’s: H0430, H1100, H2623, H5760, H7563, G05160, G07630, G07640, G07650, G21240, G21500, G21520, G21530, G23160, G23170

2 Corinthians References:

11:2

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

2 Corinthians References:

2:12; 4:3; 4:4; 8:18; 9:13; 10:14; 10:16; 11:4; 11:7

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

2 Corinthians References:

5:10; 8:21; 9:8; 13:7

gossip, gossips, talk nonsense

Definition:

The term “gossip” refers to talking to people about someone else’s personal affairs, usually in a negative and unproductive way. Often what is talked about has not been confirmed as true.

- The Bible says that spreading negative information about people is wrong. Gossip and slander are examples of this kind of negative speech.
- Gossip is harmful to the person being spoken about because it often hurts someone’s relationships with other people.

(See also: slander)

Bible References:

- 1 Timothy 5:13
- 2 Corinthians 12:20
- Leviticus 19:15-16
- Proverbs 16:28
- Romans 1:29-31

Word Data:

- Strong’s: H5372, G26360, G53970

2 Corinthians References:

12:20

govern, governor, proconsul, Tirshatha

Definition:

A “governor” is a person who rules over a large area of land (such as a territory, region, or province) within a nation or empire.

- In the Old Testament, the term “Tirshatha” is a more specific title for a governor who ruled over a Persian province.
- In the New Testament, the term “proconsul” is a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as “rule over” or “lead” or “manage” or “supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as “Roman governor” or “Roman provincial ruler.”

(See also: authority, king, power, province, Rome, ruler)

Bible References:

- Acts 7:9-10
- Acts 23:22
- Acts 26:30
- Mark 13:9-10
- Matthew 10:18
- Matthew 27:1-2

Word Data:

- Strong's: H0324, H1777, H2280, H4951, H5148, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G04450, G04460, G07460, G14810, G22320, G22330, G22300, G42320

2 Corinthians References:

11:32

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

2 Corinthians References:

1:2; 1:12; 1:15; 4:15; 6:1; 8:1; 8:4; 8:6; 8:7; 8:9; 8:16; 8:19; 9:8; 9:14; 12:9; 13:13

hard, harder

Definition:

The term “hard” generally refers to something that is difficult, challenging, or requires great diligence and persistence to be done.

- When used as a modifier, its meaning is similar to “great effort.”

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “persistent” or “diligently” or “challenging,” depending on the context.
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- Depending on context the term “harder” could also be translated as “more difficult” or “more diligently”
- In some contexts “hard” could be translated as “heavy” or “heavily.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

Bible References:

Word Data:

- Strong’s: H2388, H3515, H6381, H7185, H7186, G03180, G14190, G14220, G14230, G25320, G28730, G44560, G44570, G46410, G46420, G46430, G46450, G49120

2 Corinthians References:

3:14; 6:4

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

2 Corinthians References:

9:6

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

2 Corinthians References:

5:1; 5:2; 12:2

Hebrew

Definition:

The term “Hebrew” refers in a very general sense to the people group descended from Abraham through the line of Isaac and Jacob.

- The specific word “Hebrew” can refer either to a individual person in the people group or to the language spoken by that people group.
- The vast majority of the Old Testament was written in the language called “Hebrew.” However, in most cases in the New Testament, the specific term “Hebrew” probably refers to the Aramaic language rather than the Hebrew language.
- In different places in the Bible, the Hebrews were also called “Israelites” or “Jews.” When translating, it is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jew, **Jewish leaders**)

Bible References:

- **Acts 26:12-14**
- **Genesis 39:13-15**
- **Genesis 40:15**
- **Genesis 41:12-13**
- **John 5:1-4**
- **John 19:13**
- **Jonah 1:8-10**
- **Philippians 3:5**

Word Data:

- Strong’s: H5680, G14440, G14450, G14460, G14470

2 Corinthians References:

11:22

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

2 Corinthians References:

1:22; 3:3; 3:6; 3:8; 3:17; 3:18; 5:5; 6:6; 13:13

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

2 Corinthians References:

1:12; 7:1; 13:12

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

2 Corinthians References:

1:7; 1:10; 1:13; 3:12; 5:11; 8:5; 10:15; 13:6

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

2 Corinthians References:

7:8

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

2 Corinthians References:

5:intro; 5:1

humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “do not be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: proud)

Bible References:

- James 1:21
- James 3:13
- James 4:10
- Luke 14:11
- Luke 18:14
- Matthew 18:4
- Matthew 23:12

Examples from the Bible stories:

- 17:2 David was a **humble** and righteous man who trusted and obeyed God.
- 34:10 “God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong's: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

2 Corinthians References:

7:6; 10:1; 11:7; 12:21

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

2 Corinthians References:

3:18; 4:4

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

2 Corinthians References:

1:21; 2:12; 2:14; 2:17; 3:14; 5:17; 5:19; 10:17; 12:2; 12:19

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

2 Corinthians References:

3:7; 3:13; 11:22

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

2 Corinthians References:

11:2; 12:20

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

2 Corinthians References:

1:1; 1:2; 1:3; 1:14; 1:19; 4:5; 4:6; 4:10; 4:11; 4:14; 8:9; 11:4; 11:31; 13:5; 13:13

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

2 Corinthians References:

11:24

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

2 Corinthians References:

1:24; 2:3; 6:10; 7:4; 7:7; 7:9; 7:13; 7:16; 8:2; 13:9; 13:11

Judea, Judah

Definition:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: **Galilee**, **Edom**, **Judah**, **Judah**, **Samaria**)

Bible References:

- **1 Thessalonians 2:14**
- **Acts 2:9**
- **Acts 9:32**
- **Acts 12:19**
- **John 3:22-24**
- **Luke 1:5**
- **Luke 4:44**
- **Luke 5:17**
- **Mark 10:1-4**
- **Matthew 2:1**
- **Matthew 2:5**
- **Matthew 2:22-23**
- **Matthew 3:1-3**

- **Matthew 19:1**

Word Data:

- Strong's: G24530

2 Corinthians References:

1:16

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

2 Corinthians References:

2:1; 5:14

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God is as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: authority, **Herod Antipas**, **kingdom**, **kingdom of God**)

Bible References:

- **1 Timothy 6:15-16**
- **2 Kings 5:18**
- **2 Samuel 5:3**
- **Acts 7:9-10**
- **Acts 13:22**
- **John 1:49-51**
- **Luke 1:5**
- **Luke 22:24-25**
- **Matthew 5:35**
- **Matthew 14:9**

Examples from the Bible stories:

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.

- 16:1 The Israelites had no **king**, so everyone did what they thought was right for them.
- 16:18 Finally, the people asked God for a **king** like all the other nations had.
- 17:5 Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- 21:6 God's prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- 48:14 David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong's: H4427, H4428, H4430, G09350, G09360

2 Corinthians References:

11:32

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

2 Corinthians References:

13:12

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

2 Corinthians References:

1:7; 1:8; 2:4; 2:9; 2:11; 2:14; 3:2; 4:6; 4:14; 5:1; 5:6; 5:11; 5:16; 5:21; 6:6; 6:9; 8:1; 8:7; 8:9; 9:2; 10:5; 11:6; 11:11; 11:31; 12:2; 12:3; 13:5; 13:6

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

2 Corinthians References:

6:5; 7:10; 10:15; 11:13; 11:23; 11:27

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

2 Corinthians References:

6:14; 12:4

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

2 Corinthians References:

1:2; 1:3; 1:14; 2:12; 3:16; 3:17; 3:18; 4:5; 5:6; 5:8; 5:11; 6:17; 6:18; 8:5; 8:9; 8:19; 8:21; 10:8; 10:17; 10:18; 11:17; 11:31; 12:1; 12:8; 13:10; 13:13

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

2 Corinthians References:

2:4; 2:8; 5:14; 6:6; 8:7; 8:8; 8:24; 9:7; 11:11; 12:15; 13:11; 13:13

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

2 Corinthians References:

1:16; 2:intro; 2:13; 7:5; 8:1; 9:2; 9:4; 11:9

meek, meekness

Definition:

The term “meek” describes a person who is gentle, submissive, and willing to suffer injustice. Meekness is the ability to be gentle even when harshness or force might seem appropriate.

- Meekness is often associated with humility.
- This term could also be translated as “gentle” or “mild-mannered” or “sweet-tempered.”
- The term “meekness” could be translated as “gentleness” or “humility.”

(See also: humble)

Bible References:

- 1 Peter 3:15-17
- 2 Corinthians 10:1-2
- 2 Timothy 2:25
- Matthew 5:5
- Matthew 11:29
- Psalms 37:11

Word Data:

- Strong’s: H6035, H6037, G42350, G42360, G42390, G42400

2 Corinthians References:

10:1

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

2 Corinthians References:

4:1

messenger

Definition:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: angel, apostle, John (the Baptist))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 6:21
- 2 Kings 1:1-2
- Luke 7:27
- Matthew 11:10

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

2 Corinthians References:

8:23; 12:7

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

2 Corinthians References:

3:14; 4:4; 11:3; 13:11

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

2 Corinthians References:

12:12

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

2 Corinthians References:

3:7; 3:13; 3:15

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

2 Corinthians References:

12:21

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

2 Corinthians References:

1:5; 3:9; 4:15; 8:2; 8:7; 9:8; 9:10

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

2 Corinthians References:

6:6

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

2 Corinthians References:

1:1; 10:1

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

2 Corinthians References:

1:2; 13:11

people of God

Definition:

The concept of the “people of God” in the Bible refers to people with whom God has established a covenant relationship.

- In the Old Testament, the phrase “people of God” refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase “people of God” refers to the “Church,” meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the “sons of God” or “children of God.”
- When God uses the phrase “my people,” he is referring to people who have a covenant relationship with him. God’s people are chosen by him, and he wants them to live in a way that is pleasing to him.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: Israel, people group)

Bible References:

- 1 Chronicles 11:2
- Acts 7:34
- Acts 7:51-53
- Acts 10:36-38
- Daniel 9:24-25
- Isaiah 2:5-6

- **Jeremiah 6:20-22**
- **Joel 3:16-17**
- **Micah 6:3-5**
- **Revelation 13:7-8**

Word Data:

- Strong's: H0430, H5971, G23160, G29920

2 Corinthians References:

6:16

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

2 Corinthians References:

2:15; 4:3; 4:9

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

2 Corinthians References:

4:9; 12:10

pledge

Definition:

The term “pledge” refers to formally and solemnly promising to do something or give something.

- In the Old Testament the officials of Israel pledged to be loyal to King David.
- To “pledge” could be translate as to “formally commit to” or to “strongly promise.”
- The term “pledge” can also refer to an object given as a guarantee or promise that a debt will be paid.
- The object given as a pledge would be returned to its owner when the promise was fulfilled.
- Ways to translate “a pledge” could include “a solemn promise” or “a formal commitment” or “a guarantee” or “a formal assurance,” depending on the context.

(See also: promise, oath, vow)

Bible References:

- 2 Corinthians 5:4-5
- Exodus 22:26
- Genesis 38:17-18
- Nehemiah 10:28-29

Word Data:

- Strong’s: H0781, H2254, H2258, H5667, H5671, H6148, H6161, H6162

2 Corinthians References:

1:22; 5:5

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

2 Corinthians References:

6:10

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

2 Corinthians References:

8:18

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

2 Corinthians References:

1:11; 9:14; 13:7; 13:9

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

2 Corinthians References:

1:19; 4:5; 11:4

pride, boastful

Definition:

The term “pride,” in this sense, refers to having a feeling of great satisfaction or delight in someone or something. The term “boast,” when used with this sense, means to greatly praise something or someone and talk about the things about it or them that are praiseworthy.

- The term “pride,” when used with a positive meaning, refers to having great delight in something or to having a feeling of great delight or satisfaction in what someone has achieved or in their admirable qualities or abilities.
- The expression “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for the positive meaning of “pride” and the negative meaning of “pride.”
- A humble person does not boast about himself or take pride in herself but rather boasts about God and what God has done and is doing.
- God urged the Israelites not to boast about their wealth, their strength, their fruitful fields, or their laws but to instead “boast” or be proud about the fact that they know him.

Translation Suggestions:

- The positive meaning of “pride” could be translated as “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as “find satisfaction in doing your work well.”
- The expression “take pride in Yahweh” could also be translated as “be delighted about all the wonderful things Yahweh has done” or “be happy about how amazing Yahweh is.”
- The positive meaning of “boasting in” could be translated as “glorying in” or “rejoicing in.”

(See also:humble, joy, **proud negative sense**)

Bible References:

Examples from the Bible stories:

- **4:2** They were very **proud**, and they did not care about what God said.

- 34:10 Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong’s:

2 Corinthians References:

front:intro; 7:intro; 10:intro; 11:intro; 12:intro

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

2 Corinthians References:

8:10; 12:1

promise, promised

Definition:

When used as a verb, the term “promise” refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term “promise” refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: covenant, oath, vow)

Bible References:

- Galatians 3:15-16
- Genesis 25:31-34
- Hebrews 11:9
- James 1:12
- Numbers 30:2

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.”Â
- 3:16 God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- 4:8 God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- 5:4 “Your wife, Sarai, will have a son—he will be the son of **promise**.”

- 8:15 The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob's twelve sons and their families.
- 17:14 Though David had been unfaithful to God, God was still faithful to his **promises**.
- 50:1 Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

2 Corinthians References:

1:20; 7:1

proud, pride, prideful, boast, boastful, boasting

Definition:

The terms “proud” and “pride,” in this sense, refer to a person thinking too highly of themself, and especially, thinking that he is better than other people. The term “boast,” when used with this sense, means to talk proudly about something or someone. Often it means to brag about oneself.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”
- The term “boastful” is always negative, and refers to a person who brags about themself or what they possess or have done or can do.
- Someone who is “boastful” frequently talks about himself in a proud way.
- God rebuked the Israelites for “boasting in” their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- Other ways to translate “boast” could include “brag” or “talk proudly” or “be proud.”
- The term “boastful” could be translated by a word or phrase that means “full of prideful talk” or “prideful” or “talking proudly about oneself.”

(See also: arrogant, humble, proud positive sense)

Bible References:

Examples from the Bible stories:

- 4:2 They were very **proud**, and they did not care about what God said.
- 34:10 Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong's: H1343, H1344, H1346, H1347, H1364, H1431, H2087, H2102, H3093, H4994, G51870, G52430, G52440, G53080, G53090, G54260, G54500

2 Corinthians References:

front:intro; 10:intro; 11:intro; 12:intro; 12:20

punish, punished, punishment, unpunished

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: **just**, repent, righteous, sin)

Bible References:

- **1 John 4:18**
- **2 Thessalonians 1:9**
- **Acts 4:21**
- **Acts 7:59-60**
- **Genesis 4:15**
- **Luke 23:16**
- **Matthew 25:46**

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.

- 16:2 Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- 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.
- 48:6 Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- 48:10 When anyone believes in Jesus, the blood of Jesus takes away that person's sin, and God's **punishment** passes over him.
- 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.
- 49:11 Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong's: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8011, H8199, G13490, G15560, G15570, G28490, G38110, G50970

2 Corinthians References:

2:6

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: **atonement**, **clean**, spirit)

Bible References:

- **1 Timothy 1:5**
- **Exodus 31:6-9**
- **Hebrews 9:13-15**
- **James 4:8**
- **Luke 2:22**
- **Revelation 14:4**

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

2 Corinthians References:

7:11; 11:2

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12

- Psalms 49:14-15

Examples from the Bible stories:

- 21:13 The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people's sin. His punishment would bring peace between God and people.
- 45:5 As Stephen was dying, he cried out, "Jesus, **receive** my spirit."
- 49:6 He (Jesus) taught that some people will receive him and be saved, but others will not.
- 49:10 When Jesus died on the cross, he **received** your punishment.
- 49:13 God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong's: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

2 Corinthians References:

5:10; 6:1; 6:17; 7:2; 7:15; 8:17; 11:4; 11:8; 11:16; 11:24

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

2 Corinthians References:

5:intro; 5:18; 5:19; 5:20

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, sin, turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- 16:2 After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- 17:13 David **repented** of his sin and God forgave him.
- 19:18 They (prophets) warned people that God would destroy them if they did not **repent**.
- 24:2 Many people came out to the wilderness to listen to John. He preached to them, saying, "**Repent**, for the kingdom of God is near!"
- 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."
- 44:5 "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G02780, G33380, G33400, G33410

2 Corinthians References:

7:9; 7:10; 12:21

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

2 Corinthians References:

7:7

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

2 Corinthians References:

3:9; 5:21; 6:7; 6:14; 9:9; 9:10; 11:15

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

2 Corinthians References:

1:24

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

2 Corinthians References:

1:1; 8:4; 9:1; 9:12; 13:12

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

2 Corinthians References:

2:11; 11:14; 12:7

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

2 Corinthians References:

1:intro; 1:6; 2:15; 6:2; 7:10

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

2 Corinthians References:

1:22

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

2 Corinthians References:

9:10

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

2 Corinthians References:

12:14; 13:3

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong’s: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

2 Corinthians References:

11:32

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

2 Corinthians References:

11:3

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

2 Corinthians References:

4:5

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, false god, prostitute, faithful)

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 3:5-8
- Ephesians 5:3
- Genesis 38:24-26
- Hosea 4:13-14

- **Matthew 5:31-32**
- **Matthew 19:7-9**

Word Data:

- Strong's: H2181, H8457, G16080, G42020, G42030

2 Corinthians References:

12:21

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

2 Corinthians References:

4:2; 7:14; 9:4; 10:8

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

2 Corinthians References:

12:12

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

2 Corinthians References:

5:21; 11:7; 12:21; 13:2

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

2 Corinthians References:

6:8

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

2 Corinthians References:

1:19

sons of God, children of God

Definition:

The term “sons of God” is a figurative expression that has several possible meanings.

- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term “sons of God” that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- The title “Son of God” is a different term: it refers to Jesus, who is God’s only Son.

Translation Suggestions:

- When “sons of God” refers to believers in Jesus, it could be translated as “children of God.”
- In Genesis 6:2 and 4 ways to translate “sons of God” could include “angels,” “spirit beings,” “supernatural creatures,” or “demons.”
- Also see the link for “son.”

(See also: angel, demon, son, Son of God, ruler, spirit)

Bible References:

- Genesis 6:2
- Genesis 6:4
- Job 1:6
- Romans 8:14

Word Data:

- Strong’s: H0430, H1121, G52070, G50430

2 Corinthians References:

6:18

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

2 Corinthians References:

1:23; 12:15

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

2 Corinthians References:

9:6; 9:10

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

2 Corinthians References:

2:13; 4:13; 7:1; 7:13; 11:4; 12:18

stone, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: **adultery**, **commit**, **crime**, **death**, **Lystra**, testimony)

Bible References:

- **Acts 7:57-58**
- **Acts 7:59-60**
- **Acts 14:5**
- **Acts 14:19-20**
- **John 8:4-6**
- **Luke 13:34**
- **Luke 20:6**
- **Matthew 23:37-39**

Word Data:

- Strong’s: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

2 Corinthians References:

11:25

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

2 Corinthians References:

9:13

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

2 Corinthians References:

1:5; 1:6; 1:7

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

2 Corinthians References:

6:16

tent, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

- Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in.
- For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair.
- The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai.
- The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains.
- When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents.
- The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." (See: synecdoche)

(See also: Abraham, Canaan, curtain, Paul, Sinai, tabernacle, tent of meeting)

Bible References:

- 1 Chronicles 5:10
- Daniel 11:45
- Exodus 16:18
- Genesis 12:9

Word Data:

- Strong's: H0167, H0168, H2583, H3407, H6898

2 Corinthians References:

5:intro; 5:1; 5:4

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

2 Corinthians References:

8:8; 8:22; 13:5

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

2 Corinthians References:

1:12; 1:23; 8:3; 13:1

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

2 Corinthians References:

11:26

thorn, thorn bush, thistle

Definition:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 6:7-8
- Matthew 13:7
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong’s: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

2 Corinthians References:

12:7

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

2 Corinthians References:

1:1; 1:19

Titus

Definition:

Titus was a Gentile. He was trained by Paul to be a leader in the early churches.

- A letter written to Titus by Paul is one of the books of the New Testament.
- In this letter Paul instructed Titus to appoint elders for the churches on the island of Crete.
- In some of his other letters to Christians, Paul mentions Titus as someone who encouraged him and brought him joy.

(Translation suggestions: How to Translate Names)

(See also: **appoint**, believe, church, **circumcise**, **Crete**, **elder**, encourage, **instruct**, minister)

Bible References:

- **2 Timothy 4:10**
- **Galatians 2:1-2**
- **Galatians 2:3-5**
- **Titus 1:4**

Word Data:

- Strong's: G51030

2 Corinthians References:

2:13; 7:6; 7:13; 7:14; 8:6; 8:16; 8:23; 12:18

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

2 Corinthians References:

3:3; 3:6; 3:7; 3:8; 3:9; 4:1; 5:18; 6:3; 6:4; 8:4; 8:19; 8:20; 9:1; 9:12; 9:13; 11:8; 11:15; 11:23

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

2 Corinthians References:

12:7

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

2 Corinthians References:

7:15

trespass

Definition:

The term “trespass” means to cross a line or to violate a boundary. This term is often used figuratively, meaning to break a law or to violate the rights of another person.

- This term is very similar to the word “transgression,” but is generally used more often to describe violations against other people than against God.
- A trespass can be a violation of a moral law or a civil law.
- A trespass can also be a sin committed against another person.
- This term is related to the terms “sin” and “transgress,” especially as it relates to disobeying God. All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to “trespass against” could be translated as to “sin against” or to “break the rule.”
- Some languages may have an expression like “cross the line” that could be used to translate “trespass.”
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as “transgress” and “sin.”

(See also: **disobey**, **iniquity**, sin, **transgress**)

Bible References:

- **1 Samuel 25:28**
- **2 Chronicles 26:16-18**
- **Colossians 2:13**
- **Ephesians 2:1**
- **Ezekiel 15:7-8**
- **Romans 5:17**
- **Romans 5:20-21**

Word Data:

- Strong’s: H0816, H0817, H0819, H2398, H4603, H4604, H6586, H6588, G02640, G39000

2 Corinthians References:

5:19

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

2 Corinthians References:

1:4; 1:8; 2:4; 4:17; 6:4; 7:4; 8:2

Troas

Definition:

The city of Troas was a seaport located on the northwest coast of the ancient Roman province of Asia.

- Paul visited Troas at least three times during his trips to different regions to preach the gospel.
- On one occasion in Troas, Paul preached long into the night and a young man named Eutychus fell asleep while he was listening. Because he had been sitting in an open window, Eutychus fell down a long way and died. Through God's power, Paul raised this young man back to life.
- When Paul was in Rome, he asked Timothy to bring him his scrolls and his cloak, which he had left behind in Troas.

(Translation suggestions: How to Translate Names)

(See also: Asia, preach, province, raise, Rome, scroll, Timothy)

Bible References:

- 2 Corinthians 2:13
- 2 Timothy 4:11-13
- Acts 16:8
- Acts 20:5

Word Data:

- Strong's: G51740

2 Corinthians References:

2:intro; 2:12

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Do not trouble her” could also be translated as “do not bother her” or “do not criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong's: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

2 Corinthians References:

1:6

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

2 Corinthians References:

1:9

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

2 Corinthians References:

1:13; 1:14; 10:12

veil, veiled, unveiled

Definition:

The term “veil” usually refers to a thin piece of cloth that is used as a head covering, to fully or partially cover the head or face.

- Moses covered his face with a veil after he had been in the presence of Yahweh, so that the brightness of his face would be hidden from the people.
- In the Bible, women wore a veil to cover their head, and often their face as well, when they were in public or in the presence of men.
- The veils that women in the Bible wore over their face may have been made of thin material which could be partly seen through and may have only covered part of the face so that the women’s eyes were not covered.
- The verb to “veil” means to cover something with a veil.
- In some English versions, the word “veil” is used to refer to the thick curtain that covered the entrance into the most holy place. But “curtain” is a better term in that context, since it refers to a heavy, thick piece of cloth.

Translation Suggestions

- The term “veil” could also be translated as “thin cloth covering” or “cloth covering” or “head covering” or “head covering.”
- In some cultures, there may already be a term for a veil for women. It may be necessary to find a different word when it is used for Moses.

(See also: Moses)

Bible References:

- 2 Corinthians 3:12-13
- 2 Corinthians 3:16
- **Ezekiel 13:18**
- **Isaiah 47:1-2**
- **Song of Songs 4:3**

Word Data:

- Strong’s: H4304, H4533, H4555, H6777, H6809, H7196, H7479, G03430, G25710, G25720

2 Corinthians References:

3:intro; 3:13; 3:14; 3:15; 3:16

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

2 Corinthians References:

11:2

vision, envision

Definition:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as “Daniel had dreams and visions in his mind” could be translated as something like “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: **dream**)

Bible References:

- **Acts 9:10-12**
- **Acts 10:3-6**
- **Acts 10:11**
- **Acts 12:9-10**
- **Luke 1:22**
- **Luke 24:23**
- **Matthew 17:9-10**

Word Data:

- Strong’s: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G37010, G37050, G37060

2 Corinthians References:

12:1

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

2 Corinthians References:

1:1; 8:5

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

2 Corinthians References:

1:12; 11:19

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term "word of God" refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called "the Word of God."

- The term "scriptures" means "writings." It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God's message that he had told people to write down so that many years in the future people could still read it.
- The related terms "word of Yahweh" and "word of the Lord" often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply "the word" or "my word" or "your word" (when talking about God's word).
- In the New Testament, Jesus is called "the Word" and "the Word of God." These titles mean that Jesus fully reveals who God is, because he is God himself.

The term "word of truth" is another way of referring to "God's word," which is his message or teaching. It does not refer to just one word.

- God's word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "the message of Yahweh" or "God's message" or "the teachings from God."
- It may be more natural in some languages to make this term plural and say "God's words" or "the words of Yahweh."
- The expression "the word of Yahweh came" is often used to introduce something that God told his prophets or his people. This could be translated as "Yahweh spoke this message" or "Yahweh spoke these words."

- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: **prophet**, **true**, **Yahweh**)

Bible References:

- **Genesis 15:1**
- **1 Kings 13:1**
- **Jeremiah 36:1-3**
- **Luke 8:11**
- **John 5:39**
- **Acts 6:2**
- **Acts 12:24**
- **Romans 1:2**
- 2 Corinthians 6:7
- **Ephesians 1:13**
- **2 Timothy 3:16**
- **James 1:18**
- **James 2:8-9**

Examples from the Bible stories:

- 25:7 In **God's word** he commands his people, "Worship only the Lord your God and only serve him."
- 33:6 So Jesus explained, "The seed is the **word of God**."
- 42:3 Then Jesus explained to them what **God's word** says about the Messiah.
- 42:7 Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- 45:10 Philip also used other **scriptures** to tell him the good news of Jesus.
- 48:12 But Jesus is the greatest prophet of all. He is the **Word of God**.
- 49:18 God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

2 Corinthians References:

2:17; 4:2

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

2 Corinthians References:

1:12; 5:19; 7:10

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

2 Corinthians References:

7:2; 7:12; 12:13; 13:7

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: **month**)

Bible References:

- **2 Kings 23:31**
- **Acts 19:8-10**
- **Daniel 8:1**
- **Exodus 12:2**

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G17630, G20940

2 Corinthians References:

12:2

yoke, yoked, tied

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: **bind**, **burden**, **oppress**, persecute, servant)

Bible References:

- **Acts 15:10**
- **Galatians 5:1**
- **Genesis 27:40**
- **Isaiah 9:4**
- **Jeremiah 27:4**
- **Matthew 11:30**
- **Philippians 4:3**

Word Data:

- Strong’s: H3627, H4132, H4133, H5674, H5923, H6776, G20860, G22180

2 Corinthians References:

6:14

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

2 Corinthians References:

7:7; 7:11; 9:2