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Translation Notes (unfoldingWord)

1 Corinthians 1:1 (#1)

"Paul"

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

See: First, Second or Third Person

1 Corinthians 1:1 (#2)

"called {to be} an apostle of Christ Jesus"

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

See: Active or Passive

1 Corinthians 1:1 (#3)

"by the will of God"

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

See: Possession

1 Corinthians 1:1 (#4)

"and Sosthenes"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 1:1 (#5)

"Sosthenes"

Sosthenes is the name of a man.

See: How to Translate Names

1 Corinthians 1:2 (#1)

"to the church of God that is in Corinth"

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

See: First, Second or Third Person

1 Corinthians 1:2 (#2)

"having been sanctified in Christ Jesus, called saints"

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

See: Active or Passive

1 Corinthians 1:2 (#3)

"in Christ Jesus"

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

See: Metaphor

1 Corinthians 1:2 (#4)

"in every place"

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

See: Hyperbole

1 Corinthians 1:2 (#5)

"calling on the name of our Lord"

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

See: Idiom

1 Corinthians 1:2 (#6)

"theirs and ours"

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

See: Ellipsis

1 Corinthians 1:3 (#1)

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

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

See: Blessings

1 Corinthians 1:4 (#1)

"always"

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

See: Hyperbole

1 Corinthians 1:4 (#2)

"to my God"

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

See: Distinguishing Versus Informing or Reminding

1 Corinthians 1:4 (#3)

"the one having been given"

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

See: Active or Passive

1 Corinthians 1:4 (#4)

"in Christ Jesus"

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

See: Metaphor

1 Corinthians 1:5 (#1)

"For"

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

See: Connecting Words and Phrases

1 Corinthians 1:5 (#2)

"everything"

Alternate translation: "every way"

1 Corinthians 1:5 (#3)

"you were made rich"

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

See: Metaphor

1 Corinthians 1:5 (#4)

"you were made rich"

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

See: Active or Passive

1 Corinthians 1:5 (#5)

"in him"

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

See: Pronouns — When to Use Them

1 Corinthians 1:5 (#6)

"all word"

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

See: Abstract Nouns

1 Corinthians 1:5 (#7)

"all knowledge"

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

See: Abstract Nouns

1 Corinthians 1:6 (#1)

"just as"

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

See: Connect — Reason-and-Result Relationship

1 Corinthians 1:6 (#2)

"the testimony of Christ has been confirmed"

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

See: Metaphor

1 Corinthians 1:6 (#3)

"the testimony of Christ"

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

See: Possession

1 Corinthians 1:6 (#4)

"the testimony of Christ has been confirmed"

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

See: Active or Passive

1 Corinthians 1:7 (#1)

"so that"

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

See: Connect — Reason-and-Result Relationship

1 Corinthians 1:7 (#2)

"you do not lack in any gift"

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

See: Litotes

1 Corinthians 1:7 (#3)

"gift, eagerly waiting for"

Here, **eagerly waiting for** introduces something that happens at the same time as not lacking **in any gift**. If it would be helpful in your language, you

could express this connection explicitly. Alternate translation: "gift while you eagerly wait for"

See: Connect — Simultaneous Time Relationship

1 Corinthians 1:7 (#4)

"the revelation of our Lord Jesus Christ"

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

See: Possession

1 Corinthians 1:7 (#5)

"the revelation of our Lord Jesus Christ"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 1:8 (#1)

"who"

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

See: Pronouns — When to Use Them

1 Corinthians 1:8 (#2)

"will also confirm you"

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

See: Translate Unknowns

1 Corinthians 1:8 (#3)

"to the end"

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

See: Idiom

1 Corinthians 1:8 (#4)

"blameless"

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

See: Connect — Reason-and-Result Relationship

1 Corinthians 1:9 (#1)

"by whom you were called"

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

See: Active or Passive

1 Corinthians 1:9 (#2)

"into the fellowship of his Son"

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

See: Possession

1 Corinthians 1:9 (#3)

"of his Son"

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

See: Translating Son and Father

1 Corinthians 1:10 (#1)

"Now I urge"

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

See: Connecting Words and Phrases

1 Corinthians 1:10 (#2)

"Now I urge you, brothers, through the name of our Lord Jesus Christ"

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

See: Information Structure

1 Corinthians 1:10 (#3)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 1:10 (#4)

"through the name of our Lord Jesus Christ"

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

See: Metonymy

1 Corinthians 1:10 (#5)

"you all speak the same thing"

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

See: Idiom

1 Corinthians 1:10 (#6)

"divisions"

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

See: Translate Unknowns

1 Corinthians 1:10 (#7)

"joined together"

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

See: Translate Unknowns

1 Corinthians 1:10 (#8)

"in the same mind and in the same purpose"

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

See: Abstract Nouns

1 Corinthians 1:11 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

1 Corinthians 1:11 (#2)

"it was made clear to me concerning you, my brothers, by those of Chloe"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what was **made clear** rather than the people making it

clear. Alternate translation: "those of Chloe have made it clear to me concerning you, my brothers,"

See: Active or Passive

1 Corinthians 1:11 (#3)

"my brothers"

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

See: When Masculine Words Include Women

1 Corinthians 1:11 (#4)

"those of Chloe"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 1:11 (#5)

"of Chloe"

Chloe is the name of a woman.

See: How to Translate Names

1 Corinthians 1:11 (#6)

"there are factions among you"

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

See: Translate Unknowns

1 Corinthians 1:12 (#1)

"Now"

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

See: Connecting Words and Phrases

1 Corinthians 1:12 (#2)

"I say this"

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

See: Idiom

1 Corinthians 1:12 (#3)

"this, that"

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

See: Making Assumed Knowledge and Implicit Information Explicit

1 Corinthians 1:12 (#4)

"each of you says"

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

See: Hyperbole

1 Corinthians 1:12 (#5)

"I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ"

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

See: Direct and Indirect Quotations

1 Corinthians 1:12 (#6)

"I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ"

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

See: Possession

1 Corinthians 1:13 (#1)

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

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

See: First, Second or Third Person

1 Corinthians 1:13 (#2)

"Has Christ been divided"

9

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

See: Rhetorical Question

1 Corinthians 1:13 (#3)

"Has Christ been divided"

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

See: Active or Passive

1 Corinthians 1:13 (#4)

"Has Christ been divided"

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

See: Metaphor

1 Corinthians 1:13 (#5)

"Paul was not crucified for you, was he"

Paul asks if **Paul was not crucified**, but he is not really asking for information. Rather, the question assumes that the answer is "no," and Paul uses a question to invite the Corinthians to think about

how absurd their thinking is. If it would be helpful in your language, you could express the idea behind this question with a strong negative statement. Alternate translation: "Paul was certainly not crucified for you!"

See: Rhetorical Question

1 Corinthians 1:13 (#6)

"Paul was not crucified for you, was he"

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

See: Active or Passive

1 Corinthians 1:13 (#7)

"Or were you baptized in the name of Paul"

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

See: Rhetorical Question

1 Corinthians 1:13 (#8)

"Or were you baptized in the name of Paul"

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

See: Active or Passive

1 Corinthians 1:13 (#9)

"in the name of Paul"

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

See: Metonymy

1 Corinthians 1:14 (#1)

"I baptized none of you except"

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

See: Connect — Exception Clauses

1 Corinthians 1:14 (#2)

"Crispus" - "Gaius"

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

See: How to Translate Names

1 Corinthians 1:15 (#1)

"so that"

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

baptizing many of them. Alternate translation, as a new sentence: "The result is that" or "Therefore,"

See: Connect — Goal (Purpose) Relationship

1 Corinthians 1:15 (#2)

"you were baptized into my name"

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

See: Active or Passive

1 Corinthians 1:15 (#3)

"into my name"

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

See: Metonymy

1 Corinthians 1:16 (#1)

"Now"

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

See: Connecting Words and Phrases

1 Corinthians 1:16 (#2)

"of Stephanas"

Stephanas is the name of a man.

See: How to Translate Names

1 Corinthians 1:16 (#3)

"I do not know if I baptized any others"

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

See: Translate Unknowns

1 Corinthians 1:16 (#4)

"if"

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

See: Connect — Hypothetical Conditions

1 Corinthians 1:17 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

1 Corinthians 1:17 (#2)

"Christ did not send me to baptize, but to proclaim the gospel"

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

See: Information Structure

1 Corinthians 1:17 (#3)

"but to proclaim the gospel"

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

See: Ellipsis

1 Corinthians 1:17 (#4)

"not with wise speech"

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

See: Ellipsis

1 Corinthians 1:17 (#5)

"so that"

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

See: Connect — Goal (Purpose) Relationship

1 Corinthians 1:17 (#6)

"the cross of Christ would not be emptied"

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

See: Metaphor

1 Corinthians 1:17 (#7)

"the cross of Christ would not be emptied"

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

See: Active or Passive

1 Corinthians 1:18 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

1 Corinthians 1:18 (#2)

"the word of the cross"

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

See: Possession

1 Corinthians 1:18 (#3)

"of the cross"

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

See: Metonymy

1 Corinthians 1:18 (#4)

"is foolishness"

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

See: Abstract Nouns

1 Corinthians 1:18 (#5)

"to the ones perishing"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **the ones perishing** rather than focusing on the person who makes them "perish." If you must state who does the action, Paul could imply that: (1) they cause or experience the action. Alternate translation: "to those who will experience destruction" (2) God does the action. Alternate translation: "to those whom God will destroy"

See: Active or Passive

1 Corinthians 1:18 (#6)

"but to us, the ones being saved"

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

Paul implies that "God" does it. Alternate translation: "but to us whom God is saving"

See: Active or Passive

1 Corinthians 1:18 (#7)

"but to us, the ones being saved"

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

See: Distinguishing Versus Informing or Reminding

1 Corinthians 1:18 (#8)

"it is the power of God"

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

See: Possession

1 Corinthians 1:19 (#1)

"For"

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

See: Connecting Words and Phrases

1 Corinthians 1:19 (#2)

"it is written"

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

translation: "Isaiah has written" (2) God speaks the words. Alternate translation: "God has said"

See: Active or Passive

1 Corinthians 1:19 (#3)

"For it is written"

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

See: Quotations and Quote Margins

1 Corinthians 1:19 (#4)

""I will destroy the wisdom of the wise,"

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

See: Direct and Indirect Quotations

1 Corinthians 1:19 (#5)

""the wisdom of the wise,"

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

See: Possession

1 Corinthians 1:19 (#6)

""of the wise,"

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

See: Nominal Adjectives

1 Corinthians 1:19 (#7)

"of the intelligent"

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

See: Translate Unknowns

1 Corinthians 1:20 (#1)

"Where {is} the wise person? Where {is} the scholar? Where {is} the debater of this age"

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

See: Rhetorical Question

1 Corinthians 1:20 (#2)

"the wise person?" - **"the scholar?"** - **"the debater"**

Paul uses these singular nouns to identify types of people, but he does not mean just one **wise person**, **scholar**, or **debater**. If it would be helpful in your language, you could express this form with a form that identifies a type of person, or you could

translate these nouns in plural form. Alternate translation: "the kind of person who has wisdom … the kind of person who is a scholar … the kind of person who is a debater"

See: Generic Noun Phrases

1 Corinthians 1:20 (#3)

"the debater of this age"

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

See: Possession

1 Corinthians 1:20 (#4)

"the debater"

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

See: Translate Unknowns

1 Corinthians 1:20 (#5)

"Has not God turned the wisdom of the world into foolishness"

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

See: Rhetorical Question

1 Corinthians 1:20 (#6)

"the wisdom of the world"

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

See: Possession

1 Corinthians 1:21 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

1 Corinthians 1:21 (#2)

"since" - "the world did not know God through wisdom, God was pleased"

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

See: Connect — Reason-and-Result Relationship

1 Corinthians 1:21 (#3)

"in the wisdom of God"

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

See: Possession

1 Corinthians 1:21 (#4)

"the world"

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

See: Synecdoche

1 Corinthians 1:21 (#5)

"the foolishness of the preaching"

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

See: Possession

1 Corinthians 1:21 (#6)

"the foolishness"

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

See: Irony

1 Corinthians 1:22 (#1)

"For indeed, Jews"

Here, **For** sets up the contrast between this verse and what Paul says in the next verse. If your

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language has a way to begin a contrast, you could use it here. Otherwise, you could leave the word untranslated. Alternate translation: "It is indeed true that Jews"

See: Connecting Words and Phrases

1 Corinthians 1:22 (#2)

"Jews" - **"Greeks"**

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

See: Hyperbole

1 Corinthians 1:22 (#3)

"Greeks"

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

See: Translate Unknowns

1 Corinthians 1:23 (#1)

"But"

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

See: Connect — Contrast Relationship

1 Corinthians 1:23 (#2)

"we"

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

See: Exclusive and Inclusive 'We'

1 Corinthians 1:23 (#3)

"Christ crucified"

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

See: Active or Passive

1 Corinthians 1:23 (#4)

"a stumbling block"

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

See: Metaphor

1 Corinthians 1:23 (#5)

"to Jews" - **"to Gentiles"**

By using the words translated **Jews** and **Gentiles**, Paul is not saying that every single Jewish and Gentile person responds to the gospel in these ways. Instead, he is generalizing, identifying common patterns among people who are Jewish

and Gentile. If it would be helpful in your language, you could express this form by clarifying that not all **Jews** and **Gentiles** are meant. Alternate translation: "to most Jews … to most Gentiles"

See: Hyperbole

1 Corinthians 1:24 (#1)

"But"

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

See: Connect — Contrast Relationship

1 Corinthians 1:24 (#2)

"to them, the called, both Jews and Greeks, Christ {is} the power of God and the wisdom of God"

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

See: Information Structure

1 Corinthians 1:24 (#3)

"to them, the called"

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

Alternate translation: "to those of us who are called"

See: First, Second or Third Person

1 Corinthians 1:24 (#4)

"the called"

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

See: Active or Passive

1 Corinthians 1:24 (#5)

"Greeks"

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

See: Translate Unknowns

1 Corinthians 1:24 (#6)

"Christ"

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

See: Metonymy

1 Corinthians 1:24 (#7)

"is} the power of God"

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

See: Possession

1 Corinthians 1:24 (#8)

"the wisdom of God"

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

See: Possession

1 Corinthians 1:25 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

1 Corinthians 1:25 (#2)

"the foolishness of God" - "the weakness of God"

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

See: Irony

1 Corinthians 1:25 (#3)

"men," - "men"

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

See: When Masculine Words Include Women

1 Corinthians 1:25 (#4)

"the foolishness of God is"

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

See: Possession

1 Corinthians 1:25 (#5)

"is wiser than men"

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

See: Ellipsis

1 Corinthians 1:25 (#6)

"the weakness of God"

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

See: Possession

1 Corinthians 1:25 (#7)

"is} stronger than men"

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

See: Ellipsis

1 Corinthians 1:26 (#1)

"For"

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

See: Connecting Words and Phrases

1 Corinthians 1:26 (#2)

"your calling"

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

See: Synecdoche

1 Corinthians 1:26 (#3)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 1:26 (#4)

"not many {" - "not many {" - "and} not many"

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

See: Litotes

1 Corinthians 1:26 (#5)

"not many {" - "not many {" - "and} not many"

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

See: Pronouns — When to Use Them

1 Corinthians 1:26 (#6)

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

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

flesh, not many were wise, not many were powerful, and not many were of noble birth

See: Information Structure

1 Corinthians 1:26 (#7)

"according to the flesh"

Here Paul uses the phrase **according to the flesh** to refer to human ways of thinking. If it would be helpful in your language, you could express the meaning of this phrase by stating the idiom **according to the flesh** with a phrase that refers to human values or perspectives. Alternate translation: "according to human definitions" or "according to what humans value"

See: Idiom

1 Corinthians 1:27 (#1)

"But"

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

See: Connect — Contrast Relationship

1 Corinthians 1:27 (#2)

"God chose the foolish things of the world in order that he might shame the wise, and God chose the weak things of the world in order that he might shame the strong"

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

might shame the important things" or "God chose the foolish and weak things of the world in order that he might shame the wise and strong"

See: Parallelism

1 Corinthians 1:27 (#3)

"the foolish things of the world" - **"the weak things of the world"**

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

See: Possession

1 Corinthians 1:27 (#4)

"of the world" - **"of the world"**

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

See: Synecdoche

1 Corinthians 1:27 (#5)

"in order that" - **"in order that"**

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

See: Connect — Goal (Purpose) Relationship

1 Corinthians 1:27 (#6)

"the wise," - "the strong"

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

See: Nominal Adjectives

1 Corinthians 1:28 (#1)

"God chose" - "of the world, {" - "in order that"

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

See: Parallelism

1 Corinthians 1:28 (#2)

"the base things"

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

See: Translate Unknowns

1 Corinthians 1:28 (#3)

"the despised things"

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

See: Translate Unknowns

1 Corinthians 1:28 (#4)

"the base things and the despised things of the world"

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

See: Possession

1 Corinthians 1:28 (#5)

"of the world"

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

See: Synecdoche

1 Corinthians 1:28 (#6)

"and} the {things that} are not"

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

comparable phrase or express the idea plainly. Alternate translation: "the things that people ignore"

See: Hyperbole

1 Corinthians 1:28 (#7)

"in order that"

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

See: Connect — Goal (Purpose) Relationship

1 Corinthians 1:28 (#8)

"he might bring to nothing"

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

See: Translate Unknowns

1 Corinthians 1:28 (#9)

"the {things that} are"

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

See: Idiom

1 Corinthians 1:29 (#1)

"so that"

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

See: Connect — Goal (Purpose) Relationship

1 Corinthians 1:29 (#2)

"no flesh"

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

See: Idiom

1 Corinthians 1:29 (#3)

"before God"

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

See: Metaphor

1 Corinthians 1:30 (#1)

"But"

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

See: Connecting Words and Phrases

1 Corinthians 1:30 (#2)

"because of him, you are in Christ Jesus"

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

See: Active or Passive

1 Corinthians 1:30 (#3)

"of him"

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

See: Pronouns — When to Use Them

1 Corinthians 1:30 (#4)

"in Christ Jesus"

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

See: Metaphor

1 Corinthians 1:30 (#5)

"who was made for us wisdom from God, righteousness, and also sanctification and redemption"

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

See: Metaphor

1 Corinthians 1:30 (#6)

"who was made for us wisdom from God"

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

See: Active or Passive

1 Corinthians 1:30 (#7)

"who"

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

See: Pronouns — When to Use Them

See: Information Structure

1 Corinthians 1:30 (#8)

"wisdom from God, righteousness, and also sanctification and redemption"

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

See: Abstract Nouns

1 Corinthians 1:31 (#1)

"so that"

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

See: Connect — Reason-and-Result Relationship

1 Corinthians 1:31 (#2)

"so that, just as it is written"

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

See: Ellipsis

1 Corinthians 1:31 (#3)

"just as it is written, "Let the one boasting, boast in the Lord"

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

1 Corinthians 1:31 (#4)

"just as it is written"

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

See: Quotations and Quote Margins

1 Corinthians 1:31 (#5)

"it is written"

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

See: Active or Passive

1 Corinthians 1:31 (#6)

"Let the one boasting, boast in the Lord"

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

See: Third-Person Imperatives

1 Corinthians 1:31 (#7)

"Let" - "boast in the Lord"

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

See: Idiom

1 Corinthians 2:1 (#1)

"And I"

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

See: Connecting Words and Phrases

1 Corinthians 2:1 (#2)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 2:1 (#3)

"having come to you, did not come"

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

combine these two phrases. Alternate translation: "did not come to you"

See: Making Assumed Knowledge and Implicit Information Explicit

1 Corinthians 2:1 (#4)

"having come to you"

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

See: Connect — Background Information

1 Corinthians 2:1 (#5)

"having come to you, did not come"

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

See: Go and Come

1 Corinthians 2:1 (#6)

"superiority of speech or of wisdom"

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

See: Possession

1 Corinthians 2:1 (#7)

"superiority of speech or of wisdom"

Here, **superiority** refers to how something or someone has more authority, skill, knowledge, or power than something or someone else. If it would be helpful in your language, you could express the

idea behind the meaning of this word with a comparable word or a short description. Alternate translation: "greatness of speech or of wisdom" or "speech or wisdom that was better than what others have"

See: Translate Unknowns

1 Corinthians 2:1 (#8)

"of wisdom, proclaiming to you the mystery of God"

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

See: Connect — Simultaneous Time Relationship

1 Corinthians 2:1 (#9)

"the mystery of God"

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

See: Possession

1 Corinthians 2:1 (#10)

"mystery"

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

See: Textual Variants

1 Corinthians 2:2 (#1)

"I decided not to know anything among you except Jesus Christ"

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

See: Hyperbole

1 Corinthians 2:2 (#2)

"I decided not to know anything among you except Jesus Christ, and him crucified"

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

See: Connect — Exception Clauses

1 Corinthians 2:2 (#3)

"him crucified"

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

See: Active or Passive

1 Corinthians 2:3 (#1)

"And I"

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

See: Connecting Words and Phrases

1 Corinthians 2:3 (#2)

"And I was with you"

Alternate translation: "And I remained with you"

1 Corinthians 2:3 (#3)

"in weakness and in fear and in much trembling"

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

See: Abstract Nouns

1 Corinthians 2:4 (#1)

"my word and my proclamation {were} not with persuasive words of wisdom"

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

See: Ellipsis

1 Corinthians 2:4 (#2)

"my word and my proclamation {were} not"

If your language does not use abstract nouns for the ideas behind **word** and **proclamation**, you can

express the ideas by using verbs such as "speak" or "talk" and "proclaim." Alternate translation: "I spoke and proclaimed a message not"

See: Abstract Nouns

1 Corinthians 2:4 (#3)

"with persuasive words of wisdom"

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

See: Abstract Nouns

1 Corinthians 2:4 (#4)

"persuasive words of wisdom"

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

See: Possession

1 Corinthians 2:4 (#5)

"but with a demonstration of the Spirit and of power"

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

See: Ellipsis

1 Corinthians 2:4 (#6)

"with a demonstration of the Spirit and of power"

If your language does not use abstract nouns for the ideas behind **demonstration** and **power**, you can

express the ideas by using a verb such as "demonstrate" or "show" and an adverb such as "powerfully." Alternate translation: "based on demonstrating the Spirit and how he works powerfully"

See: Abstract Nouns

1 Corinthians 2:4 (#7)

"a demonstration of the Spirit and of power"

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

See: Possession

1 Corinthians 2:4 (#8)

"a demonstration"

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

See: Translate Unknowns

1 Corinthians 2:4 (#9)

"of the Spirit and of power"

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

See: Hendiadys

1 Corinthians 2:5 (#1)

"your faith might not be in the wisdom of men but in the power of God"

Here, when someone has **faith** that is **in** something, the word **in** signals what the **faith** is based on.

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

See: Idiom

1 Corinthians 2:5 (#2)

"your faith might not be"

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

See: Abstract Nouns

1 Corinthians 2:5 (#3)

"the wisdom of men"

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

See: Possession

1 Corinthians 2:5 (#4)

"of men"

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

See: When Masculine Words Include Women

1 Corinthians 2:5 (#5)

"the power of God"

Here Paul uses the possessive form to speak of **power** that **God** has and shows. If it would be helpful in your language, you could express the idea behind the meaning of this phrase by

translating **power** as a verb or adverb with **God** as the subject. Alternate translation: "God working powerfully"

See: Possession

1 Corinthians 2:6 (#1)

"Now"

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

See: Connect — Contrast Relationship

1 Corinthians 2:6 (#2)

"we speak"

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

See: Exclusive and Inclusive 'We'

1 Corinthians 2:6 (#3)

"wisdom" - **"wisdom"**

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

See: Abstract Nouns

1 Corinthians 2:6 (#4)

"the mature"

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

See: Nominal Adjectives

1 Corinthians 2:6 (#5)

"but not wisdom of this age nor of the rulers of this age"

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

See: Possession

1 Corinthians 2:6 (#6)

"but not wisdom"

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

See: Ellipsis

1 Corinthians 2:6 (#7)

"of the rulers of this age"

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

See: Possession

1 Corinthians 2:6 (#8)

"of the rulers of this age"

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

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have power. Alternate translation: "of the spiritual powers that rule this age"

See: Translate Unknowns

1 Corinthians 2:6 (#9)

"the ones passing away"

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

See: Translate Unknowns

1 Corinthians 2:7 (#1)

"we speak" - **"our"**

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

See: Exclusive and Inclusive 'We'

1 Corinthians 2:7 (#2)

"the wisdom of God"

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

See: Possession

1 Corinthians 2:7 (#3)

"the wisdom"

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

See: Abstract Nouns

1 Corinthians 2:7 (#4)

"that has been hidden in a mystery"

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

See: Making Assumed Knowledge and Implicit Information Explicit

1 Corinthians 2:7 (#5)

"that has been hidden"

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

See: Active or Passive

1 Corinthians 2:7 (#6)

"that"

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

See: Pronouns — When to Use Them

1 Corinthians 2:7 (#7)

"before the ages"

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

Alternate translation: "before the beginning of time"

See: Idiom

1 Corinthians 2:7 (#8)

"for our glory"

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

See: Connect — Goal (Purpose) Relationship

1 Corinthians 2:8 (#1)

"which"

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

See: Pronouns — When to Use Them

1 Corinthians 2:8 (#2)

"of the rulers of this age"

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

See: Possession

1 Corinthians 2:8 (#3)

"for"

Here, **for** introduces Paul's proof that **the rulers** did not understand. If it would be helpful in your language, you could express the idea behind the meaning of this word using a word that customarily

introduces proof or evidence. Alternate translation: "which is true because"

See: Connecting Words and Phrases

1 Corinthians 2:8 (#4)

"if they had understood {it}, they would not have crucified the Lord of glory"

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

See: Connect — Contrary to Fact Conditions

1 Corinthians 2:8 (#5)

"the Lord of glory"

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

See: Possession

1 Corinthians 2:9 (#1)

"But"

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

See: Connect — Contrast Relationship

1 Corinthians 2:9 (#2)

"But just as it is written"

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

See: Ellipsis

1 Corinthians 2:9 (#3)

"just as it is written"

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

See: Quotations and Quote Margins

1 Corinthians 2:9 (#4)

"it is written"

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

See: Active or Passive

1 Corinthians 2:9 (#5)

""What eye has not seen,"

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

See: Information Structure

1 Corinthians 2:9 (#6)

""What eye has not seen,"

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

See: Synecdoche

1 Corinthians 2:9 (#7)

"has not arisen in the heart of man"

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

See: Idiom

1 Corinthians 2:9 (#8)

"the heart of man"

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

See: Possession

1 Corinthians 2:9 (#9)

"of man"

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

See: When Masculine Words Include Women

1 Corinthians 2:9 (#10)

"of man"

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

See: Collective Nouns

1 Corinthians 2:10 (#1)

"For"

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

See: Connecting Words and Phrases

1 Corinthians 2:10 (#2)

"For"

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

introduces this kind of explanation. Alternate translation: "He works through the Spirit because"

See: Connecting Words and Phrases

1 Corinthians 2:10 (#3)

"searches"

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

See: Translate Unknowns

1 Corinthians 2:10 (#4)

"the deep things of God"

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

See: Translate Unknowns

1 Corinthians 2:11 (#1)

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

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

See: Rhetorical Question

1 Corinthians 2:11 (#2)

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

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

See: Connect — Exception Clauses

1 Corinthians 2:11 (#3)

"among men" - "of a man" - "of the man {that is} within him"

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

See: When Masculine Words Include Women

1 Corinthians 2:11 (#4)

"of a man" - "of the man {that is} within him"

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

See: Generic Noun Phrases

1 Corinthians 2:11 (#5)

"who among men"

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

See: Idiom

1 Corinthians 2:11 (#6)

"the things of a man" - "the things of God"

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

See: Idiom

1 Corinthians 2:11 (#7)

"the spirit of the man {that is} within him"

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

See: Translate Unknowns

1 Corinthians 2:11 (#8)

"the spirit of the man {that is} within him"

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

See: Idiom

1 Corinthians 2:12 (#1)

"But"

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

See: Connecting Words and Phrases

1 Corinthians 2:12 (#2)

"we did not receive the spirit of the world, but the Spirit from God"

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

See: Information Structure

1 Corinthians 2:12 (#3)

"the spirit of the world"

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

See: Translate Unknowns

1 Corinthians 2:12 (#4)

"the spirit of the world"

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

See: Possession

1 Corinthians 2:12 (#5)

"but the Spirit"

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

See: Ellipsis

1 Corinthians 2:12 (#6)

"the Spirit from God"

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

See: Active or Passive

1 Corinthians 2:12 (#7)

"the things freely given to us by God"

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

See: Active or Passive

1 Corinthians 2:13 (#1)

"we speak"

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

See: Exclusive and Inclusive 'We'

1 Corinthians 2:13 (#2)

"not in words taught by human wisdom but in those taught by the Spirit"

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

See: Information Structure

1 Corinthians 2:13 (#3)

"words taught by human wisdom"

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

See: Active or Passive

1 Corinthians 2:13 (#4)

"those taught by the Spirit"

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

See: Active or Passive

1 Corinthians 2:13 (#5)

"combining spiritual things with spiritual words"

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

See: Translate Unknowns

1 Corinthians 2:13 (#6)

"combining"

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

See: Connect — Simultaneous Time Relationship

1 Corinthians 2:13 (#7)

"combining"

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

Alternate translation: "comparing" or "compounding"

See: Translate Unknowns

1 Corinthians 2:14 (#1)

"But"

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

See: Connect — Contrast Relationship

1 Corinthians 2:14 (#2)

"the natural person"

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

See: Translate Unknowns

1 Corinthians 2:14 (#3)

"the natural person does not receive" - "to him," - "he is not able"

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

See: Generic Noun Phrases

1 Corinthians 2:14 (#4)

"to him," - "he is not able"

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

See: When Masculine Words Include Women

1 Corinthians 2:14 (#5)

"they are foolishness to him"

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

See: Active or Passive

1 Corinthians 2:14 (#6)

"they are spiritually discerned"

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

See: Active or Passive

1 Corinthians 2:14 (#7)

"they are spiritually discerned"

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

1 Corinthians 2:15 (#1)

"the spiritual one"

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

See: Translate Unknowns

1 Corinthians 2:15 (#2)

"the spiritual one discerns" - **"he himself is discerned"**

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

See: Generic Noun Phrases

1 Corinthians 2:15 (#3)

"all things"

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

See: Hyperbole

1 Corinthians 2:15 (#4)

"he himself is discerned by no one"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **he** who is **discerned** rather than the person doing the

"discerning." Alternate translation: "no one discerns him himself"

See: Active or Passive

1 Corinthians 2:15 (#5)

"he himself is discerned"

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

See: When Masculine Words Include Women

1 Corinthians 2:15 (#6)

"he himself is discerned by no one"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 2:15 (#7)

"he himself is discerned"

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

See: Reflexive Pronouns

1 Corinthians 2:16 (#1)

"For"

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

See: Connecting Words and Phrases

1 Corinthians 2:16 (#2)

"For"

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

See: Quotations and Quote Margins

1 Corinthians 2:16 (#3)

"who has known the mind of the Lord—who will instruct him"

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

See: Rhetorical Question

1 Corinthians 2:16 (#4)

"the mind of the Lord"

Here Paul uses the possessive form to describe a **mind** that the **Lord** has or uses. If it would be

helpful in your language, you could express the idea behind that the **Lord** is one who is thinking with **the mind** by using a verbal phrase. Alternate translation: "the thoughts that the Lord thinks"

See: Possession

1 Corinthians 2:16 (#5)

"have the mind of Christ"

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

See: Metaphor

1 Corinthians 2:16 (#6)

"the mind of Christ"

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

See: Possession

1 Corinthians 3:1 (#1)

"And I"

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

introduces a specific example or a word or phrase that introduces a contrast. Alternate translation: "But I" or "As for me, I"

See: Connecting Words and Phrases

1 Corinthians 3:1 (#2)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 3:1 (#3)

"was not able to speak to you as to spiritual, but as to fleshly, as to infants in Christ"

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

See: Information Structure

1 Corinthians 3:1 (#4)

"to spiritual," - **"to fleshly"**

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

See: Nominal Adjectives

1 Corinthians 3:1 (#5)

"but as to fleshly, as to infants"

Here Paul leaves out some words that might be required in your language to make a complete thought. If it would be helpful in your language, you could supply the needed words from earlier in the

sentence. Alternate translation: "but I spoke to you as to fleshly; I spoke to you as to infants"

See: Ellipsis

1 Corinthians 3:1 (#6)

"to infants in Christ"

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

See: Metaphor

1 Corinthians 3:1 (#7)

"in Christ"

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

See: Metaphor

1 Corinthians 3:2 (#1)

"I gave you milk to drink, not solid food"

Paul is using **milk**, the food of "infants" (See: [3:1](#)), which is easy to digest, to represent things that are easy to understand. Paul is using **solid food**, which is harder to digest, to represent things that are harder to understand. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "I had to let you

crawl, not walk" or "I taught you things that are easy to understand, not things that are hard to understand"

See: Metaphor

1 Corinthians 3:2 (#2)

"not solid food"

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

See: Ellipsis

1 Corinthians 3:2 (#3)

"you were not yet able." - "even now, you are not able"

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

See: Ellipsis

1 Corinthians 3:2 (#4)

"Indeed"

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

See: Connect — Contrast Relationship

1 Corinthians 3:3 (#1)

"fleshly." - "fleshly"

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

See: Nominal Adjectives

1 Corinthians 3:3 (#2)

"where {there is} jealousy and strife among you"

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

See: Abstract Nouns

1 Corinthians 3:3 (#3)

"where {there is"

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

See: Metonymy

1 Corinthians 3:3 (#4)

"are you not fleshly and walking according to men"

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

See: Rhetorical Question

1 Corinthians 3:3 (#5)

"and"

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

See: Hendiadys

1 Corinthians 3:3 (#6)

"walking according to men"

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

See: Metaphor

1 Corinthians 3:3 (#7)

"according to men"

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

See: Idiom

1 Corinthians 3:3 (#8)

"men"

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

See: When Masculine Words Include Women

1 Corinthians 3:4 (#1)

"For"

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

See: Connecting Words and Phrases

1 Corinthians 3:4 (#2)

"one says, """ - "another"

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

See: Pronouns — When to Use Them

1 Corinthians 3:4 (#3)

"I am of Paul,""" - "I am of Apollos"

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

See: Direct and Indirect Quotations

1 Corinthians 3:4 (#4)

"I am of Paul,"" - "I am of Apollos"

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

See: Possession

1 Corinthians 3:4 (#5)

"are you not men"

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

See: Rhetorical Question

1 Corinthians 3:4 (#6)

"men"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 3:4 (#7)

"men"

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

See: When Masculine Words Include Women

1 Corinthians 3:5 (#1)

"then"

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

See: Connecting Words and Phrases

1 Corinthians 3:5 (#2)

"Who then is Apollos? And who is Paul? Servants"

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

See: Rhetorical Question

1 Corinthians 3:5 (#3)

"is Paul"

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

See: First, Second or Third Person

1 Corinthians 3:5 (#4)

"Servants through whom you believed"

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

See: Ellipsis

1 Corinthians 3:5 (#5)

"Servants through whom you believed"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 3:5 (#6)

"even as"

Here, the words translated **even as** introduce the way in which **Apollos** and **Paul** act as **servants**. If it would be helpful in your language, you could express this connection with a word or phrase that would introduce the ways in which **Apollos** and

Paul are servants. Alternate translation: "who do what" or "serving just as"

See: Connecting Words and Phrases

1 Corinthians 3:5 (#7)

"even as the Lord gave to each one"

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

See: Ellipsis

1 Corinthians 3:5 (#8)

"to each one"

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

See: Pronouns — When to Use Them

1 Corinthians 3:6 (#1)

"I planted, Apollos watered, but God caused {it} to grow"

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

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:6 (#2)

"I planted, Apollos watered, but God caused {it} to grow"

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

See: Ellipsis

1 Corinthians 3:6 (#3)

"planted, Apollos watered, but God"

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

See: Connect — Contrast Relationship

1 Corinthians 3:7 (#1)

"So then"

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

a conclusion or an inference. Alternate translation: "Therefore"

See: Connect — Reason-and-Result Relationship

1 Corinthians 3:7 (#2)

"neither the one planting nor the one watering is anything, but God {is} the one causing the growth"

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

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:7 (#3)

"the one planting" - "the one watering"

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

See: Generic Noun Phrases

1 Corinthians 3:7 (#4)

"the one planting" - "the one watering"

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

See: Ellipsis

1 Corinthians 3:7 (#5)

"anything"

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

See: Hyperbole

1 Corinthians 3:7 (#6)

"but God {is} the one causing the growth"

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

See: Ellipsis

1 Corinthians 3:7 (#7)

"causing the growth"

If your language does not use an abstract noun for the idea behind **growth**, you can express the idea

by using a verb such as "grow." Alternate translation: "who makes it grow" or "who causes things to grow"

See: Abstract Nouns

1 Corinthians 3:8 (#1)

"Now"

Here, **Now** introduces the next step in Paul's argument. If it would be helpful in your language, you could leave **Now** untranslated or use a word or phrase that introduces the next step in an argument. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

1 Corinthians 3:8 (#2)

"the one planting and the one watering are one, and each will receive his own wages according to his own labor"

Here Paul continues to speak as if those who proclaim the gospel were farmers who planted and watered their crops. See the chapter introduction for further explanation of this metaphor. The **one planting** and the **one watering** will receive **wages** that match the kind of **labor** they did. In the same way, those who first proclaim the gospel and those who teach more about the gospel will receive rewards from God that match the task they accomplished. If it would be helpful in your language, you could express the way that Paul uses farming language to describe how people proclaim the gospel and how God rewards those who do so with a comparable metaphor or express the idea plainly. Alternate translation: "the person who introduces believers to the gospel and the person who teaches believers more about the gospel are one, and each will receive his own reward from God according to his own task"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:8 (#3)

"the one planting" - **"the one watering"**

Just as in [3:7](#), when Paul speaks of **the one planting**, he has himself in mind. When he speaks of **the one watering**, he has Apollos in mind. This is clear from what he says in [3:6](#). However, he is

now speaking in more general terms. He does not mean just **one** person who is **planting** and one person who is **watering**. Rather, he wishes to refer to anyone who does either of these tasks. If the phrase **the one** would not be understood to mean that in your language, you could use a word or phrase that refers to any person who does the task. Alternate translation: "any person who plants … any person who waters"

See: Generic Noun Phrases

1 Corinthians 3:8 (#4)

"the one planting" - "the one watering"

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

See: Ellipsis

1 Corinthians 3:8 (#5)

"are one"

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

See: Metaphor

1 Corinthians 3:8 (#6)

"his own" - "his own"

Here, the words translated **his** are written in masculine form, but they refer to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **his** by using a word that does not have gender, or

you could use both genders. Alternate translation: "his or her own … his or her own" or "that person's own … that person's own"

See: When Masculine Words Include Women

1 Corinthians 3:9 (#1)

"For"

Here, **For** introduces a summary statement that concludes the whole section in which Paul compares those who proclaim the gospel to farmers (3:5–8). If it would be helpful in your language, you could express the idea behind **For** by using a word or phrase that introduces a summary statement. Alternate translation: "Thus," or "In the end,"

See: Connecting Words and Phrases

1 Corinthians 3:9 (#2)

"we are"

Here, **we** refers to Paul, Apollos, and others who proclaim the gospel; **we** does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 3:9 (#3)

"God's fellow workers"

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

See: Possession

1 Corinthians 3:9 (#4)

"you are God's field, God's building"

Here Paul switches from a metaphor about farming to a metaphor about building. He makes this switch without using any connecting words, and he makes the switch within one sentence. Consider whether your language would include the introduction of a new topic at the end of the previous section or at the beginning of a new section, and put **God's**

building where it would be understood as introducing a new section. Include **you are** again if it would be necessary. Additionally, if your language would not begin a new section without using a connecting word or phrase, you could use such a word or phrase here. Alternate translation: "you are God's field. In fact, you are also God's building"

See: Information Structure

1 Corinthians 3:9 (#5)

"God's field"

Here Paul concludes the farming metaphor he began in 3:6. He identifies the Corinthians as a **field** that is owned by **God**. It is in this field that those who proclaim the gospel "plant" and "water" the crop. By calling the Corinthians a **God's field**, Paul means to say that they belong to God and that they are the people among whom those who proclaim the gospel labor. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "people who belong to God and among whom we work"

See: Metaphor

1 Corinthians 3:9 (#6)

"God's building"

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

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:10 (#1)

"of God that was given to me"

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

See: Active or Passive

1 Corinthians 3:10 (#2)

""

Paul began using the metaphor of a house in 3:9. Here he continues that metaphor by speaking about himself as a **wise master builder** who lays **a foundation**. By speaking in this way, he means that he is the one who first introduced the Corinthian believers to the gospel, just like a **master builder** first lays **a foundation**. He then speaks of people who build **{on}** that foundation, meaning that others who proclaim more about the gospel can only do this by using and continuing from the good news that Paul already proclaimed. If it would be helpful in your language, you could express this extended metaphor with a comparable metaphor or express the idea plainly. Alternate translation: "as a wise church planter, I first proclaimed the gospel to you, and another is teaching you more about that gospel, but let each one be careful how he teaches you more"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:10 (#3)

"as a wise master builder, I laid a foundation"

The phrase **as a wise master builder** could describe: (1) the way in which Paul **laid a foundation**. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: "I laid a foundation as a wise master builder" (2) the specific **grace** that God gave to Paul. Alternate translation: "to be a wise master builder, I laid a foundation"

See: Information Structure

1 Corinthians 3:10 (#4)

"a wise master builder"

Here, **master builder** refers to the person who is in charge of an entire construction project, including designing it and making sure that the building is constructed according to the design. If it would be helpful in your language, you could express **master builder** with a comparable word or phrase. Alternate translation: "a wise architect" or "a wise construction manager"

See: Translate Unknowns

1 Corinthians 3:10 (#5)

"another is building {on it"

Here, **another** refers to anyone who **is building {on}** the foundation, including Apollos. However, Paul does not mean to identify one specific person who **is building**. If your readers would not infer that **another** refers to any builder, you could use a word or phrase that identifies any person who does a specific task. Alternate translation: "other people are building on it" or "someone else is building on it"

See: Pronouns — When to Use Them

1 Corinthians 3:10 (#6)

"let each one be careful"

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

See: Third-Person Imperatives

1 Corinthians 3:10 (#7)

"each one"

Here, **each one** refers to any person who **builds** on the **foundation**. If it would be helpful in your language, you could express **each one** with a word or phrase that identifies any person who falls into a certain category. Alternate translation: "every person who builds on it" or "each builder"

See: Pronouns — When to Use Them

1 Corinthians 3:10 (#8)

"he builds {on it"

Here, **he** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **he**by using a word that does not have gender, or you could use both genders. Alternate translation: "he or she builds on it" or "each one builds on it"

See: When Masculine Words Include Women

1 Corinthians 3:11 (#1)

"for"

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

See: Connect — Reason-and-Result Relationship

1 Corinthians 3:11 (#2)

"no one is able to lay a foundation other than the one being laid, that is, Jesus Christ"

Paul continues the metaphor about houses, again speaking about a **foundation**. Here, he reminds the Corinthians that each house has only one **foundation**, and once that **foundation** has been **laid**, no one lays another **foundation** for the house. He speaks in this way to remind them that only one person can introduce them to the gospel, and anyone who tries to introduce them to another gospel is building a different house, not the same house. Paul then directly states that the **foundation** refers to the message about **Jesus Christ** that he preached to them and which should be the starting point and basis for everything else they learn about the gospel. If it would be helpful in your language, you could express the meaning of this metaphor with a comparable metaphor or

express the idea plainly. Alternate translation: "no one can first proclaim a gospel to you other than the one that I already proclaimed to you, which is Jesus Christ"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:11 (#3)

"the one being laid"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **being laid** rather than focusing on the person doing the "laying." If you must state who does the action, Paul implies that he himself does it. Alternate translation: "the one that I already laid"

See: Active or Passive

1 Corinthians 3:11 (#4)

"that is, Jesus Christ"

If you use the second alternate translation, you may need to change the comma to a period before it. Alternate translation: "which is Jesus Christ" or "That foundation is Jesus Christ"

1 Corinthians 3:11 (#5)

"Jesus Christ"

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

See: Metonymy

1 Corinthians 3:12 (#1)

"Now"

Here, **Now** introduces the next step in Paul's argument. If it would be helpful in your language, you could leave **Now** untranslated or use a word or

phrase that introduces the next step in an argument. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

1 Corinthians 3:12 (#2)

"if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw"

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

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:12 (#3)

"if anyone builds on the foundation"

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

See: Connect — Factual Conditions

1 Corinthians 3:12 (#4)

"with gold, silver, precious stones, wood, hay, or straw"

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

See: Translate Unknowns

1 Corinthians 3:13 (#1)

"the work of each one will become evident, for the day will display {it}; for it is revealed in fire, and the fire itself will test of what sort is the work of each one"

Here Paul continues the metaphor about building a house. He speaks as if **the day** of God's judgment is like a fire that **will test** the building and show what kind of building materials the builders used. Paul speaks in this way to illustrate how God's judgment will reveal whether what those who proclaim more about the gospel teach is pleasing to him or not. If it would be helpful in your language, you could express this metaphor with a comparable metaphor or express the idea plainly. Alternate translation: "the truth of what each one has taught you will become evident, for God will show how true it is when he comes to judge everyone; when he comes, he will judge everyone, and his judgment will reveal whether what each person has taught is true or not"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:13 (#2)

"the work of each one"

Here, **work** refers to the product or result of the **work**, not the action of "working." If it would be helpful in your language, you could express the idea behind **work** with a word or phrase that refers to the product of the **work**. Alternate translation: "what each one has made"

See: Synecdoche

1 Corinthians 3:13 (#3)

"the work of each one will become evident"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **work** that will be **evident** rather than the person doing making it **evident**. If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God will make the work of each one evident"

See: Active or Passive

1 Corinthians 3:13 (#4)

"the day will display {it"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 3:13 (#5)

"it is revealed in fire"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **revealed** rather than the person doing the "revealing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God reveals it in fire"

See: Active or Passive

1 Corinthians 3:13 (#6)

"it is revealed"

Here, **it is revealed** refers to **the day**. It does not refer to the **work**. If it would be helpful in your language, you could clarify that **it** refers to **the day**. Alternate translation: "that day is revealed"

See: Pronouns — When to Use Them

1 Corinthians 3:13 (#7)

"it is revealed"

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

See: Predictive Past

1 Corinthians 3:13 (#8)

"in fire"

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

1 Corinthians 3:13 (#9)

"the fire itself"

Here, **itself** focuses attention on **the fire**. If **itself** would not draw attention in this way in your language, you could express the attention or focus in another way. Alternate translation: "that fire" or "the fire indeed"

See: Reflexive Pronouns

1 Corinthians 3:14 (#1)

"If anyone's work that he built will remain, he will receive a reward"

Here and in [3:15](#), Paul uses **If** to introduce a true possibility. He means that a person's **work** might remain, or it might not. He then specifies the result for each possibility. If it would be helpful in your language, you could express this form by stating

the **If** statement by using a relative clause. Alternate translation: "Anyone whose work that he built will remain will receive a reward"

See: Connect — Hypothetical Conditions

1 Corinthians 3:14 (#2)

"If anyone's work that he built will remain, he will receive a reward"

Here Paul continues the metaphor about building a house. In this verse, he notes that builders whose structures survive a fire receive rewards. He speaks in this way to indicate that God will reward those who proclaim more about the gospel if God finds their teachings to be accurate and acceptable to him when he judges everyone. The **reward** includes public recognition and other blessings. If it would be helpful in your language, you could express this metaphor with a comparable metaphor or express the idea plainly. Alternate translation: "If anyone teaches you more about the gospel with words that are acceptable to God, he will be honored by God"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:14 (#3)

"anyone's work that he built"

Here Paul speaks both of **work** and what **he built**. If it would be helpful in your language, you could combine the ideas into one expression. Alternate translation: "anyone's building project" or "what anyone built"

See: Doublet

1 Corinthians 3:14 (#4)

"work"

Here Paul uses **work** to refer to the product or result of the **work**, not the action of "working." If it would be helpful in your language, you could express the idea behind **work** with a word or phrase that refers to the product of the **work**. Alternate translation: "project" or "house"

See: Synecdoche

1 Corinthians 3:14 (#5)

"will remain"

Alternate translation: "does not burn up"

1 Corinthians 3:14 (#6)

"anyone's" - **"he built"** - **"he will receive"**

Here, **he** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **he** by using a word that does not have gender, or you could use both genders. Alternate translation: "anyone's … he or she built … he or she will receive" or "people's … they built … they will receive"

See: When Masculine Words Include Women

1 Corinthians 3:15 (#1)

"if anyone's work will be burned up, he will suffer loss"

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

See: Connect — Hypothetical Conditions

1 Corinthians 3:15 (#2)

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

Here Paul continues the metaphor about building a house. In this verse, those who proclaim more about the gospel are like builders whose structures do not survive a fire. They **suffer loss**, but they are **saved**, almost as if they were in the fire but escaped. Paul means that those who teach others wrongly about God will not receive honor or reward from God, but God will still accept them, although only just barely. If it would be helpful in your language, you could express this metaphor with a comparable metaphor or express the idea

plainly. Alternate translation: "If anyone teaches you more about the gospel with words that are not acceptable to God, he will receive no honor or blessing when God judges everyone, but he himself will be accepted by God, although just barely"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:15 (#3)

"anyone's work will be burned up"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **work** that is **burned up** rather than on what does the "burning up." If you must state who does the action, Paul implies that the **fire** does it. Alternate translation: "fire burns up anyone's work"

See: Active or Passive

1 Corinthians 3:15 (#4)

"work"

Here Paul uses **work** to refer to the product or result of the **work**, not the action of "working." If it would be helpful in your language, you could express the idea behind **work** with a word or phrase that refers to the product of the **work**. Alternate translation: "project" or "house"

See: Synecdoche

1 Corinthians 3:15 (#5)

"anyone's" - **"he will suffer loss,"** - **"he himself will be saved"**

Here, the words translated **he** and **himself** are written in masculine form, but they refer to anyone, no matter which their gender might be. If it would be helpful in your language, you could express the idea behind **he** and **himself** by using words that do not have gender, or you could use both genders. Alternate translation: "anyone's … he or she will suffer loss … he himself or she herself will be saved" or "people's … they will suffer loss … they themselves will be saved"

See: When Masculine Words Include Women

1 Corinthians 3:15 (#6)

"he will suffer loss"

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

See: Translate Unknowns

1 Corinthians 3:15 (#7)

"but he himself will be saved"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **he** who will **be saved** rather than the person doing the "saving." you can express the idea with **he** saving **himself** or **he** not perishing. Alternate translation: "but he will not perish" or "but he will save himself"

See: Active or Passive

1 Corinthians 3:15 (#8)

"he himself will be saved"

Here, **himself** focuses attention on **he**. If **himself** would not draw attention in this way in your language, you could express the attention or focus in another way. Alternate translation: "he will be saved" or "he indeed will be saved"

See: Reflexive Pronouns

1 Corinthians 3:16 (#1)

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

Paul does not ask this question because he is looking for information or for agreement or disagreement. Rather, he asks it to involve the Corinthians in what he is arguing by reminding them of something that they should already know. The question assumes that the answer is "yes." If it would be helpful in your language, you could express the idea behind this question with an

emphatic statement. Alternate translation: "you know that you are a temple of God, and you know that the Spirit of God lives in you"

See: Rhetorical Question

1 Corinthians 3:16 (#2)

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

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

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:17 (#1)

"If anyone destroys the temple of God, God will destroy that {person}. For the temple of God is holy, which you are"

Here Paul finishes the metaphor about the temple that he began in [3:16](navigation). He notes that, because God's temple is **holy**, God will **destroy** anyone who **destroys** the temple. He then again repeats that the Corinthians **are** the temple. By speaking in this way, Paul wishes to remind everyone among the Corinthian believers that "destroying" the unity of the believers is like "destroying" the **temple**, and God will act in response to this like he would if someone "destroyed" his **temple**. If it would be helpful in your language, you could express this metaphor with a comparable metaphor or express

the idea plainly. Alternate translation: "If anyone desecrates God's sacred shrine, God will punish that person. For the sacred shrine is holy, and you are God's sacred shrine" or "If anyone divides the place of God's presence, God will punish that person. For wherever God's presence can be found is holy, and you are the place where God's presence can be found"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 3:17 (#2)

"If anyone destroys the temple of God, God will destroy that {person"

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

See: Connect — Hypothetical Conditions

1 Corinthians 3:17 (#3)

"which you are"

Here, **which** could refer to: (1) **the temple of God**. Alternate translation: "which temple you are" (2) **holy**. Alternate translation: "and you too are holy"

See: Pronouns — When to Use Them

1 Corinthians 3:18 (#1)

"Let no one deceive himself." - "let him become a "fool"

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

See: Third-Person Imperatives

1 Corinthians 3:18 (#2)

"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"

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

See: When Masculine Words Include Women

1 Corinthians 3:18 (#3)

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

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

See: Connect — Hypothetical Conditions

1 Corinthians 3:18 (#4)

"in this age"

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

1 Corinthians 3:18 (#5)

"let him become a "fool," that he may become wise"

Here Paul commands any **wise** person among the Corinthians to become a **fool**. He does not actually think that doing what he commands makes a

person a **fool**, which is why **fool** appears in quotation marks. Rather, he knows that many will call doing what he commands "becoming a **fool**." To make this clearer, he then says that becoming what many will call **a "fool"** will actually lead to becoming truly **wise**. If it would be helpful in your language, you could express Paul's use of the word **fool** with a form in your language that indicates that Paul is speaking from the perspective of other people. Alternate translation: "let him become a so-called 'fool,' that he may become truly wise"

See: Irony

1 Corinthians 3:18 (#6)

"that"

Here, **that** introduces the goal or purpose for which a person should **become a "fool"**. If it would be helpful in your language, you could express the idea behind **that** with a word or phrase that introduces a goal or purpose. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

1 Corinthians 3:19 (#1)

"the wisdom of this world"

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

See: Possession

1 Corinthians 3:19 (#2)

"with God"

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

See: Idiom

1 Corinthians 3:19 (#3)

"For it is written"

In Paul's culture, **For it is written** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled "Job" (See: [5:13](#)). If it would be helpful in your language, you could express this form with a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "For it can be read in the Old Testament" or "For the book of Job says"

See: Quotations and Quote Margins

1 Corinthians 3:19 (#4)

"it is written"

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

See: Active or Passive

1 Corinthians 3:19 (#5)

""it is written,"

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

See: Direct and Indirect Quotations

1 Corinthians 3:19 (#6)

"catches the wise in their craftiness"

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

See: Metaphor

1 Corinthians 3:19 (#7)

"the wise"

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

See: Nominal Adjectives

1 Corinthians 3:19 (#8)

"craftiness"

If your language does not use an abstract noun for the idea behind **craftiness**, you can express the idea by using by using a phrase such as "crafty plans" or "clever planning." Alternate translation: "crafty plans" or "clever planning"

See: Abstract Nouns

1 Corinthians 3:20 (#1)

"And again"

In Paul's culture, **And again** is a normal way to introduce another quotation from an important text that supports the same point. In this case, Paul quotes from the Old Testament book titled "Psalms" (See: [94:11](#)). If it would be helpful in your language, you could express **And again** with a comparable phrase that indicates that Paul is introducing another quotation from an important text. Alternate translation: "In another place in the Old Testament it can be read" or "And the book of Psalms also says"

See: Quotations and Quote Margins

1 Corinthians 3:20 (#2)

"The Lord knows the reasonings of the wise, that they are futile"

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

See: Direct and Indirect Quotations

1 Corinthians 3:20 (#3)

"knows the reasonings of the wise, that they are futile"

If the form **the reasonings of the wise, that they** would be redundant in your language, you could express the idea without the redundant words. Alternate translation: "knows that the reasonings of the wise are futile"

See: Making Assumed Knowledge and Implicit Information Explicit

1 Corinthians 3:20 (#4)

"the reasonings of the wise"

If your language does not use an abstract noun for the idea behind **reasonings**, you can express the idea by using a verb such as "reason" or "plan." Alternate translation: "the things that the wise reason" or "the things that the wise plan"

See: Abstract Nouns

1 Corinthians 3:20 (#5)

"of the wise"

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

See: Nominal Adjectives

1 Corinthians 3:20 (#6)

"they are futile"

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

1 Corinthians 3:21 (#1)

"let no one boast in men"

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

See: Third-Person Imperatives

1 Corinthians 3:21 (#2)

"let no one boast in men"

The phrase **boast in men** means that a person is boasting "about" humans. If it would be helpful in your language, you could express **boast in** with a word or phrase that clarifies that the "boasting" has **men** as its content. Alternate translation: "let no one boast about men"

See: Idiom

1 Corinthians 3:21 (#3)

"in men"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 3:21 (#4)

"men"

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

See: When Masculine Words Include Women

1 Corinthians 3:21 (#5)

"all things are yours"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 3:22 (#1)

"whether Paul or Apollos or Cephas or the world or life or death or things present or things"

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

1 Corinthians 3:22 (#2)

"or life or death"

When Paul says that **life** and **death** are theirs, he means that neither **life** nor **death** has control over the Corinthians. Rather, they have control over **life** and **death**. What this means is that they can live their lives without being afraid of what will happen

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while they are alive or afraid of losing their lives when they die. If it would be helpful in your language, you could add some words that clarify the meaning of **life** and **death**. Alternate translation: "or confidence in life or peace in death"

See: Assumed Knowledge and Implicit Information

1 Corinthians 3:22 (#3)

"or things present or things"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 3:22 (#4)

"All {things are} yours"

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

See: Information Structure

1 Corinthians 3:23 (#1)

"you {are} Christ's"

Here Paul uses the possessive form to show the Corinthians that they belong to Christ. If it would be helpful in your language, you could express the

idea behind this form by using a phrase such as "belong to" or a verb such as "has." Alternate translation: "you belong to Christ"

See: Possession

1 Corinthians 3:23 (#2)

"Christ {is} God's"

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

See: Possession

1 Corinthians 4:1 (#1)

"In this manner let a man regard us: as"

If the form **In this manner let a man regard us: as** would be redundant in your language, you could express the idea without the redundant words. Alternate translation: "Let a man regard us as"

See: Making Assumed Knowledge and Implicit Information Explicit

1 Corinthians 4:1 (#2)

"let a man regard us"

Connecting Statement:\n\nHere Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should." Alternate translation: "a man should regard us"

See: Third-Person Imperatives

1 Corinthians 4:1 (#3)

"a man"

Although **man** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **man**

with a non gendered word or refer to both genders. Alternate translation: "man or woman" or "human"

See: When Masculine Words Include Women

1 Corinthians 4:1 (#4)

"a man"

Paul uses the word **man** to speak of people in general, not one specific person. If it would be helpful in your language, you could express **man** with a form that indicates people in general in your language. Alternate translation: "everybody" or "any person"

See: Generic Noun Phrases

1 Corinthians 4:1 (#5)

"us"

Here, **us** refers to Paul, Apollos, and others who proclaim the gospel. It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 4:1 (#6)

"stewards of the mysteries of God"

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

See: Possession

1 Corinthians 4:1 (#7)

"of the mysteries of God"

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

See: Possession

1 Corinthians 4:2 (#1)

"In this case"

Here Paul uses the phrase **In this case** to introduce further information about what it means to be **stewards**. Since he is talking about himself and others who proclaim the gospel as **stewards**, it is important to understand what it is that **stewards** are **required** to do. If it would be helpful in your language, you could express this connection with a word or phrase that introduces more information about a topic. Alternate translation: "Now" or "Speaking of stewards,"

See: Connecting Words and Phrases

1 Corinthians 4:2 (#2)

"it is required in the stewards that one may be found faithful"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 4:2 (#3)

"it is required"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what **is required** rather than the on person doing the "requiring." If you must state who does the action, you can use a vague subject or refer to "masters." Alternate translation: "people require" or "a master requires"

See: Active or Passive

1 Corinthians 4:2 (#4)

"one may be found faithful"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **found** rather than the person doing the "finding." If you must state who does the action, you can use a vague subject or refer to "masters." Alternate translation: "people find one faithful" or "a master finds one faithful"

See: Active or Passive

1 Corinthians 4:2 (#5)

"one"

Here Paul uses **one** to refer to any of the **stewards**. If it would be helpful in your language, you could express the idea behind **one** by using a plural pronoun such as "they." Alternate translation: "they"

See: Pronouns — When to Use Them

1 Corinthians 4:3 (#1)

"to me it is"

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

1 Corinthians 4:3 (#2)

"it is a very small thing"

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

See: Idiom

1 Corinthians 4:3 (#3)

"I would be examined by you or by a human court"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on Paul, who is **examined**, rather than **you** or the **human court**, who does the "examining." Alternate translation: "you or a human court would examine me"

See: Active or Passive

1 Corinthians 4:3 (#4)

"a human court"

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

See: Translate Unknowns

1 Corinthians 4:3 (#5)

"For"

Here, **For** introduces an even stronger statement about how little Paul cares about being **examined** by humans. He cares so little that he does not even **examine** himself. If it would be helpful in your language, you could express this connection with a word or phrase that normally introduces a further, stronger statement. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

1 Corinthians 4:4 (#1)

"I am aware of nothing against myself"

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

See: Idiom

1 Corinthians 4:4 (#2)

"I am not justified by this"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on Paul, who is **justified**, rather than what "justifies" him. Alternate translation: "this does not justify me"

See: Active or Passive

1 Corinthians 4:4 (#3)

"this"

Here, **this** refers back to the whole idea that Paul is **aware of nothing against** himself. If it would be helpful in your language, you could express **this** by clarifying that it refers back to the whole previous statement. Alternate translation: "what I am aware of"

See: Pronouns — When to Use Them

1 Corinthians 4:4 (#4)

"but"

Paul uses **but** to introduce a contrast with everyone else who might "examine" Paul (See: [4:3–4](#)). If it would be helpful in your language, you could express this connection with a word or phrase that introduces a contrast with several previous statements. Alternate translation: "Instead,"

See: Connect — Contrast Relationship

1 Corinthians 4:4 (#5)

"the one judging me is the Lord"

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

1 Corinthians 4:5 (#1)

"before the time, until the Lord comes"

If the form **before the time, until the Lord comes** contains redundant information that would be unnatural to state in your language, you could express the idea without the redundant words. Alternate translation: "before the Lord comes" or "until the Lord comes"

See: Making Assumed Knowledge and Implicit Information Explicit

1 Corinthians 4:5 (#2)

"comes"

Here Paul is speaking about how **the Lord** will "come" back to earth at some point in the future. Use a form in your language that could refer to Jesus' return to earth. Alternate translation: "returns to the earth"

See: Go and Come

1 Corinthians 4:5 (#3)

"who will both bring to light the hidden things of darkness"

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

See: Metaphor

1 Corinthians 4:5 (#4)

"the hidden things of darkness"

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

See: Possession

1 Corinthians 4:5 (#5)

"the hidden things of darkness"

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

See: Abstract Nouns

1 Corinthians 4:5 (#6)

"the purposes of the hearts"

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

See: Possession

1 Corinthians 4:5 (#7)

"the purposes"

Here, **purposes** refers to how humans have specific goals in mind and plan ways of attaining those goals. If it would be helpful in your language, you could express **purposes** with a word such as "plans" or "intentions." Alternate translation: "the plans" or "the intentions"

See: Translate Unknowns

1 Corinthians 4:5 (#8)

"of the hearts"

In Paul's culture, **hearts** are the places where humans think and plan. If it would be helpful in your language, you could state clearly the place where humans think in your culture or express the idea of **hearts**. Alternate translation: "of the minds" or "that humans plan"

See: Metonymy

1 Corinthians 4:5 (#9)

"the praise from God will come to each one"

Here Paul speaks as if **praise** were something that could **come** or travel from **God** to humans. Paul means that **God** is the source of the **praise** that **each one** will receive. If it would be helpful in your language, you could express the meaning of this sentence by translating it so that **God** is the one who gives the **praise**. Alternate translation: "God will give praise to each one"

See: Idiom

1 Corinthians 4:5 (#10)

"the praise from God will come to each one"

Here Paul might seem to be saying that every person will receive some **praise** from **God**. However, Paul does not mean that. Instead, he only gives the example of the person who has been faithful to God, not the example of the person who has not been faithful to God. If it would be helpful in your language, you could express why Paul uses only one example by clarifying that this example is only about those who are faithful, or you could include the opposite example about those who have been unfaithful. Alternate translation: "the praise from God will come to each faithful one" or "the praise and blame from God will come to each one"

See: Assumed Knowledge and Implicit Information

1 Corinthians 4:6 (#1)

"these things"

Here, **these things** refers back to everything Paul has said about himself and Apollos in [3:4–23](#). If it

would be helpful in your language, you could express what **these things** refers to by clarifying that it refers to what Paul has said about farming and building. Alternate translation: "what I have said about farming and building"

See: Pronouns — When to Use Them

1 Corinthians 4:6 (#2)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 4:6 (#3)

"us"

Here, **us** refers to Paul and Apollos only. It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 4:6 (#4)

""you might learn this:"

If your language does not use this form, you can translate this statement as an indirect quote instead of as a direct quote. Alternate translation: "you might learn not to go beyond what is written"

See: Direct and Indirect Quotations

1 Corinthians 4:6 (#5)

""this:"

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

Corinthians that they should only act in ways that are generally approved and accepted. Alternate translation: "Not beyond proper standards"

See: Assumed Knowledge and Implicit Information

1 Corinthians 4:6 (#6)

"is written"

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

See: Active or Passive

1 Corinthians 4:6 (#7)

"so that"

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

See: Information Structure

1 Corinthians 4:6 (#8)

"no one would be puffed up"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that the person "puffs" himself or herself up. Alternate translation: "no one would puff himself or herself up"

See: Active or Passive

1 Corinthians 4:6 (#9)

"of the one" - **"the other"**

Here, **the one** and **the other** refer to any specific leaders the Corinthians might praise or blame. Perhaps Paul specifically has himself and Apollos in mind, but he intentionally uses words that would include any leader whom the Corinthians could praise or blame. If it would be helpful in your language, you could express the idea behind **the one** and **the other** by using a word or phrase that indicates that Paul is speaking generally of any leaders here. Alternate translation: "of any leader … any other leader"

See: Pronouns — When to Use Them

1 Corinthians 4:7 (#1)

"you" - **"do you have"** - **"you did"** - **"receive?"** - **"you received {it},"** - **"do you boast"** - **"you did"** - **"receive {it"**

In this verse, Paul uses the singular form for **you**. He does this in order to directly address each specific person among the Corinthian believers. In the next verse, he again uses the plural form of "you."

See: Forms of 'You' — Singular

1 Corinthians 4:7 (#2)

"who makes you superior"

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

See: Rhetorical Question

1 Corinthians 4:7 (#3)

"what do you have that you did not receive"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "nothing." If it

would be helpful in your language, you could express the idea behind this question as an emphatic statement. Alternate translation: "there is nothing that you have that you did not receive." or "you received everything that you have."

See: Rhetorical Question

1 Corinthians 4:7 (#4)

"And if indeed you received {it"

Paul is speaking as if "receiving {it}" were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "And since you indeed received it"

See: Connect — Factual Conditions

1 Corinthians 4:7 (#5)

"why do you boast as if you did not receive {it"

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

See: Rhetorical Question

1 Corinthians 4:7 (#6)

""

Here, both uses of **{it}** refer back to **what** the Corinthians **have**. If your language does not use **{it}** to refer to an unstated "thing," you can use a word or phrase that does refer clearly back to **what** the Corinthians **have**. Alternate translation: "you received everything … you did … receive everything" or "you received what you have … you did … receive what you have"

See: Pronouns — When to Use Them

1 Corinthians 4:8 (#1)

"Already you are satisfied! Already you have become rich! You began to reign apart from us"

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

See: Irony

1 Corinthians 4:8 (#2)

"you are satisfied"

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

See: Metaphor

1 Corinthians 4:8 (#3)

"you have become rich"

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

See: Metaphor

1 Corinthians 4:8 (#4)

"us," - **"we"**

Here, **us** and **we** refer to Paul and others who proclaim the gospel. It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 4:9 (#1)

"For"

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

See: Connecting Words and Phrases

1 Corinthians 4:9 (#2)

"I think"

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

See: Translate Unknowns

1 Corinthians 4:9 (#3)

"us" - **"we have become"**

Here, **we** and **us** refer to Paul and his fellow apostles. It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 4:9 (#4)

"has exhibited us apostles last of all, as sentenced to death"

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

See: Metaphor

1 Corinthians 4:9 (#5)

"last of all"

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

See: Translate Unknowns

1 Corinthians 4:9 (#6)

"we have become a spectacle to the world—both to angels and to men"

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

See: Metaphor

1 Corinthians 4:9 (#7)

"to the world—both to angels and to men"

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

See: Information Structure

1 Corinthians 4:9 (#8)

"to men"

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

See: When Masculine Words Include Women

1 Corinthians 4:10 (#1)

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

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

See: Ellipsis

1 Corinthians 4:10 (#2)

"We {" - "We {" - "we"

Here, **we** refers to Paul and the other "apostles." It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 4:10 (#3)

"We {are} fools" - "We {are} weak," - "we {are} dishonored"

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

See: Irony

1 Corinthians 4:10 (#4)

"but you {are} wise" - "but you {are} strong. You {are} honored"

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

See: Irony

1 Corinthians 4:10 (#5)

"in Christ"

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

See: Metaphor

1 Corinthians 4:10 (#6)

"You {are} honored, but we {are} dishonored"

Paul changes the order of the last item in the list, putting **You** in front of **we**. In his culture, this is one way to identify the last item in a list. If it would be helpful in your language, you could match the order that Paul uses for the first two items. Alternate translation: "We are dishonored, but you are honored"

See: Information Structure

1 Corinthians 4:11 (#1)

"Up to the present hour"

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

See: Idiom

1 Corinthians 4:11 (#2)

"we are" - "hungry"

Here, **we** refers to Paul and the other "apostles." It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

See: Exclusive and Inclusive 'We'

1 Corinthians 4:11 (#3)

"are poorly clothed"

Here, **are poorly clothed** means that the clothing is old and worn and barely covers a person's body. If it would be helpful in your language, you could translate **are poorly clothed** with a word or phrase that identifies clothing that barely covers a person. Alternate translation: "are clothed in rags"

See: Translate Unknowns

1 Corinthians 4:11 (#4)

"and are brutally beaten and"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **we** who are **beaten** rather than focusing on the people doing the "beating." If you must state who does the action, you can use a vague or indefinite subject. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: "and people brutally beat us, and we"

See: Active or Passive

1 Corinthians 4:11 (#5)

"are homeless"

Here, **are homeless** means that Paul and the other apostles do not have a permanent residence or a house that they own. It does not mean that they never had a place to stay. If it would be helpful in your language, you could express **are homeless** with a word or phrase that indicates that Paul and the other apostles do not have a permanent residence. Alternate translation: "do not own homes" or "are always on the move"

See: Translate Unknowns

1 Corinthians 4:12 (#1)

"own" - "we bless;" - "we endure"

Here, **our** and **we** refer to Paul and other "apostles." They do not include the Corinthians.

1 Corinthians 4:12 (#2)

"are working hard, working"

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

See: Doublet

1 Corinthians 4:12 (#3)

"working with our own hands"

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

See: Idiom

1 Corinthians 4:12 (#4)

"Being reviled," - "being persecuted"

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

See: Connect — Simultaneous Time Relationship

1 Corinthians 4:12 (#5)

"Being reviled"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **reviled** rather than focusing on the people doing the "reviling." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "Others reviling us"

See: Active or Passive

1 Corinthians 4:12 (#6)

"Being reviled"

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

See: Translate Unknowns

1 Corinthians 4:12 (#7)

"we bless"

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

See: Assumed Knowledge and Implicit Information

1 Corinthians 4:12 (#8)

"being persecuted"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **persecuted** rather than the people doing the "persecuting." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "Others persecuting us"

See: Active or Passive

1 Corinthians 4:13 (#1)

"we comfort. We have become"

Here, **we** refers to Paul and other "apostles." It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 4:13 (#2)

"being slandered"

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

See: Connect — Simultaneous Time Relationship

1 Corinthians 4:13 (#3)

"being slandered"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **slandered** rather than the people doing the "slandering." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "others slandering us"

See: Active or Passive

1 Corinthians 4:13 (#4)

"We have become as the scum of the world, the refuse of all things"

Here Paul says that he and other apostles are like **scum** and **refuse**, both of which are words that describe garbage. Paul speaks in this way to show that **the world** considers him and other apostles to be worthless, just like garbage is worthless and should be thrown away. If it would be helpful in your language, you could express the idea behind this simile with a comparable image or plainly. Alternate translation: "We have no value according

to the world's perspective" or "We have become like a heap of garbage"

See: Simile

1 Corinthians 4:13 (#5)

"the scum of the world, the refuse of all things"

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

See: Doublet

1 Corinthians 4:13 (#6)

"the scum of the world"

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

See: Possession

1 Corinthians 4:13 (#7)

"of the world"

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

See: Synecdoche

1 Corinthians 4:13 (#8)

"the refuse of all things"

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

See: Possession

1 Corinthians 4:13 (#9)

"even until now"

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

See: Idiom

1 Corinthians 4:14 (#1)

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

If your language would not put the negative statement before the positive statement, you could reverse them. Alternate translation: "I correct you as my beloved children. I do not write these things as shaming you"

See: Information Structure

1 Corinthians 4:14 (#2)

"as shaming you"

Here, the phrase **as shaming you** introduces what Paul did **not write** to do. If your readers would not understand **as shaming** as a purpose, you could use a word or phrase that does clearly indicate purpose. Alternate translation: "in order to shame you"

See: Connect — Goal (Purpose) Relationship

1 Corinthians 4:14 (#3)

"these things"

Here, **these things** refers back to what Paul has already written, focusing on 4:6–13. If it would be helpful in your language, you could express **these things** with a word or phrase that refers back to what Paul has just finished writing. Alternate translation: "what I have said about us apostles and you"

See: Pronouns — When to Use Them

1 Corinthians 4:14 (#4)

"as my beloved children"

Here, the phrase **as my beloved children** could introduce: (1) the reason why Paul corrects the Corinthians. Alternate translation: "because you are my beloved children" (2) the way in which he corrects the Corinthians. Alternate translation: "as a father corrects his beloved children, so"

See: Connect — Reason-and-Result Relationship

1 Corinthians 4:14 (#5)

"my beloved children"

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

See: Metaphor

1 Corinthians 4:15 (#1)

"if you would have myriads of guardians in Christ"

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

See: Connect — Contrary to Fact Conditions

1 Corinthians 4:15 (#2)

"myriads of guardians"

Here, **myriads of guardians** is an exaggeration that the Corinthians would have understood to mean a large number of **guardians**. If it would be helpful in your language, you could express **myriads** with a word or phrase that refers to a large number. Alternate translation: "many guardians" or "a large number of guardians"

See: Hyperbole

1 Corinthians 4:15 (#3)

"in Christ"

Here Paul uses the spatial metaphor **in Christ** to describe the union of believers with Christ. In this case, being **in Christ**, or united to Christ, could identify: (1) that these **guardians** are helping the Corinthians in their union with Christ. Alternate translation: "who work to unite you more strongly to Christ" (2) the guardians as fellow believers in Jesus. Alternate translation: "who believe in Christ"

See: Metaphor

1 Corinthians 4:15 (#4)

"you would} not {have} many fathers"

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

See: Ellipsis

1 Corinthians 4:15 (#5)

"you would} not {have} many fathers"

Alternate translation: "you would have only one father"

1 Corinthians 4:15 (#6)

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

Here Paul speaks of himself as a "father" to the Corinthian believers. He became their father **through the gospel**, which means that he is their spiritual father. He is the one who preached the **gospel** to them when they became united to **Christ Jesus**, and that makes him the one who **fathered** them. If it would be helpful in your language, you could express how Paul speaks about **fathers** by clarifying that Paul refers to "spiritual" **fathers**. Alternate translation: "you would not have many spiritual fathers; for I fathered you spiritually in Christ Jesus through the gospel"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 4:15 (#7)

""

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

See: Metaphor

1 Corinthians 4:16 (#1)

"become imitators of me"

If your language does not use an abstract noun for the idea behind **imitators**, you can express the idea by using a verbal such as "imitate." Alternate translation: "imitate me"

See: Abstract Nouns

1 Corinthians 4:17 (#1)

"Because of this"

Here, **this** refers back to what Paul said in the previous verse about imitating him. If it would be helpful in your language, you could express what **this** refers to by clarifying that it refers back to the previous verse. Alternate translation: "For that reason"

See: Pronouns — When to Use Them

1 Corinthians 4:17 (#2)

"I sent"

Sometimes, Paul uses the past tense **sent** with reference to the person who carries the letter to its destination. However, Paul later speaks of Timothy visiting them as only a possibility (See: 16:10). Therefore, the visit to which Paul refers here could: (1) have already happened by the time Paul is writing this letter. Timothy would be visiting the Corinthians while Paul is writing this letter, since Paul uses the future tense to refer to how Timothy **will remind** them of Paul's ways. Alternate translation: "I have sent" (2) be when Timothy brings the letter to them, at which time he **will remind** them of his ways. Alternate translation: "I am sending"

1 Corinthians 4:17 (#3)

"who is my beloved and faithful child"

Here Paul speaks of **Timothy** as if he were his own **child**. This continues the metaphor about Paul as a spiritual father from 4:15. Paul is Timothy's spiritual father, and Paul loves **Timothy** in the way a father loves his child. If it would be helpful in your language, you could express the idea behind this figure of speech with a comparable metaphor or plainly. Alternate translation: "who is my beloved and faithful spiritual child" or "whom I love and who is faithful"

See: Metaphor

1 Corinthians 4:17 (#4)

"in the Lord"

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, identifies Timothy as someone who faithfully does what he is called to do in his union with **the Lord**. Alternate translation: "in his union with the Lord"

See: Metaphor

1 Corinthians 4:17 (#5)

"my ways {that are} in"

Here Paul speaks of how he lives and what he does as **my ways**, which refers to the paths that Paul walks on. This way of speaking is related to how Paul has already spoken of behavior as "walking" (See: [3:3](#)). The phrase **my ways** could identify: (1) how Paul thinks and lives. Alternate translation: "the way that I live in" (2) the principles that Paul follows concerning how to think and live. Alternate translation: "the principles that I follow in"

See: Metaphor

1 Corinthians 4:17 (#6)

"in Christ Jesus"

Here Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with Christ. In this case, being **in Christ Jesus**, or united to Christ Jesus, describes Paul's **ways** as ways that are appropriate for those united to Christ Jesus. Alternate translation: "appropriate in union with Christ Jesus"

See: Metaphor

1 Corinthians 4:17 (#7)

"just as I teach"

Here Paul does not explicitly state what it is that he is teaching. From the previous words, however, it is clear that he teaches his **ways**, the same **ways** that Timothy will **remind** them about. If you need to clarify what Paul teaches, you could refer to the **ways** explicitly. Alternate translation: "the same ways that I teach"

See: Assumed Knowledge and Implicit Information

1 Corinthians 4:17 (#8)

"everywhere in every church"

Here Paul speaks as if Paul has been **everywhere** and visited **every church**. The Corinthians would have understood this to refer to **everywhere** and **every church** that Paul has visited. If it would be helpful in your language, you could express **everywhere** and **every church** by clarifying that Paul refers to **every** place and church he has visited. Alternate translation: "everywhere I go and in every church that I visit"

See: Hyperbole

1 Corinthians 4:17 (#9)

"everywhere in every church"

Here, the words **everywhere** and **in every church** have very similar meanings. Paul repeats the idea to emphasize that he teaches the **ways** in every church, not just among the Corinthians. If your language does not use repetition in this way, you can combine the two phrases into one. Alternate translation: "in every church"

See: Doublet

1 Corinthians 4:18 (#1)

"Now"

Here, **Now** introduces a development in the argument. Paul starts addressing some of the Corinthians who are proud. If **Now** does not introduce a new part of the argument in your language, you could use a word or phrase that does do this. Alternate translation: "Moving on,"

See: Connecting Words and Phrases

1 Corinthians 4:18 (#2)

"some"

The word **some** refers to **some** of the Corinthians. If it would be helpful in your language, you could express what **some** refers to by clarifying that it identifies **some** Corinthian believers. Alternate translation: "some from among you"

See: Pronouns — When to Use Them

1 Corinthians 4:18 (#3)

"have been puffed up"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that the people "puff" themselves up. Alternate translation: "have puffed themselves up"

See: Active or Passive

1 Corinthians 4:18 (#4)

"as though"

Here Paul speaks of him **not coming** as something that is a possibility. However, he is convinced that this is not true, since he will "come" to them. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "as if"

See: Connect — Contrary to Fact Conditions

1 Corinthians 4:18 (#5)

"I were not coming"

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit someone. Alternate translation: "I were not about to arrive where you live"

See: Go and Come

1 Corinthians 4:19 (#1)

"But"

Here, **But** introduces a contrast with what some people are thinking in the previous verse, that is, that Paul is not going to visit them. In this verse, he says that he will visit them soon. Use a word or phrase in your language that introduces a strong contrast. Alternate translation: "Despite what they think,"

See: Connect — Contrast Relationship

1 Corinthians 4:19 (#2)

"I will come to you soon, if the Lord wills"

If your language would put the **if** statement first, you could rearrange these two clauses. Alternate translation: "if the Lord wills, I will come to you soon"

See: Information Structure

1 Corinthians 4:19 (#3)

"I will come to you"

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit someone. Alternate translation: "I will arrive where you live"

See: Go and Come

1 Corinthians 4:19 (#4)

"if the Lord wills"

Here Paul says that he will only visit the Corinthians **if the Lord wills**. He is not sure whether the Lord will "will" or not. Use a form in your language that indicates a true hypothetical. Alternate translation: "only if the Lord wills, of course"

See: Connect — Hypothetical Conditions

1 Corinthians 4:19 (#5)

"the word" - "their power"

The contrast between **word** and **power** was well known in Paul's culture. The contrast states that people can say many things, but they cannot always do what they say they can. If your language has a way to express this contrast between "talk" and "action," you could use it here. Alternate translation: "the talk … their deeds"

See: Assumed Knowledge and Implicit Information

1 Corinthians 4:19 (#6)

"the word of the ones having been puffed up"

Here, **word** represents what someone says in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: "what these who have been puffed up say"

See: Metonymy

1 Corinthians 4:19 (#7)

"of the ones having been puffed up"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that the people "puff" themselves up. Alternate translation: "of these people who have puffed themselves up"

See: Active or Passive

1 Corinthians 4:19 (#8)

"their power"

If your language does not use an abstract noun for the idea behind **power**, you can express the idea by using an adjective such as "powerful." Alternate translation: "how powerful they are" or "their powerful deeds"

See: Abstract Nouns

1 Corinthians 4:20 (#1)

"the kingdom of God {is} not in word but in power"

Here Paul speaks as if **the kingdom of God** exists **in**, not **word**, but **power**. By this, he means that **the kingdom of God** does not consist in what people say but in what they do. To say it another way, **word**, or what people say, by itself does not make people part of God's kingdom. Rather, it takes God's **power** working for and through people to make them part of God's kingdom. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "the kingdom of God consists not in word but in power" or "the kingdom of God is not about word but about power"

See: Metaphor

1 Corinthians 4:20 (#2)

"in word but in power"

The contrast between **word** and **power** was well-known in Paul's culture. The contrast states that people can say many things, but they cannot always do what they say they can do. If your language has a way to express this contrast between "talk" and "action," you could use it here. Alternate translation: "not in talk but in deeds"

See: Assumed Knowledge and Implicit Information

1 Corinthians 4:20 (#3)

"word"

Here, **word** represents what someone says in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: "what people say"

See: Metonymy

1 Corinthians 4:20 (#4)

"power"

If your language does not use an abstract noun for the idea behind **power**, you can express the idea another way. Alternate translation: "powerful deeds" or "what people powerfully do"

See: Abstract Nouns

1 Corinthians 4:21 (#1)

"What do you want"

Paul asks the Corinthians **What** they **want** because he wants them to realize that their behavior will show him how to respond to them. He does not want the Corinthians to tell him all their desires. Rather, he presents two options in the rest of the verse, and the question **What do you want?** shows the Corinthians that they can choose between those two options by listening to Paul or choosing not to listen to him. If your language does not use a question to express this idea, you can translate the

question in statement form. Alternate translation: "Depending on what you do, I will behave towards you in one of two ways." or "How you respond to me will tell me how to respond to you."

See: Rhetorical Question

1 Corinthians 4:21 (#2)

"Shall I come to you with a rod or with love and a spirit of gentleness"

Here Paul uses a question to present the two options for how he could act toward the Corinthians when he "comes" to them. He asks a question for the same reason he asked the first question in this verse. He wants them to realize that how they choose to respond to him will dictate how he will act when he visits. If they do not listen to him, he will **come with a rod**. If they do listen, he will come **with love and a spirit of gentleness**. If your language does not use a question to express this idea, you can translate the question in statement form. Alternate translation: "I will either come to you with a rod or with love and a spirit of gentleness." or "If you do not listen, I will come to you with a rod. If you do listen, I will come to you with love and a spirit of gentleness."

See: Rhetorical Question

1 Corinthians 4:21 (#3)

"Shall I come to you"

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit someone. Alternate translation: "Shall I arrive where you live"

See: Go and Come

1 Corinthians 4:21 (#4)

"with a rod"

Paul speaks of coming **with a rod** as if he is going to physically beat the Corinthians to teach them to listen to him. This metaphor may continue the way in which he speaks of himself as a "father" in 4:14–15, since fathers could punish their children physically **with a rod** if they did not obey. By speaking in this way, Paul thus refers to discipline

or punishment, but the discipline he threatens will not be physical. If it would be helpful in your language, you could express this figure of speech with a word or phrase that would describe discipline or punishment, or you could express the idea plainly. Alternate translation: "to punish you" or "with a harsh rebuke"

See: Metaphor

1 Corinthians 4:21 (#5)

"with love and"

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using an adverb such as "lovingly" or a verb such as "love." Alternate translation: "shall I love you with"

See: Abstract Nouns

1 Corinthians 4:21 (#6)

"a spirit of gentleness"

Here Paul uses the possessive form to describe a **spirit** that is characterized by **gentleness**. If your language would not use the possessive form to express that idea, you could express the idea by translating **gentleness** as an adjective, such as "gentle." Alternate translation: "a gentle spirit"

See: Possession

1 Corinthians 4:21 (#7)

"a spirit"

Here, **spirit** does not refer to God's Spirit, the Holy Spirit. Rather, it refers to Paul's spirit. In Paul's culture, **as spirit of** something is a way to describe a person's attitude that is characterized by that thing. Here, then, Paul speaks about an attitude that is gentle. If it would be helpful in your language, you could express **spirit** with a word such as "attitude" to express the idea. Alternate translation: "an attitude"

See: Translate Unknowns

1 Corinthians 4:21 (#8)

"of gentleness"

If your language does not use an abstract noun for the idea behind **gentleness**, you can express the idea by using an adjective such as "gentle." Alternate translation: "that is gentle"

See: Abstract Nouns

1 Corinthians 5:1 (#1)

"It is actually reported {that"

Here, **actually** could: (1) emphasize that something is really true. Alternate translation: "It is really reported that" (2) emphasize that many people know about what is going on in the Corinthian church. Alternate translation: "It is everywhere reported that" or "It is reported by many people that"

See: Translate Unknowns

1 Corinthians 5:1 (#2)

"It is actually reported {that"

Here Paul intentionally uses a passive form to avoid stating who told him about the **sexual immorality**. If your language does not use this passive form, you can express the idea by making Paul the subject of a verb such as "learn" or by using a form that avoids naming a person. Alternate translation: "Some people have actually reported to me that"

See: Active or Passive

1 Corinthians 5:1 (#3)

"there is} sexual immorality among you, and such immorality which {is} not even among the Gentiles"

Here Paul repeats **sexual immorality** in order to emphasize how shocked and upset he is that people among the Corinthians are committing sexual sins. If your language does not use repetition in this way, you can combine these two statements and express Paul's shock in another way. Alternate translation: "there is sexual immorality among you that even the Gentiles condemn" or "you overlook flagrant sexual immorality, a kind which even the Gentiles do not accept"

See: Doublet

1 Corinthians 5:1 (#4)

"which {is} not even among the Gentiles"

While Paul does not explicitly say why this **immorality** is not **among the Gentiles**, the Corinthians would have understood him to mean that the **Gentiles** do not permit such behavior and prohibit it by law or social practice. If this information would not be implied in your language, you could include a word or phrase that indicates that Paul refers to the attitude of **Gentiles** towards this kind of **sexual immorality**. Alternate translation: "which even the Gentiles avoid" or "which even the Gentiles find shocking"

See: Assumed Knowledge and Implicit Information

1 Corinthians 5:1 (#5)

"the Gentiles"

Here Paul does not use **the Gentiles** primarily to refer to non-Jews, since there were non-Jewish members of the church. Rather, Paul uses **the Gentiles** to describe anyone who does not worship the true God. If it would be helpful in your language, you could express **the Gentiles** with a word or phrase that identifies those who do not worship or serve God. Alternate translation: "the pagans"

See: Translate Unknowns

1 Corinthians 5:1 (#6)

"someone has his father's wife"

In Paul's culture, if man **has** a woman, it refers to a long-term sexual relationship. Often this would be a marriage, but it could also be a sexual relationship without marriage. Here, it is not clear whether the person (**someone**) marries **his father's wife** or not. What is clear is that he is in a long-term sexual relationship with **his father's wife**. If possible use a word or phrase that indicates this kind of general relationship. Alternate translation: "someone is living with his father's wife" or "someone is sleeping with his father's wife"

See: Euphemism

1 Corinthians 5:1 (#7)

"his father's wife"

Here, **his father's wife** identifies a woman who is married to a man's father but who is not the man's mother. If your language has a specific word for this relationship, you could use it here. If your language does not have a word for this relationship, you can describe the relationship with a phrase, much like the ULT does. Alternate translation: "his father's wife who is not his mother"

See: Kinship

1 Corinthians 5:2 (#1)

"you are puffed up"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that **you** "puff" yourselves up. Alternate translation: "you puff yourselves up"

See: Active or Passive

1 Corinthians 5:2 (#2)

"so that the one having done this deed might be removed"

Here, **so that** could introduce: (1) a purpose for the "mourning." Alternate translation: "in order that the one who did this deed might be removed (2) a command. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "The one who did this deed should be removed"

See: Connect — Goal (Purpose) Relationship

1 Corinthians 5:2 (#3)

"so that the one having done this deed might be removed from among you"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **removed** rather than the people doing the "removing." If you must state who does the action, Paul implies that "you" do it. Alternate

translation: "so that you remove the one who did this deed from among you"

See: Active or Passive

1 Corinthians 5:2 (#4)

"the one having done this deed"

In Paul's culture, it was normal to use both **done** and **deed** to refer to performing an act. If your language would not use both **done** and **deed** here, you could express the idea with just one of these two words. Alternate translation: "the one who did this" or "the one who carried out this deed"

See: Doublet

1 Corinthians 5:2 (#5)

"might be removed from among you"

When someone is **removed from among** a group, it means that he or she is no longer part of the group. If your language has a specific word or phrase to describe expelling a member of a group, you could use it here. Alternate translation: "might be banned from your group"

See: Idiom

1 Corinthians 5:3 (#1)

"For"

Here, the word **For** introduces the reason why the man who has committed the sexual sin should be "removed from among you" ([5:2](#)). The reason is because Paul has already **passed judgment** on him, and so the Corinthians should be enacting the punishment. Use a word or phrase in your language that introduces a reason. Alternate translation: "He should be removed since"

See: Connect — Reason-and-Result Relationship

1 Corinthians 5:3 (#2)

"being absent in the body"

In Paul's culture, **being absent in body** is a figurative way to speak about not being present in person. If it would be helpful in your language, you could express **being absent in the body** with a

comparable expression or translate the idea plainly. Alternate translation: "not being there with you"

See: Idiom

1 Corinthians 5:3 (#3)

"being present in the spirit"

In Paul's culture, **being present in spirit** is a figurative way to speak of thinking about and caring about that person. If it would be helpful in your language, you could express the idea behind **being present in spirit**with a comparable metaphor or plainly. Alternate translation: "still being connected to you"

See: Idiom

1 Corinthians 5:3 (#4)

"in the spirit"

Here, **spirit** could refer to: (1) Paul's **spirit**, which would be the part of him that connects with the Corinthians across a distance. Alternate translation: "in my spirit" (2) the Holy Spirit, which connects Paul with the Corinthians, even though they are not physically together. Alternate translation: "in God's Spirit" or "by the power of God's Spirit"

1 Corinthians 5:3 (#5)

"have already passed judgment on the one having done such a thing"

Here Paul has **already passed judgment**, which means that he has declared the man to be guilty. Two verses later ([5:4](#)), Paul specifies what the punishment that results from the **judgment** should be: the man should be "handed over to Satan." Here, then, use a word or phrase that indicates a decision about guilt, not a punishment. Alternate translation: "have already judged the one who did such a thing to be guilty"

1 Corinthians 5:3 (#6)

"have already passed judgment on"

If your language does not use an abstract noun for the idea behind **judgment**, you can express the idea by using a verb such as "judge" instead of **passed judgment on**. Alternate translation: "have already judged"

See: Abstract Nouns

1 Corinthians 5:3 (#7)

"the one having done such a thing"

Paul does not wish to repeat the ugly details of the man having sex with his stepmother. Instead, he uses general words to refer back to what he has already said about the man. If possible, preserve how Paul avoids repeating the details of the sin in your translation. You could use vague language like Paul does, or you could use a similar euphemism. Alternate translation: "the man who committed this sin"

See: Euphemism

1 Corinthians 5:3 (#8)

"as if being present"

Here Paul makes a conditional statement that might sound hypothetical but that he knows is not true. He knows that he is not present with them, but he wants to emphasize that his **judgment** is just as effective **as if** he were **present**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "even though I am absent"

See: Connect — Contrary to Fact Conditions

1 Corinthians 5:4 (#1)

"You and my spirit, having been assembled"

The phrase **You and my spirit, having been assembled** gives the time and situation in which the Corinthians should "hand this man over to Satan" ([5:5](#)). If this phrase would not indicate timing or a situation in your language, you could use a word or phrase that does indicate time or situation. Alternate translation: "One of the times when you and my spirit have been assembled"

See: Connect — Simultaneous Time Relationship

1 Corinthians 5:4 (#2)

"having been assembled"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the things that are **assembled** rather than what does the "assembling." you can express the idea in active form by using a verb such as "gather together" or "meet." Alternate translation: "meeting together"

See: Active or Passive

1 Corinthians 5:4 (#3)

"in the name of our Lord Jesus Christ"

Acting **in the name of** a person means representing that person. Representatives, those who do anything **in the name of** someone else, act with the authority of the people they represent. If it would be helpful in your language, you could express **in the name of** with a comparable idiom for representing someone or express the idea plainly. Alternate translation: "as representatives of our Lord Jesus Christ" or "as people who act for our Lord Jesus Christ"

See: Idiom

1 Corinthians 5:4 (#4)

"You and my spirit, having been assembled in the name of our Lord Jesus Christ"

The phrase **in the name of our Lord Jesus Christ** could modify: (1) how they have **been assembled**. Alternate translation: "You and my spirit, in the name of our Lord Jesus Christ having been assembled" (2) how Paul has "passed judgment" in 5:3. Alternate translation: "I passed this judgment in the name of our Lord Jesus Christ. You and my spirit, having been assembled,"

See: Information Structure

1 Corinthians 5:4 (#5)

"and my spirit"

Just as in 5:3, Paul speaks of his "spirit." Just as there, Paul's **spirit** being **assembled** with them is a figurative way to speak of how Paul thinks about

and cares about them. Here, it has the additional implication that what they do when **assembled** carries Paul's own authority. If it would be helpful in your language, you could express the idea behind **my spirit** with a comparable metaphor or plainly. Alternate translation: "and my thoughts" or "with my authority"

See: Idiom

1 Corinthians 5:4 (#6)

"my spirit"

Here, **my spirit** could refer to: (1) Paul's **spirit**, which would be the part of him that connects with the Corinthians across a distance. Alternate translation: "my own spirit" (2) the Holy Spirit, which connects Paul with the Corinthians, even though they are not physically together. Alternate translation: "my share of God's Spirit" or "I, by the power of God's Spirit"

1 Corinthians 5:4 (#7)

"with the power of our Lord Jesus"

If your language does not use an abstract noun for the idea behind **power**, you can express the idea by using a verb such as "empower" or "authorize." Alternate translation: "as people who are empowered by our Lord Jesus" or "as people whom our Lord Jesus has empowered"

See: Abstract Nouns

1 Corinthians 5:5 (#1)

"hand this man over"

The phrase **hand this man over** identifies the punishment that goes with the verdict that Paul reached when he "judged" him (5:3). If possible, express **hand this man over** as the result or the implication of Paul having "already judged" him. Alternate translation: "since I have declared this man guilty, hand him over"

See: Information Structure

1 Corinthians 5:5 (#2)

"hand this man over to Satan"

The phrase **hand** someone **over to** someone else refers to transferring a person from one authority to another. Here, then, Paul wants the Corinthians to transfer **this man** from under the authority of the church to under the authority of **Satan**. If it would be helpful in your language, you could express the idea behind this figure of speech with a comparable idiom or plainly. Alternate translation: "turn this man over to Satan" or "put this man under Satan's authority"

See: Metaphor

1 Corinthians 5:5 (#3)

"for the destruction of the flesh"

Here, **for** introduces the result of "handing this man over to Satan." If **for** would not indicate result in your language, use a word or phrase that does introduce a result. Alternate translation: "with the result that his flesh is destroyed"

See: Connect — Reason-and-Result Relationship

1 Corinthians 5:5 (#4)

"for the destruction of the flesh"

This phrase could be a reference to the **destruction** of: (1) the parts of the **man** that are weak and sinful, which would indicate cleansing or sanctification. Alternate translation: "so that he will not continue to live sinfully" (2) the man's physical body, which would mean either by physical suffering or death. Alternate translation: "so that he suffers in his body" or "for the death of his body"

See: Translate Unknowns

1 Corinthians 5:5 (#5)

"for the destruction of the flesh"

Here Paul uses the possessive form to clarify that **destruction** will happen to **the flesh**. If your language does not use this form to express that idea, you can translate **destruction** with a verb such as "destroy." Alternate translation: "to destroy the flesh"

See: Possession

1 Corinthians 5:5 (#6)

"for the destruction of the flesh"

If your language does not use an abstract noun for the idea behind **destruction**, you can express the idea by using a verb such as "destroy." Alternate translation: "to destroy the flesh"

See: Abstract Nouns

1 Corinthians 5:5 (#7)

"so that"

While **for the destruction of the flesh** is the result of the "handing over," the words **so that** introduce the purpose of the "handing over." Use a word or phrase in your language that introduces a purpose. Alternate translation: "in order that" or "with the goal that"

See: Connect — Goal (Purpose) Relationship

1 Corinthians 5:5 (#8)

"his spirit may be saved"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **saved** rather than focusing on the person doing the "saving." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God may save his spirit"

See: Active or Passive

1 Corinthians 5:5 (#9)

"his spirit"

Here, **spirit** refers to the parts of **this man** that are not **flesh**. Therefore, the **spirit** is not just the nonphysical part of the person but rather a reference to the whole person apart from his or her sins and weaknesses. If it would be helpful in your language, you could express that meaning of **spirit** with a word or phrase that refers to the salvation of the whole person. Alternate translation: "he" or "his soul"

See: Translate Unknowns

1 Corinthians 5:5 (#10)

"in the day of the Lord"

Here Paul uses the words translated **day of the Lord** in the same way the Old Testament uses them: to refer to an event in which God saves his people and punishes his enemies. Paul specifically refers to the event in which Jesus returns to judge everyone. If it would be helpful in your language, you could translate **day of the Lord** by including more words that clarify what Paul means by **day**. Alternate translation: "on the day when the Lord returns" or "when the Lord comes to judge everyone"

See: Assumed Knowledge and Implicit Information

1 Corinthians 5:6 (#1)

"Your boasting {is} not good"

Alternate translation: "Your boasting is bad"

1 Corinthians 5:6 (#2)

"a little yeast leavens the whole loaf"

In 5:6–8, Paul speaks about **yeast** and "dough." Verses 7–8 clarify that Paul is thinking about the "Passover." In this Jewish festival, people would remove all the **yeast** from their houses and only bake dough that was not fermented ("unleavened bread"). See Exodus 12:1–28. In this verse, then, the **yeast** does not represent a good thing. Rather, it is supposed to be removed from the house, but any **yeast** that is left will still "leaven" a whole loaf. If your language would not consider **yeast** to be a bad thing when mixed into dough, you could include a word or phrase that indicates that the **yeast** is not wanted in the dough. Alternate translation: "a little yeast leavens a whole loaf that is meant to be unleavened"

See: Assumed Knowledge and Implicit Information

1 Corinthians 5:6 (#3)

"Do you not know that a little yeast leavens the whole loaf"

Paul does not ask this question because he is looking for information or for agreement or disagreement. Rather, he asks it to involve the Corinthians in what he is arguing by reminding them of something that they should already know. The question assumes that the answer is "yes." If it would be helpful in your language, you could express the idea behind this question with an emphatic statement. Alternate translation: "You know that a little yeast leavens the whole loaf"

See: Rhetorical Question

1 Corinthians 5:6 (#4)

"a little yeast leavens the whole loaf"

Here, **yeast** refers to anything that is added to bread dough to make it ferment and rise. This could be **yeast** itself or dough that is already fermented ("leaven"). Paul here uses this metaphor to indicate that, just like even a little bit of **yeast** will "leaven" **the whole loaf**, so a little bit of sin, or one person who sins, will affect the whole church. Therefore, the Corinthians believers should not "boast," since the one person who is sinning among them denigrates the whole church. Since this metaphor is based on material from the Old Testament, you should try to preserve the form in your language. You could use a simile, or if necessary, you could use a comparable metaphor. Alternate translation: "sin is like yeast: a little yeast leavens the whole loaf" or "one bad apple spoils the whole barrel"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 5:7 (#1)

""

Just as in 5:6 and 5:8, Paul is thinking about the Jewish festival of **Passover**. During this festival, people would remove all the **yeast** from their houses and only bake **unleavened bread**, that is, bread that is not fermented. Additionally, a **lamb** would be sacrificed and eaten. The **lamb** would remind the people about how God had delivered them from slavery in the land of Egypt. See Exodus 12:1–28. If your readers would not infer this information, you could include a footnote that explains **Passover** and how it relates to **yeast** and a **Lamb**.

See: Assumed Knowledge and Implicit Information

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1 Corinthians 5:7 (#2)

"Clean out the old yeast so that you may be new dough, just as you are unleavened bread"

Here Paul speaks about how Jews would **clean out the old yeast** during the festival of Passover and only bake **unleavened bread**. Just like in 5:6, he compares sin to **yeast**. By speaking in this way, he urges the Corinthians to **clean out** the person who is sinning. Then, they will be like **new dough**, like **unleavened bread**, that is, without sin. Since this metaphor is based on material from the Old Testament, you should try to preserve the form in your language. You could use a simile, or if necessary, you could use a comparable metaphor. Alternate translation: "Clean out the old yeast, that is, sin, so that you may be new dough, just as you are unleavened bread" or "Clean out the bad apple so that you may be a fresh barrel, just as you are fresh apples"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 5:7 (#3)

"just as you are unleavened bread"

When Paul says that they **are unleavened bread**, this means that they are in danger of encountering the **yeast**, that is, sin. This is why they must **clean out the old yeast**. If they remain **unleavened** by avoiding contact with **old yeast**, they will be **new dough**. If it would be helpful in your language, you could express **you are unleavened bread** by clarifying that Paul calls them this because it shows that **yeast** is a threat to them. Alternate translation: "for you are currently unleavened bread"

See: Translate Unknowns

1 Corinthians 5:7 (#4)

"For"

Here Paul uses **For** to introduce the reason why his metaphor about **yeast** is appropriate. **Christ** is like the **Passover lamb**. Since Christ has **been sacrificed** like that **lamb**, the Corinthians are supposed to live as if it is **Passover**. This means avoiding sin in their group. If it would be helpful in your language, you could make it more explicit. Alternate translation: "You should act like people observing Passover because"

See: Connect — Reason-and-Result Relationship

1 Corinthians 5:7 (#5)

"Christ, our Passover lamb, has also been sacrificed"

When God delivered the Jewish people from Egypt, he required them to sacrifice a lamb and spread its blood on their doors. God did not harm anyone who had the blood on their door, but the firstborn son of anyone who did not have the blood on their door died. Because of this, the **lamb** that was sacrificed at **Passover** represented God delivering the Jewish people by accepting the **lamb**'s death in place of the firstborn son. See Exodus 12:1–28. The implication here is that **Christ**'s death also functioned in this way, in place of those whom he delivers. If it would be helpful in your language, you could add a footnote explaining the function of the **lamb** at **Passover**.

See: Assumed Knowledge and Implicit Information

1 Corinthians 5:7 (#6)

"Christ, our Passover lamb, has also been sacrificed"

Here Paul compares **Christ** to the **Passover lamb**, since both died to save someone else. Since this metaphor is based on material from the Old Testament, you should try to preserve the form in your language, or you could use a simile. Alternate translation: "Christ, who is like our Passover lamb, has also been sacrificed"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 5:7 (#7)

"Christ, our Passover lamb, has also been sacrificed"

Paul intentionally does not state who **sacrificed** the **Passover lamb**, who is **Christ**. If your language does not use this passive form, you can express the idea in another way. If possible, do not state who **sacrificed Christ**. Alternate translation: "Christ, our Passover lamb, has also died as a sacrifice"

See: Active or Passive

1 Corinthians 5:8 (#1)

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

Just as in 5:6–7, here Paul speaks about **yeast** and "dough." In this Jewish **festival** of Passover, people would remove all the **yeast** from their houses and only bake dough that was not fermented (**unleavened bread**). See Exodus 12:1–28. Here, then, the **yeast** is what is meant to be removed, and the **unleavened bread** is what is meant to be eaten. If your readers would not understand this background, you could include a footnote that gives extra information.

See: Assumed Knowledge and Implicit Information

1 Corinthians 5:8 (#2)

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

Here Paul finishes the metaphor about **yeast** and Passover that he began in 5:6. Paul encourages the Corinthians to **celebrate the festival** by getting rid of the **old yeast**. He then identifies that the **yeast** stands for **evil and wickedness**, while the **unleavened bread** that they are supposed to eat stands for **sincerity and truth**. With this metaphor Paul exhorts the Corinthians to expel from their group the man who has sinned, just as one would remove yeast from one's house during the **festival**. Since this metaphor is based on material from the Old Testament, you should try to preserve the form in your language. You could use a simile, or you could include a footnote that explains the metaphor. Alternate translation: "So then, we should be like those who celebrate the festival, not with old yeast, nor with yeast of evil and wickedness, but with unleavened bread of sincerity and truth"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 5:8 (#3)

"we should celebrate the festival"

Because of what Paul has said in 5:7, this **festival** must be the festival connected with Passover. If your readers would not understand this from the context, you could include the name "Passover" here. Alternate translation: "we might celebrate the Passover festival"

See: Assumed Knowledge and Implicit Information

1 Corinthians 5:8 (#4)

"not with old yeast, nor with yeast of evil and wickedness"

Here Paul repeats **yeast** in order to define what he means by **old yeast**. If your language does not use repetition in this way, you can combine the two phrases and introduce the definition in another way. Alternate translation: "not with old yeast, which is evil and wickedness"

See: Doublet

1 Corinthians 5:8 (#5)

"yeast of evil and wickedness"

Here Paul uses the possessive from to identify the **yeast** as **evil and wickedness**. If your language does not use this form for that idea, you can express the idea by using a word or phrase that renames or identifies something. Alternate translation: "yeast, that is, evil and wickedness"

See: Possession

1 Corinthians 5:8 (#6)

"of evil and wickedness"

If your language does not use abstract nouns for the ideas behind **evil** and **wickedness**, you can express the ideas by using adjectives that describe actions or "behavior." Alternate translation: "of evil and wicked behavior"

See: Abstract Nouns

1 Corinthians 5:8 (#7)

"of evil and wickedness"

Here, the words **evil** and **wickedness** mean almost the same thing. The word **evil** refers to something that is morally "bad," while the word **wickedness** refers to something that is characterized by vice. If

your language does not have two words that are this similar, you can express the idea with one word. Alternate translation: "of evil"

See: Doublet

1 Corinthians 5:8 (#8)

"unleavened bread of sincerity and truth"

Here Paul uses the possessive from to identify the **unleavened bread** as **sincerity and truth**. If your language does not use this form for that idea, you can express the idea by using a word or phrase that renames or identifies something. Alternate translation: "unleavened bread, that is, sincerity and truth"

See: Possession

1 Corinthians 5:8 (#9)

"of sincerity and truth"

If your language does not use abstract nouns for the ideas behind **sincerity** and **truth**, you can express the ideas by using adjectives that describe actions or behaviors. Alternate translation: "of sincere and true behavior"

See: Abstract Nouns

1 Corinthians 5:8 (#10)

"of sincerity"

The word **sincerity** identifies actions done with only one intention, done without deceit. The people doing those actions do not say or pretend one thing while doing something else. If it would be helpful in your language, you could express the idea behind this word by using a word or phrase that identifies something that is done honestly and with one goal in mind. Alternate translation: "of integrity"

See: Translate Unknowns

1 Corinthians 5:9 (#1)

"I wrote to you in my letter"

Here Paul refers to a letter that he wrote and sent to the Corinthians before he began this letter. The phrase does not refer to this letter but to a previous letter. If it would be helpful in your language, you could translate **I wrote to you in my letter** by including a word that clarifies that **my letter** is one that Paul has already sent. Alternate translation: "I already wrote to you in my previous letter"

See: Assumed Knowledge and Implicit Information

1 Corinthians 5:9 (#2)

"to associate with"

Here, **to associate with** often refers to two groups of people meeting together. The idea here is that **sexually immoral people** should not be a part of the Corinthians' group. If **to associate with** does not have this meaning in your language, you could express the idea by using a word that refers to including people in one's group. Alternate translation: "to consistently meet with"

See: Translate Unknowns

1 Corinthians 5:10 (#1)

"by no means"

Paul uses **by no means** to strongly introduce a clarification about what he wrote to them previously ([5:9](#)). When he told them "not to associate with sexually immoral people," he did not mean **people of this world**. Rather, as the next verse clarifies, he meant fellow believers. If it would be helpful in your language, you could express **by no means** with a word or phrase that introduces a qualification to a previous statement. Alternate translation: "not that you should not associate at all with"

See: Connecting Words and Phrases

1 Corinthians 5:10 (#2)

"of this world"

The phrase **of this world** clarifies that the **immoral people** are not part of the church. If it would be helpful in your language, you could express this phrase with a comparable phrase that identifies the **immoral people** as unbelievers. Alternate translation: "who do not believe" or "who are not part of the church"

See: Translate Unknowns

1 Corinthians 5:10 (#3)

"the greedy"

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

See: Nominal Adjectives

1 Corinthians 5:10 (#4)

"swindlers"

Here, **swindlers** identifies people who take money from others dishonestly. If it would be helpful in your language, you could express **swindlers** with a word that refers to such people. Alternate translation: "thieves" or "embezzlers"

See: Translate Unknowns

1 Corinthians 5:10 (#5)

"since then you would need to go out from the world"

Here Paul draws the logical conclusion about what he did not mean in his letter. Thus, while Paul does not think that the basis for the exhortation is true, he does think that this is the logical result of that basis. He gives this exhortation to show that it is absurd, since they cannot **go out from the world**. Therefore, the basis for this exhortation is also absurd. If **since then** in your language would not introduce a result from a reason that Paul thinks is not true, you could use a word or phrase that would introduce such an idea. Alternate translation: "If that was what I had meant, then you would need to go out from the world"

See: Connect — Contrary to Fact Conditions

1 Corinthians 5:10 (#6)

"to go out from the world"

This phrase is not a euphemism for dying. Instead, Paul is saying that the Corinthians would need to travel off earth to get away from the **immoral people of this world**. In his culture and time, this was impossible. If it would be helpful in your language, you could express **go out from the world** with a word or phrase that refers to traveling off earth. Alternate translation: "to leave earth"

See: Translate Unknowns

1 Corinthians 5:11 (#1)

"But now I wrote to you"

Here Paul could be speaking about: (1) the letter he is writing **now**, in contrast to the letter he already wrote ([5:9](#)). He uses the past tense **wrote** because the "writing" will be in the past when the letter is read to the Corinthians. Use the tense that would be appropriate in your language for this situation. Alternate translation: "But now I have written to you" (2) the letter he already wrote, but he wants them to understand it correctly **now**. Alternate translation: "But what I really wrote to you was"

1 Corinthians 5:11 (#2)

"to associate with"

Here, **to associate with** often refers to two groups of people meeting together. The idea here is that **sexually immoral** people who claim to belong to the Corinthians' group should not be considered part of the group. If **to associate with** does not have this meaning in your language, you could express the idea by using a word that refers to including people in one's group. Alternate translation: "to consistently meet with"

See: Translate Unknowns

1 Corinthians 5:11 (#3)

"any so-called brother"

Here, **who is called a brother** distinguishes **anyone** from the people mentioned in the last verse. Paul did not require the Corinthians **not to associate** with those people, but he does require them **not to associate** with any such person **who is called a brother**. Use a construction in your language that indicates that Paul is distinguishing, not informing. Alternate translation: "any person called a brother"

See: Distinguishing Versus Informing or Reminding

1 Corinthians 5:11 (#4)

"so-called"

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

See: Active or Passive

1 Corinthians 5:11 (#5)

"brother"

Although **brother** is masculine, Paul is using it to refer to a man or a woman. If it would be helpful in your language, you could express **brother** with a non gendered word or refer to both genders. Alternate translation: "a brother or a sister"

See: When Masculine Words Include Women

1 Corinthians 5:11 (#6)

"verbally abusive"

Here, **verbally abusive** describes someone who shows anger by using vicious words to attack others. Use a word in your language that describes this kind of person. Alternate translation: "vocally vicious"

See: Translate Unknowns

1 Corinthians 5:11 (#7)

"a swindler"

Here, **swindler** identifies a person who takes money from others dishonestly. If it would be helpful in your language, you could express **swindler** with a word that refers to such people. Alternate translation: "a thief" or "an embezzler"

See: Translate Unknowns

1 Corinthians 5:11 (#8)

"Do not even eat with such a person"

In Paul's culture, to **eat with** someone meant that you accepted them into your social group. Here, he wants the Corinthians not to accept such people into their group. If "eating with" someone does not signify accepting them in your culture, you may need to make that idea explicit. Alternate translation: "Do not even include such a person in your group's meals"

See: Assumed Knowledge and Implicit Information

1 Corinthians 5:12 (#1)

"For"

Here, **For** introduces further reasons why Paul wants the Corinthians to focus on "judging" fellow believers but not **those outside**. These reasons continue into the next verse ([5:13](5:13)). If it would be helpful in your language, you could express this connection with a word or phrase that would introduce further reasons. Alternate translation: "Further," or "For more proof,"

See: Connect — Reason-and-Result Relationship

1 Corinthians 5:12 (#2)

"what to me to judge the ones outside"

Here Paul asks **what to me to judge those outside**, but he is not really asking for information. Rather, the question assumes that the answer is "nothing" or "it does not matter to me," and Paul uses the question to involve the Corinthians in what he is arguing. If it would be helpful in your language, you could express the idea behind this question with a strong negative statement. Alternate translation: "it is nothing to me to judge those outside" or "it is not my business to judge those outside"

See: Rhetorical Question

1 Corinthians 5:12 (#3)

"what to me"

Here Paul omits some words that may be required in your language to make a full sentence. You could supply words such as "is it" or "does it matter" to

complete the thought. Alternate translation: "what is it to me" or "what does it matter to me"

See: Ellipsis

1 Corinthians 5:12 (#4)

"to me"

Here Paul speaks of himself only, but he wants the Corinthians to have the same opinion that he has. If **to me** would cause your readers to misunderstand this point, you could include the Corinthians in this question as well. Alternate translation: "to us" or "to you and me"

See: First, Second or Third Person

1 Corinthians 5:12 (#5)

"the ones outside?" - "the ones inside"

The phrase **the ones outside** identifies people who do not belong to the group of believers in Corinth. The phrase **the ones inside** identifies the opposite: people who do belong to the group of believers in Corinth. If it would be helpful in your language, you could express these phrases with words or phrases that refer to people who belong to and do not belong to a specific group. Alternate translation: "the outsiders … the insiders"

See: Idiom

1 Corinthians 5:12 (#6)

"Do you not judge the ones inside"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation or statement of obligation. Alternate translation: "But you should judge those inside" or "You do indeed judge those inside"

See: Rhetorical Question

1 Corinthians 5:13 (#1)

"judges"

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

See: Textual Variants

1 Corinthians 5:13 (#2)

"judges"

Here, **judges** makes a general statement about what God does. The present tense does not mean that God is currently passing final judgment on **those outside** and will not do so in the future. Rather, Paul has the final judgment in mind. If it would be helpful in your language, you could express the present tense of **judges** with the future tense here. Alternate translation: "will judge"

See: Predictive Past

1 Corinthians 5:13 (#3)

"the ones outside"

The phrase **the ones outside** identifies people who do not belong to the group of believers in Corinth. If it would be helpful in your language, you could express this phrase with a word or phrase that refers to people who do not belong to a specific group. Alternate translation: "the outsiders"

See: Idiom

1 Corinthians 5:13 (#4)

"Remove the evil from among yourselves"

Here Paul quotes a command that appears many times in the Old Testament book named Deuteronomy (See: 13:5; 17:7, 17:12; 19:19; 21:21; 22:21–22, 22:24; 24:7). If your readers would not recognize this command as a quotation, you could introduce it in the same way that you have already introduced quotations from the Old Testament (See: 1:31). Alternate translation: "As it can be read in the Old Testament, 'Remove the evil from among yourselves'" or "According to the book of Deuteronomy, 'Remove the evil from among yourselves'"

See: Quotations and Quote Margins

1 Corinthians 5:13 (#5)

"Remove the evil from among yourselves"

If you cannot use this form in your language, you could translate this command as an indirect quote instead of as a direct quote. Alternate translation: "We read in Scripture that you should remove the evil from among yourselves"

See: Direct and Indirect Quotations

1 Corinthians 5:13 (#6)

"the evil"

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

See: Nominal Adjectives

1 Corinthians 6:1 (#1)

"Do any of you dare, having a dispute with another, to go to court before the unrighteous, and not before the saints"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. Here, the truthful answer to the question is "they are, but they should not." Paul asks the question to get the Corinthians to realize how bad going **to court before the unrighteous** is. If it would be helpful in your language, you could express the idea behind this question with a "should" statement or a statement of fact. Alternate translation: "Some of you actually dare, having a dispute with another, to go to court before the unrighteous, and not before the saints."

See: Rhetorical Question

1 Corinthians 6:1 (#2)

"Do" - **"dare"**

Here, **dare** refers to having confidence or boldness when one should not have confidence or boldness. Use a word or phrase in your language that indicates improper confidence. Alternate translation: "Do … have the audacity"

See: Translate Unknowns

1 Corinthians 6:1 (#3)

"having a dispute with another"

The phrase **having a dispute with another** provides the situation in which they are going **to court**. If it would be helpful in your language, you could make it explicit. Alternate translation: "if you have a dispute with another" or "whenever you have a dispute with another"

See: Connect — Simultaneous Time Relationship

1 Corinthians 6:1 (#4)

"another"

Here, **another** identifies the other person as a fellow believer. If it would be helpful in your language, you could translate **another** with a word or phrase that identifies **another** as a believer. Alternate translation: "another believer"

See: Assumed Knowledge and Implicit Information

1 Corinthians 6:1 (#5)

"to go to court before" - **"before"**

The phrase **to go to court before** refers to settling a lawsuit or other legal dispute **before** a judge. If it would be helpful in your language, you could express **go to court before** with a comparable idiom that refers to setting a dispute in a court of law. Alternate translation: "to resolve your lawsuit in the presence of … in the presence of"

See: Idiom

1 Corinthians 6:2 (#1)

"Or"

The word **Or** introduces an alternate to what Paul speaks about in . The Corinthians currently think that going to court in public is fine. Paul gives

the true alternative: they **will judge the world** and thus should not need to take their quarrels and lawsuits anywhere else. If it would be helpful in your language, you could express **Or** with a word that signifies a contrast or gives an alternative. Alternate translation: "Rather," or "On the other hand,"

See: Connecting Words and Phrases

1 Corinthians 6:2 (#2)

"Or do you not know that the saints will judge the world"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "You already know that the saints will judge the world."

See: Rhetorical Question

1 Corinthians 6:2 (#3)

"are you unworthy of the smallest cases"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no." If it would be helpful in your language, you could express the idea behind this question with a strong negative or positive statement. Alternate translation: "you are definitely not unworthy of the smallest cases" or "you are definitely worthy of the smallest cases

See: Rhetorical Question

1 Corinthians 6:2 (#4)

"if the world is judged by you"

Paul is speaking as if **the world is judged by you** was a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you could translate his words as

an affirmative statement. Alternate translation: "because the world is judged by you"

See: Connect — Factual Conditions

1 Corinthians 6:2 (#5)

"the world is judged by you"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **the world**, which is **judged**, rather than **you**, who do the "judging." Alternate translation: "you judge the world"

See: Active or Passive

1 Corinthians 6:2 (#6)

"is judged"

Here, **is judged** makes a general statement about what **you**, that is, the **saints**, do. The present tense does not mean that the **saints** are currently passing final judgment and will not do so in the future. Rather, Paul uses the present tense to state a general fact about the **saints**. The judgment itself will occur in the future. If it would be helpful in your language, you could express the present tense of **is judged** with the future tense here. Alternate translation: "will be judged"

See: Predictive Past

1 Corinthians 6:2 (#7)

"unworthy of the smallest cases"

Here, to be **unworthy of** something means that one is not capable of doing that thing or is not qualified to do it. If it would be helpful in your language, you could express **unworthy of** with a comparable idiom or express the idea plainly. Alternate translation: "unqualified concerning the smallest cases" "not able to judge the smallest cases"

See: Idiom

1 Corinthians 6:2 (#8)

"of the smallest cases"

Here, **cases** could refer to: (1) legal disputes that are resolved in a court of law. Alternate translation: "of the smallest legal disputes" (2) the court of law that decides the legal dispute. Alternate translation: "of the lowest courts of law"

See: Translate Unknowns

1 Corinthians 6:3 (#1)

"Do you not know that we will judge angels"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes." If it would be helpful in your language, you could express the idea behind this question as an emphatic statement. Alternate translation: "Surely you know that we will judge angels."

See: Rhetorical Question

1 Corinthians 6:3 (#2)

"How much more, matters of this life"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the reader agrees. If it would be helpful in your language, you could express the idea behind this question as an emphatic statement. Alternate translation: "How much more the matters of this life!"

See: Rhetorical Question

1 Corinthians 6:3 (#3)

"How much more, matters of this life"

Here Paul omits some words that may be required in your language to make a full sentence. You could supply words such as "can we judge" or "are we able to judge" to complete the thought. Alternate translation: "How much more can we judge the matters of this life" or "How much more are we able to judge the matters of this life"

See: Ellipsis

1 Corinthians 6:3 (#4)

"How much more"

Here Paul's argument assumes that judging **angels** is a greater and more difficult thing than judging **the matters of this life**. The phrase **How much more** implies that people who can do a great and difficult thing like judging **angels** can easily do a less impressive and easier thing like judging **the matters of this life**. If **How much more** does not express that connection in your language, you could use a word or phrase that does express that connection. Alternate translation: "If we can do that, can we not judge" or "Should it not be easy, then, to judge"

See: Connect — Reason-and-Result Relationship

1 Corinthians 6:3 (#5)

"matters of this life"

Here, **matters of this life** refers to anything that is a part of people's ordinary or daily lives. Paul uses the word to identify the lawsuits among the Corinthians as simply matters of ordinary life and insignificant in comparison with something like judging **angels**. If it would be helpful in your language, you could express **matters of this life** with a word or phrase that refers to features of daily or regular life. Alternate translation: "what happens in our daily lives"

See: Translate Unknowns

1 Corinthians 6:4 (#1)

"if you have legal disputes about things of this life"

Here Paul uses **if** to introduce a true possibility. He means that they might **have legal disputes**, or they might not **have legal disputes**. He then specifies the result for if they do **have legal disputes**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever" or "when." Alternate translation: "when you have legal disputes about things of this life"

See: Connect — Hypothetical Conditions

1 Corinthians 6:4 (#2)

"you have legal disputes"

Here, **legal disputes** could refer to: (1) legal disputes that are resolved in a court of law. Alternate translation: "you have lawsuits" (2) the court of law that decides the legal dispute. Alternate translation: "you seek a judgment in a court of law"

See: Translate Unknowns

1 Corinthians 6:4 (#3)

"about things of this life"

Here, **things of this life** refers to anything that is a part of people's ordinary or daily lives. Paul uses the word to identify the lawsuits among the Corinthians as matters of ordinary life. If it would be helpful in your language, you could express **about things of this life** with a word or phrase that refers to features of daily or regular life. Alternate translation: "about what happens in your daily lives"

See: Translate Unknowns

1 Corinthians 6:4 (#4)

"why do you appoint as judges these ones of no account in the church"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "there is no good reason." If it would be helpful in your language, you could express the idea behind this question as an emphatic statement or a command. Alternate translation: "do not appoint as judges those who are of no account in the church!"

See: Rhetorical Question

1 Corinthians 6:4 (#5)

"ones of no account in the church"

Here, these **ones of no account in the church** could be: (1) people who are not members of the church in Corinth. Alternate translation: "who do not believe" (2) people who are members of the church in Corinth but whom other believers do not

respect. Alternate translation: "whom the fellow believers do not respect"

See: Translate Unknowns

1 Corinthians 6:5 (#1)

"I speak"

The phrase **I speak** could refer: (1) to what Paul has already said, probably all of 6:1–4. Alternate translation: "I say those things" (2) to what Paul is saying throughout this whole section (6:1–8). Alternate translation: "I am saying these things"

See: Pronouns — When to Use Them

1 Corinthians 6:5 (#2)

"to your shame"

Here, **to your shame** means that the things that Paul has said should make the Corinthians feel **shame**. If it would be helpful in your language, you could express **to your shame** with a comparable idiom or express the idea plainly. Alternate translation: "to embarrass you" or "to make you feel ashamed"

See: Idiom

1 Corinthians 6:5 (#3)

"I speak to your shame"

If your language does not use an abstract noun for the idea behind **shame**, you can express the idea by using a verb such as "shame." Alternate translation: "I say this to shame you"

See: Abstract Nouns

1 Corinthians 6:5 (#4)

"Is it} thus that there is not any wise {man"

The phrase **{Is it} thus that there is not any wise {man}** identifies a situation in which no **wise {man}** can be found. If it would be helpful in your language, you could express this phrase or find it confusing with a comparable expression that identifies a situation in which there are no wise people. Alternate translation: "Is there not a wise man"

See: Idiom

1 Corinthians 6:5 (#5)

"Is it} thus that there is not any wise {man} among you who will be able to discern between his brothers"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing, specifically by making them feel ashamed. The question assumes that the answer is "there should be." If it would be helpful in your language, you could express the idea behind this question with a "should" statement or introduce a statement with "surely." Alternate translation: "You should have a wise man among you who will be able to discern between his brothers."

See: Rhetorical Question

1 Corinthians 6:5 (#6)

"there is not any wise {man}" - **"his"**

Although the words translated **wise {man}** and **his** are masculine, Paul is using them to refer to anyone, whether man or woman. If it would be helpful in your language, you could express these masculine words with non gendered words or refer to both genders. Alternate translation: "there are not any wise people … their" or "there is not any wise man or woman … his or her"

See: When Masculine Words Include Women

1 Corinthians 6:5 (#7)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 6:5 (#8)

"to discern between"

The phrase **to discern between** refers to making decisions about disputes between people. If it would be helpful in your language, you could express the idea behind this phrase with a word or phrase that refers to deciding which party is in the right in a dispute. Alternate translation: "to judge between" or "to settle disputes between"

See: Translate Unknowns

1 Corinthians 6:6 (#1)

"brother goes to court against brother, and this before unbelievers"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that there will be no verbal answer. Rather, the question is supposed to make the Corinthians feel ashamed. If it would be helpful in your language, you could express the idea behind this question with a statement that expresses shock or condemnation. Alternate translation: "brother really goes to court against brother, and this before unbelievers!"

See: Rhetorical Question

1 Corinthians 6:6 (#2)

"brother" - **"brother"**

Although the words translated **brother** are masculine, Paul is using these words to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brother** with non gendered words or refer to both genders. Alternate translation: "a brother or sister … a brother or sister"

See: When Masculine Words Include Women

1 Corinthians 6:6 (#3)

"and this before unbelievers"

In this clause, Paul has omitted some words that might be necessary to make a complete thought in your language. If your language needs these words, you could include what action is happening. Alternate translation: "and they do this before unbelievers" or "and they go to court before unbelievers"

See: Ellipsis

1 Corinthians 6:7 (#1)

"This, therefore, is indeed already a complete defeat for you, since you have lawsuits among yourselves"

Here Paul gives the reason for the **defeat** after he mentions the **defeat**. If your language would state the reason first, you could reverse the order of these clauses. Alternate translation: "Therefore, since you have lawsuits among yourselves, this is indeed already a complete defeat for you"

See: Information Structure

1 Corinthians 6:7 (#2)

"already a complete defeat for you"

Here, **already** refers to how the Corinthians do not suffer **defeat** in the court of law but rather before that, when the lawsuit begins. If it would be helpful in your language, you could express **already** by clarifying that the time in view is before the lawsuit is decided. Alternate translation: "a complete defeat for you even before you enter the court of law"

1 Corinthians 6:7 (#3)

"This, therefore, is indeed already a complete defeat for you"

Alternate translation: "Therefore, you are indeed already completely defeated"

1 Corinthians 6:7 (#4)

"a complete defeat"

Here, **complete defeat** refers to total failure in attempting to accomplish some goal. The **defeat** does not require an opponent, since one can suffer **defeat** because of other obstacles. If it would be helpful in your language, you could express the idea behind **complete defeat**with a comparable metaphor or plainly. Alternate translation: "a total derailing" or "a total failure"

See: Metaphor

1 Corinthians 6:7 (#5)

"Why not rather be wronged? Why not rather be cheated"

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the reader agrees that it would be better to **be wronged** and **cheated**. If it would be helpful in your language, you could express these questions by stating the ideas as emphatic comparisons. Alternate translation: "It would be better to be wronged! It would be better to be cheated!"

See: Rhetorical Question

1 Corinthians 6:7 (#6)

"Why not rather be wronged? Why not rather be cheated"

Here Paul repeats his first question with almost exactly the same words. He does this to emphasize the point he is making. If it would be helpful in your language, you could combine the questions and express the emphasis in another way. Alternate translation: "Why not rather be wronged or cheated?"

See: Doublet

1 Corinthians 6:7 (#7)

"be wronged"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **wronged** rather than the person doing the "wronging." If you must state who does the action, Paul implies that a "fellow believer" does it. Alternate translation: "let a fellow believer wrong you"

See: Active or Passive

1 Corinthians 6:7 (#8)

"be cheated"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **cheated** rather than focusing on the person doing the "cheating." If you must state who does the action, Paul implies that a "fellow believer" does it. Alternate translation: "let a fellow believer cheat you"

See: Active or Passive

1 Corinthians 6:8 (#1)

"But"

Here, **But** introduces a contrast with what Paul wants them to do, which is to "be wronged" and "cheated" rather than take a fellow believer to court. Here Paul says that they do the exact opposite. Rather than "be wronged" and "cheated," they actually **wrong** and **cheat** fellow believers. If it would be helpful in your language, you could express the idea behind this connection with a phrase that clarifies what Paul is contrasting. Alternate translation: "But instead of being wronged and cheated,"

See: Connect — Contrast Relationship

1 Corinthians 6:8 (#2)

"and this to your brothers"

In this clause, Paul has omitted some words that might be necessary to make a complete thought in your language. If your language needs these words, you could include what action is happening. Alternate translation: "and you do this to your brothers"

See: Ellipsis

1 Corinthians 6:8 (#3)

"to your brothers"

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

See: When Masculine Words Include Women

1 Corinthians 6:9 (#1)

""

In [6:9–10](#), Paul lists people who do things that are unrighteous. Many of these words are the same words he used in the similar lists in [5:10–11](#). It may be helpful to refer to how you translated the words there.

1 Corinthians 6:9 (#2)

"Or"

The word **Or** introduces Paul's question as an alternative to "wronging and cheating brothers" in [6:7](#). If they do indeed **know that the unrighteous will not inherit the kingdom of God**, they should not be "wronging and cheating brothers." Paul uses the word **Or** to show that these two things are not compatible. If it would be helpful in your language, you could express **Or** with a word or phrase that introduces an alternative. Alternate translation: "Against that,"

See: Connecting Words and Phrases

1 Corinthians 6:9 (#3)

"Or do you not know that the unrighteous will not inherit the kingdom of God"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we know." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "Surely you know that the unrighteous will not enter the kingdom of God."

See: Rhetorical Question

1 Corinthians 6:9 (#4)

"the unrighteous"

Paul is using the adjective **unrighteous** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not,

you could translate this with a noun phrase. Alternate translation: "people who are unrighteous" or "unrighteous people"

See: Nominal Adjectives

1 Corinthians 6:9 (#5)

"will not inherit"

Here Paul speaks of the **kingdom of God** as if it were property that a parent could pass on to their child when the parent dies. Here, Paul uses the word **inherit** to refer to being able to live in the **kingdom of God**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "will not live in"

See: Metaphor

1 Corinthians 6:9 (#6)

"Do not be deceived"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **deceived** rather than focusing on the person doing the "deceiving." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "Let no one deceive you"

See: Active or Passive

1 Corinthians 6:9 (#7)

"the sexually immoral"

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

See: Nominal Adjectives

1 Corinthians 6:9 (#8)

"nor male prostitutes nor practicing homosexuals"

The word translated **male prostitutes** identifies men who are penetrated during sexual acts with other men. The word translated **practicing homosexuals** identifies men who penetrate other men during sexual acts. Your language may have specific words for these behaviors. If so, you could use them here. If your language does not have specific words for these behavior, you can either use descriptive phrases, or you can combine the two words and refer to homosexual activity in general. Alternate translation: "nor men who practice homosexuality"

See: Translate Unknowns

1 Corinthians 6:9 (#9)

"practicing homosexuals"

If your language does not use an abstract noun for the idea behind **homosexuals**, you can express the idea by using verbal form. Alternate translation: "those who have same-sex intercourse"

See: Abstract Nouns

1 Corinthians 6:10 (#1)

"the greedy"

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

See: Nominal Adjectives

1 Corinthians 6:10 (#2)

"slanderers"

Here, **slanderers** is the same word that is translated "verbally abusive" in 5:11. It describes someone who shows anger by using vicious words to attack others. Use a word in your language that describes this kind of person. Alternate translation: "vocally vicious people"

See: Translate Unknowns

1 Corinthians 6:10 (#3)

"swindlers"

Here, **swindlers** is the same word that is translated "swindler" in 5:11. It identifies a person who takes money from others dishonestly. If it would be helpful in your language, you could express **swindlers** with a word that refers to such people. Alternate translation: "embezzlers"

See: Translate Unknowns

1 Corinthians 6:10 (#4)

"will inherit"

Here Paul speaks of the **kingdom of God** as if it were property that a parent could pass on to their child when the parent dies. Here, Paul uses the word **inherit** to refer to being able to live in the **kingdom of God**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "will live in"

See: Metaphor

1 Corinthians 6:11 (#1)

"that {is what"

Here, **that** refers to the list of unrighteous behaviors that Paul gave in 6:9–10. Paul identifies **some** of the Corinthians as people who behaved in those ways. If it would be helpful in your language, you could translate **that** by more clearly referring back to the list of unrighteous behaviors. Alternate translation: "those kinds of people are what"

See: Pronouns — When to Use Them

1 Corinthians 6:11 (#2)

"But you were washed, but you were sanctified, but you were justified"

Here Paul repeats **But you were** in order to emphasize the contrast between what the Corinthians **were** and what they have now experienced. If your language does not use

repetition in this way, you can use **But you were** once and express the strong contrast in another way. Alternate translation: "But now you have been washed, sanctified, and justified"

See: Doublet

1 Corinthians 6:11 (#3)

"you were washed," - **"you were sanctified,"** - **"you were justified"**

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **you**, who are **washed**, **sanctified**, and **justified**, rather than the person doing the "washing," "sanctifying," and "justifying." If you must state who does the actions, Paul implies that "God" does them. Alternate translation: "God washed you … God sanctified you … God justified you"

See: Active or Passive

1 Corinthians 6:11 (#4)

"you were washed"

Here Paul speaks as if the Corinthians had been **washed** with water. By speaking in this way, Paul emphasizes that they have been cleansed from sin, just like washing with water cleanses a person from dirt. Paul may have baptism in mind. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "you were washed clean" or "you were purified"

See: Metaphor

1 Corinthians 6:11 (#5)

"in the name of the Lord Jesus Christ"

When something is done **in the name of** a person, it is done with the authority or power of that person. Here the cleansing, sanctification, and justification are done with the authority or power of Jesus, since they are done **in the name of the Lord Jesus Christ**. If it would be helpful in your language, you could express **in the name of** with a comparable idiom or express the idea plainly.

Alternate translation: "with the power of the Lord Jesus Christ" or "by the authority of the Lord Jesus Christ"

See: Idiom

1 Corinthians 6:11 (#6)

"the Spirit of our God"

Here Paul uses the possessive form to identify the **Spirit** as **our God**, that is, as the Holy Spirit. He does not mean that the **Spirit** is something that belongs to **our God**. If your language would not use that form to identify the **Spirit** as **our God**, you could use a word or phrase that does identify the **Spirit** as **our God** or the "Holy Spirit." Alternate translation: "the Spirit who is our God" or "the Holy Spirit, our God"

See: Possession

1 Corinthians 6:12 (#1)

"Everything is lawful for me," but not everything is beneficial. "" - "is lawful for me," but I will not be mastered by anything"

Here Paul repeats **Everything is lawful for me** to make two separate comments on the statement. By repeating **Everything is lawful for me**, Paul emphasizes his qualifications or objections to this statement. If your language does not use repetition in this way, you can state **Everything is lawful for me** once and include both comments after that. Alternate translation: ""Everything is lawful for me,' but not everything is beneficial, and I will not be mastered by anything"

See: Doublet

1 Corinthians 6:12 (#2)

"Everything is lawful for me," but" - "Everything is lawful for me," but"

Connecting Statement:\n\nIn this verse, Paul twice quotes what some people in the Corinthian church are saying. The ULT, by using quotation marks, indicates that these claims are quotations. If it would be helpful in your language, you could express **Everything is lawful for me** and think that Paul is claiming this by clarifying that some of the Corinthians are saying this, and Paul is saying

the words that occur after **but**. Alternate translation: "You say, 'Everything is lawful for me,' but I respond that ... You say, 'Everything is lawful for me,' but I respond that"

See: Quotations and Quote Margins

1 Corinthians 6:12 (#3)

"Everything" - "everything" - "Everything"

Here, **Everything** refers to any action or behavior that one might pursue. If it would be helpful in your language, you could express **Everything** by clarifying that Paul is referring to any action or behavior. Alternate translation: "Every behavior ... every behavior ... Every behavior"

See: Assumed Knowledge and Implicit Information

1 Corinthians 6:12 (#4)

"is beneficial"

Here Paul does not say to whom **everything** is not **beneficial**. He means that **everything** is not **beneficial** to the person or people who say that **Everything is lawful** for them. If your language would include for whom **everything** is not **beneficial**, you could include a phrase such as "for you" here. Alternate translation: "is beneficial for you"

See: Assumed Knowledge and Implicit Information

1 Corinthians 6:12 (#5)

"I will not be mastered by anything"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are not **mastered** rather than focusing on **anything**, which tries to do the "mastering." Alternate translation: "nothing will master me"

See: Active or Passive

1 Corinthians 6:12 (#6)

"will not be mastered by"

Here, **be mastered** refers to being under the authority of something else. Paul here means that some things, when a person habitually does them, begin to have power or control over that person. Here, then, he wishes to tell the Corinthians that, while such things might be **lawful**, they should avoid doing these things because they will **be mastered** by these things. If it would be helpful in your language, you could express the idea behind **be mastered**by using words that refer to "power" or "control." Alternate translation: "will not be controlled by" or "will not be under the power of"

See: Translate Unknowns

1 Corinthians 6:13 (#1)

"Food {is} for the stomach, and the stomach for food," but"

In this verse, Paul quotes what some people in the Corinthian church are saying, just like he did in [6:12](). The ULT, by using quotation marks, indicates that this claim is a quotation. If it would be helpful in your language, you could express **Food {is} for the stomach, and the stomach for food** and think that Paul is claiming this by clarifying that some of the Corinthians are saying this, and Paul is saying the words that occur after **but**. Alternate translation: "You say, 'Food is for the stomach, and the stomach for food,' but I respond that"

See: Quotations and Quote Margins

1 Corinthians 6:13 (#2)

"Food {is} for the stomach, and the stomach for food,"" - "the body {is} not for sexual immorality, but for the Lord and the Lord for the body"

In these two sentences, Paul omits **{is}** multiple times. If your language does not need to state **{is}** to express the idea, you can omit **{is}** throughout these two sentences. If your language does need to state **{is}** to express the idea, you could: (1) include **{is}** the first time it is needed in each sentence. See the ULT. (2) include **{is}** every time it is needed. Alternate translation: "Food is for the stomach, and the stomach is for food ... the body is not for sexual immorality, but is for the Lord, and the Lord is for the body"

See: Ellipsis

1 Corinthians 6:13 (#3)

"will do away with"

Here, **will do away with** refers to making something ineffective, useless, or irrelevant. What Paul means is that God will make **food** and **the stomach** unimportant and without function. If it would be helpful in your language, you could express **will do away with** with a word or phrase that indicates that a God has acted so that **food** and **the stomach** are no longer important, useful, or effective. Alternate translation: "will render ineffective"

See: Translate Unknowns

1 Corinthians 6:13 (#4)

"both this and those"

Here, **this** refers to **stomach**, and **those** refers to **food**, since **food** is plural here. If it would be helpful in your language, you could express what **this** and **those** refer to with the names **stomach** and **food** instead. Alternate translation: "both stomach and food"

See: Pronouns — When to Use Them

1 Corinthians 6:13 (#5)

"Now"

Here, **Now** introduces a development based on what Paul has said about **food** and **the stomach**. While **food** is indeed **for the stomach**, the **body** is not **for sexual immorality**. Paul agrees with the Corinthians about **food** and **the stomach**, but he disagrees that **sexual immorality** and **the body** should be understood in the same way. Instead, **the body** exists **for the Lord**. Paul further explains in the next verse ([6:14]()) that, unlike **food** and **the stomach**, God will not **do away with** the **body**, since we will be resurrected. If **Now** would not introduce a difference between **the stomach** and **the body**, you could use a word or phrase that does introduce such a contrast. Alternate translation: "On the other hand,"

See: Connecting Words and Phrases

1 Corinthians 6:13 (#6)

"for sexual immorality"

If your language does not use an abstract noun for the idea behind **immorality**, you can express the idea by using an adjective such as "immoral." Alternate translation: "for what is sexually immoral" or "sexually immoral behavior"

See: Abstract Nouns

1 Corinthians 6:13 (#7)

"for the Lord"

Here Paul means that the **body** is meant to serve and please **the Lord**. If it would be helpful in your language, you could translate **for the Lord** with a verbal phrase that indicates that the **body** should serve **the Lord**. Alternate translation: "for pleasing the Lord"

See: Assumed Knowledge and Implicit Information

1 Corinthians 6:13 (#8)

"and the Lord for the body"

Here, **the Lord for the body** could express the idea that: (1) the **Lord** works for the human **body** and not just the human "soul" or nonphysical part. If you use either of the following alternate translations, you may need to include a comma before it. Alternate translation: "and the Lord works for the body" (2) the **Lord** is human now and in a **body**, which would explain why Paul speaks about the resurrection of the **Lord** in the next verse. Alternate translation: "and the Lord has a human body"

See: Assumed Knowledge and Implicit Information

1 Corinthians 6:14 (#1)

"Now"

Here, **Now** introduces one way in which "the Lord is for the body" ([6:13](#)). Human bodies are important and are not for sexual immorality, because God will raise those who believe to new life, and this includes human bodies. If **Now** would not introduce a further development of the argument in your language, you could use a word

or phrase that does function in this way. Alternate translation: "Further,"

See: Connecting Words and Phrases

1 Corinthians 6:14 (#2)

"raised the Lord and will also raise up us"

Paul uses the words **raised** and **raise up** to refer to someone who had previously died coming back to life. If your language does not use these words to describe coming back to life, you can use a comparable idiom or express the idea plainly. Alternate translation: "restored the Lord to life and will also restore us to life"

See: Idiom

1 Corinthians 6:14 (#3)

"raised" - "will" - "raise up"

Here, **raised** and **raise up** have the same meaning. Paul uses a slightly different word for variety or because he is referring to the future. In your translation, you could use the same word for **raised** and **raise up**. Alternate translation: "raised … will … raise"

1 Corinthians 6:14 (#4)

"by his power"

If your language does not use an abstract noun for the idea behind **power**, you can express the idea by using an adverb such as "powerfully" or an adjective such as "powerful." Alternate translation: "by working powerfully" or "by his powerful action"

See: Abstract Nouns

1 Corinthians 6:15 (#1)

"members of Christ?" - "the members of Christ," - "members of a prostitute"

Here Paul speaks as if the Corinthians were **members**, which are body parts, that belong either to **Christ** or to a **prostitute**. He speaks in this way to indicate how closely joined the Corinthians are either to **Christ** or to a **prostitute**. This union is as

close as the union between a finger and the body to which it belongs. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "united to Christ … people who are united to Christ … unite with a prostitute"

See: Metaphor

1 Corinthians 6:15 (#2)

"Do you not know that your bodies are members of Christ"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we know." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "You should know that your bodies are members of Christ."

See: Rhetorical Question

1 Corinthians 6:15 (#3)

"having taken away the members of Christ"

Here Paul speaks about **taking away the members of Christ** as if, like cutting off a finger, he could remove a body part from **Christ**. He speaks in this way to show how bad it is to remove a person from union with **Christ**. It is as bad as cutting off a finger, arm, or leg from a person's body. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "having removed people from union with Christ"

See: Metaphor

1 Corinthians 6:15 (#4)

"having taken away the members of Christ, should I make {them} members of a prostitute"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, you

should not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "I should never take away the members of Christ and make them members of a prostitute."

See: Rhetorical Question

1 Corinthians 6:15 (#5)

"should I make {them"

Here Paul speaks in the first person because he is using himself as an example. If it would be helpful in your language, you could include a word or phrase that clarifies that Paul is treating himself as an example, or you could use a form that would naturally provide an example in your language. Alternate translation: "should I, for example, make them"

See: First, Second or Third Person

1 Corinthians 6:15 (#6)

"May it never be"

Here, **May it never be!** gives Paul's own response to his question. The phrase is one of the strongest negatives Paul could use. Use a strong word or phrase that answers a question with a no. Alternate translation: "Never!" or "Absolutely not!"

See: Idiom

1 Corinthians 6:16 (#1)

"Or do you not know that the one being joined to the prostitute is one body"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we know." If it would be helpful in your language, you could express the idea behind this question as an emphatic statement. Alternate translation: "You know for sure that the one who is joined to the prostitute is one body."

See: Rhetorical Question

1 Corinthians 6:16 (#2)

"the one being joined to the prostitute"

Here, **being joined to the prostitute** is a euphemism for having sex with a **prostitute**. Paul uses this euphemism in order to be polite. He also picks this specific euphemism because it can also refer to **being joined** to someone without sexual implications. He uses the phrase in this way in the next verse to speak about union with Christ ([6:17](#)). If it would be helpful in your language, you could express **being joined to the prostitute** with a similar polite euphemism in your language. If possible, use a euphemism that can also work to describe the nonsexual union with Christ in the next verse. Alternate translation: "the one who lives with the prostitute"

See: Euphemism

1 Corinthians 6:16 (#3)

"the one being joined to the prostitute"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **joined** rather than the person doing the "joining." If you must state who did the action, Paul implies that the person did it to himself. Alternate translation: "the one who joins himself to the prostitute"

See: Active or Passive

1 Corinthians 6:16 (#4)

"to the prostitute"

Jesus is speaking of prostitutes in general, not of one particular **prostitute**. If it would be helpful in your language, you could use a phrase that refers in general to "prostitutes." Alternate translation: "to any prostitute"

See: Generic Noun Phrases

1 Corinthians 6:16 (#5)

"is one body"

Here Paul is pointing out that **the one being joined** and the **prostitute** make up **one body** together. He

is not arguing that **the one being joined** by himself is **one body**. If it would be helpful in your language, you could include some words that Paul implies. Alternate translation: "is one body with her"

See: Ellipsis

1 Corinthians 6:16 (#6)

"is one body"

Here Paul is speaking as if **the one being joined** and the **prostitute** together share **one body** when they have sex. He speaks in this way to emphasize the unity that these two people have when they have sex, which is as close as if they had only one body. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "shares all things with her" or "is united to her"

See: Metaphor

1 Corinthians 6:16 (#7)

"For it says"

In Paul's culture, **For it says** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled "Genesis" (See: [2:24](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "For it can be read in the Old Testament" or "For in the book of Genesis we read"

See: Quotations and Quote Margins

1 Corinthians 6:16 (#8)

"it says, "The two will become as one flesh"

If you do not use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: "it says that the two will become as one flesh"

See: Direct and Indirect Quotations

1 Corinthians 6:16 (#9)

"The two will become as one flesh"

The passage that Paul quotes here comes from the book of Genesis. The story is about God creating Adam and Eve, the first man and woman. When God brings Eve, the woman, to the man named Adam, the narrative comments that this is why "a man will leave his father and his mother, and he will cling to his wife, and they will become one flesh" ([2:24](#)). Paul quotes the end of this sentence here. If it would be helpful in your language, you could express what this quote refers to, you could include a footnote explaining the context. Additionally by clarifying what the word **two** refers to. Alternate translation: "A man and a woman will become as one flesh"

See: Assumed Knowledge and Implicit Information

1 Corinthians 6:17 (#1)

"the one being joined to the Lord"

Here, **being joined to the Lord** refers to what Paul elsewhere describes as being "in Christ" or "united to Christ." Paul uses this specific phrase because he used it in the last verse to refer to union with a "prostitute" (See: [6:16](#)). If it would be helpful in your language, you could express **being joined to the Lord** with a comparable metaphor or express the idea plainly. If possible, use the same words you that you used in the last verse for "joined to the prostitute." Alternate translation: "the one who lives with the Lord"

See: Metaphor

1 Corinthians 6:17 (#2)

"the one being joined to the Lord"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person **being joined** rather than the person doing the "joining." If you must state who did the action, Paul implies that the person did it to himself or herself. Alternate translation: "the one who joins himself to the Lord"

See: Active or Passive

1 Corinthians 6:17 (#3)

"is one spirit"

Here Paul is pointing out that the **one being joined** and the **Lord** make up **one spirit** together. He is not arguing that the **one being joined** by himself is **one spirit**. If it would be helpful in your language, you could include some words that Paul implies. Alternate translation: "is one spirit with him"

See: Ellipsis

1 Corinthians 6:17 (#4)

"is one spirit"

Here Paul is speaking as if the **one being joined** and the **Lord** together share **one spirit** when the **one being joined** believes in the **Lord**. He speaks in this way to emphasize the unity between a believer and Jesus, which is as close as if they had only one spirit. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "shares all things with him spiritually" or "is spiritually united to him"

See: Metaphor

1 Corinthians 6:17 (#5)

"spirit"

Here, **spirit** could refer to: (1) a person's **spirit** in contrast to his or her "body." While a prostitute and a man can have "one body" ([6:16](#)), which is a physical union, the Lord and a believer can have **one spirit**, which is a spiritual union. Alternate translation: "spiritually" (2) the Holy Spirit, who unites the Lord and the believer. Alternate translation: "in the Holy Spirit"

1 Corinthians 6:18 (#1)

"Flee from"

Here Paul wants the Corinthians to avoid **sexual immorality** as urgently as if it were an enemy or danger that they might **Flee from**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or

express the idea plainly. Alternate translation: "Carefully stay away from" or "Fight against"

See: Metaphor

1 Corinthians 6:18 (#2)

"sexual immorality"

If your language does not use an abstract noun for the idea behind **immorality**, you can express the idea by using an adjective such as "immoral." Alternate translation: "what is sexually immoral" or "sexually immoral behavior"

See: Abstract Nouns

1 Corinthians 6:18 (#3)

"Every sin that a man might commit is outside the body, but the one being sexually immoral sins against his own body"

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using exception language. Alternate translation: "Almost every sin that a man might commit is outside the body, but the one who is sexually immoral sins against his own body"

See: Connect — Exception Clauses

1 Corinthians 6:18 (#4)

"a man" - **"his own"**

Although **man** and **his** are masculine, Paul is using these words to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **man** and **his** with non gendered words or refer to both genders. Alternate translation: "a man or woman … his or her own"

See: When Masculine Words Include Women

1 Corinthians 6:18 (#5)

"is outside the body"

Here Paul speaks as if sins were located **outside the body**. By speaking in this way, he means that most sins do not affect the **body** the way **sexual immorality** does. If it would be helpful in your

language, you could express the idea behind this figure of speech plainly or with a comparable metaphor. Alternate translation: "does not directly affect the body" or "is apart from the body"

See: Metaphor

1 Corinthians 6:19 (#1)

"Or"

The word **Or** introduces an alternate to what Paul speaks about in 6:18. Some people are indeed "sinning against their bodies." Paul gives the correct alternative: they should **know** that their bodies are the "temple" of the **Holy Spirit**. If it would be helpful in your language, you could express **Or** with a word that signifies a contrast or gives an alternative. Alternate translation: "Rather," or "On the other hand,"

See: Connecting Words and Phrases

1 Corinthians 6:19 (#2)

"Or do you not know that your body is a temple of the Holy Spirit in you, whom you have from God"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we know." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "You certainly know that your body is a temple of the Holy Spirit in you, whom you have from God."

See: Rhetorical Question

1 Corinthians 6:19 (#3)

"your body"

The word **body** is a singular noun that refers to multiple "bodies." Paul makes this clear by using a plural **your**. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "each of your bodies"

See: Collective Nouns

1 Corinthians 6:19 (#4)

"a temple of the Holy Spirit in you"

Here Paul speaks of the relationship between the believer and the **Holy Spirit** as if the believer were a **temple** and the **Holy Spirit** were the god that dwelled in that temple. In Paul's culture, deities had specific temples, and they would be specially present to their worshipers in those temples. Paul applies this thinking to believers. Each believer is a **temple**, and the **Holy Spirit** is **in** each believer. This means that the Holy Spirit is specially present with each believer. This is a significant metaphor in the Bible so, if possible, preserve the metaphor or express the idea by using a simile. Alternate translation: "is a temple in which the Holy Spirit dwells"

See: Metaphor

1 Corinthians 6:19 (#5)

"whom you have from God"

Alternate translation: "whom God has given to you"

1 Corinthians 6:20 (#1)

"you were bought with a price"

Here Paul speaks if the Corinthians were slaves whom God had **bought with a price** from someone else. Paul is speaking of what we often call "redemption." The **price** is Christ's death on the cross, which "redeems" believers from sin and evil powers. This is an important biblical metaphor so, if possible, preserve the metaphor or express it as an analogy. Alternate translation: "you were bought with a price, which is the Messiah's death"

See: Metaphor

1 Corinthians 6:20 (#2)

"you were bought with a price"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **bought** rather than the person doing the "buying." If you must state who did the action, Paul

implies that "God" did it. Alternate translation: "God bought you with a price"

See: Active or Passive

1 Corinthians 6:20 (#3)

"in your body"

Alternate translation: "with your body" or "with what you do with your body"

1 Corinthians 6:20 (#4)

"in your body"

After **your body**, a few early manuscripts include "and in your spirit, which belong to God." Most early manuscripts do not include these additional words. If possible, do not include this addition.

See: Textual Variants

1 Corinthians 7:1 (#1)

"Now"

Here, **Now** introduces a new topic in the letter. Paul begins to discuss things that the Corinthians asked him about in a letter. If it would be helpful in your language, you could express **Now** with a word or phrase that introduces a new topic. Alternate translation: "Next,"

See: Connecting Words and Phrases

1 Corinthians 7:1 (#2)

"what you wrote"

The phrase **what you wrote** implies that the Corinthians had previously written a letter to Paul in which they asked him questions. Paul now begins to answer those questions. If **what you wrote** would not imply that the Corinthians had already written a letter to Paul, you could make this explicit. Alternate translation: "what you wrote to me in your letter"

See: Assumed Knowledge and Implicit Information

1 Corinthians 7:1 (#3)

"you wrote: "{It is} good for a man not to touch a woman"

Here Paul could be: (1) quoting what the Corinthians said in their letter so that he can respond to it, much like he did in 6:12–13. Alternate translation: "you wrote: You said, 'It is good for a man not to touch a woman.'" (2) expressing his own views about men and women. Alternate translation: "you wrote: It is true that it is good for a man not to touch a woman"

See: Assumed Knowledge and Implicit Information

1 Corinthians 7:1 (#4)

"It is} good for a man not to touch a woman"

Alternate translation: "When a man does not touch a woman, that is good"

1 Corinthians 7:1 (#5)

"for a man" - "a woman"

While the words **man** and **woman** could refer specifically to "husband" and "wife," Paul is quoting a more general statement here that refers to men and women in general. If it would be helpful in your language, you could express **man** and **woman** with words that refer more specifically to the sex of the people involved. Alternate translation: "for a male … a female"

See: Assumed Knowledge and Implicit Information

1 Corinthians 7:1 (#6)

"for a man" - "a woman"

Here Paul refers to **man** and **woman** in the singular, but he is speaking generically of any **man** and any **woman**. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: "for men … women"

See: Generic Noun Phrases

1 Corinthians 7:1 (#7)

"for a man not to touch a woman"

Here, **for a man** to **touch a woman** is a euphemism for having sex. This is a general statement about having sex, although Paul primarily speaks about sex within marriage in the verses that follow. The Corinthians used this euphemism in their letter to Paul in order to be polite. If it would be helpful in your language, you could express **for a man not to touch a woman** with a similar polite euphemism in your language. Alternate translation: "for a man not to sleep with a woman"

See: Euphemism

1 Corinthians 7:2 (#1)

"But"

Here, **But** introduces the qualifications Paul wishes to give for the statement in the previous verse: "{It is} good for a man not to touch a woman." Paul wishes to give qualifications about whether that statement is from the Corinthians or is Paul's own statement. Use a word or phrase in your culture that introduces qualifications to a claim. Alternate translation: "However,"

See: Connecting Words and Phrases

1 Corinthians 7:2 (#2)

"because of immorality"

If your language does not use an abstract noun for the idea behind **immorality**, you can express the idea by using an adjective such as "immoral." Alternate translation: "because people are immoral" or "because of immoral behavior"

See: Abstract Nouns

1 Corinthians 7:2 (#3)

"because of immorality"

Here, **because of immorality** refers to how people desire to commit **immorality** and do commit **immorality**. Paul does not refer to **immorality** in the abstract. If it would be helpful in your language, you could translate **immorality** with a word or phrase that refers to "temptation" or "behavior."

Alternate translation: "because of the temptation of immorality" or "because people act immorally"

See: Metonymy

1 Corinthians 7:2 (#4)

"let each man have his own wife, and let each woman have her own husband"

Here Paul uses two third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the idea by using a word such as "should" or "allow." Alternate translation: "each man should have his own wife, and each woman should have her own husband"

See: Third-Person Imperatives

1 Corinthians 7:2 (#5)

"let each man have his own wife, and let each woman have her own husband"

The phrases **have his own wife** and **have her own husband** refer primarily to the ongoing state of being married, which includes continuing to have sex. However, the idiom primarily emphasizes remaining in a state of marriage with one's current spouse. If it would be helpful in your language, you could translate **have his own wife** and **have her own husband** with a comparable idiom or refer directly to staying married. Alternate translation: "let each man continue in marriage with his own wife, and let each woman continue in marriage with her own husband"

See: Idiom

1 Corinthians 7:3 (#1)

"the husband" - **"to the wife"** - **"the wife"** - **"to the husband"**

Here Paul refers to **the husband** and **the wife** in the singular, but he is speaking generically about any **husband** and **wife**. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: "each husband ... to his wife ... each wife ... to her husband"

See: Generic Noun Phrases

1 Corinthians 7:3 (#2)

"Let the husband give"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "A husband should give"

See: Third-Person Imperatives

1 Corinthians 7:3 (#3)

"Let the husband give to the wife the duty"

Here Paul uses **duty** to refer to married couples having sex. He uses this word to be polite and also because he wishes to emphasize that having sex is an obligation for married couples. If it would be helpful in your language, you could express **duty** with a comparable euphemism or refer directly to how married couples "should" have sex. Alternate translation: "Let the husband fulfill his sexual obligations to the wife"

See: Euphemism

1 Corinthians 7:3 (#4)

"likewise the wife also to the husband"

Here Paul omits some words that may be required in your language to make a full sentence. You could supply words from the first half of the verse to complete the thought. Alternate translation: "likewise let the wife also give to the husband the duty"

See: Ellipsis

1 Corinthians 7:4 (#1)

"The wife" - **"the husband {does}."** - **"the husband"** - **"the wife {does"**

Just as in 7:3, Paul here refers to **the husband** and **the wife** in the singular, but he is speaking generically about any **husband** and **wife**. If your language does not use the singular form to refer to

people in general, you can use a form that does refer generically to people in your language. Alternate translation: "each wife ... her husband does ... each husband ... his wife does"

See: Generic Noun Phrases

1 Corinthians 7:4 (#2)

"does not have authority over her own body," - **"does not have authority over his own body"**

If your language does not use an abstract noun for the idea behind **authority**, you can express the idea by using a verb or verbal phrase such as "control" or "claim as one's own." Alternate translation: "does not control her own body ... does not control his own body" or "does not claim her body as her own ... does not claim his body as his own"

See: Abstract Nouns

1 Corinthians 7:4 (#3)

"the husband {does}." - **"the wife {does"**

In both these places, Paul omits some words that may be required in your language to make a full sentence. You could supply words from the first half of each statement in order to complete the thought, as the ULT does. Alternate translation: "the husband has authority over her body ... the wife has authority over his body"

See: Ellipsis

1 Corinthians 7:5 (#1)

"Do not deprive each other"

Here Paul omits a direct reference to having sex in order to be polite. The Corinthians would have understood him to mean that they should not **deprive each other** of having sex. If your readers also would understand this, you could express the idea the same way Paul did. If your readers would not understand this, you may need to include a word or phrase that politely refers to having sex. Alternate translation: "Do not deprive each other of sleeping together"

See: Euphemism

1 Corinthians 7:5 (#2)

"Do not deprive each other, except by mutual agreement"

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "You should deprive each other only in one situation: by mutual agreement"

See: Connect — Exception Clauses

1 Corinthians 7:5 (#3)

"by mutual agreement"

If your language does not use an abstract noun for the idea behind **agreement**, you can express the idea by using a verb such as "agree." Alternate translation: "when you both agree"

See: Abstract Nouns

1 Corinthians 7:5 (#4)

"for a season"

Here, **for a season** identifies a short, undefined period of time. The word **season** does not refer to winter or summer. If it would be helpful in your language, you could express **for a season** with a word or phrase that refers vaguely to a short time. Alternate translation: "for a short period of time" "for a brief time"

See: Idiom

1 Corinthians 7:5 (#5)

"so that"

Here, **so that** introduces the purpose for which the Corinthians can **deprive each other**. In other words, it gives the purpose for the **except** statement. If it would be helpful in your language, you could express what **so that** refers back to by clarifying that it explains why the Corinthians can **deprive each other**. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "You may deprive each only so that"

See: Connect — Goal (Purpose) Relationship

1 Corinthians 7:5 (#6)

"you may devote {yourselves} to prayer"

Here, **devote {yourselves}** refers to making time to focus on something specific. Paul argues that the only time to avoid having sex with one's spouse is so that both spouses have extra time to focus on praying to God. If it would be helpful in your language, you could express **devote {yourselves}** with a comparable expression. Alternate translation: "you may make more time for prayer" or "you may spend more time in prayer"

See: Translate Unknowns

1 Corinthians 7:5 (#7)

"to prayer"

If your language does not use an abstract noun for the idea behind **prayer**, you can express the idea by using a verb such as "praying." Alternate translation: "to praying"

See: Abstract Nouns

1 Corinthians 7:5 (#8)

"be together again"

Here, **be together again** is a polite way to refer to resuming sexual relations. If it would be helpful in your language, you could express **be together again** with a comparable phrase that politely refers to having sex. Alternate translation: "sleep together again"

See: Euphemism

1 Corinthians 7:5 (#9)

"so that"

Here, **so that** could introduce the purpose for which: (1) the Corinthians need quickly to **be together again**. It is because Satan will **tempt** them unless they are **together**. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "Be together again soon so that" (2) the Corinthians should not **deprive each other**. If you use the following alternate translation, you may need to

add a period before it. Alternate translation: "The point of not depriving each other is so that"

See: Connect — Goal (Purpose) Relationship

1 Corinthians 7:5 (#10)

"because of"

Here, **because** could introduce the reason why: (1) **Satan** may **tempt** them. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: "which he would do because of" (2) they should soon **be together again**. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "You should do this because of"

See: Connect — Reason-and-Result Relationship

1 Corinthians 7:5 (#11)

"because of your lack of self-control"

If your language does not use an abstract noun for the idea behind **self-control**, you can express the idea by using a verbal phrase such as "cannot restrain." Alternate translation: "because you cannot restrain yourselves"

See: Abstract Nouns

1 Corinthians 7:6 (#1)

"this"

Here, **this** could refer to: (1) what Paul has said about the one situation in which they may "deprive each other" in 7:5. Alternate translation: "this about when you may deprive each other" (2) what Paul has said about how married couples should regularly have sex in 7:2–5. Alternate translation: "this about being married"

See: Pronouns — When to Use Them

1 Corinthians 7:6 (#2)

"as a concession, not as a command"

If your language would express the negative statement before the positive, you could reverse the order of these two phrases. Alternate

translation: "not as a command but as a concession"

See: Information Structure

1 Corinthians 7:6 (#3)

"a concession"

Here, **a concession** is something that one allows even though one does not entirely agree with it. Usually, the **concession** is made because one wishes to avoid antagonizing the person one is dealing with. If it would be helpful in your language, you could express the idea behind **concession**by using a comparable word or phrase. Alternate translation: "a compromise" or "an allowance"

See: Translate Unknowns

1 Corinthians 7:6 (#4)

"as a concession, not as a command"

If your language does not use abstract nouns for the ideas behind **concession** and **command**, you can express the idea by using a verb such as "concede" and "command." Alternate translation: "because I concede it, not because I command it"

See: Abstract Nouns

1 Corinthians 7:7 (#1)

"But"

Here, **But** introduces a contrast with everything that Paul has said in 7:1–6. In those verses, he speaks about how believers should act when they are already married. Now, however, he begins to talk about getting married, and he says that he wishes that people stayed unmarried, like he does. The **But** introduces a new stage in the argument that deals with getting married. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a new but related topic. Alternate translation: "Now" or "Moving on,"

See: Connecting Words and Phrases

1 Corinthians 7:7 (#2)

"to be even as myself"

When Paul wrote this letter, he was not married, and as far as we know, he was never married. When Paul says that he wishes that all people were **even as myself**, he is referring to how he is unmarried. If it would be helpful in your language, you could translate **to be even as myself** to include the fact that Paul is not married. Alternate translation: "to be unmarried as I am"

See: Assumed Knowledge and Implicit Information

1 Corinthians 7:7 (#3)

"men" - "his own"

Although **men** and **his** are masculine, Paul is using these words to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **men** and **his** with non gendered words or refer to both genders. Alternate translation: "men and women ... his or her own"

See: When Masculine Words Include Women

1 Corinthians 7:7 (#4)

"gift"

Here Paul speaks about the way of life that God has called each person to live as if it were a **gift** that each person receives from God. By using **gift**, Paul emphasizes that the person receives the **gift** freely from God and that the **gift** is a good thing. If it would be helpful in your language, you could express the idea behind **gift** plainly or with a comparable metaphor. Alternate translation: "blessing" or "calling"

See: Metaphor

1 Corinthians 7:7 (#5)

"one indeed this way, and another that way"

Here Paul omits some words that may be necessary in your language to make a complete thought. If your language needs these words, you could include a phrase such as "acts in" or "live in." Alternate translation: "one indeed acts in this way, and another acts in that way"

See: Ellipsis

1 Corinthians 7:8 (#1)

"to the unmarried"

Here, **unmarried** could refer to: (1) people who are not currently married, whether they never have been married or are no longer married. Alternate translation: "to those without spouses" (2) men whose wives have died, which pairs well with **widows**. Alternate translation: "to the widowers"

See: Translate Unknowns

1 Corinthians 7:8 (#2)

"to the unmarried"

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

See: Nominal Adjectives

1 Corinthians 7:8 (#3)

"to the widows"

Here, **widows** refers specifically to women whose husbands have died. It does not refer to men whose wives have died. Alternate translation: "to women who are widowed"

See: Translate Unknowns

1 Corinthians 7:8 (#4)

"if"

Here Paul uses **if** to introduce a true possibility. He means that people might **remain** as Paul is or they might not. He specifies that it is **good** if they do **remain**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: "whenever"

See: Connect — Hypothetical Conditions

1 Corinthians 7:8 (#5)

"remain as I also am"

Just as in 7:7, Paul again assumes that his readers know that he is unmarried. When Paul says that it is good for **the unmarried** and **the widows** to **remain as I also am**, he is referring to how he is unmarried. If it would be helpful in your language, you could translate **remain as I also am** by including the fact that Paul is not married. Alternate translation: "remain without a spouse, as I also am"

See: Assumed Knowledge and Implicit Information

1 Corinthians 7:9 (#1)

"if they do not have self-control, they should marry"

Here Paul uses **if** to introduce a true possibility. He means that people might **have self-control** or they might not. Here he gives instructions for if they **do not have self-control**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: "whoever does not have self-control should marry"

See: Connect — Hypothetical Conditions

1 Corinthians 7:9 (#2)

"they do not have self-control"

If your language does not use an abstract noun for the idea behind **self-control**, you can express the idea by using an adjective such as "self-controlled" or a verbal phrase such as "control themselves." Alternate translation: "they are not self-controlled" or "they do not control themselves"

See: Abstract Nouns

1 Corinthians 7:9 (#3)

"they should marry"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "let" or "should," as the ULT does. Alternate translation: "let them marry"

See: Third-Person Imperatives

1 Corinthians 7:9 (#4)

"to burn"

Here, **to burn** is a way to refer to sexual desire. Paul uses **burn** because he represents the desire as hard to fight and as something that consumes a person like fire consumes a building. If it would be helpful in your language, you could express the idea behind this figure of speech with a comparable metaphor or by including a reference to sexual desire. Alternate translation: "to burn with desire" or "to lust after someone"

See: Metaphor

1 Corinthians 7:10 (#1)

"to the married"

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

See: Nominal Adjectives

1 Corinthians 7:10 (#2)

"not I, but the Lord"

Here Paul clarifies that he is not the authority behind this command. It is **the Lord** who is the authority here. Paul specifically has in mind what **the Lord** said about marriage and divorce while he was on earth (See: Mark 10:5–12). If it would be helpful in your language, you could translate **not I, but the Lord** either by identifying that it is not Paul "alone" who gives the command, or by clarifying that Paul is referring to what **the Lord** said. Alternate translation: "not I alone, but the Lord also" or "and here I refer to what the Lord said"

See: Connect — Contrast Relationship

1 Corinthians 7:10 (#3)

"a wife" - "from her husband"

Here Paul is speaking of wives and husbands in general, not just of one **wife** and **husband**. If it would be helpful in your language, you could express **wife** and **husband** with a comparable way to refer generically to wives and husbands. Alternate translation: "each wife … from her husband"

See: Generic Noun Phrases

1 Corinthians 7:10 (#4)

"is not to be separated from"

Here, **to be separated from** is technical language for ending a marriage before death. The phrase does not distinguish between "separation" and "divorce." If possible, use a similar general phrase in your language. Alternate translation: "is not to divorce or separate from" or "is not to leave"

See: Idiom

1 Corinthians 7:10 (#5)

"is not to be separated"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **wife**, who is **separated**, rather than the person doing the "separating." If you must state who does the action, Paul implies that the **wife** does it herself. Alternate translation: "is not to separate"

See: Active or Passive

1 Corinthians 7:11 (#1)

"but even if she might be separated, let her remain unmarried, or let her be reconciled to the husband"

The ULT puts this clause in parentheses because it is a qualification of what Paul said in 7:11 and because one can read 7:10–11 smoothly together without this clause. In this clause, Paul issues commands about what the wife is supposed to do if she divorces her husband despite what Paul has said. Use a form in your language that would indicate a qualification or a parenthesis. Alternate translation: "if she is separated despite what I have

said, let her remain unmarried, or let her be reconciled to the husband"

See: Information Structure

1 Corinthians 7:11 (#2)

"she might be separated," - "to the husband)," - "a husband" - "a wife"

Here Paul is speaking of wives and husbands in general, not just of one **wife** and **husband**. If it would be helpful in your language, you could express **wife** and **husband** with a comparable way to refer generically to wives and husbands. Alternate translation: "one of the wives might be separated … to her husband … each husband … his wife"

See: Generic Noun Phrases

1 Corinthians 7:11 (#3)

"but even if she might be separated, let her remain"

Here Paul uses **even if** to introduce a true possibility. He means that a wife **might be separated**, or she might not. He then specifies the result if **she** is **separated**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever" or with a relative clause. Alternate translation: "but let whichever wife might be separated remain"

See: Connect — Hypothetical Conditions

1 Corinthians 7:11 (#4)

"she might be separated"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the "wife" who is **separated**, rather than focusing on the person doing the "separating." If you must state who does the action, Paul implies that the "wife" does it herself. Alternate translation: "she separates"

See: Active or Passive

1 Corinthians 7:11 (#5)

"she might be separated"

Here Paul omits some words that might be needed in your language to make a complete thought. Paul omits them because he already used them in [7:10](#) and he assumes his audience will infer them from there. If you need to include these words, you could insert the words "from her husband." Alternate translation: "she might be separated from her husband"

See: Ellipsis

1 Corinthians 7:11 (#6)

"let her remain unmarried, or let her be reconciled to the husband"

Here Paul uses two third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the idea by using a word such as "should" or "must." Alternate translation: "she must remain unmarried, or she must be reconciled to the husband"

See: Third-Person Imperatives

1 Corinthians 7:11 (#7)

"let her be reconciled to the husband"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the "wife," who is **reconciled**, rather than focusing on the person doing the "reconciling." If you must state who does the action, Paul implies that the "wife" does it herself. Alternate translation: "let her reconcile with the husband"

See: Active or Passive

1 Corinthians 7:11 (#8)

"a husband is not to divorce a wife"

Alternate translation: "a husband should not divorce a wife"

1 Corinthians 7:12 (#1)

"to the rest"

Here, **the rest** could refer to: (1) people in situations other than those already named, particularly those who are married to an unbelieving spouse. Alternate translation: "to the rest of those who are married" (2) everything else Paul is about to say. Alternate translation: "about other situations"

1 Corinthians 7:12 (#2)

"I, not the Lord"

Here, **I, not the Lord** is the opposite of what Paul said in [7:10](). Paul wishes to clarify that he is the authority behind this command. Of course, **the Lord** made him an apostle and gave him authority, but he wants the Corinthians to know that he is speaking out of that authority here, and he is not referring to what **the Lord** said while he was on earth. If it would be helpful in your language, you could translate **I, not the Lord** either by identifying that it is Paul alone who gives the command, or by clarifying that **the Lord** did not say anything about this topic. Alternate translation: "I alone" or "on my own authority, since the Lord did not speak about this topic"

See: Connect — Contrast Relationship

1 Corinthians 7:12 (#3)

"if any brother has an unbelieving wife, and she agrees to live with him, let him not divorce"

Here Paul uses **if** to introduce a true possibility. He means that a **brother** might have **an unbelieving wife**, and she might agree **to live with him**, or this situation might not happen. He then specifies the result if this situation does happen. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever" or by using a relative clause. Alternate translation: "but let any brother who has an unbelieving wife who agrees to live with him not divorce"

See: Connect — Hypothetical Conditions

1 Corinthians 7:12 (#4)

"to live with him"

Here, **to live with him** refers to staying married. If it would be helpful in your language, you could express **to live with him** with a comparable idiom that refers to staying married. Alternate translation: "to stay with him" or "to remain married to him"

See: Idiom

1 Corinthians 7:12 (#5)

"let him not divorce her"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "must" or "should." Alternate translation: "he must not divorce her"

See: Third-Person Imperatives

1 Corinthians 7:13 (#1)

"if any woman has an unbelieving husband, and he agrees to live with her, let her not divorce"

Here Paul uses **if** to introduce a true possibility. He means that a **woman** might have **an unbelieving husband**, and he might agree **to live with her**, or this situation might not happen. He then specifies the result if this situation does happen. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever" or by using a relative clause. Alternate translation: "but let any woman who has an unbelieving husband who agrees to live with her not divorce"

See: Connect — Hypothetical Conditions

1 Corinthians 7:13 (#2)

"to live with her"

Here, **to live with her** refers to staying married. If it would be helpful in your language, you could express **to live with her** with a comparable idiom that refers to staying married. Alternate translation: "to stay with her" or "to remain married to her"

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See: Idiom

1 Corinthians 7:13 (#3)

"let her not divorce the husband"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "must" or "should." Alternate translation: "she must not divorce the husband"

See: Third-Person Imperatives

1 Corinthians 7:14 (#1)

"For"

Here, **For** introduces the reason or basis for Paul's commands in 7:12–13. When one spouse is not a believer, Paul wants them to stay together, and the reason is that the unbelieving spouse is **sanctified**. If it would be helpful in your language, you could express **For** with a word or phrase that introduces the basis for a command. Alternate translation: "You should do this because"

See: Connect — Reason-and-Result Relationship

1 Corinthians 7:14 (#2)

"the unbelieving husband" - "through the wife," - "the unbelieving wife" - "through the brother"

Here Paul is speaking of wives and husbands in general, not just of one **wife** and **husband**. If it would be helpful in your language, you could express **wife** and **husband** with a comparable way to refer generically to wives and husbands. Alternate translation: "any unbelieving husband … through his wife … any unbelieving wife … through her husband"

See: Generic Noun Phrases

1 Corinthians 7:14 (#3)

"the unbelieving husband is sanctified through the wife, and the unbelieving wife is sanctified through the brother"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **sanctified** rather than the person doing the "sanctifying." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God sanctifies the unbelieving husband through the wife, and God sanctifies the unbelieving wife through the brother"

See: Active or Passive

1 Corinthians 7:14 (#4)

"is sanctified" - "is sanctified"

Here, **sanctified** is a reference to purity. It does not mean that the **unbelieving husband** or **unbelieving wife** is considered to be a believer. Rather, Paul's point is that the believing spouse is not made unclean by the unbelieving spouse. Just the opposite: the marriage is clean and pure because of the believing spouse. If it would be helpful in your language, you could express **sanctified** with a word or phrase that identifies an acceptable or pure marriage partner. Alternate translation: "is made clean … is made clean" or "is considered an acceptable spouse … is considered an acceptable spouse"

See: Translate Unknowns

1 Corinthians 7:14 (#5)

"the brother"

Here, **the brother** refers to a believing man, in this case the believing husband. If it would be helpful in your language, you could express **the brother** by clarifying that **the brother** is the **unbelieving wife**'s spouse. Alternate translation: "the husband"

See: Assumed Knowledge and Implicit Information

1 Corinthians 7:14 (#6)

"Otherwise your children are unclean"

Here, **Otherwise** refers to what the situation would be like if what Paul has just said were not true. Paul does not actually think that **your children are unclean**, but that would be true if he was wrong about the unbelieving spouse being **sanctified**. If it

would be helpful in your language, you could express **Otherwise** with a form that refers to a situation that the author thinks is not true. Alternate translation: "If that were not so, your children would be unclean"

See: Connect — Contrary to Fact Conditions

1 Corinthians 7:14 (#7)

"your"

Here, **your** refers to anyone among the Corinthians who has an unbelieving spouse. Thus, it refers back to **the wife** and **the brother**. If your language would not use **your** in this situation, you could use **their** instead. Alternate translation: "their"

See: First, Second or Third Person

1 Corinthians 7:14 (#8)

"but now they are holy"

Here, **but now** provides the contrast with **Otherwise your children are unclean**. The word **now** does not refer to time but rather identifies that what Paul has said about the unbelieving spouse being **sanctified** really is true. If it would be helpful in your language, you could express **now** with a word or phrase that identifies that what Paul has said is true. Alternate translation: "but since the unbelieving spouse is sanctified, they are holy"

See: Connect — Contrast Relationship

1 Corinthians 7:14 (#9)

"unclean," - "holy"

Here, **holy** is a reference to purity, and **unclean** is a reference to impurity. The word **holy** does not mean that the **children** are considered to be believers. Rather, Paul's point is that the **children** are not made **unclean** by having an unbelieving parent. Just the opposite: the **children** are clean and pure because of the believing parent. If it would be helpful in your language, you could express **unclean** and **holy** with words or phrases that identify the **children** as those born in a "clean" or "honorable" way. Alternate translation: "not pure … pure" or "dishonored … honorable"

See: Translate Unknowns

1 Corinthians 7:15 (#1)

"if the unbeliever departs, let him go"

Here Paul uses **if** to introduce a true possibility. He means that **the unbeliever** might depart, or he or she might not. He then specifies the result for if **the unbeliever departs**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: "whichever unbeliever departs, let him go"

See: Connect — Hypothetical Conditions

1 Corinthians 7:15 (#2)

"if the unbeliever departs, let him go"

Here, **departs** refers to ending the marriage, that is, leaving the spouse. The phrase **let him go** refers to allowing the spouse to break the marriage or leave. If these words would not refer to breaking a marriage or getting divorced in your language, you could use a comparable expression. Alternate translation: "if the unbeliever wants a divorce, let him divorce you"

See: Idiom

1 Corinthians 7:15 (#3)

"the unbeliever" - "let him go"

Although **him** is masculine, Paul is using it to refer back to **the unbeliever**, which could refer to either a man or a woman. If it would be helpful in your language, you could express **him** with a non gendered word or refer to both genders. Alternate translation: "the unbeliever … let him or her go"

See: When Masculine Words Include Women

1 Corinthians 7:15 (#4)

"the unbeliever" - "the brother or the sister"

Here Paul is speaking of unbelievers, brothers, and sisters in general and not of just one **unbeliever**, **brother**, or **sister**. If it would be helpful in your language, you could express these words with a comparable way to refer generically to unbelievers, brothers, and sisters. Alternate translation: "one of

the unbelievers … the brother or the sister involved"

See: Generic Noun Phrases

1 Corinthians 7:15 (#5)

"let him go"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "allow." Alternate translation: "allow him to go"

See: Third-Person Imperatives

1 Corinthians 7:15 (#6)

"the brother or the sister is not bound"

Here, **bound** could refer to: (1) the marriage with an unbelieving spouse. Paul is saying that the **brother or the sister** does not need to try to preserve the marriage. They are not **bound** to the unbeliever but can accept the divorce. Alternate translation: "the brother or the sister is not bound to the unbeliever" (2) the rules that Paul laid out for staying with a spouse in [7:10–13](#). Paul is saying that **the brother or the sister** does not have to follow those rules about staying with a spouse, and perhaps he is even saying that they can marry someone else. Alternate translation: "the brother or the sister is not bound to remain unmarried"

See: Metaphor

1 Corinthians 7:15 (#7)

"the brother or the sister"

Here Paul uses **brother** and **sister** to identify the people involved as believers of both genders. The people he refers to are **brother** and **sister** of the Corinthian believers, not of the **unbeliever**. Rather, **the brother or the sister** is married to the **unbeliever**. If it would be helpful in your language, you could express **the brother or the sister** with a word or phrase that refers to believing husbands and wives. Alternate translation: "the believing husband or wife"

See: Assumed Knowledge and Implicit Information

1 Corinthians 7:15 (#8)

"the brother or the sister is not bound"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **not bound** rather than focusing on what does the "binding." If you must state who does the action, Paul implies that "the marriage" does not bind the **brother** or **sister**. Alternate translation: "the brother or the sister is free"

See: Active or Passive

1 Corinthians 7:15 (#9)

"but"

Here, **but** introduces how Paul wants the Corinthians to act in general. Whether their spouse leaves or not, they should act in **peace**. If it would be helpful in your language, you could express the idea behind **but**by using a word or phrase that introduces a general principle. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "In every case,"

See: Connecting Words and Phrases

1 Corinthians 7:15 (#10)

"peace"

If your language does not use an abstract noun for the idea behind **peace**, you can express the idea by using an adjective such as "peaceful" or an adverb such as "peaceably." Alternate translation: "act peaceably"

See: Abstract Nouns

1 Corinthians 7:16 (#1)

"do you know," - **"you will save the husband?"** - **"do you know,"** - **"you will save the wife"**

Here Paul addresses each individual woman within the Corinthian church. Because of this, **you** in this verse is always singular.

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See: Forms of 'You' — Singular

1 Corinthians 7:16 (#2)

"how do you know, woman, whether you will save the husband? Or how do you know, man, whether you will save the wife"

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer is "we do not know for sure." If these questions would be confusing for your readers, you could express the ideas by using statements. Paul could be using these questions to show the Corinthians that: (1) they should have little confidence about unbelieving spouses becoming Christians. The questions thus support how Paul allows divorces initiated by an unbelieving spouse in 7:15. Alternate translation: "you cannot know, woman, that you will save the husband. And you cannot know, man, that you will save the wife." (2) show the Corinthians that they should have much confidence about unbelieving spouses becoming Christians. The questions thus support how Paul says that the unbelieving spouse is "holy" in 7:14. Alternate translation: "you could not know, woman, but you may save the husband. And you could not know, man, but you may save the wife."

See: Rhetorical Question

1 Corinthians 7:16 (#3)

"For how do you know, woman, whether" - **"how do you know, man, whether"**

Here, the words **woman** and **man** are direct addresses to people in the audience. If your language would put these words somewhere else in the sentence, you could move them to where they sound natural. Alternate translation: "For woman, how do you know whether … man, how do you know whether"

See: Information Structure

1 Corinthians 7:16 (#4)

"how do you know, woman, whether you will save the husband? Or how do you know, man, whether you will save the wife"

Here Paul directly addresses a **woman** and a **man** in the audience. The Corinthians would have understood him to mean a **woman** or **man** in their group who was married to an unbelieving spouse. If it would be helpful in your language, you could express **woman** or **man** by stating the direct address in a different way. Alternate translation: "how does any woman know whether she will save the husband? Or how does any man know whether he will save the wife?"

1 Corinthians 7:16 (#5)

"woman," - **"the husband?"** - **"man,"** - **"the wife"**

Here Paul refers to **woman**, **husband**, **man**, and **wife** in the singular, but he is speaking generically of any person who fits into these categories. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: "each of you women … your husband … each of you men … your wife"

See: Generic Noun Phrases

1 Corinthians 7:16 (#6)

"you will save" - **"you will save"**

Here Paul speaks of husbands or wives leading their spouses to faith in Jesus as "saving" them. By this, Paul means that the **woman** or **man** is the means by which God will **save** the **husband** or **wife**. If it would be helpful in your language, you could express **you will save** with a word or phrase that refers to leading someone towards "salvation," that is, helping them to believe in Jesus. Alternate translation: "God will use you to save … God will use you to save"

See: Metonymy

1 Corinthians 7:17 (#1)

"However"

Here, **However** acknowledges the exception about "walking" **as the Lord has assigned to each one** that he just included: if an unbelieving spouse wishes to divorce a believing spouse, that is permissible. Paul acknowledges this exception but wishes to emphasize the main point: the believers

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should remain in the state they are in. If **However** would not have the meaning of acknowledging an exception to a claim, you could use a word or phrase that does do so. Alternate translation: "In every other case"

See: Connecting Words and Phrases

1 Corinthians 7:17 (#2)

"as the Lord has assigned to each one, as God has called each one, thus let him walk"

If your language would state the command to **walk** before explaining how to **walk**, you could rearrange these clauses so that they read more naturally. Alternate translation: "let each one walk as the Lord has assigned to each one, as God has called each one"

See: Information Structure

1 Corinthians 7:17 (#3)

"as the Lord has assigned"

Here Paul omits some words that might be needed in your language to make a complete sentence. If necessary, you could include what it is that **the Lord has assigned** by using a word such as "task" or "position." Alternate translation: "as the Lord has assigned a position" or "as the Lord has assigned a task"

See: Ellipsis

1 Corinthians 7:17 (#4)

"let him walk"

Paul speaks of behavior in life as if it were "walking." If **let him walk** would not be understood as a description of a person's way of life in your language, you could express the idea plainly or with a comparable metaphor. Alternate translation: "let him live his life"

See: Metaphor

1 Corinthians 7:17 (#5)

"let him walk"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "he must walk"

See: Third-Person Imperatives

1 Corinthians 7:17 (#6)

"let him walk"

Here, **he** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **he** by using a word that does not have gender, or you could use both genders. Alternate translation: "let him or her walk"

See: When Masculine Words Include Women

1 Corinthians 7:17 (#7)

"And in this way I direct in all the churches"

Alternate translation: "This is what I require from all the churches"

1 Corinthians 7:18 (#1)

"Let him not be uncircumcised." - **"Let him not be circumcised"**

Here Paul is speaking of male circumcision only. Therefore, the masculine words in this verse should be retained in translation if possible.

See: When Masculine Words Include Women

1 Corinthians 7:18 (#2)

"Was anyone called, having been circumcised? Let him not be uncircumcised"

Paul does not ask this question because he is looking for information. Rather, he asks it to identify people who fit into the situation he describes. If someone answered "yes" to this question, then the following command applies to them. If it would be helpful in your language, you could express this question with a different way to

identify to whom the command applies. Alternate translation: "If anyone was called, having been circumcised, let him not be uncircumcised." or "Some of you were called, having been circumcised. If that is you, do not be uncircumcised."

See: Rhetorical Question

1 Corinthians 7:18 (#3)

"Was anyone called," - "Was anyone called"

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

See: Active or Passive

1 Corinthians 7:18 (#4)

"having been circumcised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **circumcised** rather than focusing on the person doing the "circumcising." If you must state who does the action, you can use an indefinite or vague subject. Alternate translation: "someone having circumcised them"

See: Active or Passive

1 Corinthians 7:18 (#5)

"Let him not be uncircumcised"

To **be uncircumcised** refers to a physical procedure by which one could make one's penis appear to have a foreskin, even though one had been circumcised. If your language has a word for this procedure, you could use it here. If your language does not have such a word, you can use a phrase that identifies this procedure. Alternate translation: "Let him not hide his circumcision" or "Let him not undo his circumcision"

See: Translate Unknowns

1 Corinthians 7:18 (#6)

"Let him not be uncircumcised." - "Let him not be circumcised"

In this verse, Paul uses two third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the ideas using a word such as "should" or "must." Alternate translation: "He must not be uncircumcised … he must not be circumcised"

See: Third-Person Imperatives

1 Corinthians 7:18 (#7)

"Let him not be uncircumcised." - "Let him not be circumcised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **uncircumcised** or **circumcised** rather than the person doing the "uncircumcising" or "circumcising." If you must state who does the action, you can use an indefinite or vague subject. Alternate translation: "Let someone not uncircumcise him … Let someone not circumcise him"

See: Active or Passive

1 Corinthians 7:18 (#8)

"Was anyone called in uncircumcision? Let him not be circumcised"

Paul does not ask this question because he is looking for information. Rather, he asks it to identify people who fit into the situation he describes. If someone answered "yes" to this question, then the following command applies to them. If it would be helpful in your language, you could express this question with a different way to identify to whom the command applies. Alternate translation: "If anyone was called in uncircumcision, let him not be circumcised." or "Some of you were called in uncircumcision. If that is you, do not be circumcised."

See: Rhetorical Question

1 Corinthians 7:18 (#9)

"in uncircumcision"

If your language does not use an abstract noun for the idea behind **uncircumcision**, you can express the idea by using an adjective such as "uncircumcised." Alternate translation: "while uncircumcised"

See: Abstract Nouns

1 Corinthians 7:19 (#1)

"Circumcision is nothing, and uncircumcision is nothing"

Here Paul says that both **Circumcision** and **uncircumcision** are **nothing**. He does not mean that **Circumcision** and **uncircumcision** do not exist. Rather, the Corinthians would have understood him to mean that **Circumcision** and **uncircumcision** do not have value or importance. If it would be helpful in your language, you could express **nothing** with a comparable figure of speech or express the idea plainly. Alternate translation: "Circumcision has no value, and uncircumcision has no value"

See: Hyperbole

1 Corinthians 7:19 (#2)

"Circumcision is nothing, and uncircumcision is nothing"

Here Paul repeats **is nothing** because this repetition was powerful in his language. If your language does not use repetition in this way, you can combine the two clauses and make the claim sound strong by using some other method. Alternate translation: "Neither circumcision nor uncircumcision is anything""

See: Parallelism

1 Corinthians 7:19 (#3)

"Circumcision" - "uncircumcision"

If your language does not use abstract nouns for the ideas behind **circumcision** and **uncircumcision**, you can express the ideas by using adjectives such as "circumcised" and "uncircumcised." Alternate translation: "Being circumcised … being uncircumcised"

See: Abstract Nouns

1 Corinthians 7:19 (#4)

"observance of the commandments of God"

Here Paul omits some words that may be necessary in your language to complete the thought. If your language does require more words, you could infer them from the first half of the verse. Alternate translation: "observance of the commandments of God is everything" or "observance of the commandments of God is important"

See: Ellipsis

1 Corinthians 7:19 (#5)

"observance of the commandments"

If your language does not use an abstract noun for the idea behind **observance**, you can express the idea by using a verb such as "observe." Alternate translation: "observing the commandments"

See: Abstract Nouns

1 Corinthians 7:19 (#6)

"of the commandments of God"

If your language does not use an abstract noun for the idea behind **commandments**, you can express the idea by using a verb such as "command." Alternate translation: "what God commands"

See: Abstract Nouns

1 Corinthians 7:20 (#1)

"Each one, in the calling in which he was called, let him remain in that"

The order of elements in this sentence might be confusing in your language. If your language would structure this sentence in a different way, you could rearrange the elements so that they sound

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more natural. Paul has arranged the elements to emphasize **in the calling in which he was called**, so retain the emphasis on this element if possible. Alternate translation: "Let each one remain in the calling in which he was called"

See: Information Structure

1 Corinthians 7:20 (#2)

"in the calling in which he was called"

Alternate translation: "in the calling which God gave to him" or "in his own calling from God"

1 Corinthians 7:20 (#3)

"he was called, let him remain"

Here, the words translated **he** and **him** are written in masculine form, but they refer to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **he** and **him**by using words that do not have gender, or you could use both genders. Alternate translation: "he or she was called, let him or her remain"

See: When Masculine Words Include Women

1 Corinthians 7:20 (#4)

"he was called"

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

See: Active or Passive

1 Corinthians 7:20 (#5)

"let him remain"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea

using a word such as "should" or "must." Alternate translation: "he must remain"

See: Third-Person Imperatives

1 Corinthians 7:20 (#6)

"let him remain in that"

Here, **remain in** refers to faithfully serving God in a specific situation. In other words, Paul does not want them to try to change their social and economic situation. Instead, they should serve God in the situation in which God **called** them. If it would be helpful in your language, you could express the idea behind **remain in** plainly or with a comparable metaphor. Alternate translation: "let him live his life in that" or "let him be content in that"

See: Metaphor

1 Corinthians 7:21 (#1)

"Were you called {" - **"to you."** - **"you are able"**

Here Paul addresses each individual person within the Corinthian church. Because of this, **you** in this verse is always singular.

See: Forms of 'You' — Singular

1 Corinthians 7:21 (#2)

"Were you called {as} a slave? Let it not be a concern to you"

Paul does not ask this question because he is looking for information. Rather, he asks it to identify people who fit into the situation he describes. If someone answered "yes" to this question, then the command that follows applies to them. If it would be helpful in your language, you could express this question with a different way to identify to whom the command applies. Alternate translation: "If you were called as a slave, let it not be a concern to you." or "Some of you were called as slaves. If that is you, let it not be a concern to you."

See: Rhetorical Question

1 Corinthians 7:21 (#3)

"Were you called"

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

See: Active or Passive

1 Corinthians 7:21 (#4)

"Let it not be a concern to you"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should," or you could rephrase the imperative. Alternate translation: "Do not be concerned about it"

See: Third-Person Imperatives

1 Corinthians 7:21 (#5)

"if indeed you are able to become free, then take advantage of {it"

Here Paul uses **if** to introduce a true possibility. He means that a person might be **able to become free**, or that person might not. He then specifies the result for if someone is **able to become free**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: "indeed whoever is able to become free should take advantage of it"

See: Connect — Hypothetical Conditions

1 Corinthians 7:21 (#6)

"take advantage of {it"

Alternate translation: "use the opportunity that you have"

1 Corinthians 7:22 (#1)

"For"

Here, **For** provides support for the claim that Paul made at the beginning of the previous verse that those who are slaves should not be concerned by that (7:21). If it would be helpful in your language, you could make what **For** supports explicit. Alternate translation: "Do not be concerned about being a slave because"

See: Connect — Reason-and-Result Relationship

1 Corinthians 7:22 (#2)

"the one having been called in the Lord {as}" - **"the one having been called as"**

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

See: Active or Passive

1 Corinthians 7:22 (#3)

"in the Lord"

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, identifies the person **having been called** as someone who is united to the **Lord**. Alternate translation: "to be united to the Lord"

See: Metaphor

1 Corinthians 7:22 (#4)

"a freedman of the Lord"

Here Paul uses the possessive form to describe someone who is a **freedman** in the perspective of **the Lord**. In other words, while the person may be a slave in terms of human thinking, that person is a **freedman** before **the Lord**. If your language would not use the possessive form to express that idea, you could express the idea by speaking about the

Lord's "perspective" or "sight." Alternate translation: "is a freedman in the Lord's eyes"

See: Possession

1 Corinthians 7:22 (#5)

"a slave of Christ"

Here Paul uses the possessive form to describe someone who is a **slave** who belongs to **Christ**. In other words, while the person may be free in terms of human thinking, that person is a **slave** in relationship to **Christ**. If your language would not use the possessive form to express that idea, you could express the idea by using a phrase such as "belonging to." Alternate translation: "a slave who belongs to Christ"

See: Possession

1 Corinthians 7:23 (#1)

"You were bought with a price"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **you**, who are **bought**, rather than focusing on the person doing the "buying." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God bought you with a price"

See: Active or Passive

1 Corinthians 7:23 (#2)

"You were bought with a price"

Here Paul speaks as if the Corinthians were slaves whom God had **bought with a price** from someone else. Paul is speaking of what we often call "redemption." The **price** is Christ's death on the cross, which "redeems" believers from sin and evil powers. This is an important biblical metaphor so, if possible preserve the metaphor or express it as an analogy. Alternate translation: "you were bought with a price, which is the Messiah's death"

See: Metaphor

1 Corinthians 7:23 (#3)

"do not become slaves of men"

Here Paul uses **slaves** as a description of anyone who follows and obeys someone else. Paul wants the Corinthians, whether they are **slaves** or "freedmen" in social and economic terms, to only obey and serve God, not **men**. If it would be helpful in your language, you could express **slaves** by clarifying that Paul has "serving" and "obeying" in mind. Alternate translation: "do not obey men" or "do not serve mere humans"

See: Metaphor

1 Corinthians 7:23 (#4)

"of men"

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

See: When Masculine Words Include Women

1 Corinthians 7:24 (#1)

""

This verse is very similar to 7:20. The main difference is that this verse refers to remaining **with God**, while that verse does not. With that exception, translate this verse so that it sounds similar to 7:20.

1 Corinthians 7:24 (#2)

"each one in that which he was called, let him remain with God in this"

The order of elements in this sentence might be confusing in your language. If your language would structure this sentence in a different way, you could rearrange the elements so that they sound more natural. Paul has arranged the elements to emphasize **each one in that which he was called**, so retain the emphasis on this element if possible. Alternate translation: "let each one remain with God in that which he was called"

See: Information Structure

1 Corinthians 7:24 (#3)

"in that which he was called"

Alternate translation: "in that which God gave to him" or "in what he received from God"

1 Corinthians 7:24 (#4)

"Brothers," - "he was called, let him remain"

Although **Brothers**, **he**, and **him** are masculine, Paul is using these words to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **Brothers**, **he**, and **him** with non gendered words or refer to both genders. Alternate translation: "Brothers and sisters … he or she was called, let him or her remain"

See: When Masculine Words Include Women

1 Corinthians 7:24 (#5)

"he was called"

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

See: Active or Passive

1 Corinthians 7:24 (#6)

"let him remain"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "he must remain"

See: Third-Person Imperatives

1 Corinthians 7:24 (#7)

"let him remain with God in this"

Here, **remain with God in that** refers to faithfully serving God in a specific situation. In other words, Paul does not want them to try to change their social and economic situations. Instead, they should serve God in the situations in which God called them. If it would be helpful in your language, you could express the idea behind **remain with God in that** plainly or with a comparable metaphor. Alternate translation: "let him live his life with God in that" or "let him be content serving God in that"

See: Metaphor

1 Corinthians 7:25 (#1)

"Now concerning"

Just as in [7:1](#), **Now concerning** introduces a new topic that Paul wishes to address. Likely, the topics that he introduces in this way are what the Corinthians wrote to him about. Translate **Now concerning** here as you did in [7:1](#). Alternate translation: "Next, about"

See: Connecting Words and Phrases

1 Corinthians 7:25 (#2)

"I do not have a command of the Lord"

Here Paul wishes to clarify that he is speaking out of the authority that he has as an apostle. He is not referring to anything that the Lord said while he was on earth, unlike what Paul did in [7:10](#). If it would be helpful in your language, you could express **I do not have a command of the Lord** with the language of "authority" or "quotation." Alternate translation: "I do not quote from the Lord"

See: Translate Unknowns

1 Corinthians 7:25 (#3)

"a command of the Lord"

If your language does not use an abstract noun for the idea behind **command**, you can express the idea by using a verb such as "command." Alternate translation: "anything that the Lord commanded"

See: Abstract Nouns

1 Corinthians 7:25 (#4)

"I give an opinion"

Here, **I give an opinion** identifies that Paul is speaking from his own knowledge and authority. He wants the Corinthians to take this as strong advice, not as a command from God. If it would be helpful in your language, you could express **I give an opinion** with a word or phrase that indicates that what Paul says is not as strong as a command. Alternate translation: "I give my own view"

See: Translate Unknowns

1 Corinthians 7:25 (#5)

"I give an opinion"

If your language does not use an abstract noun for the idea behind **opinion**, you can express the idea by using a verb such as "think." Alternate translation: "I say what I think"

See: Abstract Nouns

1 Corinthians 7:25 (#6)

"having received mercy from the Lord"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on Paul, who has **received mercy**, rather than focusing on the **Lord**, who gives the "mercy." Alternate translation: "one to whom the Lord has given mercy"

See: Active or Passive

1 Corinthians 7:25 (#7)

"having received mercy from the Lord"

If your language does not use an abstract noun for the idea behind **mercy**, you can express the idea by using an adverb such as "mercifully" or an adjective such as "merciful." Alternate translation: "having received what the Lord has mercifully done to make me"

See: Abstract Nouns

1 Corinthians 7:26 (#1)

"Therefore"

Here, **Therefore** does not refer back to how Paul has received mercy from God. Rather, **Therefore** introduces the "opinion" that Paul said he was going to "give" ([7:25](#)). If it would be helpful in your language, you could express **Therefore** with a word or phrase that introduces a statement that one has already spoken about. Alternate translation, changing the comma to a colon or a period: "Here is my opinion:"

See: Connecting Words and Phrases

1 Corinthians 7:26 (#2)

"this is good, because of the coming distress, that {it is} good"

Here Paul repeats **good**, because in his language it was a natural way to remind the reader that he had already said **this is good**. If your language would not use repetition in this way, you could use only one **good**. Alternate translation: "that, because of the coming distress, it is good"

See: Doublet

1 Corinthians 7:26 (#3)

"this is good, because of the coming distress, that {it is} good for a man to remain as he is"

Here Paul interrupts his sentence to include the reason why he thinks that this is **good** advice. He does this to emphasize **the coming distress**. If it would be helpful in your language, you could translate rearrange the sentence and represent the emphasis on **the coming distress** in another way. Alternate translation: "that it is good for a man to remain as he is. This is because of the coming distress"

See: Information Structure

1 Corinthians 7:26 (#4)

"the coming distress"

Here, **coming** could refer to: (1) something that is about to happen. Alternate translation: "of the distress that will soon be here" (2) something that is already happening. Alternate translation: "of the present distress"

See: Translate Unknowns

1 Corinthians 7:26 (#5)

"the coming distress"

Here, **distress** could refer to: (1) general suffering and persecution of the church throughout the world. Alternate translation: "of the coming general distress" (2) suffering and difficulties that the Corinthian believers are experiencing. Alternate translation: "of the distress coming on your group"

See: Translate Unknowns

1 Corinthians 7:26 (#6)

"for a man" - **"as he is"**

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

See: When Masculine Words Include Women

1 Corinthians 7:26 (#7)

"to remain as he is"

Alternate translation: "to stay in the position he is in"

1 Corinthians 7:27 (#1)

"Are you bound" - **"Are you released"**

Here Paul addresses specific individuals within the Corinthian church. Because of this, **you** in this verse is always singular.

See: Forms of 'You' — Singular

1 Corinthians 7:27 (#2)

"Are you bound to a wife? Do not seek" - **"Are you released from a wife? Do not seek"**

Paul does not ask these questions because he is looking for information. Rather, he asks them to identify people who fit into the situations he describes. If someone answered "yes" to one of these questions, then the following command applies to that person. If it would be helpful in your language, you could express these questions with a different way to identify to whom the command applies. Alternate translation: "If you are bound to a woman, do not seek … If you are released from a woman, do not seek" or "Some of you are bound to a woman. If that is you, do not seek … Some of you are released from a woman. If that is you, do not seek"

See: Rhetorical Question

1 Corinthians 7:27 (#3)

"Are you bound to a wife"

Here, **bound to a wife** could refer to: (1) a man being engaged to marry a woman. Alternate translation: "Are you engaged to a woman" (2) a man being married to a woman. Alternate translation: "Are you married"

See: Idiom

1 Corinthians 7:27 (#4)

"Do not seek to be released"

Here, **released** could refer to: (1) breaking off an engagement or betrothal. Alternate translation: "Do not seek to break off the betrothal" (2) ending a marriage. Alternate translation: "Do not seek a divorce"

See: Idiom

1 Corinthians 7:27 (#5)

"Are you released from a wife"

Here, **released from a wife** could refer to: (1) someone who has never been engaged or married. Alternate translation: "Are you single" (2) someone

who has been engaged or married but broken the marriage or engagement. Alternate translation: "Have you left your fiancée" or "Have you divorced your wife"

See: Idiom

1 Corinthians 7:27 (#6)

""

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **released** rather than focusing on the person doing the "releasing." If you must state who does the action, Paul implies that either **you** or a "judge" does it. Alternate translation: "Do not seek to break up. Do you have no woman" or "Do not seek for a judge to release you. Has a judge released you from a woman"

See: Active or Passive

1 Corinthians 7:27 (#7)

"Do not seek a wife"

Here, to **seek a wife** refers to searching for a **woman** to marry. If it would be helpful in your language, you could express **seek a wife** with a comparable idiom or expression. Alternate translation: "Do not look for a wife"

See: Idiom

1 Corinthians 7:28 (#1)

"But"

Here, **But** introduces an exception to Paul's general advice in the previous verse ([7:27](#)). If it would be helpful in your language, you could express **But** with a word or phrase that introduces an exception. Alternate translation: "In fact, though,"

See: Connect — Contrast Relationship

1 Corinthians 7:28 (#2)

"you would marry, you have not sinned"

Here Paul addresses specific men within the Corinthian church. Because of this, **you** here is singular. The **you** at the end of the verse is plural because here Paul has both the men and the women in mind.

See: Forms of 'You' — Singular

1 Corinthians 7:28 (#3)

"if indeed you would marry, you have not sinned"

Here Paul uses **if** to introduce a true possibility. He means that a man might **marry**, or a man might not. He then specifies the result for if the man does **marry**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: "whichever man does indeed marry has not sinned"

See: Connect — Hypothetical Conditions

1 Corinthians 7:28 (#4)

"if the virgin would marry, she has not sinned"

Here Paul uses **if** to introduce a true possibility. He means that a **virgin** might **marry**, or she might not. He then specifies the result for **if the virgin** does **marry**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: "whichever virgin marries has not sinned"

See: Connect — Hypothetical Conditions

1 Corinthians 7:28 (#5)

"the ones of such kind"

Here, **the ones of such kind** refers back to the man and **the virgin** who **marry**. If it would be helpful in your language, you could express **the ones of such kind** by clarifying that it refers to married people. Alternate translation: "those who are married"

See: Pronouns — When to Use Them

1 Corinthians 7:28 (#6)

"will have distress in the flesh"

Here, **distress in the flesh** refers to the same problems and troubles that Paul has already called "the coming distress" in 7:26. The phrase does not refer to marital problems or fights with one's spouse. Rather, it refers to extra **distress** that married people will experience while suffering under persecution and troubles. If it would be helpful in your language, you could translate **distress in the flesh** by referring to how you translated "the coming distress" in 7:26 and making the connection to that phrase clear. Alternate translation: "will experience the distress in the flesh that I have already said is coming"

See: Translate Unknowns

1 Corinthians 7:28 (#7)

"will have distress"

If your language does not use an abstract noun for the idea behind **distress**, you can express the idea by using a verb such as "suffer." Alternate translation: "will suffer"

See: Abstract Nouns

1 Corinthians 7:28 (#8)

"I want to spare you {from this"

Here,**this** refers back to the **distress in the flesh**. If it would be helpful in your language, you could express **this** by clarifying that it refers to the **distress**. Alternate translation: "I want to spare you from this distress"

See: Pronouns — When to Use Them

1 Corinthians 7:28 (#9)

"want to spare you {from this"

Here, **to spare you {from this}** refers to Paul's desire to keep the Corinthians from experiencing the **distress** he has mentioned. If it would be helpful in your language, you could express **to spare you {from this}** with a comparable idiom or expression. Alternate translation: "want to help you avoid this"

See: Idiom

1 Corinthians 7:29 (#1)

"this I say"

Here, **this** refers forward to what Paul is about to say. Paul refers to what he will say before he says it in order to emphasize what he is about to say. If your language would not use **this** to refer to something that will soon be said, you could use a word or phrase that does introduces something about to be said and express the emphasis in another way. Alternate translation: "listen to what I am about to say"

See: Pronouns — When to Use Them

1 Corinthians 7:29 (#2)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 7:29 (#3)

"The time is shortened"

When **time is shortened**, an event at the end of that **time** is about to happen. In other words, something is about to happen. If it would be helpful in your language, you could express the idea behind **The time is shortened**with a comparable metaphor or a descriptive phrase. Alternate translation: "There is not much time left" or "The time until the event occurs is short"

See: Metaphor

1 Corinthians 7:29 (#4)

"The time is shortened"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **time**, which is **shortened**, rather than focusing on the person doing the "shortening." If you must state who does the action, Paul implies that "God" does

it. Alternate translation: "God has shortened the time"

See: Active or Passive

1 Corinthians 7:29 (#5)

"The time"

Here, **The time** could refer to the **time** until: (1) the events of the end times begin. Alternate translation: "The time until the end" or "The time until Jesus comes back" (2) the "distress" he has mentioned in 7:26, 28 begins. Alternate translation: "The time until the distress"

See: Assumed Knowledge and Implicit Information

1 Corinthians 7:29 (#6)

"so that from now on"

Here Paul introduces how the Corinthians should behave now that the **time** has been **shortened**. If it would be helpful in your language, you could express **so that from now on** with a word or phrase that draws an inference or introduces a result. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "This means that, from the present on"

See: Connect — Reason-and-Result Relationship

1 Corinthians 7:29 (#7)

"should be as having none"

Alternate translation: "should behave like those who have none"

1 Corinthians 7:29 (#8)

"having none"

Here, **none** refers back to **wives**. If it would be helpful in your language, you could express **none** by clarifying that it refers to **wives**. Alternate translation: "those having no wives"

See: Pronouns — When to Use Them

1 Corinthians 7:30 (#1)

"the ones weeping, as not weeping; and the ones rejoicing, as not rejoicing; and the ones buying, as not possessing"

Here Paul omits some words that may be needed in your language to complete the thought. Paul omits these words because he stated them in the last verse, and the Corinthians would have understood them from that verse. If your language does need these words, you could supply "should be as those" from 7:29. Alternate translation: "those who weep should be as those not weeping; and those who rejoice should be as those not rejoicing; and those who buy should be as those not possessing"

See: Ellipsis

1 Corinthians 7:30 (#2)

"the ones buying, as not possessing"

Here Paul omits what the people are **buying** and are **not possessing**. If your language would state what is bought and possessed, you could include a general or vague object. Alternate translation: "those who buy things, as not possessing those things"

See: Ellipsis

1 Corinthians 7:30 (#3)

"and the ones weeping, as not weeping; and the ones rejoicing, as not rejoicing; and the ones buying, as not possessing"

Alternate translation: "and those who weep should behave like those who do not weep; and those who rejoice should behave like those who do not rejoice; and those who buy should behave like those who do not possess"

1 Corinthians 7:31 (#1)

"the ones using the world, as not using it"

Here Paul omits some words that may be needed in your language to complete the thought. Paul omits these words because he stated them in 7:29, and the Corinthians would have understood them from that verse. If your language does need these words, you could supply "should be as those" from 7:29.

Alternate translation: "those using the world should be as not using it"

See: Ellipsis

1 Corinthians 7:31 (#2)

"the ones using the world, as not using it"

Here, **using** refers to taking something and doing work with it. Paul here refers to taking things that belong to the world and doing work with them. If it would be helpful in your language, you could express **using** with a word or phrase that refers to performing a task with something that one possesses. Alternate translation: "those doing things with the world, as not doing things with it"

See: Translate Unknowns

1 Corinthians 7:31 (#3)

"the world"

Here, **the world** specifically focuses on people and things that belong to **the world**. If it would be helpful in your language, you could express **the world** by clarifying that Paul is focusing on things that belong to **the world**. Alternate translation: "something worldly"

See: Synecdoche

1 Corinthians 7:31 (#4)

"the present form of this world"

Here, **present form of this world** refers to how **this world** is currently structured and how things work in **this world**. If it would be helpful in your language, you could express **present form** with a word or phrase that refers to how the world is right now. Alternate translation: "the current setup of this world" or "the way the world presently works"

See: Translate Unknowns

1 Corinthians 7:31 (#5)

"is passing away"

Alternate translation: "will soon end"

1 Corinthians 7:32 (#1)

"free from concern." - **"is concerned about"**

Here, **free from concern** and **concerned** are opposites. They both refer to consistently thinking about and worrying about things. Paul wishes the Corinthians to think and worry about as few things as possible. In line with that, the only thing the **unmarried man** thinks and cares about is **the things of the Lord**. If it would be helpful in your language, you could express **concern** and **concerned** with a word or phrase that refers to thinking and worrying consistently about something. Alternate translation: "free from worry … is worried about"

See: Translate Unknowns

1 Corinthians 7:32 (#2)

"The unmarried {man"

Here Paul refers to **The unmarried {man}** in the singular, but he is speaking generically about any **unmarried {man}**. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: "Each unmarried man"

See: Generic Noun Phrases

1 Corinthians 7:32 (#3)

"The unmarried {man}" - **"he might please"**

Here Paul is referring only to men. He will go on address unmarried women in .

See: When Masculine Words Include Women

1 Corinthians 7:32 (#4)

"is concerned about"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **{man}** who is **concerned** rather than focusing on what makes him **concerned**. If you must state who does the action, Paul implies that the **unmarried {man}** himself does it. Alternate translation: "concerns himself with"

See: Active or Passive

1 Corinthians 7:32 (#5)

"the things of the Lord"

Here Paul uses the possessive form to describe **things** that are directly related to **the Lord**. This phrase identifies anything that one does that relates to **the Lord**. If it would be helpful in your language, you could express **the things of the Lord** with a word or phrase that refers to anything related to **the Lord**. Alternate translation: "everything that concerns the Lord"

See: Possession

1 Corinthians 7:32 (#6)

"how he might please the Lord"

Here, **how he might please the Lord** further explains what being **concerned about the things of the Lord** means. If **how** would not introduce a further explanation in your language, you could use a word or phrase that does introduce such an explanation. Alternate translation: "that is, how he might please the Lord"

1 Corinthians 7:33 (#1)

"the married {man"

Here Paul refers to **the married {man}** in the singular, but he is speaking generically about any married man. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: "each unmarried man"

See: Generic Noun Phrases

1 Corinthians 7:33 (#2)

"is concerned about"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **{man}** who is **concerned** rather than focusing on what makes him **concerned**. If you must state who

does the action, Paul implies that the **married man** himself does it. Alternate translation: "concerns himself with"

See: Active or Passive

1 Corinthians 7:33 (#3)

"the things of the world"

Here Paul uses the possessive form to describe **things** that are directly related to the **world**. This phrase identifies anything that one does that relates to the **world**. If it would be helpful in your language, you could express the **things of the world** with a word or phrase that refers to anything related to the **world**. Alternate translation: "many things that relate to the world"

See: Possession

1 Corinthians 7:33 (#4)

"the wife"

Here Paul refers to **the wife**, but he specifically has in mind the wife of the **married man** already mentioned. If your language would not use this form to refer to the man's wife, you could express the idea more clearly. Alternate translation: "his wife"

See: Generic Noun Phrases

1 Corinthians 7:33 (#5)

"he is divided"

Here Paul speaks as if the man **is divided** into two pieces. By speaking in this way, Paul means that the **married man** has conflicting interests or concerns. He is concerned about how to please the Lord and how to please his wife. If it would be helpful in your language, you could express **is divided** with a comparable metaphor or express the idea plainly. Alternate translation: "he is pulled in two directions" or "he is of two minds"

See: Metaphor

1 Corinthians 7:33 (#6)

"he is divided"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **he** who is **divided** rather than focusing on what does the "dividing." If you must state who does the action, Paul implies that the man's "concerns" do it. Alternate translation: "concerns about the Lord and the world divide him"

See: Active or Passive

1 Corinthians 7:33 (#7)

"the unmarried woman or the virgin"

Here Paul refers to **the unmarried woman** and **the virgin** in the singular, but he is speaking generically about **unmarried woman** or **virgin**. If your language does not use the singular form to refer to people in general, you can use a form that does refer generically to people in your language. Alternate translation: "each unmarried woman or virgin"

See: Generic Noun Phrases

1 Corinthians 7:33 (#8)

"the unmarried woman or the virgin"

Here Paul could be distinguishing between: (1) older single women (**the unmarried woman**) and younger single women (**the virgin**). Alternate translation: "the older or younger single woman" (2) divorced women (**the unmarried woman**) and women who have never been married (**the virgin**). Alternate translation: "the divorced woman or the woman who has never married"

See: Translate Unknowns

1 Corinthians 7:34 (#1)

"is concerned about"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **concerned** rather than focusing on what makes them **concerned**. If you must state who does the action, Paul implies that "the unmarried

woman or the virgin" ([7:33](#)) does it. Alternate translation: "concerns herself with"

See: Active or Passive

1 Corinthians 7:34 (#2)

"the things of the Lord"

Here Paul uses the possessive form to describe **things** that are directly related to **the Lord**. This phrase identifies anything that one does that relates to **the Lord**. If it would be helpful in your language, you could express **the things of the Lord** with a word or phrase that refers to anything related to **the Lord**. Alternate translation: "everything that concerns the Lord"

See: Possession

1 Corinthians 7:34 (#3)

"both in the body and in the spirit"

Here Paul refers to **the body** and **the spirit** as a way to refer to everything that a person is. The **body** is the outward part of the person, while the **spirit** is in the inward part of the person. If it would be helpful in your language, you could express **both in the body and in the spirit** with a word or phrase that emphasizes that the entire person is in view. Alternate translation: "in body and soul" or "in every part"

See: Merism

1 Corinthians 7:34 (#4)

"the one having been married"

Here, **the one having been married** is feminine. If this is not clear for your readers, you could clarify that this phrase speaks about women. Alternate translation: "the woman who is married"

See: When Masculine Words Include Women

1 Corinthians 7:34 (#5)

"is concerned about"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language.

Paul uses the passive form here to focus on those who are **concerned** rather than focusing on what makes them **concerned**. If you must state who does the action, Paul implies that **the one having been married** does it. Alternate translation: "concerns herself with"

See: Active or Passive

1 Corinthians 7:34 (#6)

"the things of the world"

Here Paul uses the possessive form to describe **things** that are directly related to **the world**. This phrase identifies anything that one does that relates to **the world**. If it would be helpful in your language, you could express **the things of the world** with a word or phrase that refers to anything related to **the world**. Alternate translation: "many things that relate to the world"

See: Possession

1 Corinthians 7:34 (#7)

"the husband"

Here Paul refers to **the husband**, but he specifically has in mind the husband of the **the one having been married** already mentioned. If your language would not use this form to refer to the woman's husband, you could express the idea more clearly. Alternate translation: "her husband"

See: Generic Noun Phrases

1 Corinthians 7:35 (#1)

"this"

Here, **this** refers back to what Paul has said about how unmarried people can serve the Lord better in 7:32–34. If it would be helpful in your language, you could express **this** by clarifying what it refers back to. Alternate translation: "this about marriage and serving the Lord"

See: Pronouns — When to Use Them

1 Corinthians 7:35 (#2)

"for your own benefit"

If your language does not use an abstract noun for the idea behind **benefit**, you can express the idea by using a verb such as "benefit" or "help." Alternate translation: "to benefit you"

See: Abstract Nouns

1 Corinthians 7:35 (#3)

"any constraint"

Here, **constraint** refers to a noose or rope that ties someone or something up and keeps them in one place. Paul uses this word to tell the Corinthians that he is not trying to "tie" them to either marriage or singleness. If it would be helpful in your language, you could express **constraint** with a word or phrase that expresses the idea in another way. Alternate translation: "a noose" or "any hindrance"

See: Translate Unknowns

1 Corinthians 7:35 (#4)

"put any constraint on you"

Here Paul speaks as if he could tie the Corinthians up and control where they went as if they were farm animals. Paul speaks in this way to refer to commands that require certain behavior, just like a rope requires an animal to stay in a certain area. If it would be helpful in your language, you could express the idea behind **put any constraint on you** plainly or with a comparable metaphor. Alternate translation: "tie you up" or "require one way of living"

See: Metaphor

1 Corinthians 7:35 (#5)

"toward what {is"

Here, **toward** introduces the purpose of what Paul has said. If it would be helpful in your language, you could express **toward what {is}** with a word or phrase that introduces what follows as a purpose or goal. Alternate translation: "in order that you may act in ways that are" or "with the goal of doing what is"

See: Idiom

1 Corinthians 7:35 (#6)

"what {is} appropriate and devoted"

Here, **appropriate** refers to behavior that fits a situation or relationship properly. The word **devoted** describes someone who does a good job of helping someone else. If it would be helpful in your language, you could express **appropriate and devoted** with words or phrases that express the ideas in another way. Alternate translation: "what is proper and helpful"

See: Translate Unknowns

1 Corinthians 7:35 (#7)

"without any distraction"

Here, **without any distraction** means that nothing is hindering specific actions. If it would be helpful in your language, you could express **without any distraction** with a word or phrase that describes a situation in which nothing is hindering an action. Alternate translation: "without hindrance" or "with full attention"

See: Translate Unknowns

1 Corinthians 7:35 (#8)

"without any distraction"

If your language does not use an abstract noun for the idea behind **distraction**, you can express the idea by using a verb such as "distract." Alternate translation: "without being distracted"

See: Abstract Nouns

1 Corinthians 7:36 (#1)

""

This verse has two primary interpretations: (1) the fiancé interpretation, which suggests that the verse is about a man who is engaged to marry a woman. In this case, Paul is saying that the man should marry his fiancée if he thinks he is acting improperly and if she is of a certain age. (2) the father interpretation, which suggests that the verse is about a father who has a daughter. In this case, Paul is saying that the father should allow his daughter to get married if he thinks he is acting improperly and if the daughter is of a certain age.

In the notes that follow, we will identify which choices match with which of these two major options.

1 Corinthians 7:36 (#2)

"if anyone thinks he is acting improperly toward his virgin—if she is beyond the age of marriage and it must be so"

Here Paul uses **if** to introduce two true possibilities. He means that a man might **be acting improperly**, or the man might not be. He also means that the woman might be **beyond the age of marriage**, or she might not be. He then specifies the result for if the man is **acting improperly** and the woman is **beyond the age of marriage**. If it would be helpful in your language, you could express this form by stating the **if** statement by describing the specific situation. Alternate translation: "someone might think he is acting improperly toward his virgin, and she might be beyond the age of marriage. In this situation, it must be so"

See: Connect — Hypothetical Conditions

1 Corinthians 7:36 (#3)

"anyone"

Here, **anyone** could refer to: (1) a man who is engaged to the **virgin**. This fits with the fiancé interpretation. Alternate translation: "any fiancé" (2) a father has a daughter who is a **virgin**. This fits with the father interpretation. Alternate translation: "any father"

See: Pronouns — When to Use Them

1 Corinthians 7:36 (#4)

"he is acting improperly toward"

The phrase **acting improperly** is often used to refer to sexual impropriety, including shameful nakedness or improper sexual behavior. Therefore, **acting improperly** could refer to: (1) engaging in or wishing to engage in improper sexual behavior. This fits with the fiancé interpretation. Alternate translation: "he might have improper sex with" (2) wrongly prohibiting a daughter from marrying and thus shaming her. This fits with the father

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interpretation. Alternate translation: "he is wrongly shaming"

See: Translate Unknowns

1 Corinthians 7:36 (#5)

"his virgin"

Here, **his virgin** could refer to: (1) a woman who is engaged to a man. This fits with the fiancé interpretation. Alternate translation: "his fiancée" (2) a daughter who has never married. This fits with the father interpretation. Alternate translation: "his unmarried daughter"

See: Translate Unknowns

1 Corinthians 7:36 (#6)

"she"

Here, the word translated **she** could refer to a man or to a woman. If it refers to: (1) a woman, it identifies something about the woman as the reason for the man and woman to get married. This fits with both the father and the fiancé interpretations. (2) a man, it identifies something about the man as the reason for the man and woman to get married. This fits best with the fiancé interpretation. Alternate translation: "he"

See: When Masculine Words Include Women

1 Corinthians 7:36 (#7)

"is beyond the age of marriage"

Here, **beyond the age of marriage** could describe: (1) a person who is older than the normal age at which a person gets married. This fits with both the father and the fiancé interpretations. Alternate translation: "is older than average to get married" (2) a person who has reached full sexual maturity. This fits with both the father and the fiancé interpretations. Alternate translation: "is fully matured" or "is ready to have sex"

See: Translate Unknowns

1 Corinthians 7:36 (#8)

"is beyond the age of marriage and it must be so—he should do"

Here, **it** could refer to: (1) what Paul is about to say, which is **he should do what he wants**. Alternate translation: "is beyond the age of marriage—then this is how it must be: he should do" (2) the necessity of getting married. Alternate translation: "is beyond the age of marriage and it seems necessary to marry—he should do"

See: Pronouns — When to Use Them

1 Corinthians 7:36 (#9)

"he should do what he wants"

Here, **he** could refer to: (1) the fiancé, who wants to get married. Alternate translation: "the fiancé should do what he wants" (2) the father, who wants his daughter to get married. Alternate translation: "the father should do what he wants"

See: Pronouns — When to Use Them

1 Corinthians 7:36 (#10)

"he should do what he wants"

Here, **what he wants** could refer to: (1) how the fiancé wants to get married and have sex. Alternate translation: "he should get married as he wants to" (2) how the father wants his daughter to get married. Alternate translation: "he should give her in marriage as he wants to"

See: Assumed Knowledge and Implicit Information

1 Corinthians 7:36 (#11)

"he should do"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "must" or "let." Alternate translation: "let him do"

See: Third-Person Imperatives

1 Corinthians 7:36 (#12)

"let them marry"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "can." Alternate translation: "they can marry"

See: Third-Person Imperatives

1 Corinthians 7:36 (#13)

"let them marry"

Here, **them** identifies the man and the woman who are getting married. This fits with both the fiancé interpretation and the father interpretation. Alternate translation: "let the man and the woman marry"

See: Pronouns — When to Use Them

1 Corinthians 7:37 (#1)

""

Much like the previous verse ([7:36](#)), this verse has two primary interpretations: (1) the fiancé interpretation, which suggests that the verse is about a man who is engaged to marry a woman. In this case, Paul is saying that the man who decides not to marry his fiancée does **well**. (2) the father interpretation, which suggests that the verse is about a father who has a daughter. In this case, Paul is saying that the father who decides to keep his daughter from marrying does **well**. In the notes that follow, I will identify any choices that specifically match with these two major options. Follow the interpretation that you chose in the last verse.

1 Corinthians 7:37 (#2)

"he who stands firm in his heart"

Here Paul speaks as if a person's **heart** were a place in which he or she could "stand firm." By speaking in this way, Paul means that the person will not change what they have decided in his or her **heart**. It is as if they are standing **firm** in a specific location. If it would be helpful in your language, you

could express the idea behind this figure of speech plainly or with a comparable metaphor. Alternate translation: "the one who settles on a decision" or "the one who firmly decides"

See: Metaphor

1 Corinthians 7:37 (#3)

"in his heart," - "in his own heart"

In Paul's culture, the **heart** is the place where humans think and plan. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think in your culture or by expressing the idea plainly. Alternate translation: "in his mind … in his own mind" or "in what he has planned … in what he himself has planned"

See: Metonymy

1 Corinthians 7:37 (#4)

"under compulsion"

If your language does not use an abstract noun for the idea behind **compulsion**, you can express the idea by using a verb such as "compel." Alternate translation: "through someone compelling him"

See: Abstract Nouns

1 Corinthians 7:37 (#5)

"having authority over his own will"

If your language does not use abstract nouns for the ideas behind **authority** and **will**, you can express the ideas by using verbs such as "control" and "want." Alternate translation: "ruling over what he wants"

See: Abstract Nouns

1 Corinthians 7:37 (#6)

"he has decided this in his own heart—to keep his own virgin—he will do well"

The order of these three phrases might be unnatural in your language. If the order is unnatural, you could reorder the phrases so that they sound more natural. Alternate translation: "he

has decided in his own heart to keep his own virgin, this man will do well"

See: Information Structure

1 Corinthians 7:37 (#7)

"this in his own heart—to keep"

Here, **this** refers forward to what Paul is about to say: **to keep his own virgin**. If it would be helpful in your language, you could express **this** by clarifying that Paul is talking about what he is about to say. Alternate translation: "in his own heart to do this—that is, to keep"

See: Pronouns — When to Use Them

1 Corinthians 7:37 (#8)

"to keep his own virgin"

Here, **to keep his own virgin** could mean that: (1) the man does not marry his fiancée but leaves her as a **virgin**. This fits with the fiancé interpretation. Alternate translation: "to remain unmarried to his fiancée" (2) the father does not give his daughter in marriage but leaves her as a **virgin**. This fits with the father interpretation. Alternate translation: "not to give his daughter in marriage"

See: Idiom

1 Corinthians 7:37 (#9)

"he will do well"

Here Paul omits what it is that is done **well**. The Corinthians would have inferred from the verse that Paul means that keeping **his own virgin** is what he does **well**. If your readers would not make this inference, you could clarify what is done **well**. Alternate translation: "he is right to do this" or "this is a good choice"

See: Ellipsis

1 Corinthians 7:37 (#10)

"he will do"

Here Paul uses the future tense to identify something that is true in general. If your language would not use the future tense for something that

is generally true, you could use whatever tense is natural here. Alternate translation: "he does"

See: Predictive Past

1 Corinthians 7:38 (#1)

"the one marrying" - **"the one not marrying"**

Paul uses the words **the one marrying** and **the one not marrying** to speak of people in general, not one specific man. If it would be helpful in your language, you could express the meaning of these words with a form that indicates people in general. Alternate translation: "anyone who marries … anyone who does not marry"

See: Generic Noun Phrases

1 Corinthians 7:38 (#2)

"the one marrying his own virgin"

Here Paul could be referring to: (1) a man marrying his fiancée. This fits with the fiancé interpretation. Alternate translation: "the man who marries his fiancée" (2) a father giving his daughter in marriage. This fits with the father interpretation. Alternate translation: "a father who give his daughter in marriage"

See: Translate Unknowns

1 Corinthians 7:38 (#3)

"the one not marrying"

Here Paul could be referring to: (1) a man not marrying his fiancée. This fits with the fiancé interpretation. Alternate translation: "the man who does not marry his fiancée" (2) a father not giving his daughter in marriage. This fits with the father interpretation. Alternate translation: "a father who does not give his daughter in marriage"

See: Translate Unknowns

1 Corinthians 7:38 (#4)

"will do"

Here Paul uses the future tense to identify something that is true in general. If your language would not use the future tense for something that

is generally true, you could use whatever tense is natural here. Alternate translation: "does"

See: Predictive Past

1 Corinthians 7:39 (#1)

"is bound for"

Here, **bound** refers to the legal and moral obligation to remain married. This obligation is strong enough that Paul can speak about it as if it were a rope that **bound** the man and the woman together. If it would be helpful in your language, you could express the idea behind **bound** plainly or with a comparable metaphor. Alternate translation: "is required to stay with her husband" or "is spoken for"

See: Metaphor

1 Corinthians 7:39 (#2)

"A wife is bound"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **wife**, who is **bound**, rather than the person doing the "binding." If you must state who does the action, Paul implies that "God" or the "law" does it. Alternate translation: "A wife must remain married" or "God's law binds a wife"

See: Active or Passive

1 Corinthians 7:39 (#3)

"if the husband dies, she is free"

Here Paul uses **if** to introduce a true possibility. He means that **the husband** might die or he might not. He then specifies the result for if **the husband dies**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause. Alternate translation: "any wife whose husband dies is free"

See: Connect — Hypothetical Conditions

1 Corinthians 7:39 (#4)

"she is free to marry whomever she wishes, but only in the Lord"

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using this form. Alternate translation: "she is free to marry whomever she wishes as long as they are in the Lord"

See: Connect — Exception Clauses

1 Corinthians 7:39 (#5)

"in the Lord"

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, identifies the person as someone who believes in Jesus. Alternate translation: "if they believe in the Lord"

See: Metaphor

1 Corinthians 7:40 (#1)

"according to my judgment"

If your language does not use an abstract noun for the idea behind **judgment**, you can express the idea by using a verb such as "judge." Alternate translation: "I judge that"

See: Abstract Nouns

1 Corinthians 7:40 (#2)

"she would remain as she is"

Here Paul is referring back to the wife from the previous verse (7:39) whose husband had died. By **remain as she is**, Paul means "remain unmarried after her husband died." If it would be helpful in your language, you could translate **remain as she is** by clarifying that the wife from the previous verse is in view. Alternate translation: "she remains unmarried" or "she does not marry again"

See: Assumed Knowledge and Implicit Information

1 Corinthians 7:40 (#3)

"I also have the Spirit of God"

This could mean that: (1) Paul thinks his **judgment** is backed up by **the Spirit of God**. Alternate translation: "I have the Spirit of God supporting my judgment" (2) Paul wishes to say that he has the **Spirit of God** as much as the Corinthians do. Alternate translation: "I also, not just you, have the Spirit of God"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:1 (#1)

"Now about"

Just as in 7:1, **Now about** introduces a new topic that Paul wishes to address. Likely, the topics that he introduces in this way are what the Corinthians wrote to him about. Translate **Now about** here as you translated "now concerning" in 7:1, 7:25. Alternate translation: "Next, about"

See: Connecting Words and Phrases

1 Corinthians 8:1 (#2)

"the things sacrificed to idols"

Here Paul speaks about animals that are slaughtered, offered to a god, and then eaten. For many people in Paul's culture, this was the only meat that was available for them to eat. In many cases, people would eat this meat at a god's temple or shrine. However, sometimes the meat could be sold to people, who would then eat it in their homes. In the next few chapters, Paul will speak about whether and how Christians should eat or not eat this meat. If your language has a specific word or phrase for meat from an animal that has been offered to a god, you could use it here. If your language does not have such a word, you can use a descriptive phrase. Alternate translation: "meat from animals sacrificed to idols"

See: Translate Unknowns

1 Corinthians 8:1 (#3)

"the things sacrificed to idols"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "the things that people have sacrificed to idols"

See: Active or Passive

1 Corinthians 8:1 (#4)

"We know that we all have knowledge"

Here Paul could be: (1) expressing his own view about **knowledge**. Alternate translation: "We know that we all indeed have knowledge" (2) quoting what the Corinthians said in their letter so that he can respond to it, much like he did in 6:12–13; 7:1. Alternate translation: "you wrote, 'we know that we all have knowledge.'"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:1 (#5)

"we all have knowledge"

Here Paul does not specify what the **knowledge** is about. It becomes clear in 8:4–6 that Paul is speaking about **knowledge** about other gods, specifically knowing that there is only one God and that other gods do not really exist. If possible, do not give further explanation of **knowledge** here, since Paul explains later in the chapter. If you must specify what the **knowledge** is about, you could clarify that it is about the **idols** or the topic of **things sacrificed to idols**. Alternate translation: "we all have knowledge about idols" or "we all have knowledge about this issue"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:1 (#6)

"we all have knowledge. Knowledge"

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

See: Abstract Nouns

1 Corinthians 8:1 (#7)

"but love"

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as "love." Alternate translation: "but loving other believers" or "but a loving action"

See: Abstract Nouns

1 Corinthians 8:1 (#8)

"love builds up"

Paul here speaks as if believers were a building that one **builds up**. With this metaphor, he emphasizes that **love** helps other believers become stronger and more mature, just like building a house makes it strong and complete. If it would be helpful in your language, you could express the idea behind this figure of speech plainly or with a comparable metaphor. Alternate translation: "love enables other believers to grow" or "love edifies"

See: Metaphor

1 Corinthians 8:2 (#1)

"If anyone thinks he knows something, he does not yet know"

Here Paul uses **if** to introduce a true possibility. He means that someone might think **he knows something**, or that person might not think so. He then specifies the result that happens if the person does think **he knows something**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause or by introducing the sentence with "whenever." Alternate translation: "Anyone who thinks he knows something does not yet know" or "Whenever anyone thinks he knows something, he does not yet know"

See: Connect — Hypothetical Conditions

1 Corinthians 8:2 (#2)

"he knows" - **"he does not yet know"** - **"he ought"**

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

Alternate translation: "he or she knows … he or she does not yet know … he or she ought"

See: When Masculine Words Include Women

1 Corinthians 8:3 (#1)

"if anyone loves God, that one is known"

Just as in the last verse, here Paul uses **if** to introduce a true possibility. He means that someone might love **God**, or that person might not. He then specifies the result for if the person does love **God**. If it would be helpful in your language, you could express this form by stating the **if** statement by using a relative clause or by introducing the sentence with "whenever." Alternate translation: "anyone who loves God is known" or "whenever anyone loves God, that one is known"

See: Connect — Hypothetical Conditions

1 Corinthians 8:3 (#2)

"that one is known by him"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **known** rather than focusing on **God**, who does the "knowing." Alternate translation: "he knows that one"

See: Active or Passive

1 Corinthians 8:3 (#3)

"that one" - **"him"**

Here, **that one** refers to **anyone**, and **him** refers to **God**. If it would be helpful in your language, you could express these pronouns by clarifying to whom they refer. Alternate translation: "that person … God"

See: Pronouns — When to Use Them

1 Corinthians 8:4 (#1)

"about"

Here Paul repeats **about** from 8:1 to let his readers know that he is going to speak directly about **things sacrificed to idols** again. If it would be helpful in your language, you could express the repetition of the phrase from 8:1 by clarifying that Paul is returning to the topic he introduced there. Alternate translation: "returning to"

See: Connecting Words and Phrases

1 Corinthians 8:4 (#2)

"the eating of the things sacrificed to idols"

Here Paul uses the possessive form to speak about **eating** meat **sacrificed to idols**. If your language does not use this form to express that meaning, you can express the idea by using a verbal phrase. Alternate translation: "eating things sacrificed to idols"

See: Possession

1 Corinthians 8:4 (#3)

"of the things sacrificed to idols"

Here, **the things sacrificed to idols** refers to meat that has been offered to an idol. Translate this phrase the same way you did in 8:1. Alternate translation: "of meat from animals sacrificed to idols"

See: Translate Unknowns

1 Corinthians 8:4 (#4)

"of the things sacrificed to idols"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "of the things that people have sacrificed to idols"

See: Active or Passive

1 Corinthians 8:4 (#5)

"We know that an idol in the world {is} nothing and that {there is} no God except one"

Here Paul could be: (1) expressing his own view about **an idol** and **God**. Alternate translation: "We know that an idol in the world indeed is nothing and that there is indeed no God except one" (2) quoting what the Corinthians said in their letter so that he can respond to it, much like he did in 6:12–13; 7:1. If you chose this option in 8:1, you should also choose it here. Alternate translation: "you wrote, 'we know that an idol in the world is nothing' and, 'there is no God except one'"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:4 (#6)

"an idol in the world {is} nothing"

Here Paul says that **an idol** is **nothing** in order to emphasize that idols are not really gods. He is not saying that images or statues do not exist. If it would be helpful in your language, you could express **nothing** by clarifying that Paul is speaking about how **an idol** does not have the power or existence of the true God. Alternate translation: "an idol in the world is not really a god"

See: Metaphor

1 Corinthians 8:4 (#7)

"there is} no God except one"

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "there is only one God"

See: Connect — Exception Clauses

1 Corinthians 8:4 (#8)

"except one"

Here Paul does not directly quote from the Old Testament, but he uses words that would make any reader who is familiar with the Old Testament think about 6:4, where it is written that "the Lord is one." If your readers would not make this connection, you could include a footnote or a brief

reference to Deuteronomy. Alternate translation: "except one, as Moses wrote in the Scriptures"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:5 (#1)

"even if"

Here, **even if** introduces a possibility that Paul does not believe to be true. In other words, Paul does not think that there are **many gods** and **many lords**. He does think that people speak about **many gods** and **many lords**. Thus, his main point is that, no matter how many **gods** and **lords** other people talk about, believers only acknowledge one God and one Lord (8:6). If it would be helpful in your language, you could express **even if** with a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "although it might be that" or "while some people claim that"

See: Connect — Contrary to Fact Conditions

1 Corinthians 8:5 (#2)

"there are so-called gods"

Alternate translation: "people name many 'gods'"

1 Corinthians 8:5 (#3)

"gods, whether in heaven or on earth"

Paul speaks, using **heaven** and **earth** in order to include them and everything in between. By speaking in this way, he includes every place that God created. If it would be helpful in your language, you could express this figure of speech with an equivalent expression or plain language. Alternate translation: "gods in all parts of creation"

See: Merism

1 Corinthians 8:5 (#4)

"many "gods" and many "lords""

Here Paul acknowledges that there are **many "gods"** and **"lords"**. He implies that **so-called** from earlier in the verse also applies here, so the ULT has put quotation marks around **gods** and **lords** to

indicate that these are the names people use. Paul himself does not believe that what people call **gods** and **lords** really are those things; rather, 10:20–21 suggests that Paul thinks these **gods** and **lords** are actually demons. If it would be helpful in your language, you could express what Paul means by **"gods"** and **"lords"** with a form that indicates that Paul is speaking from someone else's perspective. Alternate translation: "many so-called gods and many so-called lords"

See: Irony

1 Corinthians 8:6 (#1)

"for us {there is} one God"

In this verse, Paul does not directly quote from the Old Testament, but he uses words that would make any reader who is familiar with the Old Testament think about 6:4, just like he did in 8:4. The Old Testament passage says, "The Lord is our God, the Lord is one." If your readers would not make this connection, you could include a footnote or a brief reference to Deuteronomy. Alternate translation: "we accept from the Scriptures that there is one God"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:6 (#2)

"the Father"

Father is an important title that describes one person in the Trinity. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: "that is, the Father"

See: Translating Son and Father

1 Corinthians 8:6 (#3)

"from whom {are} all things"

Here Paul emphasizes that **God the Father** created all things and is their ultimate source. If it would be helpful in your language, you could express **from whom {are} all things** with a phrase that identifies **God the Father** as the creator of everything that exists. Alternate translation: "who is the creator of the world"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:6 (#4)

"for whom we {are"

Here Paul emphasizes that the purpose for which **we** exist is to serve and honor God. If it would be helpful in your language, you could express **for whom we {are}** with a phrase that identifies **God the Father** as the goal or purpose of Christian life. Alternate translation: "whom we are to serve" or "whom we worship"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:6 (#5)

"through whom all {things are"

Here Paul emphasizes that the **Lord Jesus Christ** is the agent through whom **God the Father** created all things. If it would be helpful in your language, you could express **through whom all {things are}** with a phrase that identifies the **Lord Jesus Christ** as the agent in the creation of everything that exists. Alternate translation: "through whom God the Father created all things"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:6 (#6)

"through whom we {are"

Here Paul could be expressing the idea: (1) that **we** exist because of what Christ has done by creating and then saving us. Alternate translation: "through whom we live" (2) that **we** have been saved and given new life by Christ. Alternate translation: "through whom we have new life"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:7 (#1)

"this knowledge {is} not in everyone"

Here Paul speaks as if **everyone** were a container in which **knowledge** could be stored, but some people do not have **knowledge** stored in them. He speaks in this way to show that not everyone understands what he has just said about how God

the Father and Jesus are the only God and Lord. If it would be helpful in your language, you could express the idea that **knowledge** is **not in** someone with a comparable phrase. Alternate translation: "not everyone knows this"

See: Metaphor

1 Corinthians 8:7 (#2)

"in the custom of the idols"

The Corinthians would have understood **the custom of the idols** to refer to regular practices associated with worshiping **idols**, including eating meat **sacrificed to idols**. If it would be helpful in your language, you could translate **the custom of the idols**, by refer to worshiping idols "regularly." Alternate translation: "regularly involved in worshiping idols"

See: Idiom

1 Corinthians 8:7 (#3)

"in the custom of the idols"

If your language does not use an abstract noun for the idea behind **custom**, you can express the idea by using a verb such as "used to" or "accustomed." Alternate translation: "accustomed to idols"

See: Abstract Nouns

1 Corinthians 8:7 (#4)

"until now"

Here, **now** refers to the time since these people became believers. Paul means that these people worshiped idols until they became Christians, not until the time he writes this letter. If it would be helpful in your language, you could express **until now** by clarifying that Paul is referring to when these people first believed in Jesus. Alternate translation: "until they believed in Jesus"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:7 (#5)

"sacrificed to idols"

Here, the things **sacrificed to idols** refers to meat that has been offered to an idol. Translate this phrase the same way you did in 8:1. Alternate translation: "meat from animals sacrificed to idols"

See: Translate Unknowns

1 Corinthians 8:7 (#6)

"sacrificed to idols"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "things that people have sacrificed to idols"

See: Active or Passive

1 Corinthians 8:7 (#7)

"eat things as sacrificed to idols"

This phrase could refer to: (1) whenever the people that Paul is talking about eat **things as sacrificed to idols**. Alternate translation: "happen to eat things sacrificed to idols" (2) how the people that Paul is talking about think that the **things as sacrificed to idols** actually belong to another god. Alternate translation: "eat meat as if it were sacrificed to idols that were real"

See: Connect — Simultaneous Time Relationship

1 Corinthians 8:7 (#8)

"their conscience"

The word **conscience** is a singular noun that refers to all **their** consciences. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "each of their consciences"

See: Collective Nouns

1 Corinthians 8:7 (#9)

"being weak"

Here, **being weak** identifies a **conscience** that easily leads a person to feel guilty. A **weak** conscience condemns some things that are probably acceptable before God. If it would be helpful in your language, you could express **being weak** with a comparable metaphor or express the idea plainly. Alternate translation: "being sensitive" or "which often condemns them"

See: Metaphor

1 Corinthians 8:7 (#10)

"their conscience, being weak, is defiled"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **their conscience**, which is **defiled**, rather than focusing on who or what does the "defiling." If you must state who does the action, Paul implies that the **things as sacrificed to idols** or "they" do it. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: "their conscience being weak, they defile it"

See: Active or Passive

1 Corinthians 8:8 (#1)

"food will not bring us near to God"

Here Paul speaks as if **food** were a person who could **bring us near to God**. By speaking in this way, Paul discusses whether food can make our relationship with God stronger or not. Just like a person who cannot **bring us near** to someone so that we can know that person better, so food cannot make our relationship with God any stronger. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "food will not make our relationship with God any stronger"

See: Personification

1 Corinthians 8:8 (#2)

"neither are we made to lack if we do not eat, nor do we abound if we eat"

Here Paul contrasts "eating" and "not eating" while negating both sides of the contrast. If your language does not use this form, you can express the idea with two negative clauses. Alternate translation: "we are not made to lack if we do not eat, and we do not abound if we eat"

See: Connect — Contrast Relationship

1 Corinthians 8:8 (#3)

"neither are we made to lack if we do not eat, nor do we abound if we eat"

Here Paul uses **if** twice to introduce true possibilities. He means that a person might **not eat**, or that person might **eat**. He specifies the result for each option. If it would be helpful in your language, you could express this form by stating the **if** statements by introducing them with a word such as "whenever" or by using relative clauses. Alternate translation: "neither are we made to lack whenever we do not eat, nor do we abound whenever we eat"

See: Connect — Hypothetical Conditions

1 Corinthians 8:8 (#4)

"are we made to lack" - "do we abound"

Here Paul does not specify in what **we** might **lack** or **abound**. If possible, do not specify this is in your translation. If you must clarify in what we might **lack** or **abound**, Paul implies that it is God's "favor" or "grace." Alternate translation: "are we made to lack God's grace … we abound in God's grace"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:8 (#5)

"we do not eat," - "we eat"

Here Paul states a general principle, and he does not clarify what kinds of **food** he has in mind. If possible, do not specify what **we eat** in your translation. If you must clarify what **we eat**, you could include a vague or generic reference to "certain kinds of food." Alternate translation: "we do not eat specific kinds of food … we eat specific kinds of food"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:9 (#1)

"this authority of yours"

Here Paul implies that their **authority** is over "food", as mentioned in the last verse (8:8). The point is that food has no **authority** over believers, whether to make them more or less "near to God." Instead, believers have **authority** over food and can thus eat whatever they want. If it would be helpful in your language, you could express what **authority** refers to here by clarifying that it refers to **authority** over "food." Alternate translation: "this authority of yours over food" or "this authority of yours concerning eating"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:9 (#2)

"this authority of yours"

If your language does not use an abstract noun for the idea behind **authority**, you can express the idea by using a verb such as "rule" or "manage" and include "food" or "eating" as the object. Alternate translation: "how you rule over food" or "how you manage your eating

See: Abstract Nouns

1 Corinthians 8:9 (#3)

"this authority of yours"

Alternate translation: "this authority that you have"

1 Corinthians 8:9 (#4)

"for the weak"

Much like in 8:7, **weak** identifies a person who easily feels guilty. A **weak** person thinks some things are wrong that are probably acceptable before God. If it would be helpful in your language, you could express **weak** with a comparable metaphor or express the idea plainly. Alternate translation: "for the sensitive" or "for those who often condemn themselves"

See: Metaphor

See: Abstract Nouns

1 Corinthians 8:9 (#5)

"for the weak"

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

See: Nominal Adjectives

1 Corinthians 8:10 (#1)

"if someone might see"

Paul is speaking as if this were a hypothetical possibility, but he means that it will happen at some point. If your language does not state something as a condition if it will happen, and if your readers might think that what Paul is saying might not happen, then you can introduce the clause by using a word such as "when" or "after". Alternate translation: "whenever someone might see" or "after someone sees"

See: Connect — Factual Conditions

1 Corinthians 8:10 (#2)

"knowledge"

Here Paul does not specify what the **knowledge** is about. However, it is clear from 8:4–6 that Paul is speaking about **knowledge** about other gods, specifically knowing that there is only one God and that other gods do not really exist. If you must specify what the knowledge is about, you could clarify that it is about the idols or the topic of things sacrificed to idols. Alternate translation: "knowledge about idols" or "knowledge about this issue"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:10 (#3)

"the one having knowledge"

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

1 Corinthians 8:10 (#4)

"reclining to eat"

In Paul's culture, people ate lying down on their side (**reclining**). If it would be helpful in your language, you could express **reclining to eat** with a word or phrase that describes the normal position for eating in your culture or indicate that the person is about to eat. Alternate translation: "about to eat"

See: Translate Unknowns

1 Corinthians 8:10 (#5)

"will his conscience, being weak, not be built up so as to eat the things sacrificed to idols"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, it will be built up." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "his conscience, being weak, will surely be built up so as to eat the things sacrificed to idols."

See: Rhetorical Question

1 Corinthians 8:10 (#6)

"his"

Here, **his** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **his** by using a word that does not have gender, or you could use both genders. Alternate translation: "his or her"

See: When Masculine Words Include Women

1 Corinthians 8:10 (#7)

"will" - "be built up"

Here Paul speaks as if **his conscience** were a structure that could be **built up**. By speaking in this way, he means that the **conscience** becomes more

confident or stronger, just a like a structure is stronger after it is **built up**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "will ... become stronger"

See: Metaphor

1 Corinthians 8:10 (#8)

"will his conscience, being weak, not be built up"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are not **built up** rather than focusing on whatever does not "build them up." If you must state who does the action, Paul implies that seeing the person with knowledge eating in an idol's temple does it. Alternate translation: "will this not build up his conscience, which is weak,"

See: Active or Passive

1 Corinthians 8:10 (#9)

"being weak"

Here, **being weak** identifies a **conscience** that easily leads a person to feel guilty. A **weak** conscience condemns some things that are probably acceptable before God. If it would be helpful in your language, you could express **being weak** with a comparable metaphor or express the idea plainly. Alternate translation: "being sensitive" or "which often condemns him"

See: Metaphor

1 Corinthians 8:10 (#10)

"the things sacrificed to idols"

Here, **the things sacrificed to idols** refers to meat that has been offered to an idol. Translate this phrase the same way you did in 8:1. Alternate translation: "meat from animals sacrificed to idols"

See: Translate Unknowns

1 Corinthians 8:10 (#11)

"the things sacrificed to idols"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "the things that people have sacrificed to idols"

See: Active or Passive

1 Corinthians 8:11 (#1)

"the one being weak, the brother for whom Christ died, is destroyed through your knowledge"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **destroyed** rather than focusing on what or who does the "destroying." If you must state who does the action, Paul implies that "you" or "your knowledge" does it. Alternate translation: "you, through your knowledge, destroy the one who is weak, the brother for whom Christ died," or "your knowledge destroys the one who is weak, the brother for whom Christ died

See: Active or Passive

1 Corinthians 8:11 (#2)

"the one being weak, the brother"

Jesus is speaking of those who are weak and brothers in general, not of one particular person who is a **brother** and **the one being weak**. If your language does not use the singular form to refer to people in general, you can express the idea in a form that is more natural in your language. Alternate translation: "each one who is weak, who is a brother"

See: Generic Noun Phrases

1 Corinthians 8:11 (#3)

"the one being weak"

Much like in 8:9, **the one being weak** identifies a person who easily feels guilty. A **weak** person thinks some things are wrong that are probably acceptable before God. If it would be helpful in your language, you could express **being weak** with a comparable metaphor or express the idea plainly. Alternate translation: "the one who is sensitive" or "the one who often condemns himself or herself"

See: Metaphor

1 Corinthians 8:11 (#4)

"the brother"

Although **brother** is masculine, Paul is using this word to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brother** with a non gendered word or refer to both genders. Alternate translation: "the brother or sister"

See: When Masculine Words Include Women

1 Corinthians 8:11 (#5)

"your"

Here Paul addresses specific individuals within the Corinthian church. Because of this, **your** in this verse is singular.

See: Forms of 'You' — Singular

1 Corinthians 8:11 (#6)

"knowledge"

Here Paul does not specify what the **knowledge** is about. However, just as in 8:10, it is clear that Paul is speaking of knowledge about other gods, specifically knowing that there is only one God and that other gods do not really exist. If you must specify what the **knowledge** is about, you could clarify that it is about the idols or the topic of things sacrificed to idols. Alternate translation: "knowledge about idols" or "knowledge about this issue"

See: Assumed Knowledge and Implicit Information

1 Corinthians 8:11 (#7)

"through your knowledge"

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

See: Abstract Nouns

1 Corinthians 8:12 (#1)

"thus"

Here, **thus** refers back to the series of actions and results in 8:10–11. If it would be helpful in your language, you could express what **thus** refers to by clarifying that it refers to the previous two verses. Alternate translation: "through your knowledge"

See: Pronouns — When to Use Them

1 Corinthians 8:12 (#2)

"thus sinning against your brothers and wounding their weak consciences, you sin against Christ"

Here Paul means that whenever the Corinthians "sin against" and "wound" their **brothers**, they at the same time **sin against Christ**. If it would be helpful in your language, you could express the relationship between **sinning against your brothers and wounding their weak consciences** and **sin against Christ** by clarifying that they happen at the same time. Alternate translation: "any time you thus sin against your brothers and wound their weak consciences, you at the same time sin against Christ"

See: Connect — Simultaneous Time Relationship

1 Corinthians 8:12 (#3)

"and wounding"

Alternate translation: "by wounding" or "because you wound"

1 Corinthians 8:12 (#4)

"your brothers"

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

See: When Masculine Words Include Women

1 Corinthians 8:12 (#5)

"wounding their weak consciences"

Here Paul speaks as if **consciences** were body parts that could be wounded. By speaking in this way, he emphasizes that the Corinthians who have knowledge are hurting the **weak consciences** of other believers as surely as if they had wounded their arms or bodies. If it would be helpful in your language, you could express **wounding their weak consciences** by clarifying that Paul means that the Corinthians who have knowledge are hurting **weak consciences** or making the **weak consciences** feel guilty. Alternate translation: "hurting their weak consciences" or "making their weak consciences feel guilty"

See: Metaphor

1 Corinthians 8:12 (#6)

"weak consciences"

Here, **weak** identifies **consciences** that easily lead people to feel guilty. These **weak consciences** condemn some things that are probably acceptable before God. If it would be helpful in your language, you could express **weak** with a comparable metaphor or express the idea plainly. Alternate translation: "sensitive consciences" or "consciences, which often condemn them"

See: Metaphor

1 Corinthians 8:13 (#1)

"food causes my brother to stumble"

Here, **food** is spoken of as though it were a person who could cause someone **to stumble**. Paul speaks in this way to emphasize that the **food** is the key issue that leads to "stumbling." If this might be confusing for your readers, you could clarify that the person who eats the food causes someone **to**

stumble. Alternate translation: "how I eat causes my brother to stumble"

See: Personification

1 Corinthians 8:13 (#2)

"if food causes my brother to stumble, I will certainly not ever eat meat"

Here Paul uses the first-person singular in order to use himself as an example for the Corinthians to follow. If it would be helpful in your language, you could express that this is why Paul uses the first person by clarifying that Paul is offering himself as an example. Alternate translation: "if food causes my brother to stumble, I, for one, will certainly not ever eat meat" or "take me as an example: if food causes my brother to stumble, I will certainly not ever eat meat"

See: First, Second or Third Person

1 Corinthians 8:13 (#3)

"if food causes my brother to stumble"

Paul is speaking as if this were a hypothetical possibility, but he means that it will happen at some point. If your language does not state something as a condition if it will happen, and if your readers might think that what Paul is saying might not happen, then you can introduce the clause by using a word such as "in cases where" or "since." Alternate translation: "because food causes my brother to stumble"

See: Connect — Factual Conditions

1 Corinthians 8:13 (#4)

"brother" - "brother"

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

See: When Masculine Words Include Women

1 Corinthians 8:13 (#5)

"my brother" - "my brother"

Paul is speaking of "brothers" in general, not of one particular **brother**. If it would be helpful in your language, you could express **my brother** with a word or phrase that refers to "brothers" in general. Alternate translation: "any brother of mine ... any brother of mine"

See: Generic Noun Phrases

1 Corinthians 8:13 (#6)

"certainly not"

The words translated **certainly not** are two negative words. In Paul's culture, two negative words made the statement even more negative. English speakers would think that the two negatives form a positive, so the ULT expresses the idea with one strong negative. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one strong negative, as the ULT does. Alternate translation: "by no means"

See: Double Negatives

1 Corinthians 8:13 (#7)

"meat"

Throughout this section, the "things sacrificed to idols" refers primarily to **meat**, and eating this kind of **meat** was one of the only ways for most people to eat **meat** at all. Paul here is stating that he will give up **meat** in general, whether it is sacrificed to idols or not. He implies that he does this so that fellow believers, who do not know whether the **meat** has been sacrificed to idols or not, will not stumble. If it would be helpful in your language, you could translate the implications here to make them explicit. Alternate translation: "meat, even if it has not been sacrificed to idols"

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:1 (#1)

"Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord"

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer to all of them is "yes." If it would be helpful in your language, you could express these questions by stating the ideas with strong affirmations. Alternate translation: "I certainly am free. I certainly am an apostle. I have certainly seen Jesus our Lord. You are certainly my work in the Lord."

See: Rhetorical Question

1 Corinthians 9:1 (#2)

"free"

Here, **free** could mean that Paul is **free** to: (1) eat whatever he wants. This connects this question with chapter 8. Alternate translation: "free to eat whatever I wish" (2) receive financial support from the believers he serves. This connects this question with the first half of this chapter. Alternate translation: "free to receive support from you"

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:1 (#3)

"my work"

If your language does not use an abstract noun for the idea behind **work**, you can express the idea by using a verb such as "labor." Alternate translation: "whom I labor for"

See: Abstract Nouns

1 Corinthians 9:1 (#4)

"my work"

Here, **work** refers to the result of the **work**. If it would be helpful in your language, you could express **work** by clarifying that what the **work** produced is the focus here. Alternate translation: "the result of my work"

See: Metonymy

See: Possession

1 Corinthians 9:1 (#5)

"in the Lord"

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, describes the **work** as what Paul does because of his union with the Lord. Alternate translation: "in union with the Lord" or "that I perform because I am united to the Lord"

See: Metaphor

1 Corinthians 9:2 (#1)

"If I am not an apostle to others, at least"

Here Paul uses **if** to introduce a true possibility. He means that **others** might think that he is **not an apostle**, or they might think that he is an apostle. He then specifies the result for if the **others** think that he is **not an apostle**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing the statement with "perhaps." Alternate translation: "Perhaps I am not an apostle to others, but at least"

See: Connect — Hypothetical Conditions

1 Corinthians 9:2 (#2)

"you are the proof of my apostleship"

If your language does not use an abstract noun for the idea behind **proof**, you can express the idea by using a verb such as "prove" or "show." Alternate translation: "you prove my apostleship" or "you show that I am an apostle"

See: Abstract Nouns

1 Corinthians 9:2 (#3)

"the proof of my apostleship"

Here Paul uses the possessive form to speak about a **proof** that shows his **apostleship**. If your language does not use this form to express that meaning, you can express the idea by using a verbal phrase. Alternate translation: "what proves my apostleship"

1 Corinthians 9:2 (#4)

"of my apostleship"

If your language does not use an abstract noun for the idea behind **apostleship**, you can express the idea by using a verbal phrase such as "I am an apostle." Alternate translation: "that I am an apostle"

See: Abstract Nouns

1 Corinthians 9:2 (#5)

"in the Lord"

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, describes the **proof** that the Corinthians provide as something that happens in union with the Lord. Alternate translation: "in union with the Lord" or "as you are united to the Lord"

See: Metaphor

1 Corinthians 9:3 (#1)

"My defense to the ones examining me"

Here Paul uses language that would normally be used in the legal courts. The **defense** is what the persons accused would say to prove their innocence. The ones **examining** are the ones who are in charge of the court and make the decisions about who is guilty and who is innocent. Paul uses this metaphor to explain that he is defending himself against people who have accused him of acting wrongly. If it would be helpful in your language, you could express the idea behind the legal metaphor plainly or with a comparable metaphor. Alternate translation: "My answer to those who accuse me"

See: Metaphor

1 Corinthians 9:3 (#2)

"My defense to the ones"

If your language does not use an abstract noun for the idea behind **defense**, you can express the idea by using a verb such as "defend." Alternate translation: "What I say to defend myself against those"

See: Abstract Nouns

1 Corinthians 9:3 (#3)

"to the ones examining me"

Here Paul does not state how **the ones examining** him think he has acted wrongly. The previous verse suggests that it relates to his "apostleship" ([6:21](#)). Paul intentionally does not state the "charge" against him, so leave it unstated if possible. If you must state what the "charge" against Paul is, you could clarify that it relates to whether he is truly an apostle or not. Alternate translation: "to those who examine me about my apostleship"

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:3 (#4)

"this"

Here, **this** refers to what Paul is about to say, most likely including everything in the rest of this chapter. If it would be helpful in your language, you could express **this** with a normal form in your language to speak about what you are about to say. Alternate translation: "what I am about to say"

See: Pronouns — When to Use Them

1 Corinthians 9:4 (#1)

"Do we certainly not have a right to eat and to drink"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, you do." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "We most definitely have the right to eat and to drink."

See: Rhetorical Question

1 Corinthians 9:4 (#2)

"certainly not"

The Greek words translated **certainly not** are two negative words. In Paul's culture, two negative words made the statement even more negative. English speakers would misunderstand two negatives, so the ULT expresses the idea with one strong negative. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one strong negative, as the ULT does. Alternate translation: "by no means"

See: Double Negatives

1 Corinthians 9:4 (#3)

"Do we" - "have"

Here, **we** refers to Paul and Barnabas (See: [9:6](#)). It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 9:4 (#4)

"Do we certainly not have a right"

If your language does not use an abstract noun for the idea behind **right**, you can express the idea by using a verbal phrase such as "are able to" or "can require." Alternate translation: "Are we certainly not able"

See: Abstract Nouns

1 Corinthians 9:4 (#5)

"to eat and to drink"

Here, **to eat and to drink** refers not primarily to the physical process of "eating" and "drinking." Rather, the phrase refers primarily to what is needed **to eat and to drink**, that is, food and drink. Paul is saying that he and Barnabas have **the right** to receive food and drink so that they can **eat** and **drink**. If it would be helpful in your language, you could express **to eat and to drink** by clarifying that Paul refers to "food" and "drink." Alternate translation: "to food to eat and beverages to drink"

See: Metonymy

1 Corinthians 9:4 (#6)

"to eat and to drink"

Although Paul does not explicitly say this, he implies that **we** have the **right** to receive the food and drink from the Corinthians. If it would be helpful in your language, you could express what Paul is saying by clarifying that the food **to eat** and the beverages **to drink** would have come from the Corinthians in support of Paul's work. Alternate translation: "to be supported by you so that we can eat and drink"

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:5 (#1)

"Do we certainly not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, you do." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "We certainly do have the right to take along a believing wife, even as do the rest of the apostles and the brothers of the Lord and Cephas."

See: Rhetorical Question

1 Corinthians 9:5 (#2)

"Do we" - "have"

Here, **we** refers to Paul and Barnabas (See: 9:6). It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 9:5 (#3)

"certainly not"

The words translated **certainly not** are two negative words. In Paul's culture, two negative words made the statement even more negative. English speakers would misunderstand two negatives, so the ULT expresses the idea with one strong negative. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one strong negative, as the ULT does. Alternate translation: "surely not"

See: Double Negatives

1 Corinthians 9:5 (#4)

"Do we" - "have a right"

If your language does not use an abstract noun for the idea behind **right**, you can express the idea by using a verbal phrase such as "are able to" or "can require." Alternate translation: "Are we … able to"

See: Abstract Nouns

1 Corinthians 9:5 (#5)

"to take along"

Here, **to take along** refers to journeying with someone as a companion. If it would be helpful in your language, you could express **to take along** with a word or phrase that refers to traveling with someone else. Alternate translation: "to travel with"

See: Translate Unknowns

1 Corinthians 9:5 (#6)

"the rest of the apostles and the brothers of the Lord and Cephas"

Here, **apostles** could include: (1) Paul and Barnabas, the **brothers of the Lord**, **Cephas**, and many others who proclaimed the good news. Alternate translation: "the rest of the apostles, including the brothers of the Lord and Cephas" (2) just the "Twelve," the primary **apostles**, which would include **Cephas** but not the **brothers of the Lord**. Alternate translation: "the rest of the twelve apostles and the brothers of the Lord—even Cephas"

1 Corinthians 9:5 (#7)

"the rest of the apostles and the brothers of the Lord and Cephas"

Even though **Cephas** was one of the **apostles**, Paul mentions him separately to emphasize him as an example. He has already used **Cephas** as an example earlier in the letter (See: 1:12; 3:22). Perhaps the Corinthians were comparing **Cephas** and Paul. Be sure that the wording of your translation does not suggest that **Cephas** was not an apostle. Alternate translation: "the rest of the apostles and the brothers of the Lord—even Cephas"

1 Corinthians 9:5 (#8)

"the brothers of the Lord"

These were Jesus' younger brothers. They were sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for "younger brother," you can use it here. Alternate translation: "the younger brothers of the Lord" or "the half-brothers of the Lord"

See: Kinship

1 Corinthians 9:6 (#1)

"Or do only Barnabas and I not have"

The word **Or** introduces an alternate to what Paul asked in 9:4–5. Paul already spoke about what he thinks is true: he and Barnabas do "have the right" to receive food and drink, and they "have the right" to travel with a wife. Here Paul gives the incorrect alternative: they alone do not **have the right not to work**. He introduces this incorrect alternate to show that his earlier statements must be true. If it would be helpful in your language, you could express **Or** with a word that signifies a contrast or gives an alternative. Alternate translation: "Otherwise, would it not be true that only Barnabas and I do not have"

See: Connecting Words and Phrases

1 Corinthians 9:6 (#2)

"Or do only Barnabas and I not have a right not to work"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, you do have the right." If it would be helpful in your language, you could express the idea behind this question with a strong statement. Alternate translation: "Barnabas and I too certainly have the right not to work."

See: Rhetorical Question

1 Corinthians 9:6 (#3)

"do" - "not have a right not to work"

Paul here includes **not** twice. In his culture, two negative words made the statement even more negative. English speakers would understand two negatives here, so the ULT expresses the idea with both. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one negative and express the other negative by stating the opposite. Alternate translation: "do … lack the right not to work" or "do … not have the right to refrain from working"

See: Double Negatives

1 Corinthians 9:6 (#4)

"do only Barnabas and I not have a right"

If your language does not use an abstract noun for the idea behind right, you can express the idea by using a verbal phrase such as "are able to" or "can require." Alternate translation: "are only Barnabas and I not able"

See: Abstract Nouns

1 Corinthians 9:6 (#5)

"not to work"

Here Paul refers to the privilege of receiving financial support from churches so that the person serving Christ does not have **to work**. If it would be helpful in your language, you could express what Paul is speaking about by clarifying that receiving aid from others is in view here. Alternate translation: "to receive financial support" or "not to work because believers support us"

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:7 (#1)

"Who serves as a soldier at any time at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink from the milk of the flock"

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer to all of them is "no one." If it would be helpful in your language, you could express these questions by stating the ideas with strong negations. Alternate translation: "No one serves as a soldier at any time at his own expense. No one plants a vineyard and does not eat its fruit. No one shepherds a flock and does not drink from the milk of the flock."

See: Rhetorical Question

1 Corinthians 9:7 (#2)

"his own"

Here, **his** is masculine because most soldiers in Paul's culture were male. However, Paul is not emphasizing the gender of soldiers here. If it would be helpful in your language, you could express **his** with a non gendered word or refer to both genders. Alternate translation: "his or her own"

See: When Masculine Words Include Women

1 Corinthians 9:7 (#3)

"at his own expense"

Here, **expense** refers to the cost of food, weapons, and lodging for a solider to "serve." Paul's point is that soldiers do not pay these costs. Rather, the one who controls the army pays these costs. If it would be helpful in your language, you could express **expense** by clarifying that it refers to the costs of maintaining an army. Alternate translation: "by paying for his own cost of living"

See: Translate Unknowns

1 Corinthians 9:8 (#1)

"Am I not saying these things according to men"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, you are not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. If you do so, you will need to separate the first half of the verse from the second half. Alternate translation: "I am not saying these things according to men."

See: Rhetorical Question

1 Corinthians 9:8 (#2)

"men"

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

See: When Masculine Words Include Women

1 Corinthians 9:8 (#3)

"according to men"

Here Paul speaks of **saying** things **according to men**. By using this phrase, he wishes to identify arguments made by people who think and act in only human ways. If it would be helpful in your language, you could express the idea behind the phrase **according to men** by using a word or phrase that refers to what unbelievers say and argue. Alternate translation: "according to what mere humans argue" or "according to this world"

See: Idiom

1 Corinthians 9:8 (#4)

"these things" - **"these things"**

In both places where it appears, **these things** refers back to what Paul has said in 9:3–7 about his "right" to receive financial support from the Corinthians. If it would be helpful in your language, you could express **these things** with a word or phrase that clearly refers back to what has already

been said. Alternate translation: "those things … those things" or "what I have said … what I have said"

See: Pronouns — When to Use Them

1 Corinthians 9:8 (#5)

"or"

The word **or** introduces an alternate to what Paul says in the first half of the verse. Paul could be **saying these things according to men**. However, with **or** he introduces what he thinks is actually true: **the law also** says **these things**. If it would be helpful in your language, you could express this use of **or** with another word that signifies a contrast or gives an alternative. If you use the following alternate translation, you may need to end the first half of the sentence with its own question mark. Alternate translation: "Instead,"

See: Connecting Words and Phrases

1 Corinthians 9:8 (#6)

"or does not the law also say these things"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, the law says these things." If it would be helpful in your language, you could express the idea behind this question with a strong statement. If you do so, you will need to separate the second half of the verse from the first half. Alternate translation: "No, the law also says these things."

See: Rhetorical Question

1 Corinthians 9:8 (#7)

"the law"

Here, **the law** refers specifically to the first five books of the Old Testament, often called the Pentateuch or "the law of Moses." Make sure your readers can tell that Paul is referring to this specific **law** here. Alternate translation: "the Pentateuch" or "Moses' law"

See: Translate Unknowns

1 Corinthians 9:9 (#1)

"For it is written in the law of Moses"

In Paul's culture, **For it is written** is a normal way to introduce a quotation from an important text. In this case, Paul clarifies that the quote comes from **the law of Moses**. It is specifically from [25:4](#). If it would be helpful in your language, you could express how Paul introduces the quotation with a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "For it can be read in the law of Moses" or "For in the book of Deuteronomy, in the law of Moses we read"

See: Quotations and Quote Margins

1 Corinthians 9:9 (#2)

"it is written in the law of Moses"

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

See: Active or Passive

1 Corinthians 9:9 (#3)

"of Moses, "Do not muzzle an ox treading out grain"

If your language does not use this form, you can translate the command as an indirect quote instead of as a direct quote. Alternate translation: "of Moses that you should not muzzle an ox treading out grain"

See: Direct and Indirect Quotations

1 Corinthians 9:9 (#4)

"Do not muzzle"

The command from **the law of Moses** is addressed to specific individuals. Because of this, the command is in the singular.

See: Forms of 'You' — Singular

1 Corinthians 9:9 (#5)

"Do not muzzle an ox treading out grain"

In Paul's culture, farmers often would make **oxen** walk or "tread" on harvested wheat to separate the kernels of grain from the wheat stalks. Some people would **muzzle an ox** while it is **treading out grain** in order to keep the **ox** from eating the **grain**. The point of the command is that the **ox** should be allowed to eat what it is working to produce: the **grain**. If your readers would not understand what this command is about, you could include a footnote explaining the context or add a short clarifying phrase. Alternate translation: "Do not muzzle an ox to keep it from eating the grain it is treading out"

See: Translate Unknowns

1 Corinthians 9:9 (#6)

"God does not care about the oxen, does he"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, he does not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "God does not care about the oxen."

See: Rhetorical Question

1 Corinthians 9:9 (#7)

"God does not care about the oxen, does he"

Here Paul speaks as if God has no concern or interest in **oxen**. The Corinthians would have understood him to mean that the primary intent of the command he quotes is not about caring for oxen but rather caring for something or someone else. He specifies what the primary intent of the command is in the next verse: it is **for our sake** (9:9). If it would be helpful in your language, you could soften Paul's question so that it argues that

the command is not "primarily" or "mostly" about **oxen**. If possible, however, maintain the strength of Paul's statement, since he offers an explanation in the next verse. Alternate translation: "God does not mostly care about the oxen, does he"

See: Hyperbole

1 Corinthians 9:10 (#1)

"Or"

The word **Or** introduces an alternate to what Paul says at the end of the previous verse (9:9). In that verse, he asked whether God cares about the oxen in this law. Since that is not the issue here, the **or** introduces what Paul thinks is actually true: the law is **entirely for our sake**. If it would be helpful in your language, you could express **Or** with a word that signifies a contrast or gives an alternative. Alternate translation: "On the other hand,"

See: Connecting Words and Phrases

1 Corinthians 9:10 (#2)

"Or is he speaking entirely for our sake"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, he is." If it would be helpful in your language, you could express the idea behind this question with a strong statement. Alternate translation: "Actually, he is speaking entirely for our sake."

See: Rhetorical Question

1 Corinthians 9:10 (#3)

"is he speaking"

Here, **he** refers back to "God" in 9:9. Paul assumes that God is the one who is **speaking** in the passage he quoted in the last verse. If it would be helpful in your language, you could express **he** by clarifying that it refers to God speaking the "law of Moses." Alternate translation: "is God speaking"

See: Pronouns — When to Use Them

1 Corinthians 9:10 (#4)

"for our sake?" - "for our sake"

Here, **our** could refer to: (1) everyone who believes, including the Corinthians. Alternate translation: "for the sake of us who believe … for the sake of us who believe" (2) Paul, Barnabas, and others who proclaim the good news. Alternate translation: "for the sake of us who proclaim the gospel … for the sake of us who proclaim the gospel"

See: Exclusive and Inclusive 'We'

1 Corinthians 9:10 (#5)

"it was written"

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

See: Active or Passive

1 Corinthians 9:10 (#6)

"that"

Here, **that** could introduce: (1) the reason why **it was written**. Alternate translation: "because" (2) a summary of the content of what **was written**. If you use the following alternate translation, you may need to add a comma before it. Alternate translation: "and it means that"

See: Connect — Reason-and-Result Relationship

1 Corinthians 9:10 (#7)

"the one plowing" - "the one threshing"

Paul is speaking of these people in general, not of one particular person **plowing** or **threshing**. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "anyone who plows … anyone who threshes"

See: Generic Noun Phrases

1 Corinthians 9:10 (#8)

"in hope," - "in hope of sharing the harvest"

If your language does not use an abstract noun for the idea behind **hope**, you can express the idea by using an adverb such as "hopefully" or a verb such as "expect." Alternate translation: "hopefully … hopefully expecting to share the harvest"

See: Abstract Nouns

1 Corinthians 9:10 (#9)

"in hope"

Here Paul does not mention what the **hope** expects because he states it at the end of the verse: **sharing the harvest**. If it would be helpful in your language, you could explicitly state that **sharing the harvest** is what the **hope** expects. Alternate translation: "in hope of sharing the harvest"

See: Ellipsis

1 Corinthians 9:10 (#10)

"the one threshing, in hope"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**ought to plow**). If your language does need these words, you could supply them from that clause. Alternate translation: "the one who threshes ought to thresh in hope"

See: Ellipsis

1 Corinthians 9:11 (#1)

"If we sowed spiritual things among you, {is it} too much if we will reap material things from you"

In this verse, Paul applies the farming language he used in 9:9–10. When he and Barnabas "sow," they should also "reap" the harvest. Paul clarifies that what they **sowed** was **spiritual things**, which means the good news. The **material things** that

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they can **reap** are money and support from the Corinthians. If your reader would misunderstand this application of the farming language, you could use analogies to clarify what Paul is referring to or express the idea plainly. Alternate translation: "Similarly, if we told you about the good news, is it too much if we receive material support from you?"

See: Metaphor

1 Corinthians 9:11 (#2)

"we" - "we"

Here, **we** refers particularly to Paul and Barnabas. It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 9:11 (#3)

"If"

Paul is speaking as if **we** "sowing spiritual things" was a possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "Since" or "Given that"

See: Connect — Factual Conditions

1 Corinthians 9:11 (#4)

"is it} too much if we will reap material things from you"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, it is not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "it is by no means too much if we will reap material things from you."

See: Rhetorical Question

1 Corinthians 9:11 (#5)

"if"

Here Paul uses **if** to introduce a true possibility. He means that **we** could **reap material things from you**, though **we** might not do so. He specifies the result for if **we** do **reap material things**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever" or "that." Alternate translation: "that" or "whenever"

See: Connect — Hypothetical Conditions

1 Corinthians 9:12 (#1)

"If"

Paul is speaking as if **others** "sharing" **the right over you** was a possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "Since" or "Given that"

See: Connect — Factual Conditions

1 Corinthians 9:12 (#2)

"shared the right over you"

While Paul does not directly state this, the Corinthians would have understood **right** to refer to the **right** to receive financial support. If your readers would not understand **right** in this way, you could express the idea more clearly. Alternate translation: "shared the right to financial support from you"

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:12 (#3)

"shared the right over you, {do} we" - "this right"

If your language does not use an abstract noun for the idea behind **right**, you can express the idea by using a verb such as "able to." If you do so, you may need to express an object, which here is receiving financial support. Alternate translation: "were able to require financial support from you, are we … being able to require financial support from you"

See: Abstract Nouns

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:12 (#4)

"do} we not even more"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, you do." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "we certainly do even more."

See: Rhetorical Question

1 Corinthians 9:12 (#8)

"we might not give any hindrance to the gospel"

In Paul's culture, to **give any hindrance** means to "delay" or to "block" something. Paul means that he would rather have **endured everything**" than to have hindered **the gospel**. If it would be helpful in your language, you could express the idea behind **give any hindrance**in a form that is more natural in your language. Alternate translation: "we might not hinder the gospel"

See: Idiom

1 Corinthians 9:12 (#5)

"do} we not even more"

Here Paul omits some words that may be required in your language to make a complete thought. If your language needs these words, you could supply them from the first half of the sentence. Alternate translation: "do we not share the right even more"

See: Ellipsis

1 Corinthians 9:12 (#9)

"we might not give any hindrance to the gospel"

If your language does not use an abstract noun for the idea behind **hindrance**, you can express the idea by using a verb such as "hinder." Alternate translation: "we might not hinder the gospel"

See: Abstract Nouns

1 Corinthians 9:12 (#6)

"do} we" - **"we did"** - **"take advantage of"** - **"we endured"** - **"we might"** - **"give"**

Here, **we** refers to Paul and Barnabas. It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 9:13 (#1)

"Do you not know that the ones working in the temple eat from the things of the temple; the ones serving at the altar partake from the altar"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we know." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "You know that those working in the temple eat from the things of the temple; those serving at the altar partake from the altar."

See: Rhetorical Question

1 Corinthians 9:12 (#7)

"we endured everything"

Here Paul refers to what he and Barnabas had to "endure" because they **did not take advantage** of receiving financial aid from the Corinthians. They had to work to support themselves, and they probably had to go without as much food and supplies as they would have liked. Some of the hardships that Paul and Barnabas endured appear in [4:10–13]. If it would be helpful in your language, you could translate **everything** to make it more explicit. Alternate translation: "we endured serving without financial support"

1 Corinthians 9:13 (#2)

"the ones working in the temple"

Here, **the ones working in the temple** refers to any person whose job takes place in or around the

temple. Paul may specifically have the "Levites" or other "temple servants" in mind. If it would be helpful in your language, you could express **the ones working in the temple** with a word or phrase in your language that refers generally to anyone whose job is **in the temple**. Alternate translation: "the temple servants"

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:13 (#3)

"from the things of the temple"

Here, to eat **from the {hings} of the temple** means that these people eat some of the food that people donate to the **temple** or offer to God in **the temple**. If it would be helpful in your language, you could express **the things of the temple** with a word or phrase that refers to what people have offered or given to **the temple**. Alternate translation: "from what people give to the temple"

See: Translate Unknowns

1 Corinthians 9:13 (#4)

"the ones serving at the altar"

Here, **the ones serving at the altar** could be: (1) a specific group within **the ones working in the temple**, specifically the priests who work at the altar. Alternate translation: "particularly, those serving at the altar" (2) another way to speak about **the ones working in the temple**. Paul repeats himself to clarify exactly what eating **from the things of the temple** means. Alternate translation: "that is, those serving at the altar"

1 Corinthians 9:13 (#5)

"the ones serving at the altar"

Here, **the ones serving at the altar** refers to the specific people who offered sacrifices on **the altar**. Paul may specifically have in mind the "priests." If it would be helpful in your language, you could express **the ones serving at the altar** with a word or phrase for the people who have the closest contact with God and who offer sacrifices to him. Alternate translation: "the priests" or "those who serve the most sacred things"

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:13 (#6)

"partake from the altar"

Here, to **partake from the altar** means that these people offer part of a sacrifice on the altar, but they also eat part of that sacrifice. If it would be helpful in your language, you could express **partake from the altar** with a word or phrase that refers to eating part of what people offer to their god. Alternate translation: "eat part of what is sacrificed on the altar"

See: Translate Unknowns

1 Corinthians 9:14 (#1)

"the Lord commanded"

Here Paul refers to how Jesus said that a "worker deserves wages" when he sent people to proclaim the good news. See the saying in [10:10](#) and [10:7](#). If it would be helpful in your language, you could include a footnote to explain the reference to what Jesus said.

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:14 (#2)

"to live from"

Here, **to live from** identifies how a person should support themselves and acquire food and other necessities. For example, **to live from** carpentry would mean that the person makes money to pay for food and housing by doing carpentry. If it would be helpful in your language, you could express **to live from** with a word or phrase in your language that refers to how a person makes a living or supports themselves. Alternate translation: "to support themselves on" or "to receive their income from"

See: Idiom

1 Corinthians 9:14 (#3)

"the gospel"

Here, **the gospel** refers to: (1) the job or occupation of proclaiming **the gospel**. Alternate translation: "preaching the gospel" (2) the people

who hear and believe in **the gospel**. Alternate translation: "those who believe the gospel"

See: Metonymy

1 Corinthians 9:15 (#1)

"have not taken advantage of"

Here, **taken advantage of** refers to "making use of" a resource or "requiring" a specific behavior. If it would be helpful in your language, you could express **taken advantage of** with a comparable phrase. Alternate translation: "have not made use of" or "have not required you to provide"

See: Translate Unknowns

1 Corinthians 9:15 (#2)

"have not taken advantage of {any"

Here Paul uses two negative words in the Greek: "have not taken advantage of none." In Paul's culture, two negative words made the statement even more negative. English speakers would misunderstand these two negatives, so the ULT expresses the idea with one strong negative. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one strong negative, as the ULT does. Alternate translation: "have by no means taken advantage"

See: Double Negatives

1 Corinthians 9:15 (#3)

"of these things"

Here, **these things** could refer to: (1) the "right" or "rights" that Paul has to financial support from the Corinthians. Alternate translation: "of these rights" (2) all the reasons he has given in 9:6–14 for why those who proclaim the gospel should receive financial support. Alternate translation: "of these reasons" or "of these arguments"

See: Pronouns — When to Use Them

1 Corinthians 9:15 (#4)

"I do not write"

Here Paul refers to 1 Corinthians itself, the letter he is currently writing. Use whatever tense in your language would be appropriate to refer to the letter itself. Alternate translation: "I have not written"

See: Predictive Past

1 Corinthians 9:15 (#5)

"these things"

Here Paul refers to what he has already written, especially to 9:6–14. Use a form in your language that refers back to things that have just been said. Alternate translation: "those things" or "what I have just written"

See: Pronouns — When to Use Them

1 Corinthians 9:15 (#6)

"thus it might be done"

Here, **thus** refers to receiving financial support from the Corinthians. If it would be helpful in your language, you could express **thus** with a word or phrase that more clearly refers to receiving financial support. Alternate translation: "these things might be done" or "support might be given"

See: Pronouns — When to Use Them

1 Corinthians 9:15 (#7)

"it might be done for me"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **done** rather than the person doing it. If you must state who does the action, Paul implies that "you," the Corinthians, would do it. Alternate translation: "you might do for me"

See: Active or Passive

1 Corinthians 9:15 (#8)

"will make my boast empty"

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Here Paul speaks as if a **boast** was a container that someone could make **empty**. By speaking in this way, Paul means that someone could take away what he boasts about. If it would be helpful in your language, you could express **make my boast empty** with a comparable metaphor or express the idea plainly. Alternate translation: "will remove my reason for boasting" or "will deflate my boast"

See: Metaphor

1 Corinthians 9:15 (#9)

"my boast"

If your language does not use an abstract noun for the idea behind **boast**, you can express the idea by using a verb such as "boast." Alternate translation: "what I boast about"

See: Abstract Nouns

1 Corinthians 9:16 (#1)

"if I proclaim the gospel, there is nothing for me to boast, because compulsion is placed upon me"

If your language would normally put the reason before the result, you could rearrange the order of these clauses. Alternate translation: "because compulsion is placed on me, there is nothing for me to boast about if I proclaim the gospel"

See: Information Structure

1 Corinthians 9:16 (#2)

"if"

Paul is speaking as if "proclaiming" **the gospel** was only a possibility, but he means that he actually does this. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "when" or "whenever"

See: Connect — Factual Conditions

1 Corinthians 9:16 (#3)

"compulsion is placed"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on himself, upon whom the **compulsion is placed**, rather than focusing on the person placing the **compulsion**. If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God places compulsion"

See: Active or Passive

1 Corinthians 9:16 (#4)

"compulsion is placed upon me"

If your language does not use an abstract noun for the idea behind **compulsion**, you can express the idea by using a verb such as "compel" and rephrase the clause. Alternate translation: "I am compelled to do so"

See: Abstract Nouns

1 Corinthians 9:16 (#5)

"compulsion is placed upon me"

Here Paul speaks as if **compulsion** were a physical object that someone had **placed upon** him. By speaking in this way, he means that he is required to do something. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "I am commanded to do so" or "I have an obligation"

See: Metaphor

1 Corinthians 9:16 (#6)

"woe be to me"

Here, **woe be to me** expresses what Paul thinks would happen to him if he ever were to stop preaching the gospel. He would experience **woe**, with the implication that this **woe** will come from God. If it would be helpful in your language, you could express **woe be to me** with a word or phrase that expresses the expectation of bad things to

come. Alternate translation: "bad things will happen to me" or "God will punish me"

See: Idiom

1 Corinthians 9:16 (#7)

"if I would not preach the gospel"

Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that he does indeed **preach the gospel**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "whenever I stop preaching the gospel, which I will never do"

See: Connect — Contrary to Fact Conditions

1 Corinthians 9:17 (#1)

"if I do this willingly, I have a reward. But if unwillingly, I have been entrusted with a stewardship"

Here Paul uses **if** to introduce two possibilities. He means that he might **do this willingly**, or he might do it **unwillingly**. He specifies a result for each option, but he implies that he does it **unwillingly** (See: the "compulsion" in 9:16). If it would be helpful in your language, you could express this form by stating the **if** statements in a natural way in your language, such as by introducing them with "whenever." Alternate translation: "were I to do this willingly, I would have a reward. But were it unwillingly, I would still have been entrusted with a stewardship"

See: Connect — Hypothetical Conditions

1 Corinthians 9:17 (#2)

"I do this"

Here, **this** refers back to "preaching the gospel" in 9:16. If it would be helpful in your language, you could express **this** by clarifying what it refers to. Alternate translation: "I preach the gospel"

See: Pronouns — When to Use Them

1 Corinthians 9:17 (#3)

"willingly," - "unwillingly"

Here, **willingly** means that someone does something because they choose to, while **unwillingly** means that someone has to do something whether they choose to or not. If it would be helpful in your language, you could express the idea behind **willingly** and **unwillingly**by using two contrasting words that refer to whether someone chooses to do something or not. Alternate translation: "because I choose to … I do not choose to do it"

See: Translate Unknowns

1 Corinthians 9:17 (#4)

"I have a reward"

If your language does not use an abstract noun for the idea behind **reward**, you can express the idea by using a verb such as "reward" or "compensate." Alternate translation: "I am compensated for it"

See: Abstract Nouns

1 Corinthians 9:17 (#5)

"But if unwillingly, I have been entrusted with a stewardship"

This sentence could: (1) include both the "if" and the "then" statements and explain how Paul preaching the gospel is "unwilling." He did not choose this **stewardship**, and so he does it **unwillingly**. However, the reason he does preach the gospel is because he has **been entrusted with** that **stewardship**. Alternate translation: "But if unwillingly, I do this because I have been entrusted with a stewardship" (2) express the "if" statement for the question (the "then" statement) at the beginning of the next verse (9:18). The word **unwillingly** would modify **entrusted**, and you would need to connect the end of this verse and the beginning of the next verse with a comma, dropping the capitalization on "What." Alternate translation: "But I have been unwillingly entrusted with a stewardship,"

See: Information Structure

1 Corinthians 9:17 (#6)

"But if unwillingly"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**I do this**). If your language does need these words, you could supply them from that clause. Alternate translation: "But if I do this unwillingly"

See: Ellipsis

1 Corinthians 9:17 (#7)

"I have been entrusted with"

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

See: Active or Passive

1 Corinthians 9:17 (#8)

"a stewardship"

If your language does not use an abstract noun for the idea behind **stewardship**, you can express the idea by using a phrase with a verb such as "oversee" or "do." Alternate translation: "something to do" or "a task to oversee"

See: Abstract Nouns

1 Corinthians 9:18 (#1)

"What then is my reward"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the following words are the answer. If it would be helpful in your language, you could express the idea behind this question by using a construction that introduces what follows as the **reward**. Alternate translation: "This, then, is my reward:" or "Here, then, is my reward:"

See: Rhetorical Question

1 Corinthians 9:18 (#2)

"my reward"

If your language does not use an abstract noun for the idea behind **reward**, you can express the idea by using a verb such as "reward" or "compensate." Alternate translation: "the way God rewards me" or "the way God compensates me"

See: Abstract Nouns

1 Corinthians 9:18 (#3)

"proclaiming the gospel without charge, I might offer"

Here, **proclaiming the gospel without charge** describes how Paul wishes to **offer** the gospel. The phrase **proclaiming the gospel without charge** could: (1) provide the means by which Paul **might offer**. Alternate translation: "by proclaiming the gospel without charge, I might offer" (2) give the situations in which Paul "offers" the gospel without taking **advantage of** his **right**. Alternate translation: "whenever I proclaim the gospel without charge, I offer"

See: Connect — Simultaneous Time Relationship

1 Corinthians 9:18 (#4)

"without charge"

Here, **without charge** means that something is free to the person who receives it. Paul is stating that the **gospel** is "free" or "at no cost" for those to whom he preaches. If it would be helpful in your language, you could express **without cost** with a word or phrase that indicates that something is "free" or "without cost." Alternate translation: "freely"

See: Translate Unknowns

1 Corinthians 9:18 (#5)

"I might offer the gospel"

Here, to **offer the gospel** means to tell people about the gospel so that they have the chance to

believe in it. If it would be helpful in your language, you could express **offer the gospel** with a comparable phrase. Alternate translation: "I might present the gospel"

See: Idiom

1 Corinthians 9:18 (#6)

"to take advantage of my right"

Here, **to take advantage** of something means to use that thing for one's own benefit. Here Paul could use the word: (1) negatively, which would mean that Paul does not want to abuse his **right**. Alternate translation: "to abuse my right" or "to exploit my right" (2) positively, which would mean that Paul does not want to make use of the **right**, even though it would be fine to do so. Alternate translation: ""to make use of my right"

See: Translate Unknowns

1 Corinthians 9:18 (#7)

"of my right"

If your language does not use an abstract noun for the idea behind **right**, you can express the idea by using a verbal phrase such as "are able to" or "can require." Alternate translation: "of what I can require"

See: Abstract Nouns

1 Corinthians 9:18 (#8)

"in the gospel"

Here Paul speaks as if his **right** was inside **the gospel**. He speaks in this way in order to show that he only has the **right** because of his work for **the gospel**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "by the gospel" or "that comes from the gospel"

See: Metaphor

1 Corinthians 9:19 (#1)

"For being free"

Here, **For** introduces verses [19–23]. Paul is drawing an inference from what he said in [9:18] about offering the gospel "without charge." Since he offers the gospel without charge, he is **free from all**. In this and the following verses, Paul will explain what he does as someone who is **free from all** and how this is beneficial or a "reward." If it would be helpful in your language, you could express **For** with a word or phrase that introduces an explanation or further development. Alternate translation: "So, because I am free"

See: Connecting Words and Phrases

1 Corinthians 9:19 (#2)

"being"

Here, **being** introduces a phrase that: (1) contrasts with **I enslaved myself**. Alternate translation: "although I am" (2) gives the reason why Paul can "enslave himself." Alternate translation: "because I am"

See: Connect — Contrast Relationship

1 Corinthians 9:19 (#3)

"being free from all, I enslaved myself to all"

Here Paul uses the language of slavery and freedom to describe how he proclaims the gospel. Since he does not charge money when he proclaims the gospel, he is **free**. No person employs him or tells him what to do. However, Paul decides to serve others, to "enslave himself," by doing what others think is right. In this way, he acts like a slave who has to do what his master requires. If it would be helpful in your language, you could express the slavery and freedom metaphor with a comparable metaphor or express the idea plainly. Alternate translation: "not having to obey all, I choose to obey all"

See: Metaphor

1 Corinthians 9:19 (#4)

"all," - "to all"

Here, the Corinthians would have understood **all** to refer specifically to people. If it would be helpful in your language, you could translate **all** by including a word or phrase that clarifies that Paul is speaking

about "people." Alternate translation: "all people … to all people"

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:19 (#5)

"I might gain"

Here, to **gain** someone means to help them toward belief in the Messiah. Once people believe, they belong to Christ and his church, and so the person who preached the gospel to them "gained" them as a new part of the church. If it would be helpful in your language, you could express the idea behind **gain** plainly or with a comparable phrase. Alternate translation: "I might convert" or "I might gain for Christ"

See: Translate Unknowns

1 Corinthians 9:19 (#6)

"the more {people"

Here Paul is speaking about how "enslaving himself" **to all** gains **more** than if he did not "enslave himself" in this way. He refers specifically to people here, just like **all** refers to people. If it would be helpful in your language, you could express **even more things** by clarifying that Paul is referring to gaining **more** people than if he did not "enslave himself." Alternate translation: "even more people" or "more people in this way"

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:20 (#1)

"I became as a Jew"

Alternate translation: "I practiced Jewish customs"

1 Corinthians 9:20 (#2)

"to gain" - "to gain"

Just as in 9:19, to **gain** someone means to help them to believe in the Messiah. Translate this word the same way you did in 9:19. Alternate translation: "to convert" or "to gain for Christ"

See: Translate Unknowns

1 Corinthians 9:20 (#3)

"under law," - "under law," - "under law" - "under law"

Here Paul speaks about those who think that they need to obey the law as if they were physically **under law**. By speaking as if the **law** were on top of these people, Paul emphasizes how the **law** controls their lives. If it would be helpful in your language, you could express **under law** with a word or phrase that refers to the obligation to obey the **law**. Alternate translation: "who keep the law … one who keeps the law … one who keeps the law … who keep the law"

See: Metaphor

1 Corinthians 9:20 (#4)

"under law, as under law"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**I became**). If your language does need these words, you could supply them from that clause. Alternate translation: "under law, I became as one under law"

See: Ellipsis

1 Corinthians 9:20 (#5)

"as under law"

Alternate translation: "I kept the law"

1 Corinthians 9:20 (#6)

"not being under law myself"

A few early manuscripts do not include **not being under law myself**. However, most early manuscripts do include these words. If possible, include these words in your translation.

See: Textual Variants

1 Corinthians 9:20 (#7)

"not being"

Here, **not being** introduces a phrase that contrasts with **as under law**. If it would be helpful in your language, you could translate **not being** by adding words that introduce a contrast. Alternate translation: "although I am not"

See: Connect — Contrast Relationship

1 Corinthians 9:20 (#8)

"law, not being under law myself in order to gain the ones under law"

Here, **in order to gain the ones under law** is the purpose for which Paul acts like a person **under law**. The phrase **not being under law myself** indicates that Paul realizes that he is not actually **under law**. If your language would put the purpose immediate after what leads to that purpose, you could rearrange these two clauses. Alternate translation: "law in order to win those under law, not being under law myself"

See: Information Structure

1 Corinthians 9:21 (#1)

"To the ones without law, {" - "without law (" - "the ones without law"

Here, **without the law** refers to people who do not have **the law** that Moses wrote down. These people are not Jews, but Paul is not saying that they are disobedient. Rather, Paul is emphasizing **the law** that Moses wrote down here, which is why he uses this language rather than referring to "Gentiles" or "non-Jews." If it would be helpful in your language, you could express the idea behind **without the law** by clarifying that Paul is referring to people who do not have the law of Moses. Alternate translation: "To those without Moses' law … without Moses' law … those without Moses' law"

See: Translate Unknowns

1 Corinthians 9:21 (#2)

"I became} as without law"

Here Paul omits some words that your language may require to make a complete thought. Paul

omits these words because he stated them explicitly in the previous verses (**I became** in 9:20). If your language does need these words, you could supply them from that clause. Since English needs these words, the ULT has supplied them in brackets.

See: Ellipsis

1 Corinthians 9:21 (#3)

"not being without the law of God, but under the law of Christ) so that I might gain the ones without law"

Much like in 9:20, Paul includes some statements between being **without the law** and the purpose of being **without the law**. If your readers would find this structure confusing, you could rearrange the clauses so that the purpose comes immediately after **without the law**, or you could mark the statements in the middle as parenthetical, as the ULT does. Alternate translation: "so that I might win those without the law. Now I am not without the law of God, but under the law of Christ"

See: Information Structure

1 Corinthians 9:21 (#4)

"without the law of God"

Here Paul uses the possessive form to state that: (1) he is **not without the law** that **God** has given. Paul distinguishes between the **law** that Moses wrote down and God's **law** in general. Alternate translation: "without any law from God" (2) he is **not** someone who is disobedient (**without the law**) towards **God**. Paul is distinguishing between people who do not have the **law** that Moses wrote down and people who disobey God. Alternate translation: "disobedient towards God"

See: Possession

1 Corinthians 9:21 (#5)

"under the law of Christ"

Much like in 9:20, Paul speaks about those who think that they need to obey **the law** as if they were physically **under the law**. By speaking as if **the law** were on top of these people, Paul emphasizes how **the law** controls their lives. If it would be helpful in

your language, you could express **under the law** with a word or phrase that refers to the obligation to obey **the law of Christ**. Alternate translation: "keeping the law of Christ"

See: Metaphor

1 Corinthians 9:21 (#6)

"under the law of Christ"

Here Paul uses the possessive form to describe **the law** that **Christ** commanded. If it would be helpful in your language, you could express the idea behind this form with a word or phrase that clearly states that **Christ** commanded this **law**. Alternate translation: "under Christ's law" or "under the law that comes from Christ"

See: Possession

1 Corinthians 9:21 (#7)

"I might gain"

Just as in 9:19, to **gain** someone means to help them to believe in the Messiah. Translate this word the same way you did in 9:19. Alternate translation: "I might convert" or "I might gain for Christ"

See: Translate Unknowns

1 Corinthians 9:22 (#1)

"To the weak" - "weak" - "the weak"

Much like in 8:7–12, **weak** identifies a person who easily feels guilty. A **weak** person thinks some things are wrong that are probably acceptable before God. If it would be helpful in your language, you could express **weak** with a comparable metaphor or express the idea plainly. Alternate translation: "To the sensitive … sensitive … the sensitive" or "To those who often condemn themselves … one who condemns himself … those who often condemn themselves"

See: Metaphor

1 Corinthians 9:22 (#2)

"To the weak" - "the weak"

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

See: Nominal Adjectives

1 Corinthians 9:22 (#3)

"I might gain"

Just as in 9:19, to **gain** someone means to help that person believe in the Messiah. Translate this word the same way you did in 9:19. Alternate translation: "I might convert" or "I might gain for Christ"

See: Translate Unknowns

1 Corinthians 9:22 (#4)

"I have become all things to everyone"

Here, to **become all things** means that Paul has lived in many different ways. If it would be helpful in your language, you could express the idea behind **I have become all things** more naturally in your language. Alternate translation: "I have lived in all ways with everyone"

See: Idiom

1 Corinthians 9:22 (#5)

"I have become all things to everyone"

Here, **all things** and **everyone** are exaggerations that the Corinthians would have understood to mean that Paul has become many things to many people. Paul speaks in this way to emphasize that he is willing to **become** anything to anyone as long it leads to saving people. If it would be helpful in your language, you could qualify Paul's claim and expression the emphasis in another way. Alternate translation: "I have become many things to many people"

See: Hyperbole

1 Corinthians 9:22 (#6)

"so that I might by all means save"

Alternate translation: "so that, by using every means I have, I might save"

1 Corinthians 9:22 (#7)

"I might by all means save"

Here Paul speaks of how he leads others to faith in Jesus as "saving" them. By this, he means that he himself is the means by which God will save **some**. If it would be helpful in your language, you could express how Paul says that he can **save some** with a word or phrase that refers to leading someone towards "salvation," that is, helping them to believe in Jesus. Alternate translation: "God might by all means use me to save"

See: Metonymy

1 Corinthians 9:23 (#1)

"But"

Here, **But** introduces a summary of what Paul has said in 9:19–22. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a summary or concluding statement. Alternate translation: "In the end," or "So,"

See: Connecting Words and Phrases

1 Corinthians 9:23 (#2)

"I do all things"

Alternate translation: "everything I do is"

1 Corinthians 9:23 (#3)

"a partaker of it"

Here, **a partaker** is someone who participates in or shares in something with others. What Paul means is that he acts in the ways that he does with the purpose of participating in or sharing in the **gospel** and receiving what the **gospel** promises. If it would be helpful in your language, you could express **partaker** with a comparable word or phrase that indicates that Paul is a "participator" or "sharer" in

the **gospel**. Alternate translation: "a sharer in it" or "a participator in it"

See: Translate Unknowns

1 Corinthians 9:23 (#4)

"I might become a partaker of it"

If your language does not use an abstract noun for the idea behind **partaker**, you can express the idea by using a verb such as "partake" or "share." Alternate translation: "I might partake in it"

See: Abstract Nouns

1 Corinthians 9:23 (#5)

"of it"

Here, **it** refers back to **the gospel**, but Paul particularly has in mind the benefits or blessings that come from **the gospel**. If it would be helpful in your language, you could express **it** by clarifying that Paul is referring to the blessings of **the gospel**. Alternate translation: "of its blessings"

See: Metonymy

1 Corinthians 9:24 (#1)

"Do you not know that the ones running in a stadium all run, but {only} one receives the prize"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we know." If it would be helpful in your language, you could express the idea behind this question with a strong statement. Alternate translation: "You certainly know that in a race all those who are running run, but only one receives the prize."

See: Rhetorical Question

1 Corinthians 9:24 (#2)

"the ones running in a stadium all run, but {only} one receives the prize? Run in such a way that you might obtain {it"

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Here Paul begins using athletic metaphors, metaphors he will use throughout 9:24–27. In this verse, he focuses on footraces. In his culture, only the runner who finished first would receive **the prize**. The **prize** might be one of many things, but often it was a "wreath" of leaves (See: 9:25). Paul's point is that the runner who wished to win had to work and train hard to be the best. Paul wants the Corinthians to approach their Christian lives with this mindset, the mindset of a successful athlete. Translate this verse in a way that clearly connects the Christian life to a footrace. Alternate translation: "only one runner receives the prize after a race? You should live your lives like a runner who focuses on receiving the prize"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 9:24 (#3)

"the ones running in a stadium all run"

Alternate translation: "in a race everyone runs"

1 Corinthians 9:24 (#4)

"prize"

Here, **prize** refers to what a runner would receive after winning the race. In Paul's culture, this would often be a "wreath" of leaves (9:25) and sometimes money. Use a word in your culture that refers generally to what an athlete receives after winning a contest. Alternate translation: "trophy" or "reward"

See: Translate Unknowns

1 Corinthians 9:25 (#1)

"everyone competing in the games"

Here, **everyone competing in the games** refers generally to any athlete who participates in a competition, not just runners, as in the last verse. Use a word or phrase in your language that refers to athletes who compete in any sport or competition. Alternate translation: "every competitor in athletic competitions"

See: Translate Unknowns

1 Corinthians 9:25 (#2)

"exercises self-control"

Here Paul specifically has in mind the way an athlete only eats certain foods, trains their body in difficult ways, and behaves differently than most other people. All of this requires **self-control**. He implies at the end of the verse that **we** too must exercise **self-control**. If possible, use a word or phrase that refers to athletic training but that can be applied to the Christian life as well. Alternate translation: "disciplines themselves"

See: Translate Unknowns

1 Corinthians 9:25 (#3)

"They therefore {do it} in order that"

Here Paul omits some words that may be required in your language to make a full sentence. If your language needs these words, you could supply them from the first sentence in the verse. Since English needs these words, the ULT has supplied them in brackets. Alternate translation: "They therefore exercise self-control in order that"

See: Ellipsis

1 Corinthians 9:25 (#4)

"a perishable wreath"

Here, the **wreath** refers to a crown made out of leaves gathered from a plant or a tree. This **wreath** was given to the athlete who won the contest as a symbol of their victory. Since the **wreath** was made out of leaves, it was **perishable**. If it would be helpful in your language, you could express the idea behind **perishable wreath**by using a word or phrase that refers to what a winning athlete receives while still emphasizing that this prize is **perishable**. Alternate translation: "a breakable medal"

See: Assumed Knowledge and Implicit Information

1 Corinthians 9:25 (#5)

"we, an imperishable one"

Here Paul omits some words that may be required in your language to make a full sentence. If your language needs these words, you could supply

them from earlier in the verse. Alternate translation: "we do it in order that we might receive an imperishable one"

See: Ellipsis

1 Corinthians 9:25 (#6)

"an imperishable one"

Here Paul speaks of a **wreath** that is **imperishable** that believers will **receive**. He speaks of what God will give to believers as a **wreath** in order to emphasize that Christians will receive something like the honor and glory that a successful athlete receives. Paul emphasizes that it will be better because it will be **imperishable**. If it would be helpful in your language, you could express the idea behind this figure of speech plainly or with an analogy. Alternate translation: "an imperishable reward that is like a wreath" or "an imperishable prize"

See: Metaphor

1 Corinthians 9:26 (#1)

"I run thus, not as without purpose; I fight thus, not as boxing the air"

Here Paul uses two different athletic metaphors, the first from footraces and the second from boxing. Both metaphors emphasize how Paul remains focused on his goal. As a runner, he has a **purpose**, which is to reach the finish line as quickly as possible. As a boxer, he does not box **the air** but rather focuses on striking his opponent. If it would be helpful in your language, you could express these figures of speech by stating the ideas plainly or by using analogies. Alternate translation: "I focus on the goal, much like a runner focuses on the finish line and a boxer focuses on striking the opponent"

See: Biblical Imagery — Extended Metaphors

1 Corinthians 9:26 (#2)

"thus, not as without purpose;" - **"thus, not as boxing the air"**

In both halves of this verse, Paul introduces how he "runs" or "fights" with the word **thus**, and then he explains more clearly how he "runs" or "fights." If

your readers would find this confusing, you could introduce how Paul "runs" or "fights" more naturally. Alternate translation: "not as without purpose … not as boxing the air" or "as one who is not without purpose … as one who is not boxing the air"

See: Information Structure

1 Corinthians 9:26 (#3)

"not as without purpose"

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "as with purpose"

See: Litotes

1 Corinthians 9:26 (#4)

"not as boxing the air"

Here Paul refers to a boxer who hits **the air** instead of the opponent. This kind of boxer does not succeed. If it would be helpful in your language, you could express **boxing the air** with a phrase that refers to a boxer who often misses his punches. Alternate translation: "not as missing my punches"

See: Idiom

1 Corinthians 9:27 (#1)

"I subdue my body"

Here Paul uses words that continue the boxing metaphor from 9:26. The clause **I subdue my body** could also be translated "I give my body a black eye." Paul's point is that he controls or rules over his **body**, just like boxers control or rule over any opponents that they have punched in the face. He does not mean that he physically hurts his body. Since this language would be misunderstood in English, the ULT has expressed the idea plainly. You could also express the idea plainly, or you could use a comparable metaphor. Alternate translation: "I rule my body" or "I take control of my body"

See: Metaphor

1 Corinthians 9:27 (#2)

"my body and enslave it"

Here Paul uses **my body** to refer to himself as a whole. He does not mean that his nonphysical part "subdues" and "enslaves" his physical part. Rather, he means that he "subdues" and "enslaves" himself. If it would be helpful in your language, you could express the idea behind **my body**by using a natural way in your language to refer to oneself. Alternate translation: "myself and enslave myself"

See: Synecdoche

1 Corinthians 9:27 (#3)

"enslave it"

Here Paul speaks as if he were "enslaving" his **body**. He speaks in this way to again emphasize that he controls and rules over himself. If it would be helpful in your language, you could express **enslave it** with a comparable metaphor or express the idea plainly. Alternate translation: "control it" or "govern it"

See: Metaphor

1 Corinthians 9:27 (#4)

"lest having preached to others"

Here, **having preached to others** could identify: (1) a contrast with how he **might be disqualified**. Alternate translation: "lest, although I have preached to others" (2) what Paul has done before he **might be disqualified**. Alternate translation: "lest, after having preached to others"

See: Connect — Contrast Relationship

1 Corinthians 9:27 (#5)

"I myself might be disqualified"

Here, **disqualified** continues the athletic imagery. An athlete who is **disqualified** is unable to win the competition and receive the prize. Paul speaks in this way to emphasize that he wants to be able to receive a reward from God. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "I myself might not reach the goal" or "I myself might fail to please God"

See: Metaphor

1 Corinthians 9:27 (#6)

"I myself might be disqualified"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on himself, who could be **disqualified**, rather than focusing on the person doing the "disqualifying." If you must state who would do the action, Paul implies that "God" would do it. Alternate translation: "God might disqualify even me"

See: Active or Passive

1 Corinthians 9:27 (#7)

"I myself might be"

Here, **myself** focuses attention on **I**. If **myself** would not draw attention to the Son in your language, you could express the attention or focus in another way. Alternate translation: "even I might be" or "I indeed might be"

See: Reflexive Pronouns

1 Corinthians 10:1 (#1)

"For"

Here, **For** introduces what Paul says about the Israelites in 10:1–5. What Paul says in these verses explains what he said in the previous verse about how he and other believers should work hard not to be "disqualified" (9:27). The Israelites whom God took out of Egypt were "disqualified," and believers should work not to be like them. If it would be helpful in your language, you could express **For** with a word or phrase that introduces an example or support. Alternate translation: "Here is an example:"

See: Connect — Reason-and-Result Relationship

1 Corinthians 10:1 (#2)

"I do not want you to be ignorant"

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "I want you to know"

See: Litotes

1 Corinthians 10:1 (#3)

"brothers," - "fathers"

Although the words **brothers** and **fathers** are masculine, Paul is using them to refer to both men and women. If it would be helpful in your language, you could express **brothers** and **fathers** with non gendered words or refer to both genders. Alternate translation: "brothers and sisters … fathers and mothers"

See: When Masculine Words Include Women

1 Corinthians 10:1 (#4)

"our fathers"

Here, **our fathers** refers to the Israelites who were slaves in Egypt and whom God rescued. Not all the Corinthians were descended from these Israelites. However, Paul can still refer to the Israelites as their **fathers** because he believes that all Christians have been included in the family of Abraham, the ancestor of the Israelites. Preserve the family language in your translation. Alternate translation: "our forefathers"

See: Kinship

1 Corinthians 10:1 (#5)

"were all under the cloud and all passed through the sea"

In this verse, Paul refers to the story of when God brought the Israelites out of Egypt. For this story, see especially [Exodus 13:17–14:31](#). God appeared to the Israelites as a pillar of cloud and fire, and he led them and protected them with this pillar of cloud and fire. To get out of Egypt, God led them to a sea called the "Red Sea" or the "Sea of Reeds."

When the king of Egypt came to take the Israelites back to Egypt, God worked through Moses to divide the water of the sea and make a path for the Israelites to travel through. When the king of Egypt tried to follow them, God sent the water back, and the Egyptian army drowned. Paul draws special attention to the **cloud** and the **sea** because of what he will say in the next verse. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:1 (#6)

"passed through"

Here Paul is speaking about how God parted a sea and the Israelites **passed through** that sea without getting wet. Use a word or phrase that refers to going through an area to get to the other side. Alternate translation: "went through"

See: Go and Come

1 Corinthians 10:2 (#1)

"they all were baptized into Moses"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **baptized** rather than focusing on the person doing the "baptizing." If you must state who does the action, Paul implies that "God" or an unknown person does it. Alternate translation: "they all experienced baptism into Moses" or "God baptized them all into Moses"

See: Active or Passive

1 Corinthians 10:2 (#2)

"they all were baptized into Moses"

Here, **baptized into** identifies the person with whom one is united in baptism. If it would be helpful in your language, you could express **baptized into** by clarifying the idea by using language of union or relationship. Alternate translation: "they all were baptized so that they followed Moses" or "they all were baptized into relationship with Moses"

See: Idiom

1 Corinthians 10:2 (#3)

"they all were baptized into Moses"

Here Paul speaks as if the Israelites had been **baptized**, just like believers in Jesus are **baptized**. By this, he does not mean that the Israelites had a different savior, Moses. Rather, he wants to connect the Israelites and the Corinthians, and one way to do that is to connect their leaders (**Moses** and Jesus). If it would be helpful in your language, you could express the idea behind **baptized into Moses**by using an analogy or indicating that Paul is speaking. Since Paul's point is to connect the ideas in this verse to "baptism into Jesus," preserve the metaphor here. Alternate translation: "they all were baptized, so to speak, into Moses"

See: Metaphor

1 Corinthians 10:2 (#4)

"in the cloud and in the sea"

For the significance of the **cloud** and the **sea**, see the notes on the previous verse. God led the Israelites with the cloud, and he led them through the sea.

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:3 (#1)

"they all ate the same spiritual food"

In this verse, Paul refers to how God provided the Israelites with **spiritual food** while they were traveling through the desert. This food was called "manna." For the story, see [Exodus 16]. While Paul does not explicitly state this, it is clear that he is comparing the "manna" to the bread in the Lord's Supper, just as he compared passing through the Red Sea with baptism in the last two verses. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:3 (#2)

"spiritual"

Here, **spiritual** could indicate: (1) that Paul is indicating that the **food** should be compared with the bread in the Lord's Supper, which is also "spiritual." Alternate translation: "divine" (2) that the **food** came from God in a supernatural way. Alternate translation: "supernatural"

See: Translate Unknowns

1 Corinthians 10:4 (#1)

"they all drank the same spiritual drink, for they drank from a spiritual rock following {them"

Here Paul refers to two stories that tell how the Israelites drank water that came out of a rock. For these stories, see [Exodus 17:1–7] and [Numbers 20:2–13]. In both of these stories, the Israelites are thirsty in the desert, and God commands Moses to act (either by speaking or by striking the rock with a staff) so that water comes out of the rock for the Israelites to drink. If your readers are not familiar with these stories, you could add a footnote that refers to or summarizes the stories.

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:4 (#2)

"spiritual"

Here, **spiritual** could indicate: (1) that Paul is indicating that the **drink** should be compared with the wine in the Lord's Supper, which is also **spiritual**. Alternate translation: "divine" (2) that the **drink** came from God in a supernatural way. Alternate translation: "supernatural"

See: Translate Unknowns

1 Corinthians 10:4 (#3)

"a spiritual"

Here, **spiritual** could indicate: (1) that Paul is already hinting that the **rock** should be interpreted as more than a rock, as **Christ** (as he does at the end of the verse). Alternate translation: "a divine" (2) that God used the **rock** in a supernatural way. Alternate translation: "a supernatural"

See: Translate Unknowns

1 Corinthians 10:4 (#4)

"rock following {them"

Some early Jewish scholars used the two stories about the water coming from the rock to argue that it was the same rock in both stories. This means that the rock was **following** the Israelites as they journeyed through the desert. Paul seems to refer to this interpretation here. If it would be helpful in your language, you could translate **following {them}** by including a footnote explaining why Paul speaks in this way.

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:4 (#5)

"the rock was Christ"

Here Paul identifies the **rock** as **Christ**. By speaking in this way, he means that the rock was the source of water and life for the Israelites, just as **Christ** is the source of life for all those who believe in him. Paul also probably means that **Christ** was the one who made the water come from the **rock**. If possible, preserve Paul's metaphor here. If you must express the idea in another, you could state a comparison between how the **rock** provided for the Israelites and how **Christ** provides for all his people, including the Israelites. Alternate translation: "they received water from that rock like we receive life from Christ" or "Christ provided for them through the rock, and he provides for us now"

See: Metaphor

1 Corinthians 10:5 (#1)

"was not well pleased"

Alternate translation: "was displeased"

1 Corinthians 10:5 (#2)

"God was not well pleased with most of them"

If it would be more natural in your language, you could rearrange this clause so that **them** is the subject and **God** is the object. Alternate translation: "most of them were not pleasing to God"

See: Active or Passive

1 Corinthians 10:5 (#3)

"they were scattered about"

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

See: Active or Passive

1 Corinthians 10:5 (#4)

"they were scattered about in"

Paul is referring to the deaths of many Israelites as "scattering about." This is a polite way of referring to something unpleasant while still expressing the idea that they died in many different places. If it would be helpful in your language, you could express **they were scattered about** with a different polite way of referring to deaths or you could state it plainly. Alternate translation: "they passed away throughout"

See: Euphemism

1 Corinthians 10:5 (#5)

"they were scattered about in the wilderness"

Here Paul speaks in general of how the Israelites left Egypt to go to the land that God had promised to give them. To get to that land, they traveled through **the wilderness**. However, the Israelites often disobeyed or grumbled against God, and so he **was not well pleased with most of them**. He punished them by letting most of them die **in the wilderness** and only allowing their children to enter the land that he had promised. See Numbers 14:20–35 for God's announcement of judgment. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

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See: Assumed Knowledge and Implicit Information

1 Corinthians 10:6 (#1)

"these things"

Here, **these things** refers to what Paul has said about the Israelites in 10:1–5. If it would be helpful in your language, you could translate **these things** to more clearly express what it refers to. Alternate translation: "what happened to them"

See: Pronouns — When to Use Them

1 Corinthians 10:6 (#2)

"became examples"

Here Paul states that things that happened to the Israelites **became examples**. This means that what happened can be interpreted as **examples** or occurred as **examples**. If it would be helpful in your language, you could translate **became** to more clearly state that **these things** should be understood as **examples**. Alternate translation: "can be understood as" or "happened as examples"

See: Idiom

1 Corinthians 10:6 (#3)

"we would not be ones desiring"

Alternate translation: "we would not desire"

1 Corinthians 10:6 (#4)

"desired"

Here Paul omits some words that may be required in your language to make a full sentence. If your language needs these words, you could supply them from earlier in the verse. Alternate translation: "desired evil things"

See: Ellipsis

1 Corinthians 10:7 (#1)

"even as it is written"

In Paul's culture, **even as it is written** was a normal way to introduce a quotation from an important text. In this case, the quotation comes from 32:6. If it would be helpful in your language, you could express how Paul introduces the quotation with a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "for it can be read in Exodus" or "For in the book of Exodus we read"

See: Quotations and Quote Margins

1 Corinthians 10:7 (#2)

"it is written"

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

See: Active or Passive

1 Corinthians 10:7 (#3)

"it is written, "The people sat down to eat and to drink and rose up to play"

If your language does not use this form, you can translate the command as an indirect quote instead of as a direct quote. Alternate translation: "it is written that the people sat down to eat and to drink and rose up to play"

See: Direct and Indirect Quotations

1 Corinthians 10:7 (#4)

"The people sat down to eat and to drink and rose up to play"

This quotation comes from a story in which Moses has gone up on a mountain to meet with God. While he is gone, the Israelites make an idol and worship it. This quotation is how their worship is described. Paul chooses this verse because it refers specifically to food sacrificed to idols and to sexual

immorality (**play**, see the next note), which are the topics he has discussed and will again discuss. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:7 (#5)

"to play"

Here, **play** is a polite way to refer to sexual behavior. If it would be helpful in your language, you could express **play** with a comparable polite term. Alternate translation: "to have sex" or "to make love"

See: Euphemism

1 Corinthians 10:8 (#1)

"should we commit sexual immorality," - **"committed sexual immorality"**

If your language does not use an abstract noun for the idea behind **immorality**, you can express the idea by using an adjective such as "immoral." Alternate translation: "should we commit what is sexually immoral … committed what is sexually immoral" or "should behave in sexually immoral ways … behaved in sexually immoral ways"

See: Abstract Nouns

1 Corinthians 10:8 (#2)

"many of them committed sexual immorality, and 23,000 people fell in one day"

Here Paul refers to a story found in Numbers 25:1–9. In this story, many Israelites began to worship a god named "Baal of Peor." While worshiping this god, they also **committed sexual immorality**. God judged the Israelites by killing 23,000 of them. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:8 (#3)

"and"

Here, **and** introduces the result of the Israelites committing **sexual immorality**. If your language does not use **and** to introduce a result, you can use a word or phrase that is more natural. Alternate translation: "and as a result," or "with the result that"

See: Connect — Reason-and-Result Relationship

1 Corinthians 10:8 (#4)

"23,000 people"

Here, **23,000** does not match the number that the Old Testament story includes, which is 24,000. Most likely, Paul is using a round number here. Consider using ways in your language to express a number, particularly a round number. Alternate translation: "about twenty-three thousand people"

See: Numbers

1 Corinthians 10:8 (#5)

"fell"

Paul is referring to the deaths of many Israelites as "falling." This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **fell** with a different polite way of referring to deaths or you could state the idea plainly. Alternate translation: "they passed away" or "fell down dead"

See: Euphemism

1 Corinthians 10:8 (#6)

"in one day"

Here, **one day** refers to one period of time in which the sun is visible in the sky. Use a word or phrase in your language that refers to this time period. Alternate translation: "in a single day" or "during one daytime"

See: Numbers

1 Corinthians 10:9 (#1)

"the Lord"

Many early manuscripts have **the Lord** here, but many other early manuscripts have "Christ." Consider whether translations with which your readers might be familiar use "Christ" or **the Lord**. If there is no strong reason to choose one option over the other, you could follow the ULT.

See: Textual Variants

1 Corinthians 10:9 (#2)

"many of them put {him} to the test and were destroyed by the snakes"

Here Paul refers to a story found in [Numbers 21:5–6](#). In this story, many Israelites "spoke against" or challenged their leaders and God himself. In response, God sent **snakes** that bit the Israelites, and many of the people died. If your readers are not familiar with this story, you could add a footnote that refers to or summarizes the story.

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:9 (#3)

"and"

Here, **and** introduces the result of the Israelites "putting" **the Lord to the test**. If your language does not use **and** to introduce a result, you can use a word or phrase that is more natural. Alternate translation: "and as a result" or "with the result that they"

See: Connect — Reason-and-Result Relationship

1 Corinthians 10:9 (#4)

"were destroyed by the snakes"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **destroyed** rather than focusing on who or what does the "destroying." If you must state who did the action, Paul implies that "God" did it by using **the snakes**. Alternate translation: "God used snakes to destroy them"

See: Active or Passive

1 Corinthians 10:10 (#1)

"many of them grumbled and were destroyed by the destroyer"

Here Paul refers to a story found in [Numbers 16:41–50](#) and perhaps also a story found in [Numbers 14:1–38](#). In both of these stories, Israelites **grumbled** or complained about how their leaders and God himself are leading them. In response, God sends a plague or kills Israelites who **grumbled**. If your readers are not familiar with these stories, you could add a footnote that refers to or summarizes the stories. Num 16:41–50

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:10 (#2)

"and"

Here, **and** introduces the result of the Israelites "grumbling." If your language does not use **and** to introduce a result, you can use a word or phrase that is more natural. Alternate translation: "and as a result" or "with the result that they"

See: Connect — Reason-and-Result Relationship

1 Corinthians 10:10 (#3)

"were destroyed by the destroyer"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **destroyed** rather than focusing on who or what does the "destroying." If you must state who did the action, Paul implies that "God" did it by using **the destroyer**. Alternate translation: "God used the destroyer to destroy them"

See: Active or Passive

1 Corinthians 10:10 (#4)

"the destroyer"

Here, **the destroyer** refers to an angelic messenger whom God sends to "destroy." Sometimes, this

angel is called "the Angel of Death." The stories that Paul refers to do not explicitly mention **the destroyer**, but Paul understands **the destroyer** to be the one who acts out God's judgment by bringing a plague and killing Israelites. If it would be helpful in your language, you could express **the destroyer** with a word or phrase that refers to a spiritual being that "destroys." However, this spiritual being must be one whom God could send. Alternate translation: "the angel of death" or "a destroying angel"

See: Translate Unknowns

1 Corinthians 10:11 (#1)

"these things"

Here, **these things** refers back to what Paul has said about the Israelites in 10:7–10. If it would be helpful in your language, you could translate **these things** to clarify what the phrase refers to. Alternate translation: "the events that I have mentioned"

See: Pronouns — When to Use Them

1 Corinthians 10:11 (#2)

"as} examples"

Just as in 10:6, **examples** here refers to how the stories about the Israelites function as **examples** or "illustrations" for the believers who hear or read those stories. If it would be helpful in your language, you could express **examples** with a comparable word or phrase and compare with how you translated "examples" in 10:6. Alternate translation: "as patterns" or "as models"

See: Translate Unknowns

1 Corinthians 10:11 (#3)

"but"

Here, **but** introduces a further development. It does not contrast with the previous clause. If it would be helpful in your language, you could express the idea behind **but** with a word or phrase that introduces a further development. Alternate translation: "and" or "and then"

See: Connecting Words and Phrases

1 Corinthians 10:11 (#4)

"they were written"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **written** rather than focusing on the person doing the "writing." If you must state who does the action, Paul implies that "Moses" or "someone" did it. Alternate translation: "a person wrote them" or "Moses wrote them"

See: Active or Passive

1 Corinthians 10:11 (#5)

"for our admonition"

If your language does not use an abstract noun for the idea behind **admonition**, you can express the idea by using a verb such as "admonish." Alternate translation: "to admonish us"

See: Abstract Nouns

1 Corinthians 10:11 (#6)

"on whom the end of the ages has come"

Here Paul speaks as if **the end of the ages** could **come** on somebody. By speaking as if **the end of the ages** were something that could **come**, Paul expresses the idea that he and the Corinthians are living during **the end of the ages**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "who live during the end of the ages"

See: Metaphor

1 Corinthians 10:11 (#7)

"on whom the end of the ages has come"

Here, **the end of the ages** refers to the last period in the history of the world. It also means that this last period has been the goal of all the previous events. If your language has a way to refer to the last period in the history of the world, you could use it here. If your language has a way to refer to

the end of the world, you could express the idea by stating that the end of the world will happen soon. Alternate translation: "to whom the end of the world is coming soon" or "on whom the end times have come"

See: Idiom

1 Corinthians 10:12 (#1)

"he stands," - "he might not fall"

Here someone who **stands** is someone who is strong and faithful when following Jesus. People who **fall** are those who fail to faithfully follow Jesus and whom God punishes, just like he punished the Israelites. "Standing" and "falling" physically represent the spiritual state of the person. If it would be helpful in your language, you could express **stands** and **fall** with a comparable metaphor or express the idea plainly. Alternate translation: "he has firm footing … he might not slip" or "he acts faithfully … he might not fail"

See: Metaphor

1 Corinthians 10:12 (#2)

"let him be careful that"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using words such as "should" or "needs to." Alternate translation: "he needs to be careful that"

See: Third-Person Imperatives

1 Corinthians 10:12 (#3)

"he stands, let him be careful that he might not fall"

Although **he** and **him** are masculine, Paul is using them to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **he** and **him** with non gendered words or refer to both genders. Alternate translation: "he or she stands, let him or her be careful that he or she might not fall"

See: When Masculine Words Include Women

1 Corinthians 10:13 (#1)

"No temptation has seized you except {what is} common to humanity"

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "The only temptations that have seized you are those that are common to humanity"

See: Connect — Exception Clauses

1 Corinthians 10:13 (#2)

"No temptation has seized you"

Here, a **temptation** is spoken of as though it were a person who could "seize" someone. If this might be confusing for your readers, you could express this meaning in a nonfigurative way. Alternate translation: "You have encountered no temptation" or "No temptation has tempted you"

See: Personification

1 Corinthians 10:13 (#3)

"No temptation" - "with the temptation"

If your language does not use an abstract noun for the idea behind **temptation**, you can express the idea by using a verb such as "tempt." Alternate translation: "Nothing that is tempting … with what is tempting you"

See: Abstract Nouns

1 Corinthians 10:13 (#4)

"what is} common to humanity"

Something that **{is} common to humanity** is something that many humans experience, and it is not unique to one or two people. If it would be helpful in your language, you could express **{what is} common to humanity** with a comparable phrase or express the idea plainly. Alternate translation: "what is usual for humans" or "what other people experience"

See: Idiom

1 Corinthians 10:13 (#5)

"you to be tempted"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **tempted** rather than focusing on who or what does the "tempting." If you must state who does the action, Paul implies that "someone" or "something" does it. Alternate translation: "someone to tempt you" or "anybody to tempt you"

See: Active or Passive

1 Corinthians 10:13 (#6)

"beyond what you are able"

Here Paul speaks as if a **temptation** could be **beyond** what the Corinthians **are able** to handle. By speaking as if the **temptation** is too far in distance, Paul emphasizes that a **temptation** that is **beyond** would be one that the Corinthians could not resist, just as they could not reach a place that is **beyond** them. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "above what you are able" or "so that you are not able"

See: Metaphor

1 Corinthians 10:13 (#7)

"you are able"

Here Paul omits what the Corinthians **are able** to do. If your language would state what they **are able** to do, you could include a word or phrase that would be used for "resisting" a temptation. Alternate translation: "you are able to withstand" or "you are able to endure"

See: Ellipsis

1 Corinthians 10:13 (#8)

"the way of escape"

Here Paul speaks of a **temptation** as if it were a trap that had a **way of escape**. By speaking in this way, Paul tells the Corinthians that God always provides a way to deal with a **temptation**, just as if

a trap always had a **way of escape**. If it would be helpful in your language, you could express **way of escape** with a comparable metaphor or express the idea plainly. Alternate translation: "the way out" or "the way to withstand it"

See: Metaphor

1 Corinthians 10:13 (#9)

"the way of escape, {so that} you will be able to endure it"

Here, **{so that} you will be able to endure it** could: (1) state the result of God giving **the way of escape**. Alternate translation: "the way of escape, with the result that you will be able to endure it" (2) define **the way of escape**. Alternate translation: "the way of escape, which is being able to endure it"

See: Connect — Goal (Purpose) Relationship

1 Corinthians 10:14 (#1)

"my beloved ones"

Connecting Statement:\n\nIf your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **beloved** rather than focusing on the person doing the "loving." If you must state who does the action, Paul implies that he himself loves them. Alternate translation: "people whom I love"

See: Active or Passive

1 Corinthians 10:14 (#2)

"flee from"

Just as in [6:18](#), here Paul wants the Corinthians to avoid **idolatry** as urgently as if it were an enemy or danger that they might **flee from**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "carefully stay away from" or "fight against"

See: Metaphor

1 Corinthians 10:14 (#3)

"idolatry"

If your language does not use an abstract noun for the idea behind **idolatry**, you can express the idea by using a phrase such as "worshiping other gods" or "serving idols." Alternate translation: "serving idols" or "worshiping idols"

See: Abstract Nouns

1 Corinthians 10:15 (#1)

"as to sensible {people"

Paul here uses **as**, but he means that he thinks he really is speaking to **sensible {people}**. If your language does not use **as** if what it introduces is certain or true, and if your readers might think that what Paul is saying is not certain, then you can express the idea by identifying the Corinthians as **sensible {people}**. Alternate translation: "to you like this because you are sensible people" Corinthians as **sensible {people}**. Alternate translation: "to you like this because you are sensible people" or "like someone who is talking to reasonable people"

See: Connect — Factual Conditions

1 Corinthians 10:15 (#2)

"what I say"

Here, **what I say** refers to what Paul is about to say in the next verses (especially [10:16–22](#)). If it would be helpful in your language, you could express **what I say** with a form that naturally refers to the next sentences. Alternate translation: "what I will say"

See: Pronouns — When to Use Them

1 Corinthians 10:16 (#1)

"The cup of blessing"

Here Paul uses the possessive form to describe a **cup** that is characterized by **blessing**. This phrase identifies a specific **cup**, here, the **cup** used in the Lord's Supper. If your language does not use the possessive form to express that idea, you can identify the **cup** as the one used in the Lord's

Supper. Alternate translation: "The cup in the Lord's Supper"

See: Possession

1 Corinthians 10:16 (#2)

"The cup"

Here the Corinthians would have understood **cup** to refer to the drink inside the **cup**, which in Paul's culture would have been wine. If it would be helpful in your language, you could express **cup** by more explicitly referring to what would be in the **cup**. Alternate translation: "The drink" or "The wine"

See: Metonymy

1 Corinthians 10:16 (#3)

"of blessing"

If your language does not use an abstract noun for the idea behind **blessing**, you can express the idea by using a verb such as "bless." Alternate translation: "that blesses and"

See: Abstract Nouns

1 Corinthians 10:16 (#4)

"we bless, is it not a sharing of the blood of Christ"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, it is." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "we bless is certainly a sharing of the blood of Christ."

See: Rhetorical Question

1 Corinthians 10:16 (#5)

"a sharing of the blood of Christ?" - "a sharing of the body of Christ"

Here Paul uses the possessive form to describe **a sharing** that "shares in" the **blood** and **body** of Christ. This could refer primarily to: (1) communion in or union with Christ himself.

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Alternate translation: "communion with the blood of Christ … communion with the body of Christ" (2) being joined together with other believers, which comes from sharing in the **blood** and **body** of Christ. Alternate translation: "sharing in fellowship based on the blood of Christ … sharing in fellowship based on the body of Christ"

See: Possession

1 Corinthians 10:16 (#6)

"we break, is it not a sharing of the body of Christ"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, it is." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "we break is certainly a sharing of the body of Christ."

See: Rhetorical Question

1 Corinthians 10:16 (#7)

"we break"

Here, to **break** bread refers to taking a large loaf and splitting it up into pieces so that many people can eat the pieces. By using **we break**, Paul is referring to many people together eating **bread**. If it would be helpful in your language, you could express **we break** with a word or phrase in your language that refers to how people eat **bread** while still emphasizing that many people eat the **bread**. Alternate translation: "we eat together"

See: Translate Unknowns

1 Corinthians 10:17 (#1)

"Because {there is} one bread, we the many {are} one body; for we all partake from the one bread"

Here Paul presents his argument by stating a premise, a conclusion, and then another premise. If your language would naturally state both premises before the conclusion, you could rearrange these clauses. Alternate translation: "Because there is

one bread, and we all partake from the one bread, we who are many are one body"

See: Information Structure

1 Corinthians 10:17 (#2)

"there is} one bread," - **"the one bread"**

Here Paul speaks of **one bread** because he has in mind one "loaf" of **bread** from which **we** would eat pieces. If it would be helpful in your language, you could express **one bread** with a word or phrase that refers to one loaf of **bread**. Alternate translation: "there is one loaf … the one loaf"

See: Translate Unknowns

1 Corinthians 10:17 (#3)

"we the many {are} one body"

Here Paul is speaking as if those who **partake from the one bread** together share **one body**. He speaks in this way to emphasize the unity that these people have when they eat the **one bread**, which is as close as if they had only one body. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "we who are many share all things together" or "we who are many are united together"

See: Metaphor

1 Corinthians 10:18 (#1)

"Israel according to the flesh"

Here, **according to the flesh** identifies **Israel** as a reference to the people who are physically descended from Abraham and part of the nation of **Israel**. If it would be helpful in your language, you could express **according to the flesh** with a word or phrase that refers to physical descent or genealogy. Alternate translation: "ethnic Israel" or "Israel by physical descent"

See: Idiom

1 Corinthians 10:18 (#2)

"are not the ones eating the sacrifices partakers of the altar"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, they are." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. Alternate translation: "those who are eating the sacrifices are certainly partakers of the altar."

See: Rhetorical Question

1 Corinthians 10:18 (#3)

"the ones eating the sacrifices"

Here Paul refers to how the priests would offer some of a sacrifice to God, while the person who gave the sacrifice and others with that person would eat the rest. In this way, the person who gave the sacrifice shared the food with God and with others. If it would be helpful in your language, you could express **who are eating the sacrifices** by clarifying what Paul has in mind in the text or in a footnote. Alternate translation: "those who eat the rest of the sacrifices after the priest has offered the best parts to God"

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:18 (#4)

"partakers of the altar"

Here Paul uses the possessive form to describe **partakers** who "partake in" **the altar**. This could refer primarily to: (1) "partaking" in or coming into union with **the altar** and what it represents. Alternate translation: "partaking in the altar" (2) being joined together with other Israelites, which comes from "partaking" in **the altar**. Alternate translation: "partaking in fellowship based on the altar"

See: Possession

1 Corinthians 10:18 (#5)

"of the altar"

Here Paul uses **altar** as a way to refer to the altar itself and what the priests did at the altar, including sacrificing animals to God. If it would be helpful in your language, you could express **altar** by clarifying that Paul has in mind what happens at **the altar**. Alternate translation: "of the worship of God at the altar"

See: Synecdoche

1 Corinthians 10:19 (#1)

"What am I saying then: that"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question introduces a clarifying statement from Paul. If it would be helpful in your language, you could express the idea behind this question with a statement that introduces a clarification. Alternate translation: "Here is what I want to clarify: is it true that"

See: Rhetorical Question

1 Corinthians 10:19 (#2)

"What am I saying then"

Here Paul is referring to what he has said in his argument about idols and things sacrificed to them. If it would be helpful in your language, you could express that Paul is referring to what he has said so far by stating that more clearly. Alternate translation: "What does what I have argued imply, then"

See: Pronouns — When to Use Them

1 Corinthians 10:19 (#3)

"food} sacrificed to idols"

Just as in 8:1, here Paul speaks about animals that are slaughtered, offered to a god, and then eaten. For many people in Paul's culture, this was the only meat that was available for them to eat. In many cases, people would eat this meat at a god's temple or shrine. However, sometimes the meat could be sold to people who would then eat it in their homes. In the next verses, Paul will speak about whether and how Christians should eat or not eat this meat. If your language has a specific word or phrase for

meat from an animal that has been offered to a god, you could use it here. If your language does not have such a word, you can use a descriptive phrase. Alternate translation: "meat from animals sacrificed to idols"

See: Translate Unknowns

1 Corinthians 10:19 (#4)

"food} sacrificed to idols"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "food that people have sacrificed to idols"

See: Active or Passive

1 Corinthians 10:19 (#5)

"then: that {food} sacrificed to idols is anything, or that an idol is anything"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, they are not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "then? Food sacrificed to idols is nothing, and an idol is nothing."

See: Rhetorical Question

1 Corinthians 10:19 (#6)

"is anything," - "is anything"

Here, **is anything** could ask about: (1) whether **{food} sacrificed idols** and **an idol** are significant or important. Alternate translation: "is significant … is significant" (2) whether **{food} sacrificed to idols** and **an idol** are real or not. Alternate translation: "is real … is real"

1 Corinthians 10:20 (#1)

"Rather, that"

Here Paul omits some words that may be required in your language to make a full sentence. If your language needs these words, you could supply some from the previous verse (10:19). Alternate translation: "Rather, I am saying that"

See: Ellipsis

1 Corinthians 10:20 (#2)

"that what the Gentiles sacrifice, they sacrifice"

Here Paul states the object before the verb. If your language would always put the object after the verb, you could rearrange this clause. Alternate translation: "that the Gentiles sacrifice what they sacrifice"

See: Information Structure

1 Corinthians 10:20 (#3)

"But"

Here, **But** introduces a development in the argument. It does not introduce a strong contrast. If it would be helpful in your language, you could express **But** with a word or phrase that introduces the next step in an argument. Alternate translation: "Now"

See: Connecting Words and Phrases

1 Corinthians 10:20 (#4)

"partakers with the demons"

Here Paul uses the possessive form to describe **partakers** who "partake in" **the demons**. This could refer primarily to: (1) "partaking" in or joining in union with **the demons**. Alternate translation: "partaking in the demons" (2) being joined together with nonbelievers, which comes from "partaking" in **the demons**. Alternate translation: "partaking in fellowship based on the demons"

See: Possession

1 Corinthians 10:21 (#1)

"You are not able to drink" - "You are not able to partake of the table"

Here Paul states that they **are not able** to do both of these things even though he knows that they can physically do both of these things. The Corinthians would have understood him to mean that it is shocking and unthinkable to do both of these things. If it would be helpful in your language, you could express the idea behind **You are not able** with a strong command or a statement of how bad doing both these things would be. Alternate translation: "You should never drink … You should never partake of the table" or "It is very wrong to drink … It is very wrong to partake of the table"

See: Hyperbole

1 Corinthians 10:21 (#2)

"the cup" - "the cup"

Here the Corinthians would have understood **cup** to refer to the drink inside **the cup**, which in Paul's culture would have been wine. If it would be helpful in your language, you could express **cup** by more explicitly referring to what would be in **the cup**. Alternate translation: "the drink … the drink" or "the wine in the cup … the wine in the cup"

See: Metonymy

1 Corinthians 10:21 (#3)

"the cup of the Lord" - "the cup of demons." - "of the table of the Lord" - "of the table of demons"

Here Paul uses the possessive form to describe "cups" and "tables" that are associated with **the Lord** or with **demons**. The **cup** and the **table** would be used in ceremonies or worship connected to either **the Lord** or the **demons**. If your language does not use the possessive form to express that idea, you can state it in another way. Alternate translation: "the cup used to worship the Lord … the cup used to worship demons … of the table used to worship the Lord … of the table used to worship demons"

See: Possession

1 Corinthians 10:21 (#4)

"of the table" - "of the table"

Here the Corinthians would have understood **table** to refer to the food on **the table**. If it would be helpful in your language, you could express **table** by more explicitly referring to what would be on **the table**. Alternate translation: "of the bread … of the bread" or "of the food on the table … of the food on the table"

See: Metonymy

1 Corinthians 10:22 (#1)

"Or do we provoke the Lord to jealousy"

The word **Or** introduces an alternate to what Paul speaks about in 10:21. If they do indeed participate in meals connected to the Lord and also meals connected to demons, they will **provoke the Lord to jealousy**. If it would be helpful in your language, you could express **Or** with a word or phrase that signifies a contrast or gives an alternative. Alternate translation: "If we do both of these things, do we not provoke the Lord to jealousy"

See: Connecting Words and Phrases

1 Corinthians 10:22 (#2)

"Or do we provoke the Lord to jealousy"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, we should not." If it would be helpful in your language, you could express the idea behind this question with a strong command. Alternate translation: "Do not provoke the Lord to jealousy."

See: Rhetorical Question

1 Corinthians 10:22 (#3)

"do we provoke the Lord to jealousy"

If your language does not use an abstract noun for the idea behind **jealousy**, you can express the idea by using an adjective such as "jealous." Alternate translation: "do we provoke the Lord to be jealous"

See: Abstract Nouns

1 Corinthians 10:22 (#4)

"We are not stronger than him, are we"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, we are not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "We are certainly not stronger than him."

See: Rhetorical Question

1 Corinthians 10:23 (#1)

"All {things are} lawful," but not all {things are} beneficial. "" - "are} lawful," but not all things build up"

Here, just as in 6:12, Paul repeats **All {things are} lawful for me** to make two separate comments on the statement. By repeating **All {things are} lawful for me**, Paul emphasizes his qualifications or objections to this statement. If your language does not use repetition in this way, you can state **All {things are} lawful for me** once and include both comments after that. Alternate translation: ""All things are lawful for me,' but not all things are beneficial, and not all things build up"

See: Doublet

1 Corinthians 10:23 (#2)

"All {things are} lawful," but" - "All {things are} lawful," but"

In this verse, just as in 6:12, Paul twice quotes what some people in the Corinthian church are saying. By using quotation marks, the ULT indicates that these claims are quotations. If it would be helpful in your language, you could express **All {things are} lawful for me** and think that Paul is claiming this by clarifying that some of the Corinthians are saying this, and Paul is saying the words that occur after **but**. Alternate translation: "You say, 'All things are lawful for me,' but I respond that … You say, 'All things are lawful for me,' but I respond that"

See: Quotations and Quote Margins

1 Corinthians 10:23 (#3)

"not all {things" - "not all things"

Alternate translation: "only some things … only some things"

1 Corinthians 10:23 (#4)

"are} beneficial. "" - "build up"

Here Paul does not say to whom everything is not **beneficial** and who is the one who is not "built up." He could be implying that it is: (1) other believers within the Corinthian community. Alternate translation: "are beneficial to others … build others up" (2) the person or people who say that **All {things are} lawful**. Alternate translation: "are beneficial for you … build you up"

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:23 (#5)

"not all things build up"

Just as in 8:1, Paul here speaks as if believers were a building that one could **build up**. With this metaphor, he emphasizes that only some things help believers become stronger and more mature, just like building a house makes it strong and complete. If it would be helpful in your language, you could express the idea behind this figure of speech plainly or with a comparable metaphor. Alternate translation: "not all things enable believers to grow" or "not all things edify"

See: Metaphor

1 Corinthians 10:24 (#1)

"Let no one seek"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "No one should seek"

See: Third-Person Imperatives

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1 Corinthians 10:24 (#2)

"his own"

Here, **his** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **his**by using a word that does not have gender, or you could use both genders. Alternate translation: "his or her own"

See: When Masculine Words Include Women

1 Corinthians 10:24 (#3)

"his own good, but that of the other {person"

Here Paul speaks of a **good** that belongs to oneself or to another person. By this, he refers to what is **good** for oneself or for **the other {person}**. If your language does not use the possessive form to express that idea, you can clarify that the **good** is "for" somebody. Alternate translation: "what is good for himself, but what is good for the other person"

See: Possession

1 Corinthians 10:24 (#4)

"but that of the other {person"

This phrase leaves out some words that many languages might need to be complete. If it would be helpful in your language, you could supply these words from the first half of the verse. Alternate translation: "but let each person seek the good of the other person"

See: Ellipsis

1 Corinthians 10:24 (#5)

"of the other {person"

Paul is speaking of other people in general, not of one particular **other {person}**. If it would be helpful in your language, you could express **the other {person}** with a form that does refer generically to people in your language. Alternate translation: "of every other person"

See: Generic Noun Phrases

1 Corinthians 10:25 (#1)

"in the market"

Here, **the market** is the public place where meat and other foods were **sold**. At least sometimes, meat that came from sacrifices to idols would be sold in this **market**. If it would be helpful in your language, you could include a footnote to explain the context and say why Paul is speaking about **the market**.

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:25 (#2)

"is being sold"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sold** rather than focusing on the person doing the "selling." If you must state who does the action, Paul implies that "butchers" or "sellers" do it. Alternate translation: "butchers sell" or "people sell"

See: Active or Passive

1 Corinthians 10:25 (#3)

"asking"

Here Paul does not state what they are **asking** about, since the Corinthians would have understood him without these words. He implies that they would be **asking** about whether the food has been involved in idol worship or not. If it would be helpful in your language, you could translate **asking** to provide an object for **asking**, or you could explicitly state what Paul implies. Alternate translation: "asking about its origin" or "asking about whether someone has offered it to an idol"

See: Ellipsis

1 Corinthians 10:25 (#4)

"asking for the sake of the conscience"

Here, **for the sake of conscience** could give the reason for: (1) the **asking**. In this case, Paul is saying that the **asking** is **for the sake of conscience**, but they should not be worried about

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conscience in this case. Alternate translation: "asking on account of the conscience" (2) why they can **Eat everything without asking**. In this case, Paul is saying that they should eat **without asking** because if they did ask, their **conscience** might condemn them. Alternate translation: "asking. Do this for the sake of the conscience"

See: Connect — Reason-and-Result Relationship

1 Corinthians 10:25 (#5)

"the conscience"

Here, **the conscience** identifies the **conscience** of the people who are buying the food **in the market**. If it would be helpful in your language, you could express the idea behind **the conscience** with a form that more clearly identifies the **conscience** as belonging to the people who buy the food. Alternate translation: "your consciences"

See: Pronouns — When to Use Them

1 Corinthians 10:26 (#1)

"For"

In Paul's culture, **For** a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled "Psalms" (See: [24:1](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "For it can be read in the Old Testament," or "For it says in the book of Psalms,"

See: Quotations and Quote Margins

1 Corinthians 10:26 (#2)

"For "the earth {is} the Lord's, and the fullness of it"

If you do not use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: "For it says that the earth is the Lord's, and the fullness of it"

See: Direct and Indirect Quotations

1 Corinthians 10:26 (#3)

"the earth {is} the Lord's, and the fullness of it"

Here, the passage that Paul quotes includes a second thing that is **the Lord's** after the **earth**. In the author's culture, this was good poetic style. If it would be helpful in your language, you could put **the earth** and **the fullness of it** together. Alternate translation: "the earth and the fullness of it are the Lord's"

See: Information Structure

1 Corinthians 10:26 (#4)

"and the fullness of it"

Here Paul omits some words that may be required in your language to make a full sentence. You could supply words from the first half of the verse to complete the thought. Alternate translation: "and the fullness of it is also the Lord's"

See: Ellipsis

1 Corinthians 10:26 (#5)

"the fullness of it"

Here, **fullness** refers to everything that is connected with **the earth**, including people, animals, natural resources, and anything else that goes with **the earth**. Use a natural way to refer to everything connected with **the earth** in your language. Alternate translation: "everything in it"

See: Translate Unknowns

1 Corinthians 10:27 (#1)

"If"

Here Paul uses **If** to introduce a true possibility. He means that an unbeliever might **invite you** and **you** might **want to go**, or this might not happen. He specifies the result for **if** the unbeliever does **invite you** and **if you** do **want to go**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever." Alternate translation: "Whenever"

See: Connect — Hypothetical Conditions

1 Corinthians 10:27 (#2)

"invite you"

Here Paul implies that the unbeliever "invites them" to eat at the unbeliever's house. If it would be helpful in your language, you could express **invite you** by itself by clarifying what the invitation is for. Alternate translation: "invite you to eat at their home"

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:27 (#3)

"everything being set before you"

Here, **that is set before you** refers physically to a waiter or servant "setting" food on the table in front of the person eating. If it would be helpful in your language, you could express this way of speaking about the food that one is served with a comparable phrase. Alternate translation: "that is on the table" or "that they offer to you"

See: Idiom

1 Corinthians 10:27 (#4)

"everything being set before"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **set** rather than focusing on the person doing the "setting." If you must state who does the action, Paul implies that one of the "unbelievers" does it. Alternate translation: "that the unbeliever sets before"

See: Active or Passive

1 Corinthians 10:27 (#5)

"asking questions"

Just as in 10:25, here Paul does not state what they are **asking questions** about, since the Corinthians would have understood him without these words. He implies that they would be **asking questions** about whether the food has been involved in idol worship or not. If it would be helpful in your language, you could translate **asking questions** to provide an object for **asking questions** or to

explicitly state what Paul implies. Alternate translation: "asking questions about its origin" or "asking questions about whether someone has offered it to an idol"

See: Ellipsis

1 Corinthians 10:27 (#6)

"asking questions for the sake of the conscience"

Just as in 10:25, **for the sake of conscience** could give the reason for: (1) **asking questions**. In this case, Paul is saying that **asking questions** is **for the sake of the conscience**, but they should not be worried about **the conscience** in this case. Alternate translation: "asking questions on account of the conscience" (2) why they can **eat everything without asking**. In this case, Paul is saying that they should eat **without asking** because if they did ask, their **conscience** might condemn them. Alternate translation: "asking. Do this for the sake of the conscience"

See: Connect — Reason-and-Result Relationship

1 Corinthians 10:27 (#7)

"the conscience"

Here, **the conscience** identifies **the conscience** of each of the people who are eating with **unbelievers**. If it would be helpful in your language, you could express the idea behind **the conscience** with a form that more clearly identifies **the conscience** as belonging to the person who is eating with **unbelievers**. Alternate translation: "your consciences"

See: Pronouns — When to Use Them

1 Corinthians 10:28 (#1)

"if"

Here Paul uses **if** to introduce a true possibility. He means that **someone** might tell **you** that the food is **offered in sacrifice**, or **someone** might not. He specifies the result for if the **someone** does tell **you**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever." Alternate translation: "Whenever"

See: Connect — Hypothetical Conditions

1 Corinthians 10:28 (#2)

"says to you, "This is offered in sacrifice"

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. Alternate translation: "says to you that the food was offered in sacrifice"

See: Direct and Indirect Quotations

1 Corinthians 10:28 (#3)

"This is offered in sacrifice"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on what is **sacrificed** rather than focusing on the person doing the "sacrificing." If you must state who does the action, Paul implies that "someone" does it. Alternate translation: "Someone offered this in sacrifice"

See: Active or Passive

1 Corinthians 10:28 (#4)

"This is offered in sacrifice"

If your language does not use an abstract noun for the idea behind **sacrifice**, you can express the idea by using a verb such as "sacrifice." Alternate translation: "This is sacrificed" or "This is offered"

See: Abstract Nouns

1 Corinthians 10:28 (#5)

"offered in sacrifice"

Here, **offered in sacrifice** implies that the food was **offered** to an idol. If it would be helpful in your language, you could express the idea behind this implication explicitly. Alternate translation: "offered in sacrifice to an idol"

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:28 (#6)

"having informed you"

Alternate translation: "who told you about it"

1 Corinthians 10:28 (#7)

"conscience"

Here it is unclear whose **conscience** Paul is speaking about. If possible, preserve the ambiguity, because Paul will explain whose **conscience** he has in mind in the next verse.

See: When to Keep Information Implicit

1 Corinthians 10:28 (#8)

"conscience"

After **conscience**, some manuscripts include "For 'the earth {is} the Lord's, and the fullness of it.'" This seems to be an accidental repetition of [10:26](). If possible, do not include this addition.

See: Textual Variants

1 Corinthians 10:29 (#1)

"now I say the conscience, not"

Alternate translation: "now the conscience I am talking about is not"

1 Corinthians 10:29 (#2)

"I say the conscience, not"

Here Paul omits some words that may be required in your language to make a full sentence. If you need these words, you could supply a phrase such as "I mean." Alternate translation: "when I say the conscience, I mean not"

See: Ellipsis

1 Corinthians 10:29 (#3)

"of the other {person"

Here, **the other {person}** is the one who spoke about how the food was "offered in sacrifice" in

10:28. If it would be helpful in your language, you could express who **the other {person}** is by clarifying to whom it refers. Alternate translation: "of the person who informed you"

See: Pronouns — When to Use Them

1 Corinthians 10:29 (#4)

"For"

Here, **For** introduces further support for the point that Paul was making in 10:25–27 about how "conscience" is not significant for eating food at someone's house. This means that 10:28–29 interrupt the argument. For ways to mark this in your translation, see the chapter introduction. If it would be helpful in your language, you could add some words that clarify that Paul is returning to an earlier argument in verse 27. Alternate translation: "In most cases, though,"

See: Connecting Words and Phrases

1 Corinthians 10:29 (#5)

"my freedom"

Here Paul begins speaking in the first person in order to present himself as an example. What he says in 10:33 confirms that this is why he uses the first person. If it would be helpful in your language, you could express the first person here by clarifying that Paul is using himself as an example. Alternate translation: "my freedom, for example,"

See: First, Second or Third Person

1 Corinthians 10:29 (#6)

"why {is} my freedom judged by another's conscience"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "it should not be." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "my freedom is certainly not judged by another's conscience."

See: Rhetorical Question

1 Corinthians 10:29 (#7)

"why {is} my freedom judged by another's conscience"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **my freedom** that is **judged** rather than focusing on **another's conscience**, which does the "judging." Alternate translation: "why does another's conscience judge my freedom"

See: Active or Passive

1 Corinthians 10:29 (#8)

"my freedom"

If your language does not use an abstract noun for the idea behind **freedom**, you can express the idea by using a relative clause with an adjective such as "free." Alternate translation: "what I am free to do"

See: Abstract Nouns

1 Corinthians 10:30 (#1)

"If"

Here Paul uses **If** to introduce a true possibility. He means that someone might **partake with gratitude**, or someone might not. He specifies the result for if the person does **partake with gratitude**. If it would be helpful in your language, you could express this form by stating the **If** statement by introducing it with a word such as "whenever" or "given that." Alternate translation: "Whenever"

See: Connect — Hypothetical Conditions

1 Corinthians 10:30 (#2)

"I" - **"am I insulted"** - **"I"**

Here Paul continues speaking in the first person in order to present himself as an example. What he says in 10:33 confirms that this is why he uses the first person. If it would be helpful in your language, you could express the first person here by clarifying that Paul is using himself as an example.

Alternate translation: "I, for example, … am I insulted … I"

See: First, Second or Third Person

1 Corinthians 10:30 (#3)

"with gratitude"

If your language does not use an abstract noun for the idea behind **gratitude**, you can express the idea by using an adverb such as "gratefully" or an adjective such as "grateful." Alternate translation: "gratefully"

See: Abstract Nouns

1 Corinthians 10:30 (#4)

"why am I insulted for that which I give thanks"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "you should not be." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "I must not be insulted for that which I give thanks."

See: Rhetorical Question

1 Corinthians 10:30 (#5)

"am I insulted"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on himself, who is **insulted**, rather than focusing on the person doing the "insulting." If you must state who does the action, Paul implies that some other person does it. Alternate translation: "do they insult me" or "does someone insult me"

See: Active or Passive

1 Corinthians 10:31 (#1)

"Therefore"

Here, **Therefore** introduces the conclusion of what Paul has argued in 8:1–10:30. If you have a way to introduce the conclusion to an entire section, you could use it here. Alternate translation: "In conclusion"

See: Connect — Reason-and-Result Relationship

1 Corinthians 10:31 (#2)

"whether you eat or drink, or whatever you do"

Paul is speaking as if "eating," "drinking," and "doing" things were hypothetical possibilities, but he means that the Corinthians will do these things. If your language does not state something as a possibility if it is certain or true and if your readers might think that what Paul is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "when you eat or drink, or when you do anything"

See: Connect — Factual Conditions

1 Corinthians 10:31 (#3)

"to the glory of God"

If your language does not use an abstract noun for the idea behind **glory**, you can express the idea by using a verb such as "glorify." Alternate translation: "to glorify God"

See: Abstract Nouns

1 Corinthians 10:32 (#1)

"Give no offense either to Jews or to Greeks or to the church of God"

If your language does not use an abstract noun for the idea behind **offense**, you can express the idea by using a verb such as "offend." Alternate translation: "Do not offend either Jews or Greeks or the church of God"

See: Abstract Nouns

1 Corinthians 10:32 (#2)

"either to Jews or to Greeks or to the church of God"

Here the three groups to which Paul refers would include every person in Paul's context. The **Jews** are those who practice Jewish customs and faith,

while **the church of God** refers to everyone who believes in Jesus the Messiah. The word **Greeks** includes everyone else. If it would be helpful in your language, you could express these three groups and think that Paul is leaving some people out by clarifying that Paul includes everyone. Alternate translation: "to anyone, whether Jews or Greeks or the church of God"

See: Assumed Knowledge and Implicit Information

1 Corinthians 10:33 (#1)

"my own benefit" - "that of the many"

Here Paul speaks of a **benefit** that belongs to him or to **many** others. By this, he refers to what is a **benefit** for himself or for the **many** others. If your language does not use the possessive form to express that idea, you can clarify that the **benefit** is "for" somebody. Alternate translation: "what is a benefit for me but what is a benefit for the many"

See: Possession

1 Corinthians 10:33 (#2)

"my own benefit but that of the many"

If your language does not use an abstract noun for the idea behind **benefit**, you can express the idea by using a verb such as "benefit." Alternate translation: "what benefits me but what benefits the many"

See: Abstract Nouns

1 Corinthians 10:33 (#3)

"of the many"

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

See: Nominal Adjectives

1 Corinthians 10:33 (#4)

"they might be saved"

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

See: Active or Passive

1 Corinthians 11:1 (#1)

"Be imitators of me, just as I also {am} of Christ"

Connecting Statement:\n\nAlternate translation: "Imitate me, just as I also imitate Christ"

1 Corinthians 11:2 (#1)

"Now"

Here, **Now** introduces a whole new section in Paul's argument. He **Now** begins speaking about proper behavior during worship. If it would be helpful in your language, you could express **Now** with a word or phrase that introduces a new topic or leave it untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

1 Corinthians 11:2 (#2)

"me"

Here, **me** refers specifically to what Paul teaches and how Paul behaves. If it would be helpful in your language, you could express **me** by clarifying exactly what about **me** Paul has in mind. Alternate translation: "my doctrine and behavior"

See: Metonymy

1 Corinthians 11:2 (#3)

"in all things"

Here, **all things** refers to anything the Corinthians might do. If it would be helpful in your language, you could express **in all things** with a word or phrase that expresses the same idea in your language. Alternate translation: "all the time" or "when you do anything"

See: Idiom

1 Corinthians 11:2 (#4)

"you hold firmly to the traditions"

Here Paul speaks as if **the traditions** were something physical that the Corinthians would **hold firmly to**. By using this figure of speech, Paul wishes to emphasize that the Corinthians are believing the traditions and acting in line with them as carefully and consistently as if they were physically holding on to them. If it would be helpful in your language, you could express **hold firmly** with a comparable metaphor or express the idea plainly. Alternate translation: "you keep the traditions" or "you follow the traditions"

See: Metaphor

1 Corinthians 11:2 (#5)

"to the traditions"

If your language does not use an abstract noun for the idea behind **traditions**, you can express the idea by using a relative clause with a verb such as "teach" or "learn." Alternate translation: "to the things you learned from me"

See: Abstract Nouns

1 Corinthians 11:2 (#6)

"I delivered them to you"

Here Paul speaks as if the **traditions** were a physical object that he **delivered** to the Corinthians. By speaking in this way, he emphasizes that he truly taught them **the traditions**, and they now know these **traditions** as well as if they held them in their hands. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "I instructed you" or "I told them to you"

See: Metaphor

1 Corinthians 11:3 (#1)

"Now"

Here, **Now** could introduce: (1) a new topic or a new focus on a specific issue. Alternate translation: "Particularly," (2) a contrast with 11:2, which would imply that here the Corinthians are not "holding firmly to the traditions." Alternate translation: "However,"

See: Connecting Words and Phrases

1 Corinthians 11:3 (#2)

"Christ is the head of every man, and the man {is} the head of a woman, and God {is} the head of Christ"

Here Paul speaks as if someone could be **the head** of someone else. This is an important metaphor that Paul uses in many places, and it might contain elements of both of the possibilities in this note, so preserve the metaphor if possible. This figure of speech could refer to how the head: (1) functions as the source of life and existence for the body. The person who is identified as **the head** would function as the source of life and existence for the other person, and the other person is connected to the **head**. Alternate translation: "Christ is the source of every man, and the man is the source of a woman, and God is the source of Christ" (2) functions as the leader or director of the body. The person who is identified as **the head** would function as the authority over or leader of the other person. Alternate translation: "Christ has authority over every man, and the man has authority over a woman, and God has authority over Christ"

See: Metaphor

1 Corinthians 11:3 (#3)

"of every man"

Here, **every man** could refer to: (1) male people. Paul is not saying that Christ is not **the head** of female people, but he is claiming that he is **the head** of male people. Alternate translation: "of every male person" (2) people in general, even though the word is masculine. Alternate translation: "of every person"

See: When Masculine Words Include Women

1 Corinthians 11:3 (#4)

"the man {is}" - **"of a woman"**

Here, **man** and **woman** could refer to: (1) a **man** and **woman** who are married to each other. Alternate translation: "the husband is … of his wife" (2) any people who are male and female. Alternate translation: "the male person is … of a female person"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:3 (#5)

""

Paul is speaking of "men" and "women" in general, not of one particular **man** and **woman**. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "each man is the head of his woman" or "each man is the head of each woman"

See: Generic Noun Phrases

1 Corinthians 11:4 (#1)

"having something on his head"

Here, **having something on his head** happens at the same time as **praying or prophesying**. If it would be helpful in your language, you could express the relationship between these events with a word or phrase that indicates that the events happen at the same time. Alternate translation: "while he has something on his head"

See: Connect — Simultaneous Time Relationship

1 Corinthians 11:4 (#2)

"having something on his head"

Here, **something on his head** refers to a piece of clothing that would be worn on the top and back of the head. The phrase does not refer to hair or to some piece of clothing that obscures the face. Paul does not clarify, however, what kind of clothing this might be. If possible, use a general phrase that could refer to clothing. Alternate translation: "having a covering on his head"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:4 (#3)

"dishonors"

Here, **dishonors** is a word that refers to shaming someone else or causing them to lose honor. Use a word or phrase in your language that refers to this idea. Alternate translation: "shames" or "takes honor away from"

See: Translate Unknowns

1 Corinthians 11:4 (#4)

"his head"

Here, **his head** could refer to: (1) how 11:3 states that "Christ is the head of every man." The phrase **his head** thus refers to "Christ" as the **head** of the man. Alternate translation: "Christ, his head" (2) the man's physical **head**, which would mean that the man **dishonors** "himself." Alternate translation: "his own head" or "himself"

See: Metaphor

1 Corinthians 11:5 (#1)

"with her head uncovered"

Here, **with her head uncovered** could refer to: (1) not wearing a piece of clothing on the hair and back of the head. This piece of clothing would be similar to the one discussed in the last verse. Alternate translation: "without a cloth on the head" (2) not putting the hair up in a traditional hairstyle but instead letting it flow freely. Alternate translation: "with her hair unbound"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:5 (#2)

"dishonors"

Here, **dishonors** is a word that refers to shaming someone else or causing them to lose honor. Use a word or phrase in your language that refers to this idea. Alternate translation: "shames" or "takes honor away from"

See: Translate Unknowns

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1 Corinthians 11:5 (#3)

"her head"

Here, **her head** could refer to: (1) how 11:3 states that "the man {is} the head of a woman." The phrase **her head** thus refers to "the man" as the **head** of the woman. This man would be the woman's husband. Alternate translation: "her husband, her head" (2) again how 11:3 states that "the man is the head of a woman." In this case, "the man" would refer to men in general. Alternate translation: "every man, her head" (3) the woman's physical **head**, which would mean that the woman **dishonors** "herself." Alternate translation: "her own head" or "herself"

See: Metaphor

1 Corinthians 11:5 (#4)

"it is"

Here, **it** refers back to having **the head uncovered**. If it would be helpful in your language, you could express the idea behind what **it** refers to more clearly. Alternate translation: "having the head uncovered is"

See: Pronouns — When to Use Them

1 Corinthians 11:5 (#5)

"it is one and the same thing as having been shaved"

Here, **one and the same thing** is a way to say that two things are similar or identical. If it would be helpful in your language, you could express this phrase with a comparable idiom or express the idea plainly. Alternate translation: "it is the same thing as having been shaved" or "this is just like having been shaved"

See: Idiom

1 Corinthians 11:5 (#6)

"as having been shaved"

Here, **having been shaved** refers to the **head**. If you need to clarify what is being **shaved**, you could include **head**. Alternate translation: "as her head having been shaved"

See: Ellipsis

1 Corinthians 11:5 (#7)

"as having been shaved"

In Paul's culture, a woman with a **shaved** head would experience shame and dishonor, and Paul assumes this for the sake of his argument. If that is not true in your culture, you might need to clarify that a **shaved** head was shameful for a woman. Alternate translation: "as having been shamefully shaved"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:5 (#8)

"as having been shaved"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person who is **shaved** rather than focusing on the person doing the "shaving." If you must state who does the action, Paul implies that "someone" does it. Alternate translation: "as someone shaving her head"

See: Active or Passive

1 Corinthians 11:6 (#1)

"if"

Here Paul uses **if** to introduce a true possibility. He means that **a woman** might **cover her head**, or she might not. He specifies the result for if the **woman does not cover her head**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever." Alternate translation: "whenever"

See: Connect — Hypothetical Conditions

1 Corinthians 11:6 (#2)

"does not cover her head," - **"let her cover her head"**

Just as in 11:5, **not** "covering" the **head** could refer to: (1) not wearing a piece of clothing on the hair and back of the head. Alternate translation: "does not wear a cloth on her head … let her wear a cloth on her head" (2) not putting the hair up in a traditional hairstyle but instead letting it flow freely. Alternate translation: "loosens her hair … let her bind up her hair"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:6 (#3)

"let her hair also be cut off"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "needs to." Alternate translation: "her hair also needs to be cut off"

See: Third-Person Imperatives

1 Corinthians 11:6 (#4)

"let her hair also be cut off"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **hair**, which is **cut off**, rather than focusing on the person doing the "cutting." If you must state who does the action, Paul implies that "someone" does it. Alternate translation: "let a person cut her hair off also"

See: Active or Passive

1 Corinthians 11:6 (#5)

"if {it is"

Paul is speaking as if this was a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: "because it is" or "since it is"

See: Connect — Factual Conditions

1 Corinthians 11:6 (#6)

"to have her hair cut off or to be shaved"

Here, **to have her hair cut off** refers to how **hair** is trimmed or cut much shorter. The phrase **to be shaved** refers to how **hair** can be cut so short that it is no longer visible. If your language has separate words for these two actions, you could use them here. If your language has only one word for cutting **hair** short, you could use just one word here. Alternate translation: "to have her hair cut short"

See: Doublet

1 Corinthians 11:6 (#7)

"to have her hair cut off or to be shaved"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **hair** that is **cut off** or **shaved** rather than focusing on the person doing the "cutting" or "shaving." If you must state who does the action, Paul implies that "someone" does it. Alternate translation: "to have someone cut her hair off or to shave her"

See: Active or Passive

1 Corinthians 11:6 (#8)

"let her cover her head"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "needs to." Alternate translation: "she needs to cover her head"

See: Third-Person Imperatives

1 Corinthians 11:7 (#1)

"For"

Here, **For** introduces further reasons why what Paul has argued about "covering heads" is true. If it

would be helpful in your language, you could leave **For** untranslated or use a word or phrase that introduces further reasons. Alternate translation: "Here are more reasons why"

See: Connecting Words and Phrases

1 Corinthians 11:7 (#2)

"ought not"

This could indicate that the **man**: (1) should not **cover his head**. Alternate translation: "must not" (2) is not required to **cover his head**, but he can do what he wants to do. Alternate translation: "is under no obligation"

1 Corinthians 11:7 (#3)

"to cover his head"

Here, **to cover his head** refers to using a piece of clothing that would be worn on the top and back of the head. The phrase does not refer to hair or to some piece of clothing that obscures the face. Paul does not clarify, however, what kind of clothing this might be. If possible, use a general phrase that could refer to clothing. Alternate translation: "have a covering on his head"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:7 (#4)

"being"

Here, **being** introduces a clause that gives a reason or basis for what he has already said. If it would be helpful in your language, you could express this connection with a word or phrase that introduces a reason or basis. Alternate translation: "since he is"

See: Connect — Reason-and-Result Relationship

1 Corinthians 11:7 (#5)

"the image and glory of God"

If your language does not use abstract nouns for the ideas behind **image** and **glory**, you can express the idea by using verbs such as "reflect" and "glorify." Alternate translation: "one who reflects and glorifies God"

See: Abstract Nouns

1 Corinthians 11:7 (#6)

"the woman is the glory of man"

Here, **woman** and **man** could refer to: (1) a **woman** and **man** who are married to each other. Alternate translation: "the wife is the glory of the husband" (2) any people who are male and female. Alternate translation: "the female person is the glory of the male person"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:7 (#7)

"the woman is the glory of man"

Paul is speaking of "women" and "men" in general, not of one particular **woman** and **man**. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "each woman is the glory of her man" or "women are the glory of men"

See: Generic Noun Phrases

1 Corinthians 11:7 (#8)

"the glory of man"

If your language does not use an abstract noun for the idea behind **glory**, you can express the idea by using a verb such as "glorify." Alternate translation: "the one who glorifies man"

See: Abstract Nouns

1 Corinthians 11:8 (#1)

"For"

Here, **For** introduces a basis for what Paul has claimed in 11:7, most specifically for the claim that "woman is the glory of man." In 11:10, Paul gives the result of what he has claimed in 11:7. Because of this, in some languages 11:7–8 might seem like they interrupt the logic or argument. If that is true in your language, you could mark 11:7–8 as an interruption by using parentheses or some other natural form in your language. Alternate translation: "As a side note," or "By the way,"

See: Connect — Reason-and-Result Relationship

1 Corinthians 11:8 (#2)

"man is not from woman, but woman {is} from man"

Here Paul is speaking about a **man** and a **woman**. These words could refer to: (1) the first **man** and **woman** that God created: Adam and Eve. In the story in Genesis 2:18–25, God has already made Adam. He makes Adam sleep, takes a rib from his side, and uses it to create a woman, Eve. In this sense, **woman {is} from man**. Alternate translation: "the first man was not from the first woman, but the first woman was from the first man" (2) "men" and "women" in general. In this case, Paul would be referring to the role that men play in procreation. Alternate translation: "men do not come from women, but women come from men"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:9 (#1)

"For indeed"

Here, **For indeed** introduces a second basis for what Paul has claimed in 11:7, most specifically for the claim that "woman is the glory of man." In 11:10. However, Paul gives the result of what he has claimed in 11:7 in 11:10. Because of this, in some languages 11:7–8 might seem like they interrupt the logic or argument. If that is true in your language, you could mark 11:7–8 as an interruption by using parentheses or some other natural form in your language. Alternate translation: "As another side note," or "Also by the way,"

See: Connect — Reason-and-Result Relationship

1 Corinthians 11:9 (#2)

"man was not created for the woman, but woman for the man"

Again, Paul is speaking about a **man** and a **woman**. Just as in 11:8, these words could refer to: (1) the first **man** and **woman** that God created: Adam and Eve. In the story in Genesis 2:18–25, God has already made Adam. God then has Adam name all

the animals, but there was no "helper" for Adam. God then makes Eve as a "helper" for Adam. Alternate translation: "the first man was not created for the first woman, but the first woman was created for the first man" (2) "men" and "women" in general. In this case, Paul would be referring to the relationship between males and females in general or to the specific relationship between husbands and wives. Alternate translation: "men were not created for women, but women for men" or "husbands were not created for wives, but wives for husbands"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:9 (#3)

"man was not created"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **man**, who is **created**, rather than focusing on the person doing the "creating." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God did not create man"

See: Active or Passive

1 Corinthians 11:9 (#4)

"woman for the man"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**was created**). If your language does need these words, you could supply them from that clause. Alternate translation: "woman was created for the man"

See: Ellipsis

1 Corinthians 11:10 (#1)

"Because of this the woman" - "because of the angels"

Here, **For this reason** could refer to: (1) both what Paul said in 11:7 about how "the woman is the glory of man" and what he will say at the end of this verse about **the angels**. Alternate translation: "Because of how the woman is the glory of the man and

because of the angels, the woman" (2) just what Paul has said in 11:7 about how "the woman is the glory of man." Alternate translation: "Because of what I have said, the woman … because of the angels" (3) just what Paul will say at the end of the verse about **the angels**. Alternate translation: "For this reason, that is, because of the angels, the woman"

See: Connect — Reason-and-Result Relationship

1 Corinthians 11:10 (#2)

"the woman"

Here, **the woman** could refer to: (1) a female person. Alternate translation: "the female person" (2) a wife. Alternate translation: "the wife"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:10 (#3)

"the woman"

Paul is speaking of "women" in general, not of one particular **woman**. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "every woman"

See: Generic Noun Phrases

1 Corinthians 11:10 (#4)

"to have authority on the head"

The phrase **have authority on the head** could refer to: (1) the **authority** that the "man" has over **the woman**. In this view, **authority** implies the head covering or long hair, which **the woman** wears as a sign of the man's **authority** over her. Alternate translation: "to have a sign of the man's authority on her head" (2) how the **woman** has **authority** over her own **head**. In other words, she has **authority** to decide what to wear or not wear on her head, or **authority** could imply the head covering or long hair, which **the woman** wears as a sign of her **authority** over herself. Alternate translation: "to have authority over her own head" or "to have a sign of her authority on her head"

See: Translate Unknowns

1 Corinthians 11:10 (#5)

"to have authority on"

If your language does not use an abstract noun for the idea behind **authority**, you can express the idea in a different way. Make sure you use a word or phrase that fits with the interpretation you chose in the last note. Alternate translation: "to rule over" or "to have someone rule over"

See: Abstract Nouns

1 Corinthians 11:10 (#6)

"the head"

Here, **the** with **head** implies that **the head** belongs to the **woman**. If it would be helpful in your language, you could express this implication with a word that directly states possession. Alternate translation: "her head"

See: Possession

1 Corinthians 11:10 (#7)

"because of the angels"

Here, **because of the angels** clearly means that Paul considers **the angels** to be a reason for why **the woman ought to have authority on the head**, whichever meaning of that clause you decide on. However, what Paul means by the phrase **because of the angels** is not clear. Therefore, you also should leave your translation open so that your readers could draw any of the following conclusions. The phrase **because of the angels** could refer to: (1) how the angels oversee the order of the world and especially worship. The **woman** having **authority on the head** would satisfy what the angels require for worship practices. Alternate translation: "because of what the angels require" (2) how the angels can be sexually attracted to earthly women, so **the woman ought to have authority on the head** to keep the angels from acting or being tempted to act sexually with women. Alternate translation: "because otherwise the angels would be tempted" (3) how the angels are present in the worship of the community, and **the woman** must **have authority on the head** as a sign of respect to them. Alternate translation: "because angels are present when you worship"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:11 (#1)

"Nevertheless"

Here, **Nevertheless** introduces a contrast or qualification of what Paul has been saying, especially with reference to 11:8–9. Use a word or phrase in your language that introduces a contrast or qualification of previous arguments. Alternate translation: "Even so"

See: Connect — Contrast Relationship

1 Corinthians 11:11 (#2)

"in the Lord"

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, identifies the situation in which men and women are **not independent** from each other. Alternate translation: "in their union with the Lord"

See: Metaphor

1 Corinthians 11:11 (#3)

"is} not independent from" - **"nor {is} man independent from"**

Here Paul uses two negative words, **not** and **independent from**, to indicate a positive meaning. If your language does not use two negative words like this, you can instead use one positive word. Alternate translation: "is dependent on … and man is dependent on"

See: Litotes

1 Corinthians 11:11 (#4)

"woman {" - **"man,"** - **"man"** - **"woman"**

Paul is speaking of "men" and "women" in general, not of one particular **man** and **woman**. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "every woman … men … every man … women"

See: Generic Noun Phrases

1 Corinthians 11:12 (#1)

"the woman {" - **"the man,"** - **"the man {"** - **"the woman"**

Paul is speaking of "men" and "women" in general, not of one particular **man** and **woman**. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "every woman … men … every man … women"

See: Generic Noun Phrases

1 Corinthians 11:12 (#2)

"even as the woman {is} from the man, so also the man {is} through the woman"

Here, **even as the woman {is} from the man** refers back to the story about how God made the first woman, Eve, from a rib he took from the first man, Adam. Paul has already referred to this story in 11:8. Paul then compares this with how **the man {is} through the woman**. This clause refers to how women give birth to men. If it would be helpful in your language, you could express the idea behind what these two clauses refer to more explicitly. Alternate translation: "even as the first woman came from the first man, so also men are born from women"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:12 (#3)

"all {things are} from God"

Alternate translation: "God created all things"

1 Corinthians 11:13 (#1)

"Judge for your own selves: Is it proper for a woman to pray to God uncovered"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, it is not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. If you do, you may need to include a phrase such as "and you will find" after **Judge for your own selves**, which by itself introduces a

question and not a statement. Alternate translation: "Judge for your own selves, and you will find that it is not proper for a woman to pray to God uncovered." or "Judge for your own selves whether it is proper for a woman to pray to God uncovered."

See: Rhetorical Question

1 Corinthians 11:13 (#2)

"proper for"

Here, **proper** identifies behavior that most people in a culture would agree is "appropriate" or "right" for a certain people or situations. Use a word or phrase that identifies what is "appropriate" or "right" for someone or at some time. Alternate translation: "right for"

See: Translate Unknowns

1 Corinthians 11:13 (#3)

"uncovered"

Just as in 11:5, **uncovered** could refer to: (1) not wearing a piece of clothing on the hair and back of the head. Alternate translation: "without a cloth on the head" (2) not putting the hair up in a traditional hairstyle but instead letting it flow freely. Alternate translation: "with her hair unbound"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:14 (#1)

"Does not even nature itself teach you that if a man might have long hair, it is a disgrace for him"

This is the first part of a rhetorical question that continues into the next verse. Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, it does." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. If you use the following alternate translation, you will need to translate the beginning of the next verse as a separate affirmation. Alternate translation: "Even nature itself teaches you that if a man might have long hair, it is a disgrace for him."

See: Rhetorical Question

1 Corinthians 11:14 (#2)

"Does not even nature itself teach you"

Here, **nature** is spoken of as though it were a person who could **teach** someone. Paul speaks in this way to emphasize what the Corinthians should learn from **nature**. If this might be confusing for your readers, you could express this meaning in a nonfigurative way. Alternate translation: "Does not even nature itself show you" or "Do you not understand from nature itself"

See: Personification

1 Corinthians 11:14 (#3)

"nature itself"

Here, **nature** refers to the way things work in the world. The word does not refer simply to the "natural world" but rather can include everything that exists and how it all functions. If it would be helpful in your language, you could express **nature** with a word or phrase that refers to "the way things work." Alternate translation: "how the world itself works" or "what naturally happens"

See: Translate Unknowns

1 Corinthians 11:14 (#4)

"nature itself"

Here, **itself** focuses attention on **nature**. If **itself** would not draw attention in this way in your language, you could express the attention or focus in another way. Alternate translation: "nature" or "nature indeed"

See: Reflexive Pronouns

1 Corinthians 11:14 (#5)

"if a man might have long hair, it is a disgrace for him"

Here Paul uses **if** to introduce a true possibility. He means that **a man might have long hair**, or he might not. He specifies the result for **if a man** does **have long hair**. If it would be helpful in your

language, you could express this form by stating the **if** statement by introducing it with a word such as "when" or by avoiding the **if** structure. Alternate translation: "when a man has long hair, it is a disgrace for him" or "it is a disgrace for a man to have long hair"

See: Connect — Hypothetical Conditions

1 Corinthians 11:14 (#6)

"might have long hair"

Here Paul uses a word that refers to someone letting his or her hair grow long. It is not clear how long the hair must be to count as **long hair**. Use a word or phrase that refers to what your culture would consider **long hair**. Alternate translation: "lets his hair grow long"

See: Translate Unknowns

1 Corinthians 11:14 (#7)

"it is a disgrace for him"

If your language does not use an abstract noun for the idea behind **disgrace**, you can express the idea by using a verb such as "disgrace" or an adjective such as "disgraceful." Alternate translation: "it disgraces him"

See: Abstract Nouns

1 Corinthians 11:15 (#1)

"but if a woman might have long hair, it is glory for her"

This is the second part of the rhetorical question that began in the last verse. Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, nature does teach this." If it would be helpful in your language, you could express the idea behind this question with a strong affirmation. If you use the following alternate translation, you should translate the previous verse as a separate affirmation. Alternate translation: "However, if a woman has long hair, it is glory for her."

See: Rhetorical Question

1 Corinthians 11:15 (#2)

"if a woman might have long hair, it is glory for her"

Here Paul uses **if** to introduce a true possibility. He means that **a woman might have long hair**, or she might not. He specifies the result for **if a woman** does **have long hair**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "when" or by avoiding the **if** structure. Alternate translation: "when a woman has long hair, it is glory for her" or "it is glory for a woman to have long hair"

See: Connect — Hypothetical Conditions

1 Corinthians 11:15 (#3)

"might have long hair"

Just as in [11:14](#), here Paul uses a word that refers to someone letting his or her hair grow long. It is not clear how long the hair must be to count as **long hair**. Use a word or phrase that refers to what your culture would consider **long hair**. Alternate translation: "grows her hair out"

See: Translate Unknowns

1 Corinthians 11:15 (#4)

"it is glory for her"

If your language does not use an abstract noun for the idea behind **glory**, you can express the idea by using a verb such as "glorify" or an adjective such as "glorious." Alternate translation: "it glorifies her" or "it is glorious for her"

See: Abstract Nouns

1 Corinthians 11:15 (#5)

"For the long hair has been given to her"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the **long hair** that **has been given** rather than focusing on the person doing the "giving." If you must state who does the action, Paul implies that "God" does it.

Alternate translation: "God has given her the long hair"

See: Active or Passive

1 Corinthians 11:15 (#6)

"the long hair"

Here Paul uses a word that refers to **the long hair** itself. It is not clear how long the hair must be to count as **long hair**. Use a word or phrase that refers to what your culture would consider **long hair**. Alternate translation: "grown-out hair"

See: Translate Unknowns

1 Corinthians 11:15 (#7)

"as a covering"

This could refer to: (1) how **the long hair** is equivalent to or functions as **a covering**. Alternate translation: "to be a covering" (2) how **the long hair** functions "instead of" or as a replacement of **a covering**. Alternate translation: "instead of a covering"

1 Corinthians 11:16 (#1)

"if"

Here Paul uses **if** to introduce a true possibility. He means that someone might be **contentious about this**, or someone might not. He specifies the result for **if anyone** is **contentious**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever." Alternate translation: "whenever"

See: Connect — Hypothetical Conditions

1 Corinthians 11:16 (#2)

"thinks to be contentious {about this"

Alternate translation: "decides to pick a fight about this" or "considers starting a conflict about this"

1 Corinthians 11:16 (#3)

"we"

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

See: Exclusive and Inclusive 'We'

1 Corinthians 11:16 (#4)

"any such practice"

Here, **any such practice** could refer to: (1) the **practice** that anyone who **thinks to be contentious** supports. Therefore, this **practice** would be for women to have "uncovered" heads. Alternate translation: "the practice that they have" or "the practice of women with uncovered heads" (2) being **contentious**. Alternate translation: "any such practice of being contentious" or "the practice of being contentious"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:16 (#5)

"nor the churches of God"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**do not have any such practice**). If your language does need these words, you could supply as many as are needed from that clause. Alternate translation: "nor do the churches of God"

See: Ellipsis

1 Corinthians 11:17 (#1)

"But"

Here, **But** introduces a new topic and also signals a contrast with what Paul said in 11:2 about being able to "praise" them. Here, he does **not praise** them. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a new topic. If possible, preserve the contrast with 11:2. Alternate translation: "Now, however,"

See: Connect — Contrast Relationship

1 Corinthians 11:17 (#2)

"in commanding this"

Here, **this** refers to what Paul is about to say about the Lord's Supper. It does not refer back to what he has already said. If it would be helpful in your language, you could express what **this** refers to by clarifying that it refers to what Paul is about to say. Alternate translation: "in commanding what I am about to command"

See: Pronouns — When to Use Them

1 Corinthians 11:17 (#3)

"you come together"

Throughout this chapter, **come together** refers to a group gathering in a specific place. Your language may say "go" or "gather" rather than "come" in contexts such as this. Use whatever is most natural. Alternate translation: "you go together" or "you gather together"

See: Go and Come

1 Corinthians 11:17 (#4)

"not for the better but for the worse"

Paul is using the adjectives **better** and **worse** as nouns in order to describe the results of the Corinthians' behavior. Your language may use adjectives in the same way. If not, you could translate these with noun phrase. Alternate translation: "not for better things but for worse things" or "not with better results but with worse results"

See: Nominal Adjectives

1 Corinthians 11:17 (#5)

"not for the better but for the worse"

Here Paul does not state for whom or what the "coming together" is **not for the better but for the worse**. The Corinthians would have understood him to mean that their behavior was **worse** and **not for the better** for people in their group and for how they glorify God. If your readers would not infer this information, you could state it more

explicitly. Alternate translation: "not for the better for your group but for the worse" or "not for better glorifying God and serving others but for doing this worse"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:18 (#1)

"first"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "one"

See: Ordinal Numbers

1 Corinthians 11:18 (#2)

"first"

Here Paul uses **first**, but he never moves on to "second." Most likely, Paul had in mind other things he wanted to say, but he either never mentions them or he tells the Corinthians in [11:34](#) that he will "give directions" about these "remaining things" when he visits them. If it would be helpful in your language, you could translate **first** to make it clearer that Paul addresses the other items in [11:34](#).

1 Corinthians 11:18 (#3)

"I hear {that"

Here Paul does not state from whom he "heard" this information. He does this to avoid causing unnecessary conflict among the Corinthians based on who told things to Paul. If you must specify who spoke to Paul, you could use a vague or indefinite statement. Alternate translation: "I hear from somebody that"

See: When to Keep Information Implicit

1 Corinthians 11:18 (#4)

"I hear {that"

Here Paul is speaking as if he currently "is hearing" about the **divisions**. By speaking in the present tense, he emphasizes that this is information he received while or immediately before he wrote this

letter. If it would be helpful in your language, you could express the use of present tense with a tense that most naturally refers to when Paul was writing this letter. Alternate translation: "I have heard that"

See: Predictive Past

1 Corinthians 11:18 (#5)

"in the church"

Here, **in the church** is a spatial metaphor that speaks of **the church** as if it were a place in which the Corinthians could **come together**. Paul speaks in this way to indicate the situation in which the Corinthians **come together**: a gathering of believers that meet to worship God. If it would be helpful in your language, you could express **in the church** by clarifying that the Corinthians are **the church** or are meeting to worship God. Alternate translation: "as the church" or "in a Christian meeting"

See: Metaphor

1 Corinthians 11:18 (#6)

"divisions"

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

See: Translate Unknowns

1 Corinthians 11:18 (#7)

"in part I believe it"

Here, **in part** qualifies how much Paul "believes." If it would be helpful in your language, you could express **in part** with a word or phrase that identifies "part of" something. Alternate translation: "I believe part of it" or "I believe some of it"

See: Idiom

1 Corinthians 11:19 (#1)

"For"

Here, **For** introduces the reason for which Paul "in part believes" what he has "heard" (11:18). If it would be helpful in your language, you could express **For** with a word or phrase that clearly gives a reason for why Paul "believes it." Alternate translation: "In fact," or "I do this since"

See: Connect — Reason-and-Result Relationship

1 Corinthians 11:19 (#2)

"it is necessary indeed for there to be factions among you, so that also the ones approved may become evident among you"

This sentence could be: (1) a simple statement about how God uses **factions** to reveal **those who are approved**. Alternate translation: "God wishes to make evident among you those who are approved, and factions among you are a necessary part of this" (2) an ironic statement that identifies **factions** as the **necessary** result of people who want to show themselves off as **those who are approved**. Use a standard form in your language to indicate irony, especially with the phrase **those who are approved**, which would be spoken from the Corinthians' perspective. Alternate translation: "some people consider it necessary indeed for there to be factions among you, so that they, who consider themselves to be 'those who are approved,' may display themselves publicly among you"

See: Irony

1 Corinthians 11:19 (#3)

"factions"

Here, **factions** has similar meaning to "divisions" in 11:18. The word **factions** focuses more on the content of the differing beliefs and practices than "divisions" does; "divisions" emphasizes the differences themselves. If your language can clearly express these distinctions, you could use words that express these two ideas. If your language does not clearly express these distinctions, you can translate **factions** with the same word you used for "divisions." Alternate translation: "divisions"

See: Translate Unknowns

1 Corinthians 11:19 (#4)

"approved"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **approved** rather than focusing on the person doing the "approving." If you must state who did the action, you must choose a subject that fits with whether you understand this sentence as ironic or not. The subject could be: (1) God, if the sentence is not ironic. Alternate translation: "whom God approves" (2) the people themselves, if the sentence is ironic. Alternate translation: "who approve of themselves"

See: Active or Passive

1 Corinthians 11:19 (#5)

"also the ones approved may become evident"

Here Paul does not state how or why **the ones approved** will **become evident**. Depending on whether the sentence is ironic or not, **may become evident** could imply that: (1) the **factions** are God's way of testing and revealing who is **approved**, since those who continue to genuinely believe are **approved**. This is the implication if the sentence is not ironic. Alternate translation: "God may reveal also those who are approved" (2) the **factions** are the means by which some people show off what they think about themselves as **approved**. This is the implication if the sentence is ironic. Alternate translation: "also those who are approved may show themselves off"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:20 (#1)

"So then"

Here, **So then** introduces an inference or result from the "divisions" and "factions" mentioned in 11:18–19. If it would be helpful in your language, you could translate **So then** to more clearly state what it draws an inference from. Alternate translation: "So then, since you have factions,"

See: Connect — Reason-and-Result Relationship

1 Corinthians 11:20 (#2)

"your coming together in one place"

Here Paul uses both **come together** and **in one place** to emphasize the physical unity of the Corinthians when they meet. He does this in order to contrast this physical unity with the disunity that their eating practices show. If your language does not use two similar phrases for emphasis like Paul does, then you can use just one phrase and indicate the emphasis in another way. Alternate translation: "when you are all together"

See: Doublet

1 Corinthians 11:20 (#3)

"it is not to eat the Lord's Supper"

Here Paul does not explicitly state that the Corinthians **come together** in order **to eat the Lord's Supper**. However, he and the Corinthians would have understood this when he speaks about "coming together." Paul's point is that they think they are eating **the Lord's Supper**, but what they are doing does not actually count as **the Lord's Supper**. If it would be helpful in your language, you could state explicitly that the idea behind **it is not to eat the Lord's Supper** is that the Corinthians thought that they were eating **the Lord's Supper**, but Paul thinks that they are not. Alternate translation: "it is not the Lord's Supper that you are eating" or "you think that you are eating the Lord's Supper, but you are not"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:21 (#1)

"takes his own supper first"

This could refer to: (1) how some of the Corinthians were receiving food before others were. This could mean that the people who received food first ate more than their fair share, using up all the food before others were served. Or it could mean that each of the Corinthians ate food that was prepared ahead of time specifically for each of them and in proportion to their social status. Alternate translation: "eats his own supper before others receive enough food" or "receives the food that was prepared for him ahead of time" (2) how some of

the Corinthians were "devouring" their own food without sharing with others. Alternate translation: "devours his own supper" or "eats his own supper without sharing"

See: Translate Unknowns

1 Corinthians 11:21 (#2)

"his own"

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

See: When Masculine Words Include Women

1 Corinthians 11:21 (#3)

"one is indeed hungry, but one is drunk"

Here Paul repeats **one is** to introduce two of the results that come from **each one** taking **his own supper first**. He does not mean that only **one** person is **hungry** or **drunk**, and he does not mean that these are the only two options. If it would be helpful in your language, you could express this form with a form that naturally indicates possible, alternate results. Alternate translation: "some are indeed hungry, but others are drunk"

See: Idiom

1 Corinthians 11:21 (#4)

"one is indeed hungry, but one is drunk"

Here Paul contrasts being **hungry** with being **drunk**. These two words are not natural opposites, but Paul uses them to imply their opposites in his contrast. He does this to avoid having a complicated contrast with four words instead of two. If it would be helpful in your language, you could express the contrast between being **hungry** and **drunk** by using all four words. Alternate translation: "one is indeed hungry and thirsty, but one is stuffed and drunk"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:22 (#1)

"do you certainly not have houses in {which} to eat and to drink"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "yes, we do have houses." If it would be helpful in your language, you could express the idea behind this question with a strong statement. Alternate translation: "you definitely have houses in which to eat and to drink."

See: Rhetorical Question

1 Corinthians 11:22 (#2)

"do you certainly not have houses in {which} to eat and to drink"

With this question, Paul implies that the eating behaviors he criticized in the last verse could be appropriate in one's own "house." Paul's point here, then, is that if they want to "take their own suppers first" (11:21), they should be eating at their own **houses**. Behavior at the Lord's Supper needs to be different. If it would be helpful in your language, you could express why Paul asks this question more explicitly as it connects back to how the Corinthians are eating at the Lord's Supper. Alternate translation: "do you certainly not have houses in which you could eat and drink in any way you like"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:22 (#3)

"certainly not"

The words translated **certainly not** are two negative words. In Paul's culture, two negative words made the question even more negative, which in this case expects a strong positive answer. English speakers would misunderstand two negatives, so the ULT expresses the idea with one strong negative. If your language can use two negatives as Paul's culture did, you could use a double negative here. If your language does not use two negatives in this way, you can translate with one strong negative, as the ULT does. Alternate translation: "surely not"

See: Double Negatives

1 Corinthians 11:22 (#4)

"Or do you despise"

The word **Or** introduces an alternate to what Paul asked in the first question. In that question, he reminded them that they do have **houses in which to eat and to drink**. With **Or**, then, Paul introduces the incorrect alternative: they could **despise the church of God and humiliate those who have nothing**. He introduces this incorrect alternate to show that the implication of his first question is true: they should be "eating" and "drinking" at home. If it would be helpful in your language, you could express **Or** with a word that signifies a contrast or gives an alternative. Alternate translation: "Rather, do you despise"

See: Connecting Words and Phrases

1 Corinthians 11:22 (#5)

"Or do you despise the church of God and humiliate the ones having nothing"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "we do not want to do these things." If it would be helpful in your language, you could express the idea behind this question with a strong statement. Alternate translation: "However, you are the ones who despise the church of God and humiliate those who have nothing."

See: Rhetorical Question

1 Corinthians 11:22 (#6)

"and humiliate"

Here, **and** introduces the specific way in which some of the Corinthians **despise the church of God**. If it would be helpful in your language, you could express the function of **and** here with a word that more clearly indicates a specific example or a means. Alternate translation: "by humiliating"

See: Connecting Words and Phrases

1 Corinthians 11:22 (#7)

"the ones having nothing"

Here, **the ones having nothing** is an exaggeration that the Corinthians would have understood to mean that these people do not **have** very much. Paul speaks in this way to emphasize the contrast between those who **have houses** and those **having nothing**. If it would be helpful in your language, you could qualify Paul's claim and express the emphasis in another way. Alternate translation: "those who have very little"

See: Hyperbole

1 Corinthians 11:22 (#8)

"What should I say to you"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "we know that you are going to rebuke us." If it would be helpful in your language, you could express the idea behind this question with a strong statement about what Paul is going to say. Alternate translation: "You know what I am going to say to you."

See: Rhetorical Question

1 Corinthians 11:22 (#9)

"Should I praise you for this"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no, you should not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "I will definitely not praise you for this."

See: Rhetorical Question

1 Corinthians 11:22 (#10)

"Should I praise you for this? I do not praise you"

Here Paul indicates that he will **not praise** the Corinthians by using both a rhetorical question and a negative statement. He uses both sentences in

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order to strongly emphasize how displeased he is. If your language does not use repetition for emphasis, and if your readers would not understand why Paul repeats the same idea, you could combine these two sentences into one strong negative statement. Alternate translation: "I will never praise you for this!"

See: Doublet

1 Corinthians 11:23 (#1)

"I received from the Lord what"

This could refer to: (1) how Paul learned the tradition he is about to recount indirectly **from the Lord**. In other words, Paul learns about these things from others, who received the tradition directly from the Lord. Alternate translation: "from others who knew the Lord I received what the Lord himself did, which" (2) how Paul learned the tradition directly **from the Lord**. In other words, **the Lord** himself revealed this information to Paul. Alternate translation: "I received directly from the Lord what"

1 Corinthians 11:23 (#2)

"on the night in which"

Here, **on the night** states that the events that Paul will describe all happened "during" one specific **night**. Use a natural way to refer to "during the night" as the time in which the events occur. Alternate translation: "during the night when"

See: Translate Unknowns

1 Corinthians 11:23 (#3)

"on the night in which he was betrayed"

Here Paul refers to the story about how Jesus was arrested. One of Jesus' closest disciples, Judas Iscariot, made a deal with the religious leaders to "betray" Jesus to them (See: Matthew 26:14–16; Mark 14:10–11; Luke 22:3–6). After Jesus eats with his disciples and spends time praying, Judas leads the religious leaders to Jesus, and they arrest him (See: Matthew 26:47–50; Mark 14:43–46; Luke 22:47–48; John 18:2–12). Paul is not primarily interested in this part of the story, but he mentions it to explain when Jesus **took bread**. If it would be

helpful in your language, you could express what **on the night in which he was betrayed** refers to with a footnote to explain the context or include some short, extra information. Alternate translation: "on the night in which he was handed over to die"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:23 (#4)

"he was betrayed"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **Jesus**, who was **betrayed**, rather than focusing on the person doing the "betraying." If you must state who did the action, Paul implies that "Judas Iscariot" did it. Alternate translation: "Judas betrayed him"

See: Active or Passive

1 Corinthians 11:23 (#5)

"the Lord Jesus," - "took bread"

Beginning here and continuing in 11:24–25, Paul tells the story of what is often called "The Last Supper." This is Jesus' last meal with his closest disciples before his death, and Paul narrates some things that he said and did during this last meal. Since Paul himself states the details, you should not need to state anything more explicitly than he does. The story of "The Last Supper" can also be found in Matthew 26:20–29; Mark 14:17–25; Luke 22:14–23.

See: When to Keep Information Implicit

1 Corinthians 11:24 (#1)

"he broke {it"

Here, "breaking bread" refers to taking a large loaf and splitting it up into pieces so that many people can eat the pieces. If it would be helpful in your language, you could express **he broke {it}** with a word or phrase in your language that refers to how people eat bread. Alternate translation: "he split it up"

See: Translate Unknowns

1 Corinthians 11:24 (#2)

"said, "This is my body, {which is} for you. Do this in the remembrance of me"

If you do not use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: "said that this was his body, which is for you, and that you should do this in remembrance of him"

See: Direct and Indirect Quotations

1 Corinthians 11:24 (#3)

"This is my body"

Here Paul refers to how Jesus identified the "bread" as his **body**. This figure of speech has been interpreted in a number of ways. The "bread" could somehow become Jesus' **body**, or Jesus' **body** could be present in some way when people eat the "bread," or the "bread" could represent or memorialize Jesus' **body**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the metaphor in a different way, use a form that could fit with as many of the listed interpretations as possible. Alternate translation: "This functions as my body"

See: Metaphor

1 Corinthians 11:24 (#4)

"which is} for you"

Here, **for you** refers to how Jesus offered his **body** by dying **for you**, that is, those who believe in him. If it would be helpful in your language, you could express the idea behind what **for you** implies more explicitly. Alternate translation: "which is sacrificed for you" or "which I will sacrifice for you"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:24 (#5)

"Do this"

Here, **this** could refer to: (1) doing what Jesus has done, including "taking bread," **giving thanks**,

"breaking it" and eating it. Alternate translation: "Perform this ceremony" or "Do these things" (2) just eating the bread. Alternate translation: "Eat this bread"

See: Pronouns — When to Use Them

1 Corinthians 11:24 (#6)

"in the remembrance of me"

If your language does not use an abstract noun for the idea behind **remembrance**, you can express the idea by using a verb such as "remember." Alternate translation: "to remember me"

See: Abstract Nouns

1 Corinthians 11:24 (#7)

"of me"

When Jesus here refers to **me**, he is referring more specifically to what he has done and will do for his followers, particularly how he is about to offer himself **for you**. If it would be helpful in your language, you could express **me** and think that Jesus is just speaking about personal memory by clarifying that **me** refers to particular actions done by **me**. Alternate translation: "of what I am doing for you" or "of how I am going to die for you"

See: Metonymy

1 Corinthians 11:25 (#1)

"In the same way also the cup"

Here Paul omits some words that may be needed in your language to complete the thought. Paul omits these words because he stated them ("he took") in [11:23](#), and the Corinthians would have understood them from that verse. If your language does need these words, you could supply them here. Alternate translation: "in the same way also he took the cup"

See: Ellipsis

1 Corinthians 11:25 (#2)

"the cup" - **"cup"**

Here the Corinthians would have understood **cup** to refer to the drink inside **the cup**, which in Paul's

culture would have been wine. If it would be helpful in your language, you could express **cup** by more explicitly referring to what would be in **the cup**. Alternate translation: "the drink … drink" or "the wine … wine"

See: Metonymy

1 Corinthians 11:25 (#3)

"saying, "This cup is the new covenant in my blood. Do this, as often as you drink {it}, in the remembrance of me"

If you do not use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: "saying that this cup was the new covenant in his blood, and that you should do this, as often as you drink it, in remembrance of him"

See: Direct and Indirect Quotations

1 Corinthians 11:25 (#4)

"This cup is the new covenant in my blood"

Here Paul refers to how Jesus identified the **cup** as **the new covenant in my blood**. This figure of speech has been interpreted in a number of ways. The wine in the **cup** could somehow become Jesus' **blood**, or Jesus' **blood** could be present in some way when people drink from the **cup**, or the wine in the **cup** could represent or memorialize Jesus' **blood**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the metaphor in a different way, use a form that could fit with as many of the listed interpretations as possible. Alternate translation: "This cup represents the new covenant in my blood"

See: Metaphor

1 Corinthians 11:25 (#5)

"in my blood"

Here, **in my blood** is a spatial metaphor that could refer to: (1) how the **new covenant** has been inaugurated or initiated by Jesus' **blood**. Alternate translation: "initiated by my blood" (2) how the **cup** can be identified with **the new covenant**.

Alternate translation: "because of my blood" or "because it contains my blood"

See: Metaphor

1 Corinthians 11:25 (#6)

"Do this"

Here, **this** could refer to: (1) doing what Jesus has done, including everything he did with **the cup**. Alternate translation: "Perform this ceremony" or "Do these things" (2) just drinking from the **cup**. Alternate translation: "Drink from the cup"

See: Pronouns — When to Use Them

1 Corinthians 11:25 (#7)

"as often as you drink {it"

Here, **{it}** refers to **the cup** and thus also the drink inside **the cup**. This does not mean that believers are supposed to **Do this** every time they drink from any cup. Rather, whenever they **drink** from **the cup** in the context of the **remembrance** of Jesus, they should **Do this**. If it would be helpful in your language, you could translate **as often as you drink it** to identity more clearly what **it** means. Alternate translation: "as often as you drink from the cup in this ceremony" or "as often as you drink from the cup"

See: Pronouns — When to Use Them

1 Corinthians 11:25 (#8)

"in the remembrance of me"

If your language does not use an abstract noun for the idea behind **remembrance**, you can express the idea by using a verb such as "remember." Alternate translation: "to remember me"

See: Abstract Nouns

1 Corinthians 11:25 (#9)

"of me"

When Jesus here refers to **me**, he is referring more specifically to what he has done and will do for his followers, particularly how he is about to offer himself for them. If it would be helpful in your

language, you could express **me** and think that Jesus is just speaking about personal memory by clarifying that **me** refers to particular actions done by **me**. Alternate translation: "of what I am doing for you" or "of how I am going to die for you"

See: Metonymy

1 Corinthians 11:26 (#1)

"this cup"

Here the Corinthians would have understood **cup** to refer to the drink inside the **cup**, which in Paul's culture would have been wine. If it would be helpful in your language, you could express **cup** by more explicitly referring to what would be in the **cup**. Alternate translation: "what is in this cup" or "this wine"

See: Metonymy

1 Corinthians 11:26 (#2)

"the death of the Lord"

If your language does not use an abstract noun for the idea behind **death**, you can express the idea by using a verb such as "die." Alternate translation: "that the Lord died"

See: Abstract Nouns

1 Corinthians 11:26 (#3)

"until he would come"

Here, **until he would come** refers specifically to Jesus "coming back" to earth, an idea Paul has already mentioned in 4:5. If it would be helpful in your language, you could express **until he would come** with a phrase that more clearly refers to Jesus' "second coming." Alternate translation: "until he would come again" or "until he would return"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:26 (#4)

"For as often as you eat this bread and drink this cup, you proclaim the death of the Lord until he would come"

Here, **until he would come** identifies how long believers are supposed to **eat this bread and drink this cup**. If it would be helpful in your language, you could translate **until he would come** by moving it earlier in the sentence to show what it modifies. Alternate translation: "For until the Lord comes, as often as you eat this bread and drink this cup, you proclaim the death of the Lord"

See: Information Structure

1 Corinthians 11:27 (#1)

"might eat the bread or might drink the cup of the Lord"

Here, **of the Lord** modifies both the **cup** and the **bread**. If it would be helpful in your language, you could include a possessive form with **bread** as well as with **cup**. Alternate translation: "might eat the Lord's bread or might drink his cup"

See: Possession

1 Corinthians 11:27 (#2)

"the cup"

Here the Corinthians would have understood **cup** to refer to the drink inside the **cup**, which in Paul's culture would have been wine. If it would be helpful in your language, you could express **cup** by more explicitly referring to what would be in the **cup**. Alternate translation: "what is in the cup" or "the wine"

See: Metonymy

1 Corinthians 11:27 (#3)

"in an unworthy manner"

Here, **in an unworthy manner** identifies behavior that is **unworthy** or "improper" for those who are participating in the Lord's Supper. Paul has identified examples of this kind of behavior in 11:18–22. This phrase does not refer to people who are **unworthy**. Rather it refers to behavior that is **unworthy**. If it would be helpful in your language, you could express **in an unworthy manner** with a phrase that identifies inappropriate or improper behavior in a specific context. Alternate translation: "while acting inappropriately" or "without respecting the Lord and fellow believers"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:27 (#4)

"guilty of the body and of the blood of the Lord"

Here, **guilty of** could introduce: (1) what the person is **guilty of** doing. Here, that could be "profaning" or "dishonoring" the **body and the blood of the Lord**, or it could be participating in killing **the Lord**, which his **body** and **blood** signifies. Alternate translation: "guilty of dishonoring the body and the blood of the Lord" or "guilty of spilling the Lord's blood and piercing his body" (2) whom the person has wronged. Here, that would be **the Lord** himself, particularly as he offered his **body** and **blood**. Alternate translation: "guilty of sinning against the Lord in his body and blood"

See: Idiom

1 Corinthians 11:28 (#1)

"But let a man examine himself, and in this way let him eat from the bread, and let him drink from the cup"

In this verse, Paul uses three third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the ideas using a word such as "must" or "should." Alternate translation: "But a man must examine himself, and in this way he should eat from the bread, and he should drink from the cup"

See: Third-Person Imperatives

1 Corinthians 11:28 (#2)

"a man" - "himself," - "let him eat" - "let him drink"

Here, **a man**, **himself**, and **him** are written in masculine form, but they refer to anyone, no matter which their gender might be. If it would be helpful in your language, you could express the idea behind these words by using word that do not have gender, or you could use both genders. Alternate translation: "a person ... himself or herself ... let him or her eat ... let him or her drink"

See: When Masculine Words Include Women

1 Corinthians 11:28 (#3)

"in this way let him eat from the bread, and let him drink from the cup"

Here, **in this way** introduces both **let him eat** and **let him drink**. If it would be helpful in your language, you could combine **let him drink** and the earlier command, or you could repeat **in this way**. Alternate translation: "in this way let him eat from the bread and drink from the cup" or "in this way let him eat from the bread, and in this way let him drink from the cup"

See: Information Structure

1 Corinthians 11:28 (#4)

"let him eat from the bread"

Here, to **eat from** something means to **eat** some of that thing. If it would be helpful in your language, you could express **eat from** with a word or phrase that refers to eating part of something. Alternate translation: "let him eat his portion of the bread" or "let him eat some of the loaf of bread"

See: Idiom

1 Corinthians 11:29 (#1)

"without discerning the body"

Here, **body** could refer to: (1) the "church," which is **the body** of Christ (for a similar use of **body**, see [12:27](#)). The point would be that people are behaving during the Lord's Supper in a way that does not respect fellow believers, who are **the body** of Christ. Alternate translation: "without discerning that fellow believers are the body" (2) the presence of **the body** of Christ in the Lord's Supper itself. The point would be that believers are participating in the Lord's Supper in a way that does not respect how Christ's **body** is present in the bread and wine. Alternate translation: "without discerning the presence of the Lord's body"

See: Metaphor

1 Corinthians 11:29 (#2)

"eats and drinks judgment to himself"

Here Paul speaks as if people could "eat and drink" **judgment**. By speaking this way, Paul means that the result of their "eating and drinking" is not physical or spiritual nourishment but **judgment**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "is judged as a result of eating and drinking" or "eats and drinks with the result that he receives judgment"

See: Metaphor

1 Corinthians 11:29 (#3)

"judgment to himself"

If your language does not use an abstract noun for the idea behind **judgment**, you can express the idea by using a verb such as "judge." Paul implies that "God" is the one who is doing the "judging." Alternate translation: "with the result that God judges him" or "the fact that God will judge him"

See: Abstract Nouns

1 Corinthians 11:29 (#4)

"to himself"

Here, **himself** is written in masculine form, but it refers to anyone, no matter what their gender might be. If it would be helpful in your language, you could express the idea behind **himself** by using a word that does not have gender, or you could use both genders. Alternate translation: "to himself or herself"

See: When Masculine Words Include Women

1 Corinthians 11:30 (#1)

"are} weak and sick"

Here, **weak** refers in general to lack of physical strength without specifying a cause. On the other hand, **sick** refers specifically to lack of strength caused by sickness or illness. If your language has words that fit with these distinctions, you could use them here. If your language does not have words that fit with these distinctions, you can use one general word for weakness or illness. Alternate translation: "are weak" or "are sick"

See: Doublet

1 Corinthians 11:30 (#2)

"are fallen asleep"

Paul is referring to the deaths of **many of you** as having **fallen asleep**. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **fallen asleep** with a different polite way of referring to deaths, or you could state the idea plainly. Alternate translation: "have passed away" or "are dead"

See: Euphemism

1 Corinthians 11:31 (#1)

"But if we were examining ourselves"

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He has already stated in the last verse that the Corinthians are being **judged**, which means that **we** are indeed **judged**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "But were we to actually examine ourselves"

See: Connect — Contrary to Fact Conditions

1 Corinthians 11:31 (#2)

"we were examining ourselves"

Here Paul is speaking about **examining ourselves** in the context of the Lord's Supper, as the similarity of this statement to 11:28 shows. If it would be helpful in your language, you could state explicitly that Paul is still speaking about **examining** in the context of the Lord's Supper. Alternate translation: "we were examining ourselves at the Lord's Supper"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:31 (#3)

"we would not be judged"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **judged** rather than focusing on the person doing the "judging." Alternate translation: "God would not judge us"

See: Active or Passive

1 Corinthians 11:32 (#1)

"being judged by the Lord"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the person **being judged** instead of focusing on **the Lord**. Alternate translation: "the Lord judging us" or "when the Lord judges us"

See: Active or Passive

1 Corinthians 11:32 (#2)

"being judged by the Lord, we are disciplined"

Here, **being judged** and **we are disciplined** happen at the same time. The phrase **we are disciplined** gives the function or purpose of **being judged**. If it would be helpful in your language, you could express how these two phrases relate by stating their relationship explicitly. Alternate translation: "when we are judged by the Lord, we are disciplined" or "being judged by the Lord is how we are disciplined"

See: Connect — Simultaneous Time Relationship

1 Corinthians 11:32 (#3)

"we are disciplined so that we might not be condemned"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on **we** instead of focusing on the person doing the actions. However, if you must state who does the actions, Paul implies that "God" or **the Lord** does them. Alternate translation: "he disciplines us so that he

does not condemn us" or "he disciplines us so that God does not condemn us"

See: Active or Passive

1 Corinthians 11:32 (#4)

"the world"

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

See: Synecdoche

1 Corinthians 11:33 (#1)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 11:33 (#2)

"coming together to eat"

Here, **coming together to eat** is the situation in which the Corinthians are to **wait for one another**. If it would be helpful in your language, you could express the relationship between these statements by clarifying that **coming together to eat** is the context in which they should **wait for one another**. Alternate translation: "whenever you come together to eat" or "at the time you come together to eat"

See: Connect — Simultaneous Time Relationship

1 Corinthians 11:33 (#3)

"coming together to eat"

Here Paul implies that they are eating the Lord's Supper. If it would be helpful in your language, you could express the idea behind this implication explicitly. Alternate translation: "coming together to participate in the Lord's Supper"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:33 (#4)

"wait for one another"

Here you should follow the interpretation of "each one takes his own supper first" that you chose in 11:21. To **wait for one another** could be a command to: (1) avoid receiving food before others. This could prohibit people from receiving food that was specially prepared for them ahead of time in proportion to their social status. Or, it could prohibit the people who were served first from eating more than their fair share and using up all the food before others were served. Alternate translation: "eat the same food as everyone else" or "wait to eat until everyone has been served" (2) show hospitality to other believers by not devouring one's own food and instead sharing with others. Alternate translation: "show hospitality to one another" or "share with one another"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:34 (#1)

"If"

Here Paul uses **If** to introduce a true possibility. He means that someone might be **hungry**, or someone might not. He specifies the result for **If anyone is hungry**. If it would be helpful in your language, you could express this form by stating the **If** statement by introducing it with a word such as "whenever." Alternate translation: "Whenever"

See: Connect — Hypothetical Conditions

1 Corinthians 11:34 (#2)

"If anyone is hungry"

Here, being **hungry** indicates one of the reasons why the Corinthians are acting improperly during the Lord's Supper. They could be **hungry** enough that they are not waiting for everyone to receive food, or they could be **hungry** for specific kinds of

food that were prepared specially for them and not for others. Make sure your translation matches how you translated 11:21 and 33. Alternate translation: "If anyone is so hungry that they cannot wait" or "If anyone desires specially prepared food"

See: Assumed Knowledge and Implicit Information

1 Corinthians 11:34 (#3)

"let him eat at home"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "must" or "should." Alternate translation: "he must eat at home"

See: Third-Person Imperatives

1 Corinthians 11:34 (#4)

"let him eat"

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

See: When Masculine Words Include Women

1 Corinthians 11:34 (#5)

"for judgment"

Here, **for judgment** indicates what will happen if the Corinthians do not obey Paul's instruction to **eat at home**. It does not indicate why the Corinthians are "coming together." If it would be helpful in your language, you could express **for judgment** with a word or phrase that more clearly introduces a result. Alternate translation: "with judgment as the result"

See: Connect — Reason-and-Result Relationship

1 Corinthians 11:34 (#6)

"for judgment"

If your language does not use an abstract noun for the idea behind **judgment**, you can express the idea by using a verb such as "judge." Paul implies that "God" is the one who is doing the "judging." Alternate translation: "with the result that God judges you"

See: Abstract Nouns

1 Corinthians 11:34 (#7)

"about} the remaining things"

Here Paul does not clarify what **the remaining things** are, and it is best to leave the reference unclear. Use a form that could be interpreted in the following ways. The phrase could refer to: (1) everything else Paul wishes to say about the Lord's Supper. (2) Paul's responses to other things that the Corinthians asked him about. (3) other instructions about worship practices.

See: When to Keep Information Implicit

1 Corinthians 11:34 (#8)

"I will give directions"

If your language does not use an abstract noun for the idea behind **directions**, you can express the idea by using a verb such as "direct" or "instruct." Alternate translation: "I will direct you"

See: Abstract Nouns

1 Corinthians 11:34 (#9)

"when I come"

Here Paul is speaking about his plan to visit the Corinthians at some point. The language that he uses indicates that he does not yet have a plan for how and when he will visit. What he is saying is that he does plan to visit them at some point. Use a form in your language that indicates future travel plans. Alternate translation: "whenever I can next visit you"

See: Go and Come

1 Corinthians 12:1 (#1)

"Now about the spiritual gifts"

Connecting Statement:\n\nJust as in 8:1, **Now about** introduces a new topic that Paul wishes to address. Likely, the topics that he introduces in this way are those about which the Corinthians wrote to him. Translate **Now about** here as you translated it in 8:1. Alternate translation: "Next, about"

See: Connecting Words and Phrases

1 Corinthians 12:1 (#2)

"the spiritual gifts"

Connecting Statement:\n\nHere, **spiritual gifts** refers to how the Holy Spirit enables specific believers to do specific things. Paul gives a list of some of these **spiritual gifts** in 12:8–10. These **gifts** should not be understood as "abilities" that the believer naturally has. Rather, the **gifts** are ways in which the Holy Spirit works through a specific person to do specific things that not everyone else can do. If it would be helpful in your language, you could express **spiritual gifts** with a different word or phrase that gets this idea across while maintaining some reference to the Holy Spirit. Alternate translation: "abilities given by the Holy Spirit" or "ways that the Holy Spirit equips believers"

See: Translate Unknowns

1 Corinthians 12:1 (#3)

"brothers"

Connecting Statement:\n\nAlthough **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

1 Corinthians 12:1 (#4)

"I do not want you to be ignorant"

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that has a meaning opposite to that of the intended meaning. If this is confusing

in your language, you can express the meaning positively. Alternate translation: "I want you to have knowledge" or "I want you to be very knowledgeable"

See: Litotes

1 Corinthians 12:2 (#1)

"you were led astray to the mute idols, in whatever ways you were led"

Here, **led astray** and **led** refer to how one person can "lead" another person to a specific place. Paul uses this figure of speech here because he wants the Corinthians to think about how they used to worship idols as if somebody were "leading" them **astray** or away from the correct path. This figure of speech emphasizes that the Corinthians were going the wrong way and that someone or something was directing them to go that way. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "you wrongly followed mute idols, in whatever ways you followed them" or "you were urged to worship mute idols, in whatever ways you were urged to do so"

See: Metaphor

1 Corinthians 12:2 (#2)

"you were led astray to the mute idols, in whatever ways you were led"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to avoid identifying who did the "leading astray," because he wishes to keep it general. If you must state who did the action, Paul implies that "other pagans" or "something" did it. Alternate translation: "others led you astray to mute idols, in whatever ways they led you"

See: Active or Passive

1 Corinthians 12:2 (#3)

"the mute idols"

Here, **mute** means that the **idols** cannot speak to those who worship them. If it would be helpful in your language, you could express **mute** with a word or phrase to describe the **idols** as unable to speak. Alternate translation: "idols who cannot communicate"

See: Translate Unknowns

1 Corinthians 12:2 (#4)

"in whatever ways you were led"

Here Paul intentionally uses vague language that does not define the **ways you were led**. In your translation, use a word or phrase that similarly does not tightly define what the **ways** are. Alternate translation: "however you were led"

See: When to Keep Information Implicit

1 Corinthians 12:3 (#1)

"Therefore"

Here, **Therefore** could draw a conclusion from: (1) 12:1–2. The Corinthians "know" about how pagan worship worked (verse 2), but Paul wants to tell them more about how Christian worship works (verse 1). **Therefore**, he will make this **known** to them. Alternate translation: "Because you know less about Christian worship" (2) just 12:2. The Corinthians were accustomed to how "inspired speech" or **speaking** by the power of a god worked when they "were pagans." Now, Paul wants to tell them about how it works by the power of the Holy Spirit. Alternate translation: "Now, however"

See: Connect — Reason-and-Result Relationship

1 Corinthians 12:3 (#2)

"the Spirit of God" - **"the Holy Spirit"**

Here, **Spirit of God** and **Holy Spirit** are two different names for the same person: the Holy Spirit. If your language uses only one name for the Holy Spirit, and if your readers would think that two different persons are identified in this verse, you could use the same name in both places in this verse. Alternate translation: "the Holy Spirit … the Holy Spirit" or "the Spirit of God … the Spirit of God"

See: How to Translate Names

1 Corinthians 12:3 (#3)

"speaking by the Spirit of God" - **"by the Holy Spirit"**

Here, **speaking by the Spirit of God** refers to words that the **Spirit of God** has enabled someone to say. This could be more formal, such as in prophecy or preaching, or it could be less formal, referring to everyday speech. Paul does not specify exactly what he has in mind since the Corinthians would have understood what he implied. If it would be helpful in your language, you could express the idea behind what **speaking by the Spirit of God** means in a way that more clearly refers to the **Spirit** empowering someone to "speak." Alternate translation: "speaking as the Spirit of God leads them … as the Holy Spirit leads them" or "speaking in the power of the Spirit of God … in the power of the Holy Spirit"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:3 (#4)

"says, "Jesus {is} accursed,"" - **"to say, "Jesus {is} Lord"**

If your language does not use this form to refer to what someone says, you can translate the statements as indirect quotes instead of as direct quotes. Alternate translation: "says that Jesus is accursed … to say that Jesus is Lord"

See: Direct and Indirect Quotations

1 Corinthians 12:3 (#5)

"Jesus {is} accursed"

This phrase identifies any words that someone might use to "curse" **Jesus**. If it would be helpful in your language, you could express **Jesus {is} accursed** with a form that indicates any kind of "curse" against someone. Alternate translation: "Cursed be Jesus" or "I curse Jesus"

See: Translate Unknowns

1 Corinthians 12:3 (#6)

"no one is able to say, "Jesus {is} Lord," except by the Holy Spirit"

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "and only by the Holy Spirit is one able to say, 'Jesus is Lord'"

See: Connect — Exception Clauses

1 Corinthians 12:4 (#1)

"varieties of gifts"

If your language does not use an abstract noun for the idea behind **varieties**, you can express the idea by using an adjective such as "various" or "different." Alternate translation: "various gifts" or "different gifts"

See: Abstract Nouns

1 Corinthians 12:4 (#2)

"the same Spirit"

Here Paul omits some words that your language may require to make a complete thought. Paul implies that it is **the same Spirit** who gives the **varieties of gifts**. If your readers would not infer that information, and if your language requires these words to make a complete thought, you could supply them. Alternate translation: "the same Spirit gives them all"

See: Ellipsis

1 Corinthians 12:5 (#1)

"varieties of ministries"

If your language does not use an abstract noun for the idea behind **varieties**, you can express the idea by using an adjective such as "various" or "different." Alternate translation: "various ministries" or "different ministries"

See: Abstract Nouns

1 Corinthians 12:5 (#2)

"of ministries"

If your language does not use an abstract noun for the idea behind **ministries**, you can express the idea by using a verb such as "serve" or "minister." Alternate translation: "of ways to minister"

See: Abstract Nouns

1 Corinthians 12:5 (#3)

"the same Lord"

Here Paul omits some words that your language may require to make a complete thought. Paul implies that it is **the same Lord** whom people serve with the **varieties of ministries**. If your readers would not infer that information, and if your language requires these words to make a complete thought, you could supply them. Alternate translation: "all of them minister for the same Lord" or "everyone serves the same Lord"

See: Ellipsis

1 Corinthians 12:6 (#1)

"varieties of workings"

If your language does not use an abstract noun for the idea behind **varieties**, you can express the idea by using an adjective such as "various" or "different." Alternate translation: "various workings" or "different workings"

See: Abstract Nouns

1 Corinthians 12:6 (#2)

"of workings"

Here, **workings** refers to "activities" or "actions," that is, doing things. If it would be helpful in your language, you could express **workings** with a word or phrase that refers generally to "doing things." Alternate translation: "of activities" or "of ways to do things"

See: Translate Unknowns

1 Corinthians 12:6 (#3)

"the same God"

Here Paul omits some words that your language may require to make a complete thought. Paul implies that it is **the same God** who empowers the **varieties of workings**. If your readers would not infer that information, and if your language requires these words to make a complete thought, you could supply them. Alternate translation: "it is the same God"

See: Ellipsis

1 Corinthians 12:6 (#4)

"all things in everyone"

Here, **all things in everyone** could refer: (1) specifically to **all** gifts, ministries, and workings that God is **working** in **everyone** who believes. Alternate translation: "each of these things in each person" (2) generally to how God is **working all things** in "everything and everyone." Alternate translation: "everything in everyone" or "all things in every situation"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:7 (#1)

"to each one is given"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses this form to focus on the gifts rather than focusing on the one who gives them. If you must state who did the action, Paul implies that "God" did it (See: 12:6). Alternate translation: "to each one God gives"

See: Active or Passive

1 Corinthians 12:7 (#2)

"the outward display of the Spirit"

If your language does not use an abstract noun for the idea behind **display**, you can express the idea by using a verb such as "display" or "manifest." Alternate translation: "how they display the Spirit" or "how they manifest the power of the Spirit"

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See: Abstract Nouns

1 Corinthians 12:7 (#3)

"the outward display of the Spirit"

Here Paul uses the possessive form to indicate how **the Spirit** is revealed by **the outward display**. If it would be helpful in your language, you could express the idea behind that **the outward display** is a revelation of **the Spirit**with a verbal phrase. Alternate translation: "the ability to outwardly display the Spirit" or "a way to outwardly display the Spirit"

See: Possession

1 Corinthians 12:7 (#4)

"for the collective benefit"

If your language does not use an abstract noun for the idea behind **benefit**, you can express the idea by using a verb such as "benefit" or "help." Alternate translation: "in order to benefit everyone"

See: Abstract Nouns

1 Corinthians 12:8 (#1)

"to one is given by the Spirit"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses this form to emphasize what **is given** over who gives it. If you must state who did the action, Paul implies that "God" or **the Spirit** did it. Alternate translation: "the Spirit gives to one" or "God gives to one through the Spirit"

See: Active or Passive

1 Corinthians 12:8 (#2)

"to one" - **"to another"**

While Paul specifically refers to **one** and to **another**, he is not speaking about just two people. Rather, he is using this form to give two examples. If it would be helpful in your language, you could express that Paul is using two examples here with

a form in your language that does indicate representative examples, or you could use plural forms here. Alternate translation: "to certain people … to other people"

See: Pronouns — When to Use Them

1 Corinthians 12:8 (#3)

"a word" - **"a word"**

Here, **word** represents what someone says in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: "a message … a message"

See: Metonymy

1 Corinthians 12:8 (#4)

"a word of wisdom"

If your language does not use an abstract noun for the idea behind **wisdom**, you can express the idea in another way. Paul could mean that: (1) the **word** is characterized by **wisdom**. Alternate translation: "a wise word" (2) the **word** gives **wisdom** to those who hear it. Alternate translation: "a word that makes others wise"

See: Abstract Nouns

1 Corinthians 12:8 (#5)

"to another, a word"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**is given**). If your language does need these words, you could supply them from that clause. Alternate translation: "to another is given a word"

See: Ellipsis

1 Corinthians 12:8 (#6)

"a word of knowledge"

If your language does not use an abstract noun for the idea behind **knowledge**, you can express the idea in another way. Paul could mean that: (1) the

word is characterized by **knowledge**. Alternate translation: "an enlightened word" (2) the **word** gives **knowledge** to those who hear it. Alternate translation: "a word that makes others knowledgeable"

See: Abstract Nouns

1 Corinthians 12:9 (#1)

"to another"

Here Paul uses a different word for **another** than he does in the previous verse or the rest of this verse. It is possible that Paul uses this different word to indicate that he is beginning a new section in the list. If you are breaking the list into sections, you could begin a new section here. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "To another person"

1 Corinthians 12:9 (#2)

"to another," - "to another"

In both parts of this verse, Paul specifically refers to **another**. When he does this, he is not speaking about just one person. Rather, he is using this form to give an example. If it would be helpful in your language, you could express that Paul is giving examples here with a form in your language that does indicate representative examples, or you could use plural forms here. Alternate translation: "to other people … to other people"

See: Pronouns — When to Use Them

1 Corinthians 12:9 (#3)

"to another, faith" - "to another, gifts"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly at the beginning of [12:8](12:8) ("is given"). If your language does need these words, you could supply them from that clause. Alternate translation: "to another is given faith … to another are given gifts"

See: Ellipsis

1 Corinthians 12:9 (#4)

"faith"

Here, **faith** refers to a special belief in God. It does not refer to the **faith** that all believers have. This special **faith** could be the belief in God that is required to do miracles, or it could be the ability to help others believe more, or it could be something else. If it would be helpful in your language, you could express more explicitly that **faith** by itself is a special kind of **faith**. Alternate translation: "special faith"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:9 (#5)

"faith"

If your language does not use an abstract noun for the idea behind **faith**, you can express the idea by using a verb such as "believe" or "trust." Alternate translation: "the ability to believe" or "how they believe"

See: Abstract Nouns

1 Corinthians 12:9 (#6)

"the one Spirit"

Here, **the one Spirit** means basically the same thing as **the same Spirit**. Paul uses a different phrase because changing a repeated phrase was sometimes considered good style in his culture. If it would not be good style to state **the same Spirit** with different words in your language, and if your readers would be confused about why Paul changes his words, you could use **the same Spirit** here instead of **that one Spirit**. Alternate translation: "the same Spirit"

1 Corinthians 12:10 (#1)

"to another," - "to another," - "to another," - "to another," - "to another"

Throughout this verse, Paul specifically refers to **another**. When he does this, he is not speaking about just one person. Rather, he is using this form to give an example. If it would be helpful in your language, you could express that Paul is giving examples here with a form in your language that

does indicate representative examples, or you could use plural forms here. Alternate translation: "to other people … to other people … to other people … to other people … to other people"

See: Pronouns — When to Use Them

1 Corinthians 12:10 (#2)

"and to another, workings of power; to another, prophecy; to another, discernments of spirits; to another, kinds of tongues; and to another, interpretation of tongues"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly at the beginning of 12:8 ("is given"). If your language does need these words, you could supply them from that clause. Alternate translation: "and to another are given workings of power; to another is given prophecy; to another are given discernments of spirits; to another are given kinds of tongues; and to another is given the interpretation of tongues"

See: Ellipsis

1 Corinthians 12:10 (#3)

"workings of power"

If your language does not use abstract nouns for the ideas behind **workings** or **power**, you can express the ideas by using a verb and adverbs. Alternate translation: "how they powerfully work" or "what they powerfully do"

See: Abstract Nouns

1 Corinthians 12:10 (#4)

"workings of power"

Here Paul uses the possessive form to speak about **workings** that are characterized by **power**. This could mean: (1) that the person can "work" things that are "powerful." Alternate translation: "doing powerful deeds" or "doing miracles" (2) that the **workings** exhibit or show **power**. Alternate translation: "powerful workings"

See: Possession

1 Corinthians 12:10 (#5)

"prophecy"

If your language does not use an abstract noun for the idea behind **prophecy**, you can express the idea by using a verb such as "prophesy." Alternate translation: "how they prophesy"

See: Abstract Nouns

1 Corinthians 12:10 (#6)

"discernments of spirits"

If your language does not use an abstract noun for the idea behind **discernments**, you can express the idea by using a verb such as "discern." Alternate translation: "how they discern spirits"

See: Abstract Nouns

1 Corinthians 12:10 (#7)

"discernments"

Here, **discernments** could refer to: (1) the ability to make decisions about **spirits**. Alternate translation: "judging" (2) the ability to evaluate or identify **spirits**. Alternate translation: "evaluation"

See: Translate Unknowns

1 Corinthians 12:10 (#8)

"of spirits"

Here, **spirits** could refer to: (1) speech or deeds empowered by **spirits** or the "Spirit." In this case, those with this "gift" can "discern" whether speech and deeds come from God's Spirit or not. Alternate translation: "concerning spiritual things" (2) spiritual beings themselves. In this case, those with this "gift" can "discern" whether **spirits** represent God or not. Alternate translation: "between spirits"

See: Translate Unknowns

1 Corinthians 12:10 (#9)

"to another"

Here Paul uses a different word for **another** than he does in the previous two verses or in the rest of

this verse, except for the one case noted in the last verse. It is possible that Paul uses this different word to indicate that he is beginning a new section in the list. If you are breaking the list up into sections, you could begin a new section here. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "To another person"

1 Corinthians 12:10 (#10)

"of tongues;" - "of tongues"

Here, **tongues** refers to something that one does with one's "tongue," which is speaking a language. If it would be helpful in your language, you could indicate that **tongues** is a way of speaking about "languages" by using a comparable term or expressing the idea plainly. Alternate translation: "of languages … of languages"

See: Metonymy

1 Corinthians 12:10 (#11)

"kinds of tongues"

Here, **kinds of tongues** identifies words spoken in languages that the believers could not normally understand. The **tongues** could refer to any or all of the following languages: (1) an otherwise unknown language that one person speaks to God. Alternate translation: "ecstatic speech" or "various private languages" (2) the language or languages spoken by angels. Alternate translation: "various angelic languages" (3) foreign languages that the specific believers in the church do not speak. Alternate translation: "various foreign languages"

See: Translate Unknowns

1 Corinthians 12:10 (#12)

"interpretation of tongues"

Here, the **interpretation** could refer to: (1) translation of the **tongues** into a language that the believers understand. Alternate translation: "the translation of tongues" (2) understanding and then explaining the meaning of what was spoken in **tongues**. Alternate translation: "the explanation of tongues"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:10 (#13)

"interpretation of tongues"

If your language does not use an abstract noun for the idea behind **interpretation**, you can express the idea by using a verb such as "interpret." Alternate translation: "how they interpret tongues"

See: Abstract Nouns

1 Corinthians 12:11 (#1)

"the one and the same Spirit"

Here, **one and the same** emphasizes that there is only **one** Holy Spirit and that each gift is given by the **same** Holy Spirit, not by a different spirit. If it would be helpful in your language, you could express **one and the same** with a comparable phrase that identifies the Holy Spirit as the only one who gives all the gifts. Alternate translation: "there is only one Holy Spirit, who"

See: Idiom

1 Corinthians 12:11 (#2)

"individually"

Here, **individually** refers to how the Spirit "distributes" the gifts to specific individuals. In other words, different people receive different gifts. If it would be helpful in your language, you could express **individually** with a word or phrase that identifies people on their own, apart from the communities they participate in. Alternate translation: "by himself or herself" or "separately"

See: Translate Unknowns

1 Corinthians 12:11 (#3)

"just as he desires"

Here, **just as he desires** means that the **Spirit** "distributes" the gifts as he decides, not because of any other factors. If it would be helpful in your language, you could express **desires** with a word that refers to what the **Spirit** "decides" or "chooses." Alternate translation: "in the way that he chooses"

See: Translate Unknowns

1 Corinthians 12:12 (#1)

"the body"

Connecting Statement:\n\nHere Paul is speaking of "bodies" in general, not of one particular **body**. If it would be helpful in your language, you could express this form with a form that refers to "bodies" in general. Alternate translation: "a human body, for example,"

See: Generic Noun Phrases

1 Corinthians 12:12 (#2)

"is one"

Connecting Statement:\n\nHere, **one** refers to how the **body** is a single entity. In other words, we can count **one** body as **one** thing, even though it is made up of many parts. If it would be helpful in your language, you could express **one** with a word or phrase that emphasizes the unity of the **body**. Alternate translation: "is united" or "is a unity"

See: Idiom

1 Corinthians 12:12 (#3)

"being many"

Connecting Statement:\n\nHere, **being many** contrasts with the words that follow: **are one body**. If it would be helpful in your language, you could introduce **being many** with a word or phrase that explicitly indicates a contrast. Alternate translation: "although they are many" or "despite being many"

See: Connect — Contrast Relationship

1 Corinthians 12:12 (#4)

"even as" - "so also {is} Christ"

Connecting Statement:\n\nHere Paul does not explain how **Christ** is like **the body** he describes in this verse. Instead, he slowly explains how **Christ** is like **the body** throughout the following verses. In [12:27](#), he fully explains what he means: "you are the body of Christ and individually members of it."

Because Paul goes on to explain what **so also {is} Christ** means in the next verses, you should express this phrase by emphasizing the comparison between **the body** and **Christ** but without giving any more detail. Alternate translation: "just as … Christ too is like this"

See: When to Keep Information Implicit

1 Corinthians 12:13 (#1)

"by one Spirit"

Here, **by one Spirit** could refer to: (1) the person in whom **we were all baptized**. In other words, the baptism happens by the power of the **one Spirit** or leads to the reception of the **one Spirit**. Alternate translation: "in one Spirit" or "into one Spirit" (2) the one who performs the "baptism." Alternate translation: "by the work of the one Spirit"

1 Corinthians 12:13 (#2)

"by one Spirit we were all baptized"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Here, the one who does the "baptizing" could be: (1) the believer who performs a water baptism by means of the Spirit's power. Alternate translation: "fellow believers baptized all of us by the power of the Spirit" (2) God, who gives the **one Spirit** to believers during a water baptism or in a way that is like a "baptism." Alternate translation: "God baptized all of us in one Spirit" or "it was as if God baptized us by giving us the one Spirit, which means that he united us" (3) the **one Spirit**, who empowers the water baptism or unites us in a way similar to a baptism. Alternate translation: "the one Spirit baptized all of us" or "it was as if the one Spirit baptized us, which means that he united us"

See: Active or Passive

1 Corinthians 12:13 (#3)

"were all baptized"

Here, **baptized** could refer to: (1) water baptism, which is connected to the **Spirit**. Alternate translation: "were all baptized in water" (2) becoming a believer and receiving the **Spirit**, which

is like being **baptized**. Alternate translation: "were all incorporated by something like baptism"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:13 (#4)

"were all baptized into one body"

Here, being **baptized into** something or someone identifies with whom one is being united in baptism. In this case, believers are united together as **one body** when they are **baptized**. Alternate translation: "were all baptized so that we became one body"

See: Idiom

1 Corinthians 12:13 (#5)

"into one body"

Here Paul speaks as if believers together were **one body**. By speaking in this way, he emphasizes the unity that believers have because they together have the **Spirit** as the **body** of Christ. Paul uses this metaphor throughout the following verses, and it is an important metaphor for 1 Corinthians and for Christian teaching. Because of this, you should preserve this metaphor or, if you must express the idea differently, use an analogy. Alternate translation: "into close union, as if we were one body"

See: Metaphor

1 Corinthians 12:13 (#6)

""

Alternate translation: "whether slaves or freedmen"

1 Corinthians 12:13 (#7)

"all were made to drink one Spirit"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses this form to emphasize the people who are drinking rather than emphasizing the one who provides the drink. If you must state who did the

action, Paul implies that "God" did it. Alternate translation: "God made us all drink one Spirit"

See: Active or Passive

1 Corinthians 12:13 (#8)

"all were made to drink one Spirit"

Here Paul speaks as if receiving the **Spirit** or being empowered by the **Spirit** is "drinking" the **Spirit**. It is possible that he speaks in this way to make the Corinthians think about the Lord's Supper ("drinking the cup"), especially since the beginning of the verse speaks of being **baptized**. The main point is that all those who **drink** the **one Spirit** are united together by that drinking. If it would be helpful in your language, you could express this metaphor with a comparable metaphor or express the idea plainly. Alternate translation: "all received one Spirit" or "all partook of the one Spirit"

See: Metaphor

1 Corinthians 12:14 (#1)

"the body"

Here Paul is speaking of "bodies" in general, not of one particular **body**. If it would be helpful in your language, you could express this form with a form that refers to "bodies" in general. Alternate translation: "any body"

See: Generic Noun Phrases

1 Corinthians 12:15 (#1)

"If the foot would say, "Since I am not a hand, I am not of the body""

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that a **foot** could talk and claim that it is not **of the body** because it is not **a hand**. He uses this hypothetical situation because it is absurd for a **foot** to talk, and it is even more absurd that a **foot** would say these things if it could talk. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: "Suppose a foot would say, 'Since I am not a hand, I am not of the body'"

See: Hypothetical Situations

1 Corinthians 12:15 (#2)

"the foot"

Paul is using any **foot** as an example. He is not speaking about one particular **foot** that can talk. If it would be helpful in your language, you could express this form with a form that refers to any **foot**. Alternate translation: "a foot" or "any foot"

See: Generic Noun Phrases

1 Corinthians 12:15 (#3)

"If the foot would say"

Here Paul speaks as if a **foot** could **say** things. He speaks in this way because he wants the Corinthians to think of themselves as body parts making up the body of Christ, and so **the foot** is an example for them. He also wishes them to see how absurd it is for a **foot** to say what it says here. If it would be helpful in your language, you could express this figure of speech by clarifying that this is a hypothetical situation in which a **foot** can say things. Alternate translation: "Say that a foot could talk, and it said"

See: Personification

1 Corinthians 12:15 (#4)

"would say, "Since I am not a hand, I am not of the body"

If your language does not use this form, you can translate the statement as an indirect quote instead of as a direct quote. Alternate translation: "would say that, since it is not a hand, it is not of the body"

See: Direct and Indirect Quotations

1 Corinthians 12:15 (#5)

"I am not of the body,"" - **"it is not of the body"**

Here, **of the body** identifies something that belongs to or is part of **the body**. If it would be helpful in your language, you could express **of the body** with a form in your language that refers to what is part of or belongs to something else. Alternate translation: "I am not a part of the body … it is not a part of the body"

See: Idiom

1 Corinthians 12:15 (#6)

"not for this it is not of the body"

Here Paul uses two negative words to express the idea that the reason that the **foot** gives is not valid for separating it from **the body**. If it would be helpful in your language, you could express the idea behind the two negative words with positive words or only one negative word. Alternate translation: "despite that, it is of the body" or "it is still of the body"

See: Double Negatives

1 Corinthians 12:15 (#7)

"this"

Here, **this** refers back to what the **foot** said about not being a hand. If it would be helpful in your language, you could express **this** with a word or phrase that more clearly identifies what it refers to. Alternate translation: "this reasoning" or "that idea"

See: Pronouns — When to Use Them

1 Corinthians 12:16 (#1)

"if the ear would say, "Because I am not an eye, I am not of the body"

Just as in 12:15, here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that an **ear** could talk and claim that it is not **of the body** because it is not an **eye**. He uses this hypothetical situation because it is absurd for an **ear** to talk, and it is even more absurd that an **ear** would say these things if it could talk. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: "suppose an ear would say, 'Since I am not an eye, I am not of the body'"

See: Hypothetical Situations

1 Corinthians 12:16 (#2)

"the ear"

Paul is using any **ear** as an example. He is not speaking about one particular **ear** that can talk. If it

would be helpful in your language, you could express this form with a form that refers to any **ear**. Alternate translation: "an ear" or "any ear"

See: Generic Noun Phrases

1 Corinthians 12:16 (#3)

"if the ear would say"

Just as in 12:15, here Paul speaks as if an **ear** could say things. He speaks in this way because he wants the Corinthians to think of themselves as body parts of the body of Christ, and so **the ear** is an example for them. He also wishes them to see how absurd it is for an **ear** to say what it says here. If it would be helpful in your language, you could express this figure of speech by clarifying that this is a hypothetical situation in which a foot can say things. Alternate translation: "say that an ear could talk, and it said"

See: Personification

1 Corinthians 12:16 (#4)

"would say, "Because I am not an eye, I am not of the body"

If your language does not use this form, you can translate the statement as an indirect quote instead of as a direct quote. Alternate translation: "would say that, since it is not an eye, it is not of the body"

See: Direct and Indirect Quotations

1 Corinthians 12:16 (#5)

"I am not of the body,"" - "it is not of the body"

Just as in 12:15, **of the body** identifies something that belong to or is part of **the body**. If it would be helpful in your language, you could express **of the body** with a form in your language that refers to what is part of or belongs to something else. Alternate translation: "I am not a part of the body … it is not a part of the body"

See: Idiom

1 Corinthians 12:16 (#6)

"not for this it is not of the body"

Here Paul uses two negative words to express the idea that the reason that **the ear** gives is not valid for separating it from **the body**. If it would be helpful in your language, you could express the idea behind the two negative words with positive words or only one negative word. Alternate translation: "despite that, it is of the body" or "it is still of the body"

See: Double Negatives

1 Corinthians 12:16 (#7)

"this"

Here, **this** refers back to what **the ear** said about not being **an eye**. If it would be helpful in your language, you could express **this** with a word or phrase that more clearly identifies what it refers to. Alternate translation: "this reasoning" or "that idea"

See: Pronouns — When to Use Them

1 Corinthians 12:17 (#1)

"If the whole body {were} an eye, where {would} the hearing {be}? If the whole {were} an ear, where {would} the sense of smell {be"

Here Paul is using two hypothetical situations to teach the Corinthians. He wants them to imagine that **the whole body** was **an eye** or **an ear**. He uses these hypothetical situations because it is absurd for **an eye** or **an ear** to make up **the whole body**. Use a natural way in your language to introduce hypothetical situations. Alternate translation: "Suppose the whole body were an eye; where would the hearing be? Suppose the whole were an ear; where would the sense of smell be?"

See: Hypothetical Situations

1 Corinthians 12:17 (#2)

"the whole body {" - "the whole"

Here Paul is speaking of "bodies" in general, not of one particular **body**. If it would be helpful in your language, you could express this form with a form that refers to "bodies" in general. Alternate translation: "any whole body … any whole"

See: Generic Noun Phrases

1 Corinthians 12:17 (#3)

"where {would} the hearing {be}?" - **"where {would} the sense of smell {be"**

Paul does not ask these questions because he is looking for information about **where** the senses of **hearing** and **smell** are. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer is "nowhere." In other words, a **body** that is only **an eye** does not have **hearing**, and a **body** that is only an **ear** does not have **smell**. If it would be helpful in your language, you could express these questions by stating the ideas with strong negations. Alternate translation: "it would never hear anything. … it would never smell anything." or "it would not have hearing. … it would not have the sense of smell."

See: Rhetorical Question

1 Corinthians 12:17 (#4)

"the whole"

Here Paul omits **body** because he stated it explicitly in the previous sentence. If your language needs to state **body** here, you could supply it from the previous sentence. Alternate translation: "the whole body"

See: Ellipsis

1 Corinthians 12:18 (#1)

"But now"

Here, **But now** introduces what is true, in contrast to the hypothetical situations Paul offered in the last verse ([12:17](#)). Here, the word **now** does not refer to time. If it would be helpful in your language, you could express **But now** with a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: "In reality, though," or "As it really is,"

See: Connect — Contrast Relationship

1 Corinthians 12:18 (#2)

"the members, each one of them, in"

Here Paul interrupts his sentence to include **each one of them**. In Paul's culture, this interruption emphasized **each one of them**. If it would be helpful in your language, you could indicate why Paul interrupts his sentence by rearranging the phrases and expressing the emphasis in another way. Alternate translation: "each and every member in"

See: Information Structure

1 Corinthians 12:18 (#3)

"just as he desired"

Here, **just as he desired** means that the God **appointed the members** as he decided, and not because of any other factors. If it would be helpful in your language, you could express **desired** with a word that refers to what God "decided" or "chose." Alternate translation: "in the way that he chose"

See: Translate Unknowns

1 Corinthians 12:19 (#1)

"if they were all one member, where {would}" - **"be"**

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that **all** the body parts were just **one member**, that is, one kind of body part. He uses this hypothetical situation because it is absurd for **all** body parts to be **one member**. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: "suppose they were all one member; where"

See: Hypothetical Situations

1 Corinthians 12:19 (#2)

"one member"

Here, **one member** refers to one kind of **member**. In other words, it does not indicate that there is only one body part (one arm, for example). Rather, it indicates that all the body parts are of one type (as if all the ears, legs, and other body parts were all arms). If it would be helpful in your language, you could express **one member** by clarifying that Paul has in mind many members that are of one

kind. Alternate translation: "one kind of member" or "one type of member"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:19 (#3)

"where {would} the body {be"

Paul does not ask this question because he is looking for information about **where** the **body** is. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "nowhere." In other words, a **body** that is made up of only **one member** is not a **body** at all. If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "there would be no body!" or "the body would certainly not exist."

See: Rhetorical Question

1 Corinthians 12:20 (#1)

"But now"

Just as in 12:18, **But now** introduces what is true, in contrast with the hypothetical situations Paul offered in the last verse (12:19). The word **now** does not refer to time here. If it would be helpful in your language, you could express **But now** with a word or phrase that introduces reality in contrast to a hypothetical situation. Alternate translation: "In reality, though," or "As it really is,"

See: Connect — Contrast Relationship

1 Corinthians 12:20 (#2)

"there are} many members"

Here, **many members** refers to many kinds of **member**. In other words, it does not indicate that there are many examples of one body part (many arms, for example). Rather, it indicates that there are many different types of **members** (ears, legs, and arms, for example). If it would be helpful in your language, you could express **many members** by clarifying that Paul has in mind many different kinds of **members**. Alternate translation: "there are many types of members"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:20 (#3)

"but one body"

Here Paul omits some words that your language might need to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**there are**). If your language does need these words here, you could supply them from the previous clause. Alternate translation: "but there is one body"

See: Ellipsis

1 Corinthians 12:21 (#1)

"the eye is not able" - "the head to the feet"

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that an **eye** and a **head** could talk to other body parts. He uses this hypothetical situation because, if these body parts could talk, they would never say **"I have no need of you"** to other body parts. His point is that human body parts work together; they do not try to get rid of each other. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: "suppose that the eye could speak. It is not able ... suppose that the head could speak. It is not able to say to the feet"

See: Hypothetical Situations

1 Corinthians 12:21 (#2)

"the eye is not able to say to the hand, "I do not have need of you," or again, the head to the feet, "I do not have need of you"

Here Paul speaks as if an **eye** and a **head** could say things. He speaks in this way because he wants the Corinthians to think of themselves as body parts of the body of Christ, and so the **eye** and the **head** are examples for them. He also wishes them to see how absurd it would be if an **eye** or a **head** were to say that it did not need other body parts. If it would be helpful in your language, you could express this figure of speech by clarifying that this is a hypothetical situation in which an **eye** or a **head** can say things. Alternate translation: "say that an eye could talk. It is not able to say to the hand, 'I do not have need of you.' Or again, say that a head could talk. It is not able to say to the hand, 'I do not have need of you.'"

See: Personification

See: Connecting Words and Phrases

1 Corinthians 12:21 (#3)

"to the hand, "I do not have need of you,"" - "to the feet, "I do not have need of you"

If your language does not use this form, you can translate the statement as an indirect quote instead of as a direct quote. Alternate translation: "that it does not need the hand … that it does not need the feet"

See: Direct and Indirect Quotations

1 Corinthians 12:21 (#4)

"the eye is not able to say to the hand, "" - "the head to the feet"

Paul is using these body parts as examples. He is not speaking about one particular **eye**, **hand**, **head**, or **feet**. If it would be helpful in your language, you could express this form with a form that refers to any ear. Alternate translation: "no eye is able to say to a hand … no head is able to say to feet"

See: Generic Noun Phrases

1 Corinthians 12:21 (#5)

"I do not have need of you,"" - "I do not have need of you"

Here, **I do not have need of you** is a natural way to express this idea in Paul's language. In some languages, this clause sounds unnatural or longer than it needs to be. Paul is not using this form for special emphasis, so you could express the idea in whatever way seems natural in your language. Alternate translation: "I do not require you … I do not require you" or "You are not needed … You are not needed"

See: Idiom

1 Corinthians 12:21 (#6)

"or again"

Here, **or again** introduces another example. If it would be helpful in your language, you could express **or again** with a word or phrase that introduces another example. Alternate translation: "or, for another example," or "or further"

1 Corinthians 12:21 (#7)

"the head to the feet"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**is not able to say**). If your language does need these words, you could supply them from that clause. Alternate translation: "the head is not able to say to the feet"

See: Ellipsis

1 Corinthians 12:22 (#1)

"weaker"

Here, **weaker** refers to physical frailty or lack of strength. It is unclear which body parts he might have considered to be **weaker**. Use a similar general word that identifies frailty or weakness. Alternate translation: "frailer" or "less strong"

See: Translate Unknowns

1 Corinthians 12:22 (#2)

"essential"

Here, **essential** identifies the **weaker** bodies parts as required for the body to function properly. If it would be helpful in your language, you could express **essential** with a word or phrase that identifies the body parts as "necessary" or "required." Alternate translation: "required" or "indispensable"

See: Translate Unknowns

1 Corinthians 12:22 (#3)

"to be weaker are much more essential"

Here Paul seems to be stating a general principle that the **weaker** a body part is, the **more** it ends up being **essential** for the body. He implies a comparison with other body parts, which are "stronger" but "less essential." If it would be helpful in your language, you could express the idea behind this general principle or what Paul is comparing

more explicitly. Alternate translation: "to be weaker than other members are actually that much more essential than those other members"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:23 (#1)

"and those of the body which we think to be less honorable, we bestow them greater honor; and our unpresentable members have more dignity"

Throughout this verse, Paul is most likely thinking about how we carefully wear clothing that covers our **less honorable** and **unpresentable** body parts. He does not specify which body parts these would be, but it is likely that he has genital organs in mind. If it would be helpful in your language, you could state explicitly that Paul has clothing in mind as the way we **bestow** some body parts with **greater honor** or give them **more dignity**. Alternate translation: "and those of the body which we think to be less honorable, we bestow them greater honor by clothing them; and our unpresentable members have more dignity because of the care we take to cover them"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:23 (#2)

"those of the body which"

Here, **those** refers back to the "members" in 12:22. If it would be helpful in your language, you could express **those** with "members" instead. Alternate translation: "the members of the body which"

See: Pronouns — When to Use Them

1 Corinthians 12:23 (#3)

"those of the body which we think to be less honorable, we bestow them greater honor"

Here Paul identifies what he is talking about first (**those of the body which we think to be less honorable**) and then refers back to that phrase by using **them** in his sentence. If your readers would be confused by this structure, you could restructure the sentence and indicate what Paul is talking about in another way. Alternate translation:

"we bestow greater honor on those of the body which we think to be less honorable"

See: Information Structure

1 Corinthians 12:23 (#4)

"we bestow them greater honor"

If your language does not use an abstract noun for the idea behind **honor**, you can express the idea by using a verb such as "honor" or an adverb such as "honorably." Alternate translation: "we treat them honorably" or "we honor them more"

See: Abstract Nouns

1 Corinthians 12:23 (#5)

"our unpresentable members"

Here, **unpresentable members** is a polite way to refer to sexual organs. If it would be helpful in your language, you could express **unpresentable members** with a comparable polite term. Paul's euphemism contrasts **unpresentable** with **dignity**. If possible, use a euphemism that similarly creates a contrast. Alternate translation: "our private parts"

See: Euphemism

1 Corinthians 12:23 (#6)

"have more dignity"

If your language does not use an abstract noun for the idea behind **dignity**, you can express the idea by using a verb such as "dignify" or an adjective such as "presentable." Alternate translation: "are more dignified" or "are more presentable"

See: Abstract Nouns

1 Corinthians 12:24 (#1)

"our presentable members"

Here, **presentable members** contrasts with the "unpresentable members" in 12:23. These **presentable members** are probably those body parts which we do not cover with clothing, but Paul does not specify exactly which body parts he is thinking about. If it would be helpful in your

language, you could express **presentable members** with a word or phrase that contrasts with how you translated "unpresentable members." Alternate translation: "nonprivate parts"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:24 (#2)

"do not have need"

Here Paul does not specify what they do not **need**. He implies that they do not need to be treated with "dignity," as the "unpresentable parts" are (See: 12:23). If it would be helpful in your language, you could translate **do not have need** by referring back to how you translated what people do with their "unpresentable parts." Alternate translation: "do not need to be treated with dignity"

See: Ellipsis

1 Corinthians 12:24 (#3)

"has combined the body together"

Here Paul speaks as if God took many different things and **combined** them **together** to make **the body**. By speaking in this way, he emphasizes that the body is made up of many different parts, but that God has united or **combined** all these parts together. If it would be helpful in your language, you could express **combined the body together** with a comparable metaphor or express the idea plainly. Alternate translation: "has assembled the body" or "has joined all the body parts into one body"

See: Metaphor

1 Corinthians 12:24 (#4)

"the body"

Here Paul is speaking of "bodies" in general, not of one particular **body**. If it would be helpful in your language, you could express this form with a form that refers to "bodies" in general. Alternate translation: "the human body" or "each body"

See: Generic Noun Phrases

1 Corinthians 12:24 (#5)

"giving more honor to the one lacking {it"

Here Paul implies that the body parts that "lack" honor receive **more honor** from God. The Corinthians would have understood this clause to mean that God is the one who created the body, so that what Paul has already stated in 12:23–24 is true. God has made the body in such a way that we give more honor and dignity to the private and less honorable body parts. If it would be helpful in your language, you could express the idea behind this implication more plainly by including what humans think about the body parts. Alternate translation: "giving more honor to what we think has less honor" or "giving more honor to the body parts that we consider to be less honorable"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:24 (#6)

"giving more honor to the one lacking {it"

If your language does not use an abstract noun for the idea behind **honor**, you can express the idea by using a verb such as "honor" or an adjective such as "honorable." Alternate translation: "honoring more what is honored less" or "making honorable what is less honorable"

See: Abstract Nouns

1 Corinthians 12:25 (#1)

"no division" - "but that"

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. If you do, you will need to express the contrast between the two halves of this verse as a connection. Alternate translation: "complete unity … and that"

See: Litotes

1 Corinthians 12:25 (#2)

"there may be no division within the body"

If your language does not use an abstract noun for the idea behind **division**, you can express the idea by using a verb such as "divide" or "split." Alternate translation: "the body may not divide itself" or "the body may not become divided"

See: Abstract Nouns

1 Corinthians 12:25 (#3)

"the members should care for one another"

Here Paul speaks as if **the members** of a body could **care for another**. He speaks in this way because he wants the Corinthians to think of themselves as **members** of the body of Christ, and so **the members** of a human body are an example for them. If it would be helpful in your language, you could express this figure of speech with an analogy or express the idea plainly. Alternate translation: "the members should work together like they care for one another" or "the members should work with each other"

See: Personification

1 Corinthians 12:25 (#4)

"the same"

Here, **the same** means that **the members** are "caring" for each body part **the same** way they care for all the others. In other words, the body parts make no distinctions about honor or dignity. Instead, they treat each other **the same**. If it would be helpful in your language, you could express the idea behind **the same** with a comparable phrase that emphasizes equality or similarity. Alternate translation: "equally" or "without distinctions"

See: Idiom

1 Corinthians 12:26 (#1)

"if one member suffers," - **"if a member is honored"**

Here Paul uses the conditional form to show the connection between **one member** and **all the members**. If the conditional form does not draw a close connection between what happens to **one** and what happens to **all**, you could use a different form that does draw a close connection. Alternate

translation: "when one member suffers ... when a member is honored"

See: Connect — Hypothetical Conditions

1 Corinthians 12:26 (#2)

"if one member suffers, all the members suffer together"

Here Paul speaks as if **one member** and indeed **all the members** of a body could **suffer**, which is a word that is normally used for people instead of things. He speaks in this way because he wants the Corinthians to think of themselves as **members** of the body of Christ, and so the **members** of a human body are an example for them. Here, he specifically has in mind the idea that an injury or infection in one body part (a finger, for example) has an effect on the entire body. If it would be helpful in your language, you could express this figure of speech with an analogy or express the idea plainly. Alternate translation: "if one member feels pain, all the members also feel the pain" or "if one member is like a person who suffers, all the members also join in the suffering"

See: Personification

1 Corinthians 12:26 (#3)

"a member is honored"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to avoid stating who is doing the "honoring." If you must state who does it, you can use a vague or indefinite subject. Alternate translation: "they honor a member" or "a member receives honor"

See: Active or Passive

1 Corinthians 12:26 (#4)

"all the members rejoice with {it"

Here Paul speaks as if **all the members** of a body could **rejoice** like people do. He speaks in this way because he wants the Corinthians to think of themselves as **members** of the body of Christ, and so **the members** of a human body are an example for them. If it would be helpful in your language,

you could express this figure of speech with an analogy or express the idea plainly. Alternate translation: "all the members are like people who rejoice together" or "all the members together receive the honor"

See: Personification

1 Corinthians 12:27 (#1)

"Now"

Here, **Now** introduces the application of what Paul has been saying about **the body** in 12:12–26. You could use a word or phrase that would naturally introduce an application or explanation of what Paul has said in these verses. Alternate translation: "In the end," or "What I mean is that"

See: Connecting Words and Phrases

1 Corinthians 12:27 (#2)

"you are the body of Christ and individually members of {it"

Here Paul speaks as if believers were **members**, or body parts, that together make up **the body of Christ**. By speaking in this way, he applies everything he has said in 12:12–26 about "bodies" to the church, and he emphasizes the unity of the church. Paul used **body** language throughout this whole paragraph, and it is an important metaphor for 1 Corinthians and for Christian teaching. Because of this, you should preserve this metaphor or, if you must express the idea differently, use an analogy. Alternate translation: "it is as if you are the body of Christ and individually members of it" or "you function as the body of Christ, and individually you function as members of it"

See: Metaphor

1 Corinthians 12:27 (#3)

"individually members of {it"

Here, **individually** refers to how specific people are **members** of the **body of Christ**. In other words, discrete people can each be considered a "member". If it would be helpful in your language, you could express **individually** with a word or phrase that identifies people on their own, apart from the communities in which they participate.

Alternate translation: "each one of you is a member of it"

See: Translate Unknowns

1 Corinthians 12:28 (#1)

"some"

Here, **some** refers to the specific people who have the gifts listed in the rest of this verse. If it would be helpful in your language, you could express **some** by clarifying that it refers to the people who have the gifts or titles he gives in the list. Alternate translation: "people to specifically function"

See: Pronouns — When to Use Them

1 Corinthians 12:28 (#2)

"first" - **"second"** - **"third"**

If your language does not use ordinal numbers, you can use cardinal numbers here. Alternate translation: "one, … two, … three,"

See: Ordinal Numbers

1 Corinthians 12:28 (#3)

"church, first apostles, second prophets, third teachers, then miracles, then gifts of healing"

Here Paul could use the numbers and **then** to indicate: (1) that he listed these things in the order in which he thought of them. In this case, there is no special significance to the numbers, and Paul stopped numbering items because he kept listing things after he said **then**. Alternate translation: "church. This includes first apostles, second prophets, third teachers, then miracles, then gifts of healing" (2) that the items are listed in order of importance or authority until Paul starts using **then**. This means that **apostles**, **prophets**, and **teachers** have special importance or authority in that order. Alternate translation: "church. Most important are apostles, second are prophets, and third are teachers. Then there are miracles, gifts of healing" (3) that the items are listed in the order in which God uses them in the church, up until Paul starts using **then**. Alternate translation: "church, which first requires apostles, second prophets, and third teachers. Then God gives miracles, gifts of healing"

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See: Translate Unknowns

1 Corinthians 12:28 (#4)

"then miracles, then gifts of healing, helps, administration, {and} various kinds of tongues"

When Paul stops using numbers in his list, he also stops using titles for people and instead names the gifts they have. However, the questions in the next two verses (12:29–30) show that Paul wants the Corinthians to think about these gifts as belonging to specific people. If your readers would be confused by the change from titles to gifts, you could explicitly connect these gifts with the people who perform them. Alternate translation: "then people who perform miracles, then those with gifts of healing, those who help, those who administer, and those who speak various kinds of tongues"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:28 (#5)

"helps"

Here, **helps** could refer to: (1) acts that help other people. Alternate translation: "helpful deeds" (2) service that **helps** the church, which would include administrative work and distributing aid to those in need. Alternate translation: "supporting the church"

See: Translate Unknowns

1 Corinthians 12:28 (#6)

"administration"

If your language does not use an abstract noun for the idea behind **administration**, you can express the idea by using an adjective such as "administrative" or a verb such as "lead" or "direct." Alternate translation: "administrative skills" or "the ability to lead"

See: Abstract Nouns

1 Corinthians 12:28 (#7)

"and} various kinds of tongues"

Here, **various kinds of tongues** has the same meaning it had in 12:10. Translate it the same way you did there.

1 Corinthians 12:28 (#8)

"of tongues"

Here, **tongues** refers to something that one does with one's "tongue," which is to speak a language. If it would be helpful in your language, you could indicate that **tongues** is a way of speaking about "languages" by using a comparable term or expressing the idea plainly. Alternate translation: "of languages"

See: Metonymy

1 Corinthians 12:29 (#1)

"Not all {are} apostles, are they? Not all {are} prophets, are they? Not all {are} teachers, are they? Not all {do} miracles, do they"

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer is "no, they are not" or "no, they do not." If it would be helpful in your language, you could express these questions by stating the ideas as strong negations. Alternate translation: "Not all are apostles. Not all are prophets. Not all are teachers. Not all do miracles."

See: Rhetorical Question

1 Corinthians 12:29 (#2)

"Not all {do} miracles, do they"

Here, unlike with the other questions in the verse, supplying **are** does not make sense. Paul is not saying that **Not all** "are" **miracles**. Rather, he is saying that **Not all** perform **miracles**. You could supply a comparable word that refers to "performing" **miracles**. Alternate translation: "Not all perform miracles, do they"

See: Ellipsis

1 Corinthians 12:30 (#1)

"Not all have gifts of healing, do they? Not all speak in tongues, do they? Not all interpret, do they"

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer is "no, they do not." If it would be helpful in your language, you could express these questions by stating the ideas as strong negations. Alternate translation: "Not all have gifts of healing. Not all speak in tongues. Not all interpret."

See: Rhetorical Question

1 Corinthians 12:30 (#2)

"in tongues"

Here, **tongues** refers to something that one does with one's "tongue," which is to speak a language. If it would be helpful in your language, you could indicate that **tongues** is a way of speaking about "languages" by using a comparable term or expressing the idea plainly. Alternate translation: "in other languages"

See: Metonymy

1 Corinthians 12:30 (#3)

"interpret"

Here Paul is speaking about the same "gift" that he mentioned in 12:10 as "the interpretation of tongues." He does not mention what the person "interprets" here because he knows that the Corinthians will infer that he is speaking about the **tongues** in the previous question. If your readers would not infer what the person "interprets," you could state it explicitly. Alternate translation: "interpret tongues, do they"

See: Assumed Knowledge and Implicit Information

1 Corinthians 12:31 (#1)

"earnestly desire"

Here, **earnestly desire** could be: (1) a command from Paul. Alternate translation: "you should earnestly desire" (2) a statement about what the Corinthians are doing. Alternate translation: "you are earnestly desiring"

See: Imperatives — Other Uses

1 Corinthians 12:31 (#2)

"the greater gifts"

Here, **greater** could indicate: (1) what Paul thinks are **greater gifts**, which would be the ones that most benefit other believers. Alternate translation: "the gifts that are greater" or "the gifts that help others" (2) what the Corinthians think are the **greater gifts**, which Paul may disagree with. The Corinthians would probably include speaking in tongues as a **greater gift**. If you choose this option, you will need to express **earnestly desire** as a statement, not as an imperative. Alternate translation: "what you think are greater gifts"

See: Irony

1 Corinthians 12:31 (#3)

"I show you"

Here Paul introduces what he will tell the Corinthians in the next chapter. Use a natural verb tense in your language for referring to what a person is about to say. Alternate translation: "I am going to show you"

See: Predictive Past

1 Corinthians 13:1 (#1)

"If I speak with the tongues of men and of angels, but I do not have love"

Connecting Statement:\n\nHere Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that he could **speak with tongues of men and of angels** but also that he did **not have love**. He uses himself in this hypothetical situation so that he does not offend the Corinthians by using them as an example of people without **love**. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: "Suppose that I could speak with the tongues of men and of angels, but also suppose that I did not have love."

See: Hypothetical Situations

1 Corinthians 13:1 (#2)

"with the tongues"

Here, **tongues** refers to something that one does with one's "tongue," which is to speak a language. If it would be helpful in your language, you could indicate that **tongues** is a way of speaking about "languages" by using a comparable term or expressing the idea plainly. Alternate translation: "with the languages" or "in the words"

See: Metonymy

1 Corinthians 13:1 (#3)

"with the tongues of men and of angels"

Here Paul refers to two specific categories of **tongues**: those **of men** and those **of angels**. He does not mean that these are the only kinds of **tongues** that exist, but he does think that these two kinds do exist. If it would be helpful in your language, you could express **tongues of men and of angels** with a normal way to refer to various human languages and then also modify it so that you could use it for angelic languages. Alternate translation: "foreign languages and angelic languages"

See: Translate Unknowns

1 Corinthians 13:1 (#4)

"I do not have love"

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as "love." Alternate translation: "I do not love people"

See: Abstract Nouns

1 Corinthians 13:1 (#5)

"I have become a noisy gong or a clanging cymbal"

Here Paul speaks as if he were a metallic instrument that makes loud noises. He speaks in this way because he wants to argue that **tongues** without **love** are noisy, like an instrument, but they do not actually help others. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "I have become loud but useless" or "I have become like loud radio static"

See: Metaphor

1 Corinthians 13:1 (#6)

"a noisy gong or a clanging cymbal"

Here Paul refers to two different loud, metallic instruments in his culture. If your culture does not have two different loud instruments made of metal, you could refer to just one here. Further, if your culture does not use metal instruments, you could refer to two or one instruments that make a loud noise. Alternate translation: "a noisy cymbal" or "a loud drum"

See: Doublet

1 Corinthians 13:1 (#7)

"a noisy gong"

Here, **a noisy gong** refers to the sound that comes when someone hits a flat metal object. A **gong** is a metal instrument that someone hits to make a deep, booming sound. You could use a word that identifies a metal instrument in your culture, especially if it makes a loud sound. Alternate translation: "a loud bell"

See: Translate Unknowns

1 Corinthians 13:1 (#8)

"a clanging cymbal"

A **cymbal** is a thin, round metal plate that someone hits with a stick or another **cymbal** to create a loud crashing sound (**clanging**). You could use a word that describes another metal instrument in your culture, especially if it makes a loud, harsh sound. Alternate translation: "loud percussion"

See: Translate Unknowns

1 Corinthians 13:2 (#1)

"And if I have prophecy and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains, but I do not have love, I am nothing"

Here, just as in 13:1, Paul is using a hypothetical situation to teach the Corinthians. He wants them

to imagine that he could **have prophecy and understand all mysteries and all knowledge** and that he could **have all faith so as to remove mountains** but that he did **not have love**. He uses himself in this hypothetical situation so that he does not offend the Corinthians by using them as an example of people without love. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: "And suppose that I had all prophecy and understood all mysteries and knowledge, and suppose that I had all faith so as to remove mountains, but also suppose that I did not have love. In that case, I would be nothing"

See: Hypothetical Situations

1 Corinthians 13:2 (#2)

"I have prophecy"

If your language does not use an abstract noun for the idea behind **prophecy**, you can express the idea by using a verb such as "prophesy." Alternate translation: "I can prophesy"

See: Abstract Nouns

1 Corinthians 13:2 (#3)

"all mysteries and all knowledge"

If your language does not use abstract nouns for the ideas behind **mysteries** and **knowledge**, you can express the ideas in another way, such as with adjectives or verbs. Alternate translation: "everything that is secret and worth knowing" or "all that is hidden and all that there is to know"

See: Abstract Nouns

1 Corinthians 13:2 (#4)

"I have all faith"

If your language does not use an abstract noun for the idea behind **faith**, you can express the idea by using a verb such as "believe" or "trust." Paul implies that this is **faith** in God. Alternate translation: "I trust God completely"

See: Abstract Nouns

1 Corinthians 13:2 (#5)

"so as to remove mountains"

Here, **so as to** introduces a description of what could result from the **faith**. Paul here uses an extreme example to define how great the **faith** is. If it would be helpful in your language, you could indicate how **remove mountains** relates to **faith** by making it clearer that Paul identifies **remove mountains** as an extreme example of what the **faith** can lead to. Alternate translation: "so that I can even remove mountains"

See: Connect — Reason-and-Result Relationship

1 Corinthians 13:2 (#6)

"I do not have love"

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as "love." Alternate translation: "I do not love people"

See: Abstract Nouns

1 Corinthians 13:2 (#7)

"I am nothing"

Here Paul says that he, if the hypothetical situation were true, would be **nothing**. The Corinthians would have understood him to mean that none of the great things he could do would be worth anything, and he himself would gain no honor or glory from them. Paul does not mean that he would not exist. If it would be helpful in your language, you could translate **I am nothing** by qualifying Paul's claim or indicating that it refers to honor or value. Alternate translation: "I have no value" or "I gain nothing from those great things"

See: Hyperbole

1 Corinthians 13:3 (#1)

"And if I give away all my possessions, and if I hand over my body, so that I might boast, but I do not have love, I gain nothing"

Here, just as in <u>13:1–2</u>, Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that he could **give away all** his **possessions** and that he could **hand over** his **body**

so that he **might boast** but that he did **not have love**. He uses himself in this hypothetical situation so that he does not offend the Corinthians by using them as an example of people without love. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: "And suppose that I gave away all my possessions, and suppose that I handed over my body so that I might boast, but also suppose that I did not have love. In that case, I would gain nothing"

See: Hypothetical Situations

1 Corinthians 13:3 (#2)

"I hand over my body"

Here, **hand over my body** refers to willingly accepting bodily suffering and even death. If it would be helpful in your language, you could express the idea behind **hand over my body**more explicitly. Alternate translation: "I allow others to hurt my body"

See: Assumed Knowledge and Implicit Information

1 Corinthians 13:3 (#3)

"I might boast"

In Paul's language, **I might boast** and "I might be burned" look and sound very similar. While many later manuscripts have "I might be burned" here, the earliest manuscripts have **I might boast**. Unless there is a good reason to translate "I might be burned," it is best to follow the ULT here and translate **I might boast**.

See: Textual Variants

1 Corinthians 13:3 (#4)

"so that I might boast"

Here, **so that** could introduce: (1) a result that comes from "handing over one's body." Alternate translation: "that I might then boast" (2) a purpose of "handing over one's body." Alternate translation: "in order that I might boast"

See: Connect — Reason-and-Result Relationship

1 Corinthians 13:3 (#5)

"I do not have love"

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as "love." Alternate translation: "I do not love people"

See: Abstract Nouns

1 Corinthians 13:4 (#1)

"Love is patient {and} is kind; love does not envy; love does not boast; it is not puffed up"

Here Paul speaks as if **love** were a person who could be **patient**, **kind**, without **envy**, without "boasting," and **not arrogant**. Paul speaks in this way to describe the abstract idea of **love** in more concrete ways that are easier to think about. If it would be helpful in your language, you could make Paul's description of **love** more concrete in another way, such as by speaking about the "people" who **love**. Alternate translation: "If you love others, you are patient and kind; you do not envy; you do not boast, you are not arrogant"

See: Personification

1 Corinthians 13:4 (#2)

"is patient {and} is kind"

Here Paul does not connect **is patient** and **is kind** with any other words. He does this because he wants the Corinthians to think of these two ideas as closely connected. Since English speakers would misunderstand this connection, the ULT has added "and" to clarify that these two ideas are connected. If your readers would also misunderstand the connection, you could add a connecting word like the ULT does or you could express **is kind** as its own thought. Alternate translation: "is patient; it is kind"

See: Ellipsis

1 Corinthians 13:4 (#3)

"does not boast; it is not puffed up"

Here, **boast** refers to how people try to draw attention to how great they are, often with words. On the other hand, **arrogant** refers to how highly

people think about themselves. If your language has words that fit with these distinctions, you could use them here. If your language does not have words that fit with these distinctions, you can use one general word for "arrogance" or "pride." Alternate translation: "is not proud"

See: Doublet

1 Corinthians 13:5 (#1)

"It is not rude; it does not seek {its} own; it is not easily angered; it does not keep a count of the wrongs"

Connecting Statement:\n\nHere, just like in [13:4](), Paul speaks as if "love" were a person. Continue to follow the translation strategies you chose in that verse. Alternate translation: "If you love others, you are not rude; you are not seeking your own; you are not easily angered; you do not keep a count of wrongs"

See: Personification

1 Corinthians 13:5 (#2)

"It is not rude"

Here, **rude** refers to behavior that is shameful or disgraceful. If it would be helpful in your language, you could express **rude** with a word that refers to shameful or disgraceful behavior. Alternate translation: "It does not do disgraceful things" or "it is not inappropriate"

See: Translate Unknowns

1 Corinthians 13:5 (#3)

"it does not seek {its} own"

Here, **{its} own** refers to what is good for oneself. In other words, seeking **{its} own** would mean that "love" is trying to do what is best for itself, not for others. If it would be helpful in your language, you could express **it does not seek {its} own** with a comparable idiom or express the idea with a word such as "selfish." Alternate translation: "it is not selfish"

See: Idiom

1 Corinthians 13:5 (#4)

"it is not easily angered"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on the person who is **angered** rather than focusing on the one provoking them. If you must state who did the action, you can use a vague or generic subject. Alternate translation: "others do not anger them easily"

See: Active or Passive

1 Corinthians 13:5 (#5)

"it does not keep a count of the wrongs"

Here Paul speaks as if someone could **keep a count**, as if they were writing them down and adding them up, of each and every bad thing that others have done. He speaks in this way to describe how people remember **wrongs** and do not forgive them. If it would be helpful in your language, you could express **keep a count of wrongs** with a comparable metaphor or express the idea plainly. Alternate translation: "it does not hold onto wrongs" or "it is not resentful"

See: Metaphor

1 Corinthians 13:6 (#1)

"It does not rejoice in unrighteousness, but rejoices in the truth"

Connecting Statement:\n\nHere, just like in [13:4–5](), Paul speaks as if "love" were a person. Continue to follow the translation strategies you chose in those verses. Alternate translation: "If you love others, you do not rejoice in unrighteousness, but you rejoice in the truth"

See: Personification

1 Corinthians 13:6 (#2)

"It does not rejoice in unrighteousness, but rejoices in the truth"

Here Paul uses two negative words, **not** and **unrighteousness**, to indicate a positive meaning. If your language does not use two negative words

like this, you can instead use one positive word. If you do so, you will have to make the second half a connection instead of a contrast. Alternate translation: "It rejoices in righteousness and in the truth"

See: Double Negatives

1 Corinthians 13:6 (#3)

"in unrighteousness"

If your language does not use an abstract noun for the idea behind **unrighteousness**, you can express the idea by using an adjective such as "unrighteous" or an adverb such as "unrighteously." Alternate translation: "unrighteous acts" or "in what people do unrighteously"

See: Abstract Nouns

1 Corinthians 13:6 (#4)

"in the truth"

If your language does not use an abstract noun for the idea behind **truth**, you can express the idea by using an adjective such as "true." Alternate translation: "in true things" or "things that are true"

See: Abstract Nouns

1 Corinthians 13:7 (#1)

"It bears all things, believes all things, hopes all things, endures all things"

Connecting Statement:\n\nHere, just like in <u>13:4–6</u>, Paul speaks as if "love" were a person. Continue to follow the translation strategies you chose in those verses. Alternate translation: "If you love others, you bear all things, believe all things, hope all things, endure all things"

See: Personification

1 Corinthians 13:7 (#2)

"It bears all things, believes all things, hopes all things, endures all things"

Connecting Statement:\n\nHere, **all things** refers primarily to the situation or time in which "love" **bears**, **believes**, **hopes**, and **endures**. The phrase

all things does not mean that "love" **believes** everything it hears or **hopes** for everything that could happen. Rather, the point is that "love" **believes** in every situation and **hopes** at all times. If it would be helpful in your language, you could express the idea behind **all things**in a way that more clearly refers to time or situation. Alternate translation: "It bears up in every situation, believes in every situation, hopes in every situation, endures in every situation"

See: Idiom

1 Corinthians 13:7 (#3)

"It bears all things, believes all things, hopes all things, endures all things"

Connecting Statement:\n\nIf you follow the previous note and understand **all things** as referring to time or situation, then **bears**, **believes**, **hopes**, and **endures** do not have stated objects. Paul does not state the objects because he wants the description to be general and easily applied to many situations. If you must express objects, the verbs **bears** and **endures** imply that a person **bears** and **endures** bad things that other people do. The verbs **believes** and **hopes** imply that a person **believes** and **hopes** that God will do what he has promised to do. Alternate translation: "It bears what others do in every situation; believes God in every situation; hopes in God in every situation; endures what others do in every situation"

See: Assumed Knowledge and Implicit Information

1 Corinthians 13:7 (#4)

"It bears all things, believes all things, hopes all things, endures all things"

Connecting Statement:\n\nHere Paul repeats **all things** and the same structure in four straight clauses. This was worded powerfully in his culture. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: "It bears, believes, hopes, and endures all things"

See: Parallelism

1 Corinthians 13:7 (#5)

"It bears"

Connecting Statement:\n\nHere, **bears** could refer to: (1) keeping things that are outside from getting inside. The point here would be that "love" is able to "bear" or endure bad things that other people do. Alternate translation: "It endures" or "It tolerates" (2) keeping things that are inside from getting outside. The point here would be that "love" protects or shields other people from bad things. Alternate translation: "It protects against"

See: Translate Unknowns

1 Corinthians 13:8 (#1)

"Love never fails"

Connecting Statement:\n\nHere, just like in 13:4–7, Paul speaks as if **love** were a person. Continue to follow the translation strategies you chose in those verses. Alternate translation: "If you love others, you will never stop doing so"

See: Personification

1 Corinthians 13:8 (#2)

"never fails"

Connecting Statement:\n\nHere Paul uses two negative words, **never** and **fails**, to indicate a positive meaning. If your language does not use two negative words like this, you can instead use a strong positive word. Alternate translation: "always keeps going" or "love always continues"

See: Litotes

1 Corinthians 13:8 (#3)

"if {there are} prophecies, they will pass away; if tongues, they will cease; if knowledge, it will pass away"

Connecting Statement:\n\nHere Paul uses the conditional form to identify what he is speaking about. This form does not mean that Paul is unsure about whether **prophecies**, **tongues**, and **knowledge** currently exist. Rather, Paul uses this form to identify each one as the topic of the rest of the clause. If it would be helpful in your language, you could express the idea behind Paul's use of **if** hereby using a contrast word such as "although" or by simplifying the clauses so that they do not use **if**. Alternate translation: "although there are prophecies, they will pass away; although there are tongues, they will cease; although there is knowledge, it will pass away" or "prophecies will pass away; tongues will cease; knowledge will pass away"

See: Connect — Factual Conditions

1 Corinthians 13:8 (#4)

"if {there are} prophecies, they will pass away; if tongues, they will cease; if knowledge, it will pass away"

Connecting Statement:\n\nHere Paul omits some words that may be required in your language to make a full sentence. If you need these words, you could supply a phrase such as "there are" or "there is." Since English does need these words in the first clause, the ULT supplies them. You could supply them in just the first clause or in all of the clauses. Alternate translation: "if there are prophecies, they will pass away; if there are tongues, they will cease; if there is knowledge, it will pass away"

See: Ellipsis

1 Corinthians 13:8 (#5)

"tongues"

Connecting Statement:\n\nHere, **tongues** refers to something that one does with one's "tongue," which is to speak a language. If it would be helpful in your language, you could indicate that **tongues** is a way of speaking about "languages" by using a comparable term or expressing the idea plainly. Alternate translation: "special languages"

See: Metonymy

1 Corinthians 13:8 (#6)

"tongues"

Connecting Statement:\n\nHere, **tongues** has the same meaning it had in 12:10, 28, 30; 13:1. Translate it the same way you did in those verses.

See: Translate Unknowns

1 Corinthians 13:8 (#7)

"knowledge, it will pass away"

Connecting Statement:\n\nIf your language does not use an abstract noun for the idea behind **knowledge**, you can express the idea by using a verb such as "know." Alternate translation: "secret things that people know, they will pass away"

See: Abstract Nouns

1 Corinthians 13:9 (#1)

"For"

Connecting Statement:\n\nHere, **For** introduces Paul's reason for saying that prophecies, tongues, and knowledge will pass away. If it would be helpful in your language, you could express **For** with a comparable word that introduces a reason why someone has made a claim. Alternate translation: "In fact," or "That is because"

See: Connect — Reason-and-Result Relationship

1 Corinthians 13:9 (#2)

"in part," - "in part"

Connecting Statement:\n\nHere, **in part** refers to how something is only a **part** of a larger whole. If it would be helpful in your language, you could express **in part** with a comparable expression that indicates that something is only part of a larger whole. Alternate translation: "partially … partially" or "imperfectly … imperfectly"

See: Idiom

1 Corinthians 13:10 (#1)

"the perfect comes"

Connecting Statement:\n\nHere Paul speaks as if **the perfect** could "come," by which he means that people experience **the perfect**. He uses this metaphor because he uses the verb **comes** also for Jesus' return (See: 4:5; 11:26), and he wishes to identify the coming of **the perfect** with the coming of Jesus. The time when **the perfect comes** will be

when Jesus comes back. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly and connect **the perfect** to Jesus' return in another way. Alternate translation: "we experience the perfect at Jesus' return"

See: Metaphor

1 Corinthians 13:10 (#2)

"the perfect" - "that which is} partial"

Connecting Statement:\n\nHere, **that which {is} partial** refers back to the "knowing" and "prophesying" in 13:9. The phrase **the perfect** contrasts with **partial**, so **the perfect** refers to full knowledge and experience of God and of what God says. If it would be helpful in your language, you could express the idea behind what **perfect** and **partial** refer to more explicitly. Alternate translation: "the perfect experience of God … the partial experience of God, including knowledge and prophecy,"

See: Assumed Knowledge and Implicit Information

1 Corinthians 13:11 (#1)

"When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I put away the things of the child"

Connecting Statement:\n\nHere Paul uses the first person **I** to describe himself as an example, but he implies that most people experience what he describes here. If it would be helpful in your language, you could express **I** with a form that provides a general example. Alternate translation: "When people were children, they spoke like children, they thought like children, they reasoned like children. When they became adults, they put away childish things"

See: First, Second or Third Person

1 Corinthians 13:11 (#2)

"I spoke like a child, I thought like a child, I reasoned like a child"

Connecting Statement:\n\nHere Paul repeats **like a child** and the same structure in three consecutive

clauses. This was worded powerfully in his culture. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: "I did everything like a child" "I spoke, thought, and reasoned like a child"

See: Parallelism

1 Corinthians 13:11 (#3)

"I became a man"

Connecting Statement:\n\nAlternate translation: "I became an adult"

1 Corinthians 13:11 (#4)

"I put away the things of the child"

Connecting Statement:\n\nHere Paul speaks as if he took **the things of the child** and **put** them **away** in a box or a closet. He means that he stopped doing **the things of the child**, such as "speaking," "thinking," or "reasoning" **like a child**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "I got rid of childish things" or "I stopped doing childish things"

See: Metaphor

1 Corinthians 13:12 (#1)

"we see"

Here Paul does not state what it is that **we see**. The Corinthians would have inferred that he meant that **we see** God. If it would be helpful in your language, you could express the idea behind this implication explicitly. Alternate translation: "we see God"

See: Assumed Knowledge and Implicit Information

1 Corinthians 13:12 (#2)

"unclearly in a mirror"

Here Paul speaks as if **we** were looking at **a mirror** and could see a reflection **unclearly**. With this

metaphor, Paul could be expressing the idea: (1) that **now** we can **see** God only indirectly, like a reflection **in a mirror** is an indirect image. Alternate translation: "an indirect reflection of God, as if we were looking in a mirror" (2) that **now** we can only **see** some things about God, like a **mirror** only imperfectly reflects an image. Alternate translation: "imperfectly, as if we were looking at a vague reflection in a mirror"

See: Metaphor

1 Corinthians 13:12 (#3)

"in a mirror"

In Paul's culture, **a mirror** was often made of polished metal. Often, these mirrors were relatively high quality and could reflect images well. Use a word in your language that describes something that reflects an image. Alternate translation: "in a looking glass"

See: Translate Unknowns

1 Corinthians 13:12 (#4)

"but then, face"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**we see**). If your language does need these words, you could supply them from that clause, but in the future tense. Alternate translation: "but then, we will see face"

See: Ellipsis

1 Corinthians 13:12 (#5)

"but then, face to face"

Here, **face to face** identifies an action or situation as something that takes place in person. In other words, a person can actually see the other person's **face**. If it would be helpful in your language, you could express **face to face** with a comparable idiom or express the idea plainly. Alternate translation: "but then, eye to eye" or "but then, in God's direct presence"

See: Idiom

1 Corinthians 13:12 (#6)

"then," - "then"

Here, **then** refers to the time when Jesus comes back and what happens after that. If it would be helpful in your language, you could express the idea behind what **then** refers to explicitly. Alternate translation: "then, when Jesus returns, … then, when Jesus returns,"

See: Assumed Knowledge and Implicit Information

1 Corinthians 13:12 (#7)

"Now I know in part, but then I will know fully, just as I also have been fully known"

Here Paul switches from first-person plural to first-person singular. Since he is using himself as an example for every believer, there is no special meaning behind the switch. Rather, Paul changes from plural to singular because it was good style in his culture. If it would be helpful in your language, you could express this verse in first-person plural as well, or you could include words that clarify that Paul is using himself as an example. Alternate translation: "Now I, for example, know in part, but then I will know fully, just as I also have been fully known"

See: Pronouns — When to Use Them

1 Corinthians 13:12 (#8)

"I know" - "I will know fully"

Again, Paul does not state what it is that **I know**. The Corinthians would have inferred that he meant that **I know** God. If it would be helpful in your language, you could express the idea behind this implication explicitly. Alternate translation: "I know God … I will know God fully"

See: Assumed Knowledge and Implicit Information

1 Corinthians 13:12 (#9)

"in part"

Here, just as in 13:9, **in part** refers to how something is only a **part** of a larger whole. If it would be helpful in your language, you could express **in part** with a comparable expression that indicates that something is only **part** of a larger

whole. Alternate translation: "partially" or "imperfectly"

See: Idiom

1 Corinthians 13:12 (#10)

"I also have been fully known"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on the person who is **known** rather than focusing on the one doing the "knowing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God has also fully known me"

See: Active or Passive

1 Corinthians 13:13 (#1)

"now"

Here, **now** could function to: (1) introduce a summary statement about how things are. Alternate translation: "as it is," (2) give the time during which **these three remain**. Alternate translation: "in the present,"

See: Connecting Words and Phrases

1 Corinthians 13:13 (#2)

"these three remain"

This could indicate that: (1) **these three** will **remain** forever, even after Jesus comes back, in contrast to prophecies, tongues, and knowledge in 13:8, which will "pass away." Alternate translation: "these three will never pass away" (2) **these three remain** in the present life of believers. Alternate translation: "these three continue on"

1 Corinthians 13:13 (#3)

"these three remain: faith, hope, {and} love"

Here Paul introduces **these three** and then goes on to name them at the end of the sentence. If it would be helpful in your language, you could rearrange pieces of the sentence. Alternate translation: "faith,

hope, and love remain, these three" or "three things, faith, hope, and love, remain"

See: Information Structure

1 Corinthians 13:13 (#4)

"faith, hope, {and} love"

If your language does not use abstract nouns for the ideas behind **faith**, **hope**, and **love**, you can express ideas by using verbs. If you do so, you may need to specify objects for those verbs. Paul implies that **faith** is in God, **hope** is in what God has promised, and **love** is for God and others. Alternate translation: "trusting in God, hopefully waiting for God to act for us, and loving people and God"

See: Abstract Nouns

1 Corinthians 13:13 (#5)

"faith, hope, {and} love"

Here Paul simply lists the three things without using connecting words. Since English speakers expect a connecting word before the last item in a list, the ULT has included **and** here. If your readers would also expect one or several connecting words in a list, you could include them. Alternate translation: "faith and hope and love"

See: Ellipsis

1 Corinthians 13:13 (#6)

"the greatest of these"

Here Paul does not explicitly say why **love** is **the greatest**. He could imply that: (1) loving God and others is the most important thing to do. Alternate translation: "the most significant of these" (2) **love** is the only one of the **three** that continues after Jesus comes back, and so it is the only one that lasts. Alternate translation: "the most enduring of these"

See: Assumed Knowledge and Implicit Information

1 Corinthians 13:13 (#7)

"is} love"

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by

using a verb such as "love." Paul implies that the **love** is for God and others. Alternate translation: "is loving people and God"

See: Abstract Nouns

1 Corinthians 14:1 (#1)

"Pursue"

Connecting Statement:\n\nHere Paul speaks as if he wants the Corinthians to run after and try to capture **love**. He speaks in this way because he wants them to act in **love** as persistently as someone who "pursues" someone or something. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "Consistently act in" or "Seek after"

See: Metaphor

1 Corinthians 14:1 (#2)

"love"

Connecting Statement:\n\nIf your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as "love." Paul implies that the object of **love** is other people. Alternate translation: "loving others"

See: Abstract Nouns

1 Corinthians 14:1 (#3)

"but be zealous for"

Connecting Statement:\n\nHere, **but** introduces the next topic that Paul wishes to speak about. If it would be helpful in your language, you could express **but** and think that Paul is contrasting **Pursue love** and **be zealous for spiritual gifts** with another word that introduces a new topic, or you could start a new sentence here. If you use the second alternate translation, you may need to add a period before it. Alternate translation: "and be zealous for" or "Be zealous for"

See: Connecting Words and Phrases

1 Corinthians 14:1 (#4)

"be zealous for"

Here, to **be zealous for** something means that one vigorously seeks after it or strongly desires it. If it would be helpful in your language, you could express **be zealous for** with a comparable expression. Alternate translation: "set your heart on" or "seek after"

See: Translate Unknowns

1 Corinthians 14:1 (#5)

"especially"

Here, **especially** could mean: (1) that prophecy is the best **gift** to **be zealous** for. Alternate translation: "above all" (2) that prophecy is better than **spiritual gifts**. Alternate translation: "more than that,"

1 Corinthians 14:2 (#1)

"For"

Here, **For** introduces the reasons why Paul wants the Corinthians to especially desire to prophesy. These reasons are found in 14:2–4. If it would be helpful in your language, you could express **For** with a comparable way to introduce reasons for a claim. Alternate translation: "Here is why you should be zealous for prophecy:"

See: Connect — Reason-and-Result Relationship

1 Corinthians 14:2 (#2)

"the one speaking in a tongue"

Paul is speaking of people "speaking in tongues" in general; he is not speaking of one particular person. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "anyone who speaks in a tongue"

See: Generic Noun Phrases

1 Corinthians 14:2 (#3)

"in a tongue"

Here and throughout this chapter, translate **tongue** and "tongues" as you did in 13:1, 8.

See: Translate Unknowns

1 Corinthians 14:2 (#4)

"to men," - "but he speaks"

Although the words **men** and **he** are masculine, Paul is using them to refer to anyone, whether man or woman. If it would be helpful in your language, you could use a non gendered word or refer to both genders. Alternate translation: "to humans … but he or she speaks"

See: When Masculine Words Include Women

1 Corinthians 14:2 (#5)

"mysteries"

If your language does not use an abstract noun for the idea behind **mysteries**, you can express the idea by using an adjective such as "secret" or "mysterious." Alternate translation: "mysterious words"

See: Abstract Nouns

1 Corinthians 14:2 (#6)

"in spirit"

Here, **spirit** could refer to: (1) the Holy Spirit, which enables or empowers the person to speak in the **tongue**. Alternate translation: "in God's Spirit" or "by the power of God's Spirit" (2) the person's spirit, which refers to the interior life of a person. It is from this interior life that the **tongue** originates. Alternate translation: "in his spirit"

1 Corinthians 14:3 (#1)

"the one prophesying"

Paul is speaking of people "prophesying" in general, not of one particular person. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "anyone who prophesies"

See: Generic Noun Phrases

1 Corinthians 14:3 (#2)

"to men"

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

See: When Masculine Words Include Women

1 Corinthians 14:3 (#3)

"for building up"

Paul here speaks as if believers were a building that one "builds up." With this metaphor, he emphasizes that **the one prophesying** helps other believers become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. See how you translated this metaphor in 8:1. Alternate translation: "for growth" or "for edification"

See: Metaphor

1 Corinthians 14:3 (#4)

"encouragement and consolation"

Here, **encouragement** refers primarily to "encouraging" others to act or think in a specific way. On the other hand, **consolation** refers primarily to "comforting" others in grief or pain. If your language has words that fit with these distinctions, you could use them here. If your language does not have words that fit with these distinctions, you can use one general word for "exhortation" or **encouragement**. Alternate translation: "exhortation"

See: Doublet

1 Corinthians 14:3 (#5)

"encouragement and consolation"

If your language does not use abstract nouns for the ideas behind **encouragement** and **consolation**, you can express the ideas by using verbs such as

"encourage" and "console." Alternate translation: "encouraging and consoling"

See: Abstract Nouns

1 Corinthians 14:4 (#1)

"The one speaking in a tongue" - "the one prophesying"

Here, just as in 14:2–3, Paul is speaking of people "prophesying" and people "speaking in tongues" in general, not of two particular people. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "Anyone who speaks in a tongue … anyone who prophesies"

See: Generic Noun Phrases

1 Corinthians 14:4 (#2)

"builds up himself," - "builds up the church"

Just as in 14:3, Paul here speaks as if believers were a building that one **builds up**. With this metaphor, he emphasizes that **The one speaking in a tongue** helps himself or herself become stronger and more mature, while **the one prophesying** helps other believers become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "helps himself grow … helps the church grow" or "edifies himself … edifies the church"

See: Metaphor

1 Corinthians 14:5 (#1)

"but even more, that"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**I desire**). If your language does need these words, you could supply them from that clause. Alternate translation: "but I desire even more that" or "but even more, I desire that"

See: Ellipsis

1 Corinthians 14:5 (#2)

"the one prophesying" - **"the one speaking in tongues"**

Here, just as in 14:4, Paul is speaking of people "prophesying" and people "speaking in tongues" in general, not of two particular people. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "anyone who prophesies … anyone who speaks in tongues"

See: Generic Noun Phrases

1 Corinthians 14:5 (#3)

"is greater"

Here, **greater** indicates that **the one prophesying** does something that is more important and helpful than **the one speaking in tongues**. It does not mean that God cares about the person **prophesying** more than the person **speaking in tongues**. If you readers would misunderstand **greater**, you could state explicitly how or in what way the person is **greater**. Alternate translation: "does something more useful" or "does what is more valuable"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:5 (#4)

"unless he would interpret, so that the church might receive building up"

The ULT puts these clauses in parentheses because they give a qualification of what Paul has said about how **the one prophesying is greater than the one speaking in tongues**. In this clause, Paul clarifies that he is only speaking about **tongues** without interpretation. Further, if someone does **interpret** the **tongues**, then that can lead to **building up**, just like prophecy. Use a form in your language that would indicate a qualification or a parenthesis. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "That is true except for when he interprets, so that the church receives building up"

See: Information Structure

1 Corinthians 14:5 (#5)

"unless he would interpret, so that the church might receive building up"

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. If you use this alternate translation, you may need to remove the parentheses. Alternate translation: "and does not interpret, because it is only when he interprets that the church receives building up"

See: Connect — Exception Clauses

1 Corinthians 14:5 (#6)

"he would interpret"

Here, **he** could refer back specifically to **the one speaking in tongues**, but it does not have to do so. The word **he** could refer to anyone who can **interpret**, not just the person who is speaking **in tongues**. If it would be helpful in your language, you could express the idea behind that **he** refers to anyone more clearly. Alternate translation: "he or somebody else would interpret"

See: Pronouns — When to Use Them

1 Corinthians 14:5 (#7)

"he would interpret"

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

See: When Masculine Words Include Women

1 Corinthians 14:5 (#8)

"building up"

Paul here speaks as if believers were a building that one "builds up." With this metaphor, he emphasizes that **the one speaking in tongues** and also "interprets" helps other believers become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be

helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. See how you translated this metaphor in [14:3](#). Alternate translation: "growth" or "edification"

See: Metaphor

1 Corinthians 14:6 (#1)

"But now, brothers"

Here, **But now** introduces what Paul thinks is true. The word **now** does not refer to time here. If it would be helpful in your language, you could express **But now** with a word or phrase that introduces what a person thinks is true. Alternate translation: "As it is, brothers," or "But what is true, brothers, is that"

See: Connecting Words and Phrases

1 Corinthians 14:6 (#2)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 14:6 (#3)

"I come" - "will I benefit" - "I speak"

Here Paul uses the first person to give himself as an example. If it would be helpful in your language, you could translate the first person as a generic third person. Alternate translation: "somebody comes ... will he or she benefit ... he or she speaks" or "people come ... will they benefit ... they speak"

See: First, Second or Third Person

1 Corinthians 14:6 (#4)

"if I come to you speaking in tongues, what will I benefit you unless I speak to you either in

revelation or in knowledge or in prophecy or teaching"

If your language would normally express what will **benefit** the Corinthians before what will not **benefit** them, you could rearrange this verse. Alternate translation: "will I not benefit you if I speak to you in revelation or in knowledge or in prophecy or teaching? But will I benefit you at all if I come to you speaking in tongues?"

See: Information Structure

1 Corinthians 14:6 (#5)

"if I come to you speaking in tongues, what will I benefit you unless I speak to you"

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that he is coming to them **speaking in tongues**. He uses himself in this hypothetical situation to illustrate that he could do this if he wanted to and also because he does not want to offend someone else by saying that they do not **benefit** others. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: "suppose that I came to you speaking in tongues. What would I benefit you unless I spoke to you"

See: Hypothetical Situations

1 Corinthians 14:6 (#6)

"I come to you"

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit someone. Alternate translation: "I arrive where you live"

See: Go and Come

1 Corinthians 14:6 (#7)

"what will I benefit you unless I speak to you either in revelation or in knowledge or in prophecy or teaching"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "nothing." In

other words, Paul would be of no **benefit** at all. If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "I will not benefit you unless I speak to you either in revelation or in knowledge or in prophecy or teaching."

See: Rhetorical Question

1 Corinthians 14:6 (#8)

"what will I benefit you unless I speak to you"

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "will I not benefit you only when I speak to you"

See: Connect — Exception Clauses

1 Corinthians 14:6 (#9)

"either in revelation or in knowledge or in prophecy or teaching"

If your language does not use abstract nouns for the ideas behind **revelation**, **knowledge**, **prophecy**, or **teaching**, you can express the ideas by using verbs such as "reveal," "know," "prophesy," and "teach." Alternate translation: "either to show you things or to make you understand things or to prophesy to you or to instruct you"

See: Abstract Nouns

1 Corinthians 14:7 (#1)

"Even lifeless things giving sounds—whether flute or harp—if they would not give different sounds"

Here Paul identifies what he is talking about first (**lifeless things giving sounds—whether flute or harp**) and then refers back to that phrase by using **they** in his sentence. If your readers would be confused by this structure, you could restructure the sentence and indicate what Paul is talking about in another way. Alternate translation: "If even lifeless things giving sounds—whether flute or harp—would not give different sounds" or "Take even lifeless things giving sounds—whether flute or harp—as an example. If they would not give different sounds"

See: Information Structure

1 Corinthians 14:7 (#2)

"lifeless things"

Here **lifeless things** are things are inanimate objects, things that have never been alive. Paul is specifically thinking of instruments that humans use to make sounds. If it would be helpful in your language, you could express **lifeless things** with a word or phrase that normally refers to things that have never been alive. Alternate translation: "inanimate things"

See: Translate Unknowns

1 Corinthians 14:7 (#3)

"giving sounds—" - "they would not give different sounds"

In Paul's culture, people would speak about how something could **give** a sound. This means that the thing creates or makes the sound. If it would be helpful in your language, you could express **giving sounds** or **give different sounds** with a comparable idiom or expression. Alternate translation: "creating sounds ... they would not create different sounds"

See: Idiom

1 Corinthians 14:7 (#4)

"if they would not give different sounds"

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **flute** and **harp** really do **give different sounds**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if they actually did not give different sounds"

See: Connect — Contrary to Fact Conditions

1 Corinthians 14:7 (#5)

"they would not give different sounds"

Here Paul refers to how an instrument like a **flute** or a **harp** produces many **different sounds**. It is only because it produces a variety of different sounds that it can create a melody or a song. If it would be helpful in your language, you could indicate what Paul is talking about here by making it more explicit that he is talking about how different sounds make up a song or melody. Alternate translation: "they did not make many different pitches" or "they did not create various notes"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:7 (#6)

"how will the thing being played on the flute or the thing being played on the harp be known"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "it will not." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "the thing being played on the flute or the thing being played on the harp will not be known."

See: Rhetorical Question

1 Corinthians 14:7 (#7)

"the thing being played on the flute or the thing being played on the harp"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul here uses the passive to emphasize the song instead of the person who plays the song. If you must state who did the action, you can use a vague or indefinite subject. Alternate translation: "what a person plays on the flute or what a person plays on the harp"

See: Active or Passive

1 Corinthians 14:7 (#8)

"how will the thing being played on the flute or the thing being played on the harp be known"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, you can use a vague or indefinite subject. Alternate translation: "how will anyone know the thing being played on the flute or the thing being played on the harp"

See: Active or Passive

1 Corinthians 14:8 (#1)

"For indeed"

Here, **For indeed** introduces another example that further supports what Paul said in the previous verse. If it would be helpful in your language, you could express **For indeed** with a word or phrase that introduces another example. Alternate translation: "Again,"

See: Connecting Words and Phrases

1 Corinthians 14:8 (#2)

"if a trumpet gives an uncertain sound, who will prepare for battle"

In Paul's culture, soldiers would often use **a trumpet** to issue commands or signals before or during a **battle**. These signals could indicate that an enemy was coming, that the soldiers should attack or retreat, or various other things. If it would be helpful in your language, you could state explicitly that Paul jumps from talking about **a trumpet** to talking about a **battle** because the **trumpet** was used in warfare. Alternate translation: "if a trumpet gives an uncertain sound when a solider uses it to signal other soldiers, who will prepare for battle"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:8 (#3)

"if a trumpet gives an uncertain sound"

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **a trumpet** really does "give" a certain or clear **sound**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if a trumpet actually were to give an uncertain sound"

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See: Connect — Contrary to Fact Conditions

1 Corinthians 14:8 (#4)

"gives an uncertain sound"

In Paul's culture, people would speak about how something **gives** a **sound**. This means that the thing creates or makes the **sound**. If it would be helpful in your language, you could express **gives an uncertain sound** with a comparable idiom or expression. See how you translated this idiom in [14:7]. Alternate translation: "creates an uncertain sound"

See: Idiom

1 Corinthians 14:8 (#5)

"an uncertain sound"

Here, **an uncertain sound** refers to notes that are not easily recognized or are difficult to hear. If it would be helpful in your language, you could express **an uncertain sound** with a word or phrase that refers to notes that are played poorly or are hard to hear. Alternate translation: "an unclear sound" or "an indistinct sound"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:8 (#6)

"who will prepare for battle"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "no one will." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "people would never prepare for battle."

See: Rhetorical Question

1 Corinthians 14:9 (#1)

"In the same way also you, unless"

Here Paul omits some words that your language may require to make a complete thought. The Corinthians would have inferred that Paul meant they would be like instruments that do not make clear sounds. If your readers would not infer that information, and if your language requires more words to make a complete thought, you could supply them. Alternate translation: "You are like those instruments. Unless"

See: Ellipsis

1 Corinthians 14:9 (#2)

"In the same way also you, unless you give intelligible speech with your tongue"

Here, **tongue** could refer to: (1) the human body part that people use to speak words. In this case, **with your tongue** modifies **give intelligible speech**. Alternate translation: "In the same way also you, unless you use your tongue to give intelligible speech" (2) the unknown language that some of the Corinthians were speaking. In this case, **with your tongue** modifies the first **you**. Alternate translation: "You act in the same way when you speak in a tongue. Unless you give intelligible speech"

1 Corinthians 14:9 (#3)

"you give intelligible speech"

Here, to **give intelligible speech** refers to making words that other people understand. If your language does not use **give** for **speech** or words, you can use a comparable expression. Alternate translation: "you speak intelligible words" or "you talk in intelligible language"

See: Idiom

1 Corinthians 14:9 (#4)

"intelligible speech"

Here, **intelligible speech** refers to words and sentences that other people can understand. If it would be helpful in your language, you could express **intelligible speech** with a comparable expression that identifies language that can be understood. Alternate translation: "understandable speech" or "words that others can comprehend"

See: Translate Unknowns

1 Corinthians 14:9 (#5)

"how will the thing being spoken be understood"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The question assumes that the answer is "it will not be understood." If it would be helpful in your language, you could express the idea behind this question with a strong negation. Alternate translation: "the thing being spoken will never be understood."

See: Rhetorical Question

1 Corinthians 14:9 (#6)

"will the thing being spoken be understood"

If your language does not use the passive form in these ways, you can express the idea in active form or in another way that is natural in your language. Paul uses passive forms here to avoid stating who is speaking and who is understanding, which makes his question more general. If you must state who did the action, Paul implies that "you" are speaking and some other person is understanding. Alternate translation: "someone understand what you are speaking"

See: Active or Passive

1 Corinthians 14:9 (#7)

"speaking into the air"

Here, **speaking into the air** is a way to say that the speech or words have no effect. In other words, no people but only **the air** hears the **speech**. If it would be helpful in your language, you could express **speaking into the air** with a comparable expression that describes words that have no effect or meaning. Alternate translation: "speaking empty words" or "talking to nothing"

See: Idiom

1 Corinthians 14:10 (#1)

"doubtless"

Here, **doubtless** indicates that Paul is assuming that there are **so many kinds of languages**. He is not arguing this and is not interested in proving it. If it would be helpful in your language, you could express **doubtless** with a comparable word or phrase that refers to something that is assumed to be true. Alternate translation: "assuredly" or "certainly"

See: Translate Unknowns

1 Corinthians 14:10 (#2)

"none {is} without meaning"

Here, **without meaning** could refer to: (1) how all the **languages** "communicate" clearly among those who know those languages. Alternate translation: "and none communicate nothing" (2) how all the languages use "sound" or "voice" to communicate. Alternate translation: "none is without sound" or "all of them use the voice"

1 Corinthians 14:10 (#3)

"none {is} without meaning"

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "all have meaning"

See: Litotes

1 Corinthians 14:11 (#1)

"If then I would not know the meaning of the language, I will be a foreigner to the one speaking, and the one speaking {will be} a foreigner to me"

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that he is with somebody who speaks a language that he does not know. In this situation, he and the other person are "foreigners" to each other. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: "Suppose, then, that I do not know the meaning of a specific language. In this situation, I am a foreigner to

anyone who speaks that language, and anyone who speaks that language is a foreigner to me"

See: Hypothetical Situations

1 Corinthians 14:11 (#2)

"If then"

Here, **then** could introduce: (1) an inference from the previous verse. In other words, if every language communicates meaning ([14:10](#)), **then** a person who does not understand that meaning is **a foreigner** to the person who speaks that language. Alternate translation: "Therefore, if" (2) a contrast with the previous verse. In other words, although every language communicates meaning ([14:10](#)), a person who does not understand the language cannot grasp that meaning. Alternate translation: "But if"

See: Connecting Words and Phrases

1 Corinthians 14:11 (#3)

"If then I would not know the meaning of the language"

Here Paul uses the conditional form to show that not knowing **the meaning of the language** leads to being a **foreigner to the one speaking** that language. If the conditional form does not indicate a cause-and-effect relationship like this in your language, you could express the **If** statement in a way that does show the relationship. Alternate translation: "Then, whenever I do not know the meaning of the language" or "Suppose then that I do not know the meaning of the language. Then,"

See: Connect — Hypothetical Conditions

1 Corinthians 14:11 (#4)

"I would not know" - "I will be" - "me"

Here Paul uses the first person to give himself as an example. If it would be helpful in your language, you could translate the first person as a generic third person. Alternate translation: "somebody does not know … he or she will be … him or her"

See: First, Second or Third Person

1 Corinthians 14:11 (#5)

"the meaning of the language"

If your language does not use an abstract noun for the idea behind **meaning**, you can express the idea by using a verb such as "communicates" or "means." Alternate translation: "what the language means"

See: Abstract Nouns

1 Corinthians 14:11 (#6)

"a foreigner" - "will be} a foreigner"

Here, **foreigner** identifies someone with whom one does not share a culture and language. If it would be helpful in your language, you could express **foreigner** with a comparable term for someone who has a different language and culture. Alternate translation: "an outsider … will be an outsider"

See: Translate Unknowns

1 Corinthians 14:11 (#7)

"to the one speaking," - "the one speaking"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the first clause (**the language**). If your language does need these words, you could supply them from that clause. Alternate translation: "to the one speaking the language … the one speaking the language"

See: Ellipsis

1 Corinthians 14:12 (#1)

"So also you"

Here, **So also you** introduces the conclusion Paul wishes to draw from what he has said in [14:1–11](#). If it would be helpful in your language, you could express the function of **So also you** with a comparable phrase that introduces a conclusion or inference. Alternate translation: "In line with all of that" or "Given what I have said"

See: Connect — Reason-and-Result Relationship

1 Corinthians 14:12 (#2)

"So also you"

Here Paul omits some words that your language may need to make a complete thought. If your language does need these words, you could supply a phrase such as "should act in this way." Alternate translation: "So also you should behave in the following way:"

See: Ellipsis

1 Corinthians 14:12 (#3)

"seek that you would abound in them"

Here, **seek that you would abound** refers to desiring to have more of something. If it would be helpful in your language, you could express this construction with a comparable phrase that indicates a desire to have or do more. Alternate translation: "desire to overflow with them" or "endeavor to gain more of them"

See: Idiom

1 Corinthians 14:12 (#4)

"for the building up of the church"

Here Paul uses the possession form to speak about **building up** that affects the **church**. If it would be helpful in your language, you could express the idea behind this form by translating **building up** as a verb with **church** as its object. Alternate translation: "so that you could build up the church"

See: Possession

1 Corinthians 14:12 (#5)

"the building up"

Paul here speaks as if believers were a building that one "builds up." With this metaphor, he emphasizes that the Corinthians should focus on helping other believers become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. See how you translated this metaphor in 14:3, 5. Alternate translation: "the growth" or "the edification"

See: Metaphor

1 Corinthians 14:13 (#1)

"let the one speaking in a tongue pray"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "the one speaking in tongues must pray"

See: Third-Person Imperatives

1 Corinthians 14:13 (#2)

"the one speaking in a tongue"

Paul is speaking of people "speaking in tongues" in general, not of one particular person. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "anyone who speaks in a tongue"

See: Generic Noun Phrases

1 Corinthians 14:13 (#3)

"he might interpret"

Here Paul omits what the person is going to **interpret** since he already stated it in the previous clause (**a tongue**). If you need to specify what the person will **interpret**, you could include a reference to the **tongue** here. Alternate translation: "he might interpret it" or "he might interpret what he said in the tongue"

See: Ellipsis

1 Corinthians 14:13 (#4)

"he might interpret"

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

See: When Masculine Words Include Women

1 Corinthians 14:14 (#1)

"If I would pray in a tongue, my spirit"

Here Paul uses the conditional form to show that praying **in a tongue** leads to the **spirit** praying but the **mind** being **unfruitful**. If the conditional form does not indicate a cause-and-effect relationship like this in your language, you could express the **If** statement in a way that does show the relationship. Alternate translation: "Whenever I pray in a tongue, my spirit" or "Suppose that I pray in a tongue. Then, my spirit"

See: Connect — Hypothetical Conditions

1 Corinthians 14:14 (#2)

"I would pray" - "my" - "my"

Here Paul uses the first person to give himself as an example. If it would be helpful in your language, you could translate the first person as a generic third person, or explicitly state that Paul is an example. Alternate translation: "somebody would pray … his or her … his or her"

See: First, Second or Third Person

1 Corinthians 14:14 (#3)

"my spirit prays"

Here, **spirit** could refer to: (1) the inner part of a person, a part that contrasts with the **mind** but that is not somehow superior or closer to God. Alternate translation: "my inner spiritual being prays" or "my heart prays" (2) the Holy Spirit directing the **spirit** of a person. Alternate translation: "the Holy Spirit prays with my spirit" or "the Holy Spirit directs my inner spiritual being in prayer"

1 Corinthians 14:14 (#4)

"my mind is unfruitful"

Here Paul speaks as if his **mind** were a plant or tree that could produce "fruit." He states that his **mind** is **unfruitful** to indicate that it is not doing anything useful, just like a fruit tree that does not produce fruit. If it would be helpful in your language, you could express this figure of speech

with a comparable metaphor or express the idea plainly. Alternate translation: "my mind does nothing" or "my mind is not involved"

See: Metaphor

1 Corinthians 14:15 (#1)

"What then is it"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. He himself gives the answer to the question in the next sentences. If it would be helpful in your language, you could express the idea behind this question by using a word or phrase that introduces a conclusion or solution. Alternate translation, as a statement: "I will tell you what I do." or "This, then, is what to do."

See: Rhetorical Question

1 Corinthians 14:15 (#2)

"I will pray with my spirit, but I will also pray with my mind." - "with my spirit, and I will also sing with my mind"

Here, just as in 14:14, Paul uses the first person to give himself as an example. If it would be helpful in your language, you could translate the first person as a generic third person, or explicitly state that Paul is an example. Alternate translation: "People should pray with their spirits, and they should also pray with their minds. People should sing with their spirits, and they should also sing with their minds"

See: First, Second or Third Person

1 Corinthians 14:15 (#3)

"but I will also pray with my mind." - "and I will also sing with my mind"

Here, doing things **with my mind** could happen: (1) at the same time as doing things **with my spirit**. In other words, Paul is saying that he will use both his **spirit** and **mind** at the same time when he "prays" or "sings." Alternate translation: "and I will use my mind also … and I will use my mind also" (2) at a different time as doing things **with my spirit**. In other words, Paul is saying that he sometimes

use his **spirit** and sometimes use his **mind**. Alternate translation: "but other times I will pray with my mind … but other times I will sing with my mind"

See: Connect — Simultaneous Time Relationship

1 Corinthians 14:15 (#4)

"with my spirit," - "with my spirit"

Here, just as in 4:14, **spirit** could refer to: (1) the inner part of a person, a part that contrasts with the **mind** but that is not somehow superior or closer to God. Alternate translation: "with my inner spiritual being … with my inner spiritual being" or "with my heart … with my heart" (2) the Holy Spirit directing the **spirit** of a person. Alternate translation: "as the Holy Spirit directs my spirit … as the Holy Spirit directs my spirit" or "as the Holy Spirit directs my inner spiritual being … as the Holy Spirit directs my inner spiritual being"

1 Corinthians 14:16 (#1)

"if you bless with the spirit, how"

Here Paul uses the conditional form to show that blessing **with the spirit** leads to **the one filling the place of the ungifted** being unable to **say the "Amen"**. If the conditional form does not indicate a cause-and-effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "whenever you bless with the spirit, how" or "Suppose that you bless with the spirit. Then, how"

See: Connect — Hypothetical Conditions

1 Corinthians 14:16 (#2)

"you bless" - "your thanksgiving," - "you are saying"

Here Paul switches from using himself as an example to using one of the Corinthians as an example. Because of this, every **you** in this verse is singular. If it would be helpful in your language, you could translate the second-person singular as a second-person plural, or explicitly state that **you** functions as an example. Alternate translation:

"you, for example, bless … your thanksgiving … you are saying"

See: Forms of 'You' — Singular

1 Corinthians 14:16 (#3)

"you bless with the spirit"

Here Paul is speaking about someone who is using **thespirit** only and not the "mind" to speak in "tongues." If it would be helpful in your language, you could state explicitly that this is what Paul is talking about. Alternate translation: "you bless in tongues with the spirit only"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:16 (#4)

"with the spirit"

Just as in 4:14–15, **spirit** could refer to: (1) the inner part of a person, a part that contrasts with the mind but that is not somehow superior or closer to God. Alternate translation: "with your inner spiritual being" or "with your heart" (2) the Holy Spirit directing the **spirit** of a person. Alternate translation: "by the power of the Holy Spirit" or "as the Holy Spirit directs your inner spiritual being"

1 Corinthians 14:16 (#5)

"how will the one filling the place of the ungifted say the "Amen" at your thanksgiving, since he does not know what you are saying"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. Here, the answer to the question is "he cannot." If it would be helpful in your language, you could express the idea behind this question by using a strong negation. Alternate translation: "the one who fills the place of the ungifted will not be able to say the 'Amen' at your thanksgiving, since he does not know what you are saying."

See: Rhetorical Question

1 Corinthians 14:16 (#6)

"the one filling the place of the ungifted"

Here Paul speaks as if there were a **place** for **the ungifted** which they would "fill." He speaks in this way to characterize the person by the **place** they "fill." In other words, a person **filling the place of the ungifted** is characterized as **ungifted**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "the one who is ungifted" or "the ungifted person"

See: Metaphor

1 Corinthians 14:16 (#7)

"the one filling"

Paul is speaking of people who "fill" **the place of the ungifted** in general, not of one particular person. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "anyone who fills"

See: Generic Noun Phrases

1 Corinthians 14:16 (#8)

"of the ungifted"

Here, **the ungifted** could refer to: (1) any person who does not understand the "tongue" in which the person is speaking. Alternate translation: "of the one who does not understand tongues" or "of the uninitiated" (2) a person who is not part of the Christian group. Alternate translation: "of the outsider"

See: Translate Unknowns

1 Corinthians 14:16 (#9)

"will" - **"say the "Amen" at"**

Here, to **say the "Amen"** refers to responding in agreement to something that someone has said. This is because, in Christian gatherings, the word **Amen** was a common way to affirm or agree with someone. If it would be helpful in your language, you could express the idea behind **Amen** or why people would say it by using a word that indicates agreement or by referring simply to agreement. Alternate translation: "will … agree with" or "will … say that he agrees with"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:16 (#10)

"at your thanksgiving"

Here, **your thanksgiving** refers back to what the person said when they were "blessing" **with the spirit**. Paul uses a different word here, but they mean basically the same thing. If it would be helpful in your language, you could express **thanksgiving** by translating this phrase so that it clearly refers back to **bless with the spirit**. Alternate translation: "at what you said" or "at your blessing"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:16 (#11)

"at your thanksgiving"

If your language does not use an abstract noun for the idea behind **thanksgiving**, you can express the idea by using a verb such as "thank." Alternate translation: "at how you thanked God" or "at what you thanked God for"

See: Abstract Nouns

1 Corinthians 14:16 (#12)

"he does not know"

Although **he** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **he** with a non gendered word or refer to both genders. Alternate translation: "he or she does not know"

See: When Masculine Words Include Women

1 Corinthians 14:17 (#1)

"you certainly give thanks"

Here Paul continues to use one of the Corinthians as an example. Because of this, **you** in this verse is singular. If it would be helpful in your language, you could translate the second-person singular as a second-person plural, or explicitly state that **you** functions as an example. Alternate translation: "you, for example, certainly give thanks"

See: Forms of 'You' — Singular

1 Corinthians 14:17 (#2)

"the other {person"

Paul is speaking of **other** people in general, not of one particular person. If it would be helpful in your language, you could express this form with a form that refers to people in general. Alternate translation: "any other person"

See: Generic Noun Phrases

1 Corinthians 14:17 (#3)

"the other {person} is not built up"

Just as in [14:4](#), Paul here speaks as if a person were a building that one "builds up." With this metaphor, he emphasizes that **you** who are "giving thanks" are not helping other people become stronger, unlike the one who builds a house and thus makes it strong and complete. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "the other person is not helped to grow" or "the other person is not edified"

See: Metaphor

1 Corinthians 14:17 (#4)

"the other {person} is not built up"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to emphasize the person who **is not built up** rather than emphasizing the person who is not doing the building up. If you must state who did the action, Paul implies that "you" did it. Alternate translation: "you do not build up the other person"

See: Active or Passive

1 Corinthians 14:18 (#1)

"all of you"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**speak in tongues**). If your language does need these words, you could supply them from that clause. Alternate translation: "all of you speak in tongues"

See: Ellipsis

1 Corinthians 14:19 (#1)

"in the church"

Here, **in the church** is a spatial metaphor that speaks of the **church** as if it were a place **in** which people could gather. Paul speaks in this way to indicate the situation which he is discussing: a gathering of believers that meets to worship God. If it would be helpful in your language, you could express **in the church** by clarifying that **the church** refers to a gathering of believers for worship. Alternate translation: "in the gathering of believers" or "during the worship service"

See: Metaphor

1 Corinthians 14:19 (#2)

"five"

Here Paul refers to **five** words to indicate just a few words in contrast to the **myriads** he will mention later on in the verse. There is no special significance to the number **five**. If it would be helpful in your language, you could express and think that **five** is a special number with a number that would not be considered special or indicate that Paul has "a few" words in mind. Alternate translation: "four" or "only several"

See: Numbers

1 Corinthians 14:19 (#3)

"so that I might also instruct others, than myriads of words in a tongue"

If your language would naturally state the rest of the comparison before the purpose, you could rearrange these clauses. You may need to start a new sentence when you express the purpose. Alternate translation: "than myriads of words in a tongue. That way, I might also instruct others"

See: Information Structure

1 Corinthians 14:19 (#4)

"myriads of words"

Here, much like in 4:15, **myriads of words** is an exaggeration that the Corinthians would have understood to mean a large number of **words**. If **myriad** would be misunderstood in your language, you could use a word or phrase that refers to a large number. Alternate translation: "many words" or "a large number of words"

See: Hyperbole

1 Corinthians 14:20 (#1)

"Brothers"

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

See: When Masculine Words Include Women

1 Corinthians 14:20 (#2)

"do not become children" - "be childlike in evil"

Here, much like in 13:11, Paul compares people to **children**. He is particularly thinking about how children do not know very much or do very much. Paul does not want the Corinthians to be like children in how children know very little. Rather, he wants the Corinthians to be like children in how children do very little **evil**. If it would be helpful in your language, you could express this figure of speech as an analogy or in a nonfigurative way. If possible, preserve the metaphor, because Paul has already used "child" language in 13:11. Alternate translation: "do not be immature, like children, … do very little evil, like children,"

See: Metaphor

1 Corinthians 14:20 (#3)

"Rather, be childlike in evil, but become mature in the thoughts"

If your language would naturally express the contrast before the comparison, you could move the clause about being **mature** before the clause

about being **childlike**. Alternate translation: "Rather, become mature in the thoughts, and only be childlike in evil"

See: Information Structure

1 Corinthians 14:20 (#4)

"in evil"

Alternate translation: "about evil"

1 Corinthians 14:21 (#1)

"In the Law it is written"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to emphasize the words rather than emphasizing whoever wrote the words. If you must state who did the action, you can use a vague or indefinite subject. Alternate translation: "In the Law someone wrote" or "They wrote in the Law"

See: Active or Passive

1 Corinthians 14:21 (#2)

"In the Law it is written"

In Paul's culture, **it is written** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled "Isaiah" (See: Isaiah 28:11–12). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "It can be read in the Law" or "In the Law, the book of Isaiah says"

See: Quotations and Quote Margins

1 Corinthians 14:21 (#3)

"In the Law"

Here, **Law** refers to all of the scriptures of Israel that we call the Old Testament. It does not refer just to the first five books or to books that have "laws." If it would be helpful in your language, you could express **Law** with a term that refers more clearly to

the Old Testament. Alternate translation: "In the Scriptures" or "In the Israelites' sacred book"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:21 (#4)

""it is written,"

If you do not use this form in your language, you could translate these statements as indirect quotes instead of as direct quotes. Alternate translation: "it is written that by people of other tongues and by the lips of strangers God will speak to this people, but not even in this way will they hear him. So says the Lord"

See: Direct and Indirect Quotations

1 Corinthians 14:21 (#5)

"By {people} of other tongues and by the lips of strangers"

Here Paul quotes two phrases that mean basically the same thing. In Paul's culture, poetry often included repetition of the same idea in different words. If your readers would not recognize this as poetry, and if they would misunderstand why Paul repeats the same idea, you could combine these two phrases into one. Alternate translation: "By strangers of other tongues"

See: Parallelism

1 Corinthians 14:21 (#6)

"people} of other tongues"

Here, **tongues** refers to words that people speak with their **tongues**. It primarily refers here to foreign languages, not primarily to unknown languages spoken in Christian worship. If it would be helpful in your language, you could express **tongues** with a word or phrase that refers to foreign languages. Alternate translation: "by people of other languages" or "people who speak different languages"

See: Metonymy

1 Corinthians 14:21 (#7)

"the lips of strangers"

Here, **lips** refers to words that people speak with their **lips**. If it would be helpful in your language, you could express **lips** with a word or phrase that refers to what people say. Alternate translation: "the words of strangers" or "the speech of strangers"

See: Metonymy

1 Corinthians 14:21 (#8)

"to this people"

The Corinthians would have understood **this people** to refer to the people of Israel. If your readers would not make this inference, you could indicate it explicitly. Alternate translation: "to the people of Israel"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:21 (#9)

""I will speak to this people,"

Here Paul includes **says the Lord** to indicate who spoke the words he quotes. If your language would indicate who is speaking before or in the middle of the quote, you could move **says the Lord** to a more natural place. Alternate translation: "I will speak to this people,' says the Lord, 'but not even in this way will they hear me.'"

See: Information Structure

1 Corinthians 14:22 (#1)

"are for a sign"

Connecting Statement:\n\nHere, **sign** could be: (1) a negative indication of God's judgment or wrath. This would fit with what the quotation from Isaiah in the last verse suggests. Alternate translation: "are an indication of God's judgment" (2) a positive indication of what convicts or impresses people. This would fit with what "signs" means in 1:22, but it does not fit well with the next two verses (See: 14:23–24). Alternate translation: "are impressive" or "are convicting"

1 Corinthians 14:22 (#2)

"a sign, not to the ones believing, but to the unbelievers;" - "is} not to the unbelievers, but to the ones believing"

Connecting Statement:\n\nIf your language would naturally put those whom the signs are **to** before those whom they are **not to**, you could rearrange the clauses so that the **not** clause is second. Alternate translation: "a sign to the unbelievers, not to those who believe … is to those who believe, not to the unbelievers"

See: Information Structure

1 Corinthians 14:22 (#3)

"prophecy {is} not"

Here Paul omits some words that your language may require to make a complete thought. The Corinthians could have inferred: (1) the words "is for a sign," since Paul used these words in the first half of the verse. Alternate translation: "prophecy is for a sign, not" (2) the word "is," since Paul's language often implies "is" when there is no verb. See the ULT.

See: Ellipsis

1 Corinthians 14:22 (#4)

"prophecy {is} not"

If Paul implies "is for a sign" here, then "sign" could mean what it meant earlier in the verse, but it more likely means something different. "Sign" could be: (1) a positive indication of what convicts or impresses people. Alternate translation: "prophesy is impressive, not" or "prophecy is convicting, not" (2) a negative indication of God's judgment or wrath. Alternate translation: "prophecy is an indication of God's judgment, not"

1 Corinthians 14:22 (#5)

"prophecy"

If your language does not use an abstract noun for the idea behind **prophecy**, you can express the idea by using a verb such as "prophesy." Alternate translation: "what people prophesy"

See: Abstract Nouns

1 Corinthians 14:23 (#1)

"If, therefore, the whole church might come together to the same place and they would all speak in tongues, but ungifted or unbelievers would come in, will they not say"

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that **the whole church** is together, and **all speak in tongues**. Then, he wants them to imagine what would happen if **ungifted or unbelievers** are present and hear **all** speaking **in tongues**. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: "Suppose, then, that the whole church comes together to the same place, and they all speak in tongues. Suppose that ungifted or unbelievers come in. Will they not say"

See: Hypothetical Situations

1 Corinthians 14:23 (#2)

"might come together to the same place"

Here Paul uses both **come together** and **to the same place** to emphasize that he is speaking about an official gathering of the church for worship. If your language does not use two similar phrases for emphasis like Paul does, then you can use just one phrase and indicate the emphasis in another way. Alternate translation: "might come together" or "might be in the same place"

See: Doublet

1 Corinthians 14:23 (#3)

"ungifted"

Here, just as in [14:16](), **ungifted** could refer to: (1) any person who does not understand the **tongues** that the other people are speaking. Alternate translation: "people who do not understand tongues" or "uninitiated" (2) a person who is not part of the Christian group. Alternate translation: "outsiders"

See: Translate Unknowns

1 Corinthians 14:23 (#4)

"would come in"

Your language may say "would go in" rather than **would come in** in this situation. Use whatever form is natural. Alternate translation: "would go in"

See: Go and Come

1 Corinthians 14:23 (#5)

"will they not say that you are insane"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The implied answer to the question is "yes, they will." If it would be helpful in your language, you could express the idea behind this question by using a strong affirmation. Alternate translation: "they will definitely say that you are insane."

See: Rhetorical Question

1 Corinthians 14:23 (#6)

"you are insane"

People who are **insane** act in ways that are not normal or acceptable. Often these ways are dangerous, strange, or irrational. If it would be helpful in your language, you could express **insane** with a word or phrase that identifies people who are acting in irrational and strange ways. Alternate translation: "you are out of your minds" or "you are mad"

See: Translate Unknowns

1 Corinthians 14:23 (#7)

"you are insane"

Here, **you** refers back to **the whole church** and **they** who **speak in tongues**. Paul switches from third person to second person to apply the hypothetical situation to the Corinthians. If it would be helpful in your language, you could express this switch with second person earlier in the verse or use the third person here. Alternate translation: "the church is insane"

See: First, Second or Third Person

1 Corinthians 14:24 (#1)

"if they all would prophesy, but some unbeliever or ungifted person might come in, he is convicted"

Here Paul is using a hypothetical situation to teach the Corinthians. He wants them to imagine that **all would prophesy**, and he implies that the whole church is together for this hypothetical situation, just like for the last one (See: 14:23). Then, he wants them to imagine what would happen if **some unbeliever** or **ungifted person** is present and hears **all** prophesying. Use a natural way in your language to introduce a hypothetical situation. Alternate translation: "suppose that they all would prophesy. Suppose that some unbeliever or ungifted person comes in. In that situation, he is convicted"

See: Hypothetical Situations

1 Corinthians 14:24 (#2)

"they all would prophesy"

Here Paul uses the third person because he is again using a hypothetical situation. However, he wants the Corinthians to apply this hypothetical situation to themselves. If it would be helpful in your language, you could express that **they** applies to the Corinthians with the second person instead. Alternate translation: "you all would prophesy"

See: First, Second or Third Person

1 Corinthians 14:24 (#3)

"ungifted person"

Here, just as in 14:23, **ungifted** could refer to: (1) any person who does not understand the tongues that the other people are speaking. Alternate translation: "person who does not understand tongues" or "uninitiated person" (2) a person who is not part of the Christian group. Alternate translation: "outsider"

See: Translate Unknowns

1 Corinthians 14:24 (#4)

"might come in"

Your language may say "might go in" rather than **might come in** in this situation. Use whatever form is natural. Alternate translation: "might go in"

See: Go and Come

1 Corinthians 14:24 (#5)

"he is convicted by all, he is examined by all"

Here Paul uses the same words and structure twice, only changing the verb. He does this to emphasize how the "prophecy" affects the **unbeliever or ungifted person**. If your language does not use repetition for emphasis, and if your readers might be confused as to why Paul repeats himself, you can combine these two clauses into one. Alternate translation: "he is confronted by all" or "he is convicted and examined by all"

See: Parallelism

1 Corinthians 14:24 (#6)

"he is convicted by all, he is examined by all"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to emphasize the person who is **convicted** or **examined** rather than emphasizing the **all** that is doing the actions. Alternate translation: "all convict him, all examine him"

See: Active or Passive

1 Corinthians 14:24 (#7)

"he is convicted" - "he is examined"

Although **he** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **he** with a non gendered word or refer to both genders. Alternate translation: "he or she is convicted … he or she is examined"

See: When Masculine Words Include Women

1 Corinthians 14:24 (#8)

"by all," - "by all"

Here, **all** could refer to: (1) everything that the people who **prophesy** are saying. Alternate translation: "by all that is said … by all that is said" or "by all the words … by all the words" (2) **they all** who are prophesying. Alternate translation: "by all who are prophesying … by all who are prophesying"

1 Corinthians 14:25 (#1)

"the secrets of his heart"

In Paul's culture, the **heart** is the place where humans think and plan. If it would be helpful in your language, you could translate **heart** as the place where humans think in your culture, or express the idea plainly. Alternate translation: "the secrets of his mind" or "his secret thoughts"

See: Metonymy

1 Corinthians 14:25 (#2)

"the secrets of his heart become visible"

Here Paul speaks as if **the secrets of his heart** were invisible objects that could **become visible**. He speaks in this way to indicate that others now know **the secrets** as much as if they saw them **become visible**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "the secrets of his heart become known" or "the secrets of his heart are revealed"

See: Metaphor

1 Corinthians 14:25 (#3)

"having fallen on his face"

In Paul's culture, "falling" **on** one's **face** refers to kneeling down and putting one's **face** close to the ground. This was a position used to show respect and sometimes worship. If it would be helpful in your language, you could express **having fallen on his face** with a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. Alternate translation: "having bowed down" or "kneeling to show respect"

See: Idiom

1 Corinthians 14:25 (#4)

"his" - "his face, he will worship"

Although **his** and **he** are masculine, Paul is using them to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **his** and **he** with non gendered words or refer to both genders. Alternate translation: "his or her … his or her face, he or she will worship"

See: When Masculine Words Include Women

1 Corinthians 14:25 (#5)

"declaring, "God is really among you"

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. Alternate translation: "declaring that God is really among you"

See: Direct and Indirect Quotations

1 Corinthians 14:26 (#1)

"What then is to be, brothers"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. He himself gives the answer to the question in the next sentences. If it would be helpful in your language, you could express the idea behind this question by using a word or phrase that introduces a conclusion or a clarification. Alternate translation: "This is what it is, brothers."

See: Rhetorical Question

1 Corinthians 14:26 (#2)

"What then is to be"

Here Paul could be asking this question about: (1) what his argument means for the Corinthians. Alternate translation: "What then do I mean" (2) what the Corinthians should be doing. Alternate translation: "What then should you do"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:26 (#3)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 14:26 (#4)

"you come together"

Here, **come together** refers to a group gathering in a specific place. Your language may say "go" or "gather" rather than **come** in contexts such as this. Use whatever is most natural. Alternate translation: "you go together" or "you assemble together"

See: Go and Come

1 Corinthians 14:26 (#5)

"each one"

Here, **each one** refers to specific or individual believers in the Corinthian church. Paul does not mean that every person **has** each of these things, and he also does not mean that **each** person has only one of these things. Rather, he means that individual people within the Corinthian church may have any of these things **When you come together**. If it would be helpful in your language, you could express **each one** with a word or phrase that more clearly indicates that Paul is speaking in general. Alternate translation: "every one of you"

See: Pronouns — When to Use Them

1 Corinthians 14:26 (#6)

"has a psalm, has a teaching, has a revelation, has a tongue, {or} has an interpretation"

Here Paul repeats **has** in order to emphasize any believer might "have" any of these things **When you come together**. If it would be helpful in your language, you could express why Paul repeats **has** with another form that indicates that any person might have any of these things. Alternate

translation: "has a psalm or a teaching or a revelation or a tongue or an interpretation"

See: Parallelism

1 Corinthians 14:26 (#7)

"has a psalm, has a teaching, has a revelation, has a tongue, {or} has an interpretation"

If your language does not use abstract nouns for the ideas behind **revelation** or **interpretation**, you can express the ideas by using verbs such as "reveal" and "interpret." If you do, you may need to translate all the items in the list with verbal phrases. Alternate translation: "sings a psalm, instructs, explains something that was secret, speaks in a tongue, or interprets a tongue"

See: Abstract Nouns

1 Corinthians 14:26 (#8)

"an interpretation"

Here, just as in 12:10, **interpretation** refers specifically to interpreting **a tongue**. If it would be helpful in your language, you could state explicitly that the **interpretation** is about is an **interpretation** of a **tongue**. Alternate translation: "an interpretation of a tongue"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:26 (#9)

"Let all things happen for building up"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "All things must happen for building up"

See: Third-Person Imperatives

1 Corinthians 14:26 (#10)

"building up"

Paul here speaks as if believers were a building that one "builds up." With this metaphor, he emphasizes

that the Corinthians should focus on helping other believers become stronger and more mature, just like the one who builds a house makes it strong and complete. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. See how you translated this metaphor in 14:12. Alternate translation: "the growth" or "the edification"

See: Metaphor

1 Corinthians 14:26 (#11)

"for building up"

Here the Corinthians would have understood Paul to mean that the **building up** applies to other believers. If your readers would not infer this, you could state it explicitly. Alternate translation: "for building up believers"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:27 (#1)

"If"

Paul is speaking as if someone "speaking" **in a tongue** was a hypothetical possibility, but he knows that someone often does "speak" **in a tongue**. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can express the idea with a word that refers to a situation rather than to a possibility. Alternate translation: "Whenever"

See: Connect — Factual Conditions

1 Corinthians 14:27 (#2)

"it should be} by"

Here Paul omits some words that may be required in your language to make a complete thought. English needs these words, so the ULT has supplied them in brackets. If your language also needs these words, you could use these or similar ones. Alternate translation: "this should be done by"

See: Ellipsis

1 Corinthians 14:27 (#3)

"it should be} by two or at most three"

Paul does not explicitly state in what situation only **two or at most three** believers should speak **in a tongue**. The Corinthians would have understood him to be speaking about each time the believers gathered to worship God (See: the expression "in the church" in 14:28). Paul does not mean that only **two or most three** people can ever speak in tongues. If it would be helpful in your language, you could express what situation Paul is speaking about more explicitly. Alternate translation: "it should be by two or at most three every time you gather together"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:27 (#4)

"in turn"

Here, **in turn** means that people do something one after the other or in order. If it would be helpful in your language, you could express **in turn** with a word or phrase that refers to doing things successively or in order. Alternate translation: "in order" or "successively"

See: Idiom

1 Corinthians 14:27 (#5)

"one must interpret"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "let." Alternate translation: "one should interpret" or "let one interpret"

See: Third-Person Imperatives

1 Corinthians 14:27 (#6)

"one"

Here Paul does not indicate whether **one** is one of the people who is speaking **in a tongue** or if it is someone else. It is likely that Paul thinks that both options are acceptable. If possible, you should translate **one** in such a way that it could refer to

one of the people speaking **in a tongue** or to someone else. Alternate translation: "somebody" or "one person"

See: When to Keep Information Implicit

1 Corinthians 14:27 (#7)

"must interpret"

Here, just as in 14:26, **interpret** refers specifically to interpreting a **tongue**. If it would be helpful in your language, you could state explicitly that the person should **interpret** the **tongue**. Alternate translation: "must interpret the tongue"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:28 (#1)

"if"

Much like in 14:27, Paul is speaking as if **an interpreter** not being present was a hypothetical possibility, but he knows that sometimes this is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can express the idea with a word that refers to a situation rather than to a possibility. Alternate translation: "whenever"

See: Connect — Factual Conditions

1 Corinthians 14:28 (#2)

"an interpreter"

Here, much like in 14:26–27, **interpreter** refers specifically to someone who can interpret a tongue. If it would be helpful in your language, you could state explicitly that the **interpreter** is the person who "interprets" the tongue. Alternate translation: "an interpreter for the tongue"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:28 (#3)

"there is not an interpreter"

Just as in 14:27, the **interpreter** could be someone who speaks in tongues or some other person. If possible, you should translate **an interpreter** in

such a way that it could refer to one of the people speaking in a tongue or to someone else. Alternate translation: "no one can interpret"

See: When to Keep Information Implicit

1 Corinthians 14:28 (#4)

"let him be silent" - "let him speak to himself"

Although **him** and **himself** are masculine, Paul is using them to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **him** and **himself** with non gendered words or refer to both genders. Alternate translation: "let him or her be silent … let him or speak to himself or herself"

See: When Masculine Words Include Women

1 Corinthians 14:28 (#5)

"let him be silent" - "let him speak"

Here Paul uses two third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the ideas using a word such as "should" or "must." Alternate translation: "he needs to be silent … he needs to speak"

See: Third-Person Imperatives

1 Corinthians 14:28 (#6)

"let him be silent" - "let him speak"

Here, **let him be silent** and **let him speak** refer specifically to speaking in "tongues." They do not refer in general to any speaking **in church**. If your readers would not infer this information, you could state it more explicitly. Alternate translation: "let him not speak the tongue … let him speak the tongue"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:28 (#7)

"in the church"

Here, just as in [14:19](#), **in the church** is a spatial metaphor that speaks of the **church** as if it were a place **in** which people could gather. Paul speaks in this way to indicate the situation which he is discussing: a gathering of believers that meets to worship God. If it would be helpful in your language, you could express **in the church** by clarifying that **the church** refers to a gathering of believers for worship. Alternate translation: "in the gathering of believers" or "during the worship service"

See: Metaphor

1 Corinthians 14:28 (#8)

"to himself and to God"

Here, **to himself and to God** could refer to: (1) how the person should keep the "tongue" between **himself** and **God**. In other words, the only people who experience the "tongue" are the person speaking it and God. This would mean that the person speaking the "tongue" says words in their head or very quietly. Alternate translation: "in his mind to God" or "quietly to God" (2) how the person should speak the "tongue" after the meeting is over and "he" is by **himself**. In this way, only the person who speaks the "tongue" and **God** hear it. Alternate translation: "to God when he is by himself"

See: Idiom

1 Corinthians 14:29 (#1)

"But"

Here, **But** introduces similar instructions about a new topic (prophecy). If it would be helpful in your language, you could express **But** with a word or phrase that introduces a related topic. Alternate translation: "In the same way,"

See: Connecting Words and Phrases

1 Corinthians 14:29 (#2)

"let two or three prophets speak"

Paul does not explicitly state in what situation **two or three prophets** should **speak**. He does not mean that only **two or three** prophets can ever speak. He could be speaking about: (1) each time the believers gathered to worship God. Alternate translation: "let two or three prophets speak every time you gather together" (2) the periods between

when **the others evaluate**. In this case, **two or three prophets** can speak before the evaluation happens. Alternate translation: "let two or three prophets speak consecutively"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:29 (#3)

"two or three"

Here, **two or three** does not restrict the number of prophets to only those two numbers. Rather, Paul uses **two or three** to give a general idea of how many **prophets** should **speak** when believers gather for worship. If it would be helpful in your language, you could translate **two or three** by including a word or phrase that indicates that Paul is giving examples or rough estimates. Alternate translation: "roughly two or three"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:29 (#4)

"let two or three prophets speak, and let the others evaluate"

In this verse, Paul uses two third-person imperatives. If you have third-person imperatives in your language, you could use them here. If you do not have third-person imperatives, you could express the ideas using a word such as "should" or "must." Alternate translation: "two or three prophets must speak, and the others must evaluate"

See: Third-Person Imperatives

1 Corinthians 14:29 (#5)

"the others"

Here, **the others** could refer to: (1) all the believers who are not prophesying. Alternate translation: "the rest of the believers" (2) all the prophets who are not prophesying. Alternate translation: "the other prophets"

See: Pronouns — When to Use Them

1 Corinthians 14:29 (#6)

"let the others evaluate"

Here Paul does not state what **the others** are supposed to **evaluate**. He implies that it is what the **prophets speak**. If your readers would not make this inference, you could refer to what the **prophets speak** explicitly. Alternate translation: "let the others evaluate what they say"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:30 (#1)

"if"

Here Paul uses **if** to introduce a true possibility. He means that **something** might be **revealed to another**, or it might not. He specifies the result for **something is revealed to another**. If it would be helpful in your language, you could express this form by stating the **if** statement by introducing it with a word such as "when" or "suppose." Alternate translation: "when"

See: Connect — Hypothetical Conditions

1 Corinthians 14:30 (#2)

"something} is revealed to another sitting there"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to keep the focus on the "revelation" and the person who receives it. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "another who is sitting there receives a revelation"

See: Active or Passive

1 Corinthians 14:30 (#3)

"to another sitting there"

Here, **sitting** implies that the person is participating in the worship when the believers gather together. It further implies that the person is not the one speaking since the speaker would stand in Paul's culture. If your readers would not make these inferences, you could state them explicitly. Alternate translation: "to another who is

sitting and listening" or "to another worshiper who is listening"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:30 (#4)

"let the first be silent"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "the first must be silent"

See: Third-Person Imperatives

1 Corinthians 14:30 (#5)

"the first"

Here, **the first** refers back to one of the "two or three prophets" in 14:29. It identifies the person who is speaking while **another** is **sitting there**. If it would be helpful in your language, you could express **the first** with a word or phrase that identifies the person who is speaking while **something is revealed to another**. Alternate translation: "the one currently prophesying"

See: Pronouns — When to Use Them

1 Corinthians 14:31 (#1)

"For"

Here, **For** introduces the reason why Paul wants "the first" speaker to "be silent" when another receives a revelation (See: 14:30): if they do what he asks, **all are able to prophesy**. If it would be helpful in your language, you could express **For** with a word that introduces a reason for a command. Alternate translation: "Do that because, in this way,"

See: Connect — Reason-and-Result Relationship

1 Corinthians 14:31 (#2)

"all"

Here Paul does not state who **all** are. He implies that **all** refers to everyone who receives a

revelation from God (See: 14:30). He does not have in mind every single believer who gathers together. If your readers would not infer this information, you could state it explicitly. Alternate translation: "all who receive a revelation"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:31 (#3)

"one by one"

Here, **one by one** means that people do something one after the other or in order. If it would be helpful in your language, you could express **one by one** with a word or phrase that refers to doing things successively or in order. Alternate translation: "in order" or "in turn"

See: Idiom

1 Corinthians 14:31 (#4)

"all may be encouraged"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the person who is **encouraged** instead of the person doing the encouraging. If you must state who does the action, Paul implies that the ones who **prophesy** do it. Alternate translation: "the prophets may encourage all" or "the prophecies may encourage all"

See: Active or Passive

1 Corinthians 14:32 (#1)

"the spirits of prophets are subject to prophets"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on the **spirits** rather than focusing on the **prophets** If you must state who does the action, Paul implies that **prophets** do it. Alternate translation: "prophets subject the spirits of prophets" or "prophets govern the spirits of prophets"

See: Active or Passive

1 Corinthians 14:32 (#2)

"the spirits of prophets are subject to"

Here, **the spirits of the prophets** could refer to: (1) the "spiritual" gift that the **prophets** have by the power of the Holy Spirit. This is supported by [14:12](#), where the word that is here translated **spirits** is there translated "spiritual gifts." Alternate translation: "the spiritual gifts of prophets are subject to" or "what the Holy Spirit enables prophets to do is subject to" (2) the **spirits** that are part of the **prophets**, that is, their inner life or nonphysical parts. Alternate translation: "how the prophets act is subject to" or "the minds of prophets are subject to"

See: Translate Unknowns

1 Corinthians 14:32 (#3)

"prophets"

Here, **prophets** could refer to (1) the same **prophets** who have **the spirits**. In this case, **prophets** control their own **spirits**. Alternate translation: "these prophets" (2) other **prophets**. In this case, some **prophets** (those who are not speaking) control the **spirits** of different **prophets** (those who are speaking). Alternate translation: "the other prophets"

1 Corinthians 14:33 (#1)

"For"

Here, **For** introduces the reason why "the spirits of the prophets are subject to prophets" ([14:32](#)). Since the prophetic gift comes from God, it should fit with who God is. Since God is **not of confusion, but of peace**, so the prophetic gift must be **of peace** as well. If it would be helpful in your language, you could express **For** with a word or phrase that introduces a reason or basis for a statement. Alternate translation: "you could know this because"

See: Connect — Reason-and-Result Relationship

1 Corinthians 14:33 (#2)

"God is not of confusion, but of peace"

If your language would not naturally state the negative before the positive, you could reverse the order of the **not** statement and the **but** statement. Alternate translation: "God is of peace, not of confusion"

See: Information Structure

1 Corinthians 14:33 (#3)

"God is not of confusion, but of peace"

Here Paul uses the possessive form to state that **God** is characterized by **peace**, not by **confusion**. If your language does not use the possessive form to characterize someone, you can use a form that does do this. Alternate translation: "God is not a confused God but a peaceful God" or "God is not related to confusion but to peace"

See: Possession

1 Corinthians 14:33 (#4)

"of confusion, but of peace"

If your language does not use abstract nouns for the ideas behind **confusion** and **peace**, you can express the idea by using adjectives such as "confused" and "peaceful." Alternate translation: "confused, but peaceful" or "a confused God, but a peaceful God"

See: Abstract Nouns

1 Corinthians 14:33 (#5)

""

The phrase **As in all the churches of the saints** could modify: (1) the two verses that follow. Supporting this option is how the first half of this verse sounds like a conclusion and how it does not make much sense to say that **God** is a specific way **in all the churches**. See the ULT for this option. (2) the first sentence in this verse. Supporting this option is how "in the churches" is repeated near the beginning of the next verse and how Paul uses a phrase similar to this one at the end of sentences (See: [4:17](#); [7:17](#)). Alternate translation: "of peace, as in all the churches of the saints."

See: Information Structure

1 Corinthians 14:33 (#6)

"in all the churches"

Here, **in all the churches** is a spatial metaphor that speaks of the **churches** as if they were a place in which people could gather. Paul speaks in this way to indicate the situation which he is discussing: the gatherings of believers who meet to worship God. If it would be helpful in your language, you could express **in all the churches** by clarifying that **the churches** refers to gatherings of believers for worship. Alternate translation: "in all the gatherings of believers" or "in all the worship services"

See: Metaphor

1 Corinthians 14:34 (#1)

"the women"

Here, **women** could refer to: (1) married **women** (and possibly **women** with close male relatives). In support of this view is the reference to "their own husbands" in 14:35. Alternate translation: "wives" (2) **women** in general. Alternate translation: "women"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:34 (#2)

"let the women be silent" - **"to speak"**

Here, **be silent** and **speak** could refer to: (1) speaking or not speaking in specific situations related to "examining" prophecies (See: 14:29). These specific situations would be when the woman's husband or close male relative is the one who has prophesied. Alternate translation: "let the women be silent when their husbands are prophesying … to speak when their husbands are prophesying" (2) speaking or not speaking in disruptive ways, particularly asking questions improperly, talking loudly, or speaking out of turn. Paul is using **be silent** as he did in 14:28, 30: it does not prohibit any kind of talking but refers to "keeping quiet" when speaking would be disruptive. Alternate translation: "let the women avoid disruptive talk … to disrupt worship by speaking" (3) any official speaking, including prophecy, discerning prophecies, and tongues. Alternate translation: "remain silent … ever to speak"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:34 (#3)

"let the women be silent"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "the women must be silent"

See: Third-Person Imperatives

1 Corinthians 14:34 (#4)

"in the churches"

Here, **in the churches** is a spatial metaphor that speaks of the **churches** as if they were a place in which people could gather. Paul speaks in this way to indicate the situation which he is discussing: the gatherings of believers who meet to worship God. If it would be helpful in your language, you could express **in the churches** by clarifying that **the churches** refers to gatherings of believers for worship. Alternate translation: "in the gatherings of believers" or "in the worship services"

See: Metaphor

1 Corinthians 14:34 (#5)

"it is not permitted for them"

Here, **it is not permitted** is a way to indicate that a custom or a practice is strongly forbidden. It does not state who forbids the custom or practice but rather indicates that this is generally accepted. If it would be helpful in your language, you could express **it is not permitted** with a comparable word or phrase that refers to a general prohibition. Alternate translation: "they are not allowed" or "they are not able"

See: Idiom

1 Corinthians 14:34 (#6)

"to be in submission"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "let." Alternate translation: "let them be in submission"

See: Third-Person Imperatives

1 Corinthians 14:34 (#7)

"to be in submission"

Here Paul does not state to whom or what the **women** are **to be in submission**. If possible, you also should not express what they are **to be in submission** to. If you must consider the object of **submission**, Paul could imply that the **submission** is to: (1) husbands (or other close male relatives). Alternate translation: "to be in submission to their husbands" (2) to the order God has given the church. Alternate translation: "to act in line with the order of the church" (3) to the church as a whole, particularly the leaders. Alternate translation: "to be in submission to other believers" or "to be in submission to the leaders"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:34 (#8)

"just as also the law says"

Here Paul does not specify what he means by **law**. It could refer to [3:16](). However, it may just be a more general reference to the first five books of the Old Testament (the "Pentateuch") or to the entire Old Testament (as Paul uses **law** in [14:21]()). If possible, do not clarify what meaning of **law** Paul had in mind, since he does not identify exactly what he means by **law**. Alternate translation: "just as you can find it in God's commandments" or "just as it is written in the scriptures"

See: When to Keep Information Implicit

1 Corinthians 14:35 (#1)

"if"

Here Paul uses **if** to introduce a true possibility. He means that they might **desire to learn anything**, or they may not. He specifies the result for **if they desire to learn anything**. If it would be helpful in

your language, you could express this form by stating the **if** statement by introducing it with a word such as "whenever" or "suppose." Alternate translation: "whenever"

See: Connect — Hypothetical Conditions

1 Corinthians 14:35 (#2)

"they desire to learn anything"

Here Paul does not state what the "women" or "wives" might **desire to learn** about. He could imply that they want **to learn** more and **ask** questions about: (1) what their husbands have said **in church**. Alternate translation: "they desire to learn anything about what their husbands have said" (2) what anyone has said **in church**. Alternate translation: "they desire to learn about what someone said"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:35 (#3)

"let them ask"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "they must ask"

See: Third-Person Imperatives

1 Corinthians 14:35 (#4)

"it is disgraceful"

Here Paul does not express for whom this behavior is **disgraceful**. He almost certainly means that it brings "disgrace" on the woman and probably her family too. It may also bring "disgrace" on the whole group of believers. If possible, use an expression that is general enough to capture any or all of these ideas. Alternate translation: "it is shameful" or "it brings shame"

See: When to Keep Information Implicit

1 Corinthians 14:35 (#5)

"for a woman"

Here, just as in 14:34, **woman** could refer to: (1) any married **woman** (and possibly any **woman** with close male relatives). In support of this view is the reference to **their own husbands** in this verse. Alternate translation: "for a wife" (2) any **woman** in general. Alternate translation: "for any woman"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:35 (#6)

"in church"

Here, **in church** is a spatial metaphor that speaks of the **church** as if it were a place in which people could gather. Paul speaks in this way to indicate the situation which he is discussing: the gathering of believers who meet to worship God. If it would be helpful in your language, you could express **in church** by clarifying that **church** refers to a gathering of believers for worship. Alternate translation: "in the gathering of believers" or "in the worship service"

See: Metaphor

1 Corinthians 14:36 (#1)

"Or"

The word **Or** introduces an alternate to the instructions that Paul has given about proper order in worship, including what he has said in 14:27–35 but especially 14:33–35. Paul uses **Or** to indicate that thinking that **the word of God** went **out from** them is the opposite of obeying what he has said. If it would be helpful in your language, you could express **Or** with a word or phrase that introduces an alternative. Alternate translation: "Suppose you do not want to follow my instructions. Consider this:"

See: Connecting Words and Phrases

1 Corinthians 14:36 (#2)

"Or did the word of God go out from you? Or did it come only to you"

Paul does not ask these questions because he is looking for information. Rather, he asks them to involve the Corinthians in what he is arguing. The questions assume that the answer to both is "no, it did not." If it would be helpful in your language, you could express these questions by stating the ideas with strong negations. If you do so, you will need to replace **Or** with different transition words. Alternate translation: "Indeed, the word of God certainly did not go out from you, and it certainly did not come only to you."

See: Rhetorical Question

1 Corinthians 14:36 (#3)

"did the word of God go out" - **"did it come"**

Here Paul speaks as if **the word of God** were a person who could travel. He speaks in this way to emphasize **the word** over the people who proclaim that **word**. If it would be helpful in your language, you could indicate that people travel with the **word** and indicate the emphasis on **the word of God** in another way. Alternate translation: "did the people who proclaim the word of God go out … did people who proclaim it come"

See: Personification

1 Corinthians 14:36 (#4)

"did the word of God go out" - **"did it come only to you"**

In the first question, **go out** refers to the Corinthians as the source of the **word of God**. In the second question, **come** refers to the Corinthians as the recipients of the **word of God**. Use movement words that make this clear in your language. Alternate translation: "did the word of God depart … did it reach only you"

See: Go and Come

1 Corinthians 14:36 (#5)

"the word of God"

Here, **word** represents what someone says in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: "the message of God"

See: Metonymy

See: Third-Person Imperatives

1 Corinthians 14:36 (#6)

"the word of God"

Here Paul uses the possessive to describe a **word** that is: (1) from **God**. Alternate translation: "the word from God" (2) about **God**. Alternate translation: "the word about God"

See: Possession

1 Corinthians 14:37 (#1)

"If anyone thinks himself to be a prophet or spiritual"

Here Paul speaks as **If** some of the Corinthians might think that they are "prophets" or **spiritual**, but he knows that some of them do think in this way. He uses **If** to identify these people as the ones that he is addressing. If your language does not use **If** to identify a certain group of people, you can use a form that does do this. Alternate translation: "Whoever thinks himself to be a prophet or spiritual"

See: Connect — Factual Conditions

1 Corinthians 14:37 (#2)

"thinks himself" - "let him acknowledge"

Although **himself** and **him** are masculine, Paul is using these words to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **himself** and **him** with non gendered words or refer to both genders. Alternate translation: "thinks himself or herself … let him or her"

See: When Masculine Words Include Women

1 Corinthians 14:37 (#3)

"let him acknowledge"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word or phrase such as "should" or "needs to." Alternate translation: "he needs to acknowledge" or "he should acknowledge"

1 Corinthians 14:37 (#4)

"I write"

Here Paul uses the present tense to refer to this letter, 1 Corinthians. If your language would not use the present tense to refer to a letter that one is currently writing, you could use the tense that is natural in your language. Alternate translation: "I have written"

See: Predictive Past

1 Corinthians 14:37 (#5)

"a command of the Lord"

Here Paul uses the possessive form to the describe the **command** as: (1) a **command** that he gives with the authority of **the Lord**. Alternate translation: "a command that the Lord authorizes" or "a command that has the Lord's authority" (2) a **command** that **the Lord** gave or currently gives. Alternate translation: "a command that the Lord gives"

See: Possession

1 Corinthians 14:37 (#6)

"a command of the Lord"

If your language does not use an abstract noun for the idea behind **command**, you can express the idea by using a verb such as "command." Alternate translation: "what the Lord commands"

See: Abstract Nouns

1 Corinthians 14:38 (#1)

"if anyone is ignorant"

Here Paul speaks as **if** some of the Corinthians might be **ignorant**, but he expects that some of them truly might be. He uses **if** to identify these people as the ones that he is addressing. If your language does not use **if** to identify a certain group of people, you can use a form that does do this. Alternate translation: "whoever is ignorant"

See: Connect — Factual Conditions

1 Corinthians 14:38 (#2)

"is ignorant, let him be ignorant"

Here, **ignorant** could refer to: (1) the opposite of "acknowledge" in the last verse (14:37), that is, not accepting the authority of something or someone. Alternate translation: "does not acknowledge this, let him not be acknowledged" (2) not knowing that something is true. Alternate translation: "does not know this, let him continue not to know"

1 Corinthians 14:38 (#3)

"is ignorant"

Here Paul does not state what the person **is ignorant** about. However, the previous verse (14:37) implies that the person **is ignorant** about how what Paul has written is a command of the Lord. If your readers would not infer this information, you could state it explicitly. Alternate translation: "is ignorant that I am writing a command from the Lord"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:38 (#4)

"let him be ignorant"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "he must be ignorant"

See: Third-Person Imperatives

1 Corinthians 14:38 (#5)

"let him be ignorant"

Here Paul does not state who is letting **him be ignorant**. He could mean: (1) that the Corinthians should **let him be ignorant**. Alternate translation: "you should let him be ignorant" (2) that God lets **him be ignorant**. Alternate translation: "God will let him be ignorant" or "God will consider him ignorant"

See: Assumed Knowledge and Implicit Information

1 Corinthians 14:38 (#6)

"let him be ignorant"

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

See: When Masculine Words Include Women

1 Corinthians 14:38 (#7)

"let him be ignorant"

In Paul's language, **let him be ignorant** and "he is considered ignorant" look and sound very similar. While some early and important manuscripts have "he is considered ignorant" here, many early and important manuscripts have **let him be ignorant**. Unless there is a good reason to translate "he is considered ignorant," it is best to follow the ULT here.

See: Textual Variants

1 Corinthians 14:39 (#1)

"So then"

Here, **So then** introduces a conclusion of the argument from 14:1–38. Use a word or phrase in your language that introduces the conclusion to an argument. Alternate translation: "Therefore" or "To sum up"

See: Connect — Reason-and-Result Relationship

1 Corinthians 14:39 (#2)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 14:39 (#3)

"to speak in tongues"

Alternate translation: "speaking in tongues"

1 Corinthians 14:40 (#1)

"let all things be done"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to avoid stating who is "doing" **all things**, which makes the imperative more general. If you must state who does the action, Paul implies that "you" do the action. Alternate translation: "you should do all things"

See: Active or Passive

1 Corinthians 14:40 (#2)

"let all things be done"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "all things must be done"

See: Third-Person Imperatives

1 Corinthians 14:40 (#3)

"properly"

Here, **properly** refers to behavior that is appropriate for the situation. See how you translated the similar word "appropriate" in 7:35. If it would be helpful in your language, you could express **properly** with a word or phrase that refers to appropriate or decent behavior. Alternate translation: "correctly" or "decently"

See: Translate Unknowns

1 Corinthians 14:40 (#4)

"in order"

Here, **in order** refers to how things, people, and actions are in proper place and sequence. If it

would be helpful in your language, you could express **in order** with a word or phrase that indicates such proper and organized things, people, and actions. Alternate translation: "in an organized way" or "in a correctly arranged way"

See: Translate Unknowns

1 Corinthians 15:1 (#1)

"Now"

Connecting Statement:\n\nHere, **Now** introduces a new topic that Paul will speak about for many verses. If it would be helpful in your language, you could express **Now** with a word or phrase that introduces a new topic. Alternate translation: "Moving on,"

See: Connecting Words and Phrases

1 Corinthians 15:1 (#2)

"I make known to you, brothers"

Paul makes it clear in the rest of the verse that this is not the first time he has made **known** the **gospel** to the Corinthians. If **I make known to you** sounds like Paul is making it known for the first time, you could use a word or phrase that indicates that Paul is reminding them of the **the gospel** or giving them more information about it. Alternate translation: "I again make known to you, brothers," or "I remind you, brothers, about"

1 Corinthians 15:1 (#3)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 15:1 (#4)

"on which also you stand"

Here Paul speaks as if **the gospel** were something solid **on which** the Corinthians could **stand**. He speaks in this way to indicate that **the gospel** is trustworthy, like a firm foundation or a well-built floor. He also speaks in this way to indicate that the Corinthians trust **the gospel** as much as if it were a floor that was keeping them from falling. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "which also you trust completely"

See: Metaphor

1 Corinthians 15:2 (#1)

"by which also you are being saved, if you hold firmly to what word I proclaimed to you"

If your language would naturally state the condition before the main statement, you could rearrange these two clauses. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "If you hold firmly to the word I proclaimed to you, by it also you are being saved"

See: Information Structure

1 Corinthians 15:2 (#2)

"by which also you are being saved"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul could imply that: (1) God does it by means of the "gospel." Alternate translation: "through which God is also saving you" (2) the gospel does it. Alternate translation: "which also is saving you"

See: Active or Passive

1 Corinthians 15:2 (#3)

"you are being saved"

Here Paul uses the present tense to speak about the Corinthians' salvation. Paul could use this tense because: (1) he wants the Corinthians to realize that they are only finally **saved** when Jesus comes back, and right now they are in the process of **being saved**. Alternate translation: "you are currently being saved" or "you will be saved" (2) he is using the present tense to speak about something that is generally true. He does not have a specific time in mind for when the Corinthians are **saved**. Alternate translation: "you are saved"

1 Corinthians 15:2 (#4)

"if"

Here Paul uses the conditional form to show that holding **firmly to the word** leads to **being saved**. If the conditional form does not indicate a cause-and-effect relationship like this in your language, you could express the **if** statement in a way that does show the relationship. Alternate translation: "as long as" or "when"

See: Connect — Hypothetical Conditions

1 Corinthians 15:2 (#5)

"you hold firmly to what word"

Here Paul speaks as if **what word** were a physical object that the Corinthians could **hold firmly to**. He speaks in this way to refer to trust or belief that is as strong as someone's grip on an object that they do not wish to lose. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "you never let go of the word" or "you persistently believe the word"

See: Metaphor

1 Corinthians 15:2 (#6)

"to what word"

Here, **word** represents what someone says in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: "to what"

See: Metonymy

1 Corinthians 15:2 (#7)

"unless you believed in vain"

Here, **unless** introduces the opposite of holding **firmly to the word**. Paul means that they **believed**

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in vain if they do not **hold firmly to the word**. If it would be helpful in your language, you could express this contrast by stating the contrast more explicitly. If you use the following alternate translation, you may need to add a period before it. Alternate translation: "However, if you do not hold firmly to the word, you believed in vain"

See: Connect — Contrast Relationship

1 Corinthians 15:3 (#1)

"I delivered to you among the first"

Here Paul speaks as if the gospel that he preached to the Corinthians were a physical object that he **delivered** to them. By speaking in this way, he emphasizes that he truly taught the Corinthians the gospel, and they now know it as well as if they held it in their hands. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "I instructed you among the first in" or "I handed over to you among the first"

See: Metaphor

1 Corinthians 15:3 (#2)

"among the first"

Here, **among the first** could mean that: (1) what Paul is about to say is one of the **first** things he told them when he visited Corinth. Alternate translation: "as one of the first things I said" (2) what Paul is about to say is one of the most important things he told them when he visited Corinth. Alternate translation: "as one of the most important things I said"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:3 (#3)

"what I also received"

Here Paul does not clarify from whom he **received** this information. In [11:23](#), which uses very similar words, Paul says that he "received" things "from the Lord." Here, then, it is likely that he also **received** what he is about to say "from the Lord." However, he may also mean that he **received** this specific way of expressing the good news from

another human being. Since Paul avoids stating from whom he **received** what he is about to say, you should also try to avoid stating it. If you must state whom he **received** it from, you could refer to "the Lord" or generally to people. Alternate translation: "what I also received from the Lord" or "what I also received from others"

See: When to Keep Information Implicit

1 Corinthians 15:3 (#4)

"for our sins"

Alternate translation: "in order to deal with our sins"

1 Corinthians 15:3 (#5)

"according to the Scriptures"

In Paul's culture, **according to** was a normal way to introduce a reference to an important text. In this case, Paul does not state exactly which part of **the Scriptures** he has in mind but rather refers to **the Scriptures** as a whole. If it would be helpful in your language, you could express how Paul introduces the quotation with a comparable phrase that indicates that Paul is referring to an important text. Alternate translation: "as the Scriptures say" or "as can be read in the Scriptures"

See: Quotations and Quote Margins

1 Corinthians 15:4 (#1)

"he was buried"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive to avoid saying who **buried** him, so if you must state who did the action, you can use a generic or nonspecific subject. Alternate translation: "they buried him" or "someone buried him"

See: Active or Passive

1 Corinthians 15:4 (#2)

"he was raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on Jesus, who **was raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God raised him"

See: Active or Passive

1 Corinthians 15:4 (#3)

"he was raised"

Here, **raised** refers to someone who had died then coming back to life. If your language does not use **raised** to describe coming back to life, you can use a comparable idiom or express the idea plainly. Alternate translation: "he was restored to life"

See: Idiom

1 Corinthians 15:4 (#4)

"on the third day"

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "on day three"

See: Ordinal Numbers

1 Corinthians 15:4 (#5)

"on the third day"

In Paul's culture, the current **day** was counted as the "first day." So, **the third day** would refer to two days after **he was buried**. If Jesus **was buried** on a Friday, he **was raised** on a Sunday. Consider how your language counts days and use a phrase that represents the timing properly. Alternate translation: "two days later"

See: Numbers

1 Corinthians 15:4 (#6)

"according to the Scriptures"

In Paul's culture, **according to** was a normal way to introduce a reference to an important text. In this case, Paul does not state exactly which part of

the Scriptures he has in mind but rather refers to **the Scriptures** as a whole. If it would be helpful in your language, you could express how Paul introduces the quotation with a comparable phrase that indicates that Paul is referring to an important text. Alternate translation: "as can be read in the Scriptures"

See: Quotations and Quote Margins

1 Corinthians 15:4 (#7)

"on the third day according to the Scriptures"

Here, **according to the Scriptures** could modify (1) **he was raised on the third day**. Alternate translation: "on the third day, which all happened just as the Scriptures record" (2) just **on the third day**. Alternate translation: "on the third day, which was when the Scriptures indicated that it would happen"

1 Corinthians 15:5 (#1)

"he was seen by Cephas, then by the Twelve"

Connecting Statement:\n\nIf your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the person being **seen** rather than focusing on those who do the "seeing." Alternate translation: "Cephas and then the Twelve saw him"

See: Active or Passive

1 Corinthians 15:5 (#2)

"by the Twelve"

Here, **the Twelve** refers to twelve disciples that Jesus specially chose to represent him and to be with him. We know **the Twelve** includes **Cephas**, and it also includes Judas, who betrayed Jesus and killed himself. Paul uses **the Twelve** as a reference to this group in general. He is not excluding Peter or including Judas. If it would be helpful in your language, you could use a word or phrase that refers to "the rest of" or "the remaining members of" the **Twelve**. Alternate translation: "by the remaining members of the Twelve"

See: Assumed Knowledge and Implicit Information

See: Information Structure

1 Corinthians 15:6 (#1)

"he was seen by more than 500 brothers at once"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the person being **seen** rather than those who do the "seeing." Alternate translation: "more than 500 brothers at once saw him"

See: Active or Passive

1 Corinthians 15:6 (#2)

"by more than 500 brothers"

Although **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: "by more than 500 brothers and sisters"

See: When Masculine Words Include Women

1 Corinthians 15:6 (#3)

"at once"

Here, **at once** indicates that all of the **more than 500 brothers** saw Jesus at the same time. If it would be helpful in your language, you could express **at once** with a word or a phrase that identifies this as one event. Alternate translation: "at the same time" or "simultaneously"

See: Translate Unknowns

1 Corinthians 15:6 (#4)

"at once, most of whom remain until now, but some have fallen asleep"

It may be more natural in your language to refer to the qualification that **some have fallen asleep** before making the main point that **most** of them **remain until now**. If so, you could reverse the order of these two clauses. Alternate translation: "at once. While some have fallen asleep, most of them remain until now"

1 Corinthians 15:6 (#5)

"remain until now"

Here, to **remain until now** refers to being alive until the present moment. Paul means that **most** of the 500 people who saw Jesus are still alive when he is writing this letter. If it would be helpful in your language, you could express **remain until now** with a comparable idiom or express the idea plainly. Alternate translation: "continue to live until now"

See: Idiom

1 Corinthians 15:6 (#6)

"have fallen asleep"

Here Paul refers to dying as having **fallen asleep**. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **fallen asleep** with a different polite way of referring to death or you could state the idea plainly. Alternate translation: "have passed away" or "are dead"

See: Euphemism

1 Corinthians 15:7 (#1)

"he was seen by James, then by all the apostles"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the person being **seen** rather than emphasizing those who do the "seeing." Alternate translation: "James and then all the apostles saw him"

See: Active or Passive

1 Corinthians 15:7 (#2)

"by all the apostles"

Here, **all the apostles** does not refer only to the twelve close followers that Jesus called to follow him. Paul does not clarify exactly whom he means when he refers to **apostles**, but the word probably

refers to "the Twelve", perhaps also **James**, and others. Since Paul does not specify who exactly the **apostles** are, you also should use a general term in your translation. Alternate translation: "by all those who are apostles" or "by all whom Jesus specially chose as his representatives"

See: When to Keep Information Implicit

Alternate translation: "which happened suddenly, as if I were a child born at the wrong time" (2) that before Christ appeared to him, he was as powerless and wretched as a **child born at the wrong time**. Alternate translation: "who was as powerless and wretched as a child born at the wrong time"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:8 (#1)

"last of all"

Here, **last of all** identifies Paul's vision of Christ as the **last** one to occur in the list he has been giving. Alternate translation: "more recently than all the others"

1 Corinthians 15:8 (#2)

"he was seen by me also, as if to a child born at the wrong time"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the person being **seen** rather than the person who does the "seeing." Alternate translation: "I also saw him, as if I were a child born at the wrong time"

See: Active or Passive

1 Corinthians 15:8 (#3)

"to a child born at the wrong time"

Here, **a child born at the wrong time** could refer to: (1) a child whose birth is unexpected because it is too soon. Alternate translation: "to a child born at an unusual time" (2) a child who is born dead. Alternate translation: "to a stillborn child"

See: Translate Unknowns

1 Corinthians 15:8 (#4)

"as if to a child born at the wrong time"

Paul here compares himself to a **child born at the wrong time**. He may mean: (1) that he saw Christ and became an apostle suddenly or at an unusual time, just like **a child born at the wrong time**.

1 Corinthians 15:9 (#1)

"I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God"

If your language would state the reason before the result, you could move the clause **because I persecuted the church of God** earlier in the sentence. It could give the reason for: (1) **who am not worthy to be called an apostle**. Alternate translation: "I am the least of the apostles, who, because I persecuted the church of God, am not worthy to be called an apostle" (2) the whole sentence. Alternate translation: "because I persecuted the church of God, I am the least of the apostles, who am not worthy to be called an apostle"

See: Information Structure

1 Corinthians 15:9 (#2)

"the least"

Here, **least** implies **least** in importance and honor. If your readers would not infer that importance and honor are what Paul is **least** in, you could state this explicitly. Alternate translation: "the least important" or "the least valuable"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:9 (#3)

"to be called"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Since Paul uses the passive to avoid stating who is doing the "calling," you can use a vague or indefinite subject if you must state who does the action. Alternate translation: "for people to call me" or "for them to call me"

See: Active or Passive

1 Corinthians 15:9 (#4)

"the church of God"

Here, **the church of God** refers to everyone who believes in the Messiah. It does not refer to just one **church** or group of believers. If it would be helpful in your language, you could translate **the church of God** to make it clear that this phrase refers to all believers Alternate translation: "the churches of God" or "the whole church of God"

See: Translate Unknowns

1 Corinthians 15:10 (#1)

"by the grace of God" - **"his grace that {was} in me"** - **"the grace of God"**

If your language does not use an abstract noun for the idea behind **grace**, you can express the idea by using a verb such as "give" or an adjective such as "gracious." Alternate translation: "because God acted graciously to me, … the fact that he acted graciously to me … God acted graciously" or "by what God gave me … what he gave me that was in me … what God gave to me"

See: Abstract Nouns

1 Corinthians 15:10 (#2)

"what I am"

Here Paul does not state what **I am**. However, the previous verse implies that he is an "apostle" ([15:9](#)). If your readers would not make this inference, you could state it explicitly. Alternate translation: "what I am, that is, an apostle" or "an apostle"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:10 (#3)

"was not in vain. Instead"

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If this is confusing in your

language, you can express the meaning positively. If you do, you will need to change the contrast word **Instead** into a support word or phrase such as "in fact" or "indeed." Alternate translation: "was effective. Indeed"

See: Litotes

1 Corinthians 15:10 (#4)

"in vain"

Here, **in vain** identifies a cause that does not have its intended effect. In this case, God's **grace** would be **in vain** if it did not lead Paul to "labor" or if no one believed Paul's message. If it would be helpful in your language, you could express **in vain** with a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: "for nothing" or "to no purpose"

See: Idiom

1 Corinthians 15:10 (#5)

"all of them"

Here, **them** refers back to the "apostles" that Paul mentions in the previous verse ([15:9](#)). If it would be helpful in your language, you could express this reference by referring explicitly to "apostles" here. Alternate translation: "all of the apostles"

See: Pronouns — When to Use Them

1 Corinthians 15:10 (#6)

"yet not I, but the grace of God with me"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**I labored**). If your language does need these words, you could supply them from that clause. Alternate translation: "yet it was not I who labored, but the grace of God labored with me"

See: Ellipsis

1 Corinthians 15:10 (#7)

"yet not I, but the grace of God with me"

If your language would not naturally state the negative before the positive, you could reverse the order of the **not** statement and the **but** statement. Alternate translation: "although it was really the grace of God with me, not I"

See: Information Structure

1 Corinthians 15:10 (#8)

"the grace of God with me"

Here Paul describes God's action in **grace** as simply **the grace of God**. If your readers would not understand that **the grace of God** identifies God himself acting in **grace**, you could express the idea plainly. Alternate translation: "God in grace with me"

See: Metonymy

1 Corinthians 15:11 (#1)

"whether I or they"

Here Paul introduces **I** and **they** without a verb. He does this to identify whom he means when he uses **we** later in the verse. If your language needs a verb in this situation, you could use a verb that introduces or brings up characters or ideas. Alternate translation: "whether we are talking about me or them" or "whether we are referring to me or to them"

See: Ellipsis

1 Corinthians 15:11 (#2)

"they"

Here, just as in 15:10, **they** refers back to the "apostles" that Paul mentions in 15:9. If it would be helpful in your language, you could express this reference by referring explicitly to "apostles" here. Alternate translation: "other apostles"

See: Pronouns — When to Use Them

1 Corinthians 15:11 (#3)

"in this way we preach, and in this way you believed"

In both places, **in this way** could refer to: (1) the gospel as Paul has outlined it in 15:3–8. Alternate translation: "it is this gospel that we preach, and it is this gospel that you believed" (2) the "grace" that Paul discussed in the last verse (15:10). Alternate translation: "by God's grace we preach, and by God's grace you believed"

See: Pronouns — When to Use Them

1 Corinthians 15:11 (#4)

"we preach"

Here, **we** refers to **I** and **they** earlier in the sentence. It includes Paul and other apostles but not the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 15:12 (#1)

"if"

Paul is speaking as if this was a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word such as "since" or "because." Alternate translation: "since"

See: Connect — Factual Conditions

1 Corinthians 15:12 (#2)

"if Christ is proclaimed, that he was raised from the dead"

Alternate translation: "if it is proclaimed that Christ was raised from the dead"

1 Corinthians 15:12 (#3)

"Christ is proclaimed"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that anyone who preaches the gospel does it, particularly he and other "apostles." Alternate

translation: "we proclaim Christ, specifically" or "believing preachers proclaim Christ, specifically"

See: Active or Passive

1 Corinthians 15:12 (#4)

"he was raised"

Here, **raised** refers to someone who died and comes back to life. If your language does not use **raised** to describe coming back to life, you can use a comparable idiom or express the idea plainly. Alternate translation: "he was restored to life"

See: Idiom

1 Corinthians 15:12 (#5)

"he was raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on Jesus, who **was raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God raised him"

See: Active or Passive

1 Corinthians 15:12 (#6)

"from the dead," - "of the dead"

Paul is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "from among the dead people … of the dead people" or "from the corpses … of the corpses"

See: Nominal Adjectives

1 Corinthians 15:12 (#7)

"how do some among you say that there is no resurrection of the dead"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The implied answer to the question is "that cannot be true." If it would be helpful in your language, you could express the idea behind this question by using a word or phrase that indicates that Paul is shocked that they are saying this or that it is contradictory to say this. Alternate translation, as a statement: "I am amazed that some among you say that there is no resurrection of the dead." or "it does not make sense for some among you to say that there is no resurrection of the dead."

See: Rhetorical Question

1 Corinthians 15:12 (#8)

"there is no resurrection of the dead"

If your language does not use an abstract noun for the idea behind **resurrection**, you can express the idea by using a verb such as "resurrect" or "live again." Alternate translation: "the dead will not resurrect" or "the dead will not be restored to life"

See: Abstract Nouns

1 Corinthians 15:13 (#1)

"if there is no resurrection of the dead"

Here, **there is no resurrection of the dead** repeats the words found at the end of the last verse (15:12). Paul repeats these words to make what he is arguing very clear. If your readers do not need these words to be repeated, and if they would be confused about why Paul is repeating himself, you could refer back to the words in the previous verse with a short phrase. Alternate translation: "if that were true"

1 Corinthians 15:13 (#2)

"if there is no resurrection of the dead"

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that there really is a **resurrection of the dead**. He uses this form to show the Corinthians the implications of their claim that "there is no resurrection of the dead" (See: 15:12). Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if there actually were no resurrection of the dead"

See: Connect — Contrary to Fact Conditions

1 Corinthians 15:13 (#3)

"there is no resurrection of the dead"

If your language does not use an abstract noun for the idea behind **resurrection**, you can express the idea by using a verb such as "resurrect" or "live again." Alternate translation: "the dead will not resurrect" or "the dead will not be restored to life"

See: Abstract Nouns

1 Corinthians 15:13 (#4)

"of the dead"

Paul is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "of the dead people" or "of the corpses"

See: Nominal Adjectives

1 Corinthians 15:13 (#5)

"not even Christ has been raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on Jesus, who was **raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God has not raised even Christ"

See: Active or Passive

1 Corinthians 15:14 (#1)

"if Christ has not been raised"

Here, **Christ has not been raised** repeats words found at the end of the last verse ([15:13](#)). Paul repeats these words to make what he is arguing very clear. If your readers do not need these words to be repeated, and if they would be confused about why Paul is repeating himself, you could refer back to the words in the previous verse with a short phrase. Alternate translation: "if that were true"

1 Corinthians 15:14 (#2)

"if Christ has not been raised"

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **Christ** really has **been raised**. He uses this form to continue to show the Corinthians the implications of their claim about resurrection. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if Christ has not actually been raised"

See: Connect — Contrary to Fact Conditions

1 Corinthians 15:14 (#3)

"Christ has not been raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on Jesus, who was **raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God has not raised Christ"

See: Active or Passive

1 Corinthians 15:14 (#4)

"our preaching {is} in vain, and your faith {is} in vain"

Here Paul repeats **in vain** and the same structure in two straight clauses. This was worded powerfully in his culture. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: "our preaching and your faith are all in vain"

See: Parallelism

1 Corinthians 15:14 (#5)

"our"

Here, **our** refers to Paul and the other apostles mentioned in earlier verses (See: 15:11). It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 15:14 (#6)

"our preaching {is} in vain, and your faith {is} in vain"

If your language does not use abstract nouns for the ideas behind **preaching** and **faith**, you can express the ideas by using verbs such as "preach" and "believe." Alternate translation: "we preached in vain, and you believed in vain"

See: Abstract Nouns

1 Corinthians 15:14 (#7)

"is} in vain," - "is} in vain"

Here, **in vain** identifies a cause that does not have its intended effect. In this case, the apostles' **preaching** and the Corinthians' **faith** would not lead to salvation **if Christ has not been raised**. If it would be helpful in your language, you could express **in vain** with a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: "is useless … is useless" or "has no meaning … has no meaning"

See: Idiom

1 Corinthians 15:15 (#1)

"we are found to be"

Connecting Statement:\n\nIf your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on who **are found** rather than focusing on the person doing the "finding." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "they would find us to be" or "people would find us to be"

See: Active or Passive

1 Corinthians 15:15 (#2)

"we are found to be"

Connecting Statement:\n\nHere, **we are found** indicates that other people realize or find out something about "us." The phrase emphasizes the status of the subject (**we**) more than the action of others in finding that status. If it would be helpful in your language, you could express **we are found to be** with a word or phrase that refers to status. Alternate translation: "it is clear that we are" or "everyone would know that we are"

See: Idiom

1 Corinthians 15:15 (#3)

"we are found to be" - "we testified"

Connecting Statement:\n\nHere, just as "our" did in 15:14, **we** refers to Paul and the other apostles mentioned in earlier verses (See: 15:11). It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 15:15 (#4)

"false witnesses of God"

Here Paul uses the possessive form to indicate that he and other apostles would be **false witnesses** who say false things about **God**. If your language does not use this form to express that idea, you can express the idea by using a word such as "about" or by using a verbal phrase. Alternate translation: "false witnesses concerning God" or "falsely testifying about God"

See: Possession

1 Corinthians 15:15 (#5)

"concerning God"

Here, **concerning God** could indicate: (1) that **God** is a person about whom **we testified**. Alternate translation: "about God" (2) that **we testified** against **God** by saying he did something that he did not do. Alternate translation: "against God" (3) that **God** is the authority by which **we testified**. Alternate translation: "by God" or "by God's authority"

See: Idiom

1 Corinthians 15:15 (#6)

"if then the dead are not raised"

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **the dead** really are **raised**. He uses this form to continue to show the Corinthians the implications of their claim about resurrection. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if then the dead actually are not raised"

See: Connect — Contrary to Fact Conditions

1 Corinthians 15:15 (#7)

"the dead are not raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on who **are** or **are not raised** rather than focusing on the person doing the "raising." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God does not raise the dead"

See: Active or Passive

1 Corinthians 15:15 (#8)

"the dead"

Paul is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "the dead people" or "the corpses"

See: Nominal Adjectives

1 Corinthians 15:16 (#1)

"For"

Here, **For** introduces again (See: 15:13) Paul's proof that Christ was not raised if it is true that **the dead are not raised**. He reintroduces this proof

because he stated at the end of the last verse that God did not raise Christ if the dead are not raised (See: 15:15). If it would be helpful in your language, you could express **For** with a word or phrase that introduces a proof. Alternate translation: "That is true because,"

See: Connect — Reason-and-Result Relationship

1 Corinthians 15:16 (#2)

"the dead are not raised"

Here, **the dead are not raised** repeats the words found at the end of the last verse (15:15). Paul repeats these words to make what he is arguing very clear. If your readers do not need these words to be repeated, and if they would be confused about why Paul is repeating himself, you could refer back to the words in the previous verse with a short phrase. Alternate translation: "that were true"

1 Corinthians 15:16 (#3)

"if the dead are not raised"

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **the dead** really are **raised**. He uses this form to continue to show the Corinthians the implications of their claim about resurrection. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if the dead actually are not raised"

See: Connect — Contrary to Fact Conditions

1 Corinthians 15:16 (#4)

"the dead"

Paul is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "the dead people" or "the corpses"

See: Nominal Adjectives

1 Corinthians 15:16 (#5)

"the dead are not raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on who **are** or **are not raised** rather than focusing on the person doing the "raising." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God does not raise the dead"

See: Active or Passive

1 Corinthians 15:16 (#6)

"not even Christ has been raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **Christ**, who has or has not **been raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God has not raised even Christ"

See: Active or Passive

1 Corinthians 15:17 (#1)

"Christ has not been raised"

Here, **Christ has not been raised** repeats words found at the end of the last verse ([15:16](#)). Paul repeats these words to make what he is arguing very clear. If your readers do not need these words to be repeated, and if they would be confused about why Paul is repeating himself, you could refer back to the words in the previous verse with a short phrase. Alternate translation: "that were true"

1 Corinthians 15:17 (#2)

"if Christ has not been raised"

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **Christ** really has **been raised**. He uses this form to continue to show the Corinthians the implications of their claim about resurrection. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if Christ has not actually been raised"

See: Connect — Contrary to Fact Conditions

1 Corinthians 15:17 (#3)

"Christ has not been raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **Christ**, who has or has not **been raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God has not raised Christ"

See: Active or Passive

1 Corinthians 15:17 (#4)

"your faith {is} in vain"

If your language does not use an abstract noun for the idea behind **faith**, you can express the idea by using a verb such as "believe" or "trust." Paul implies that they have **faith** in the gospel, in God, or in both. Alternate translation: "you are trusting in vain" or "you believed God in vain"

See: Abstract Nouns

1 Corinthians 15:17 (#5)

"is} in vain"

Here, as in [15:14](#), **in vain** identifies a cause that does not have its intended effect. In this case, the Corinthians' **faith** would not lead to salvation **if Christ has not been raised**. If it would be helpful in your language, you could express **in vain** with a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: "is useless" or "has no meaning"

See: Idiom

1 Corinthians 15:17 (#6)

"you are still in your sins"

Here Paul speaks as if **your sins** were something that a person could be **in**. By speaking in this way, he indicates that the **sins** characterize the person's life or even control the person's life. If it would be

helpful in your language, you could express **in your sins** with a comparable metaphor or express the idea plainly. Alternate translation: "your sins still rule over you" or "you are still guilty of your sins"

See: Metaphor

1 Corinthians 15:17 (#7)

"you are still in your sins"

If your language does not use an abstract noun for the idea behind **sins**, you can express the idea by using a verb such as "sin." Alternate translation: "you are still people who sin"

See: Abstract Nouns

1 Corinthians 15:18 (#1)

"Then also"

Here, **then also** introduces another inference from the conditional statement "if Christ has not been raised" in [15:17](). If it would be helpful in your language, you could express that **then also** connects to the beginning of the previous verse by restating the premise from that verse. Alternate translation: "Again, if Christ has not been raised, then"

See: Connecting Words and Phrases

1 Corinthians 15:18 (#2)

"the ones having fallen asleep"

Paul is referring to people who have died as **the ones having fallen asleep**. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **the ones having fallen asleep** with a different polite way of referring to those who have died, or you could express the idea plainly. Alternate translation: "those who have passed away" or "those who are dead"

See: Euphemism

1 Corinthians 15:18 (#3)

"in Christ"

Here Paul uses the spatial metaphor **in Christ** to describe the union of believers with Christ. In this case, being **in Christ**, or united to Christ, identifies **the ones having fallen asleep** as those who have believed **in Christ**. Alternate translation: "who believed in Christ" or "who are believers"

See: Metaphor

1 Corinthians 15:18 (#4)

"perished"

Here, **have perished** could indicate that **the ones having fallen asleep in Christ**: (1) will not live again, or will cease to exist. Alternate translation: "have been destroyed" or "are gone" (2) are not saved. Alternate translation: "have not been saved" or "are lost"

See: Translate Unknowns

1 Corinthians 15:19 (#1)

"If only in this life we have hope in Christ"

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that it is not **only in this life** that we **have hope in Christ**, since we also **have hope** for a new life. He uses this form to continue to show the Corinthians the implications of their claim about resurrection. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If only in this life did we actually have hope in Christ"

See: Connect — Contrary to Fact Conditions

1 Corinthians 15:19 (#2)

"If only in this life we have hope"

Here, **only** could modify: (1) **in this life**. Alternate translation: "If it is only in this life that we have hope" (2) **we have hope**. Alternate translation: "If in this life we only have hope"

See: Information Structure

1 Corinthians 15:19 (#3)

"in this life"

If your language does not use an abstract noun for the idea behind **life**, you can express the idea by using a verb such as "live." Alternate translation: "while we are currently living do"

See: Abstract Nouns

1 Corinthians 15:19 (#4)

"have hope"

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

See: Abstract Nouns

1 Corinthians 15:19 (#5)

"of all people we are most pitiful"

Here Paul mentions a comparison (**of all people**) before he states his main point. He does this to emphasize the comparison. If it would be helpful in your language, you could indicate why Paul mentions the comparison first by rearranging the clauses and express the emphasis in another way. Alternate translation: "we are more pitiful than every other person"

See: Information Structure

1 Corinthians 15:19 (#6)

"most pitiful"

Here, **pitiful** identifies someone whom others "pity" or feel sorry for. If it would be helpful in your language, you could express **pitiful** with a word or phrase that refers to someone whom others feel sorry for. Alternate translation: "the ones whom others feel bad for the most" or "the ones whom others should mourn with the most"

See: Translate Unknowns

1 Corinthians 15:20 (#1)

"But now"

Here, **But now** introduces what is true in contrast with the false situations Paul has discussed in the previous verses ([15:13–19](#)). The word **now** does not refer to time here, but introduces his conclusion. If it would be helpful in your language, you could express **But now** with a word or phrase that introduces reality in contrast to what is not true. Alternate translation: "In reality, though," or "As it really is,"

See: Connect — Contrast Relationship

1 Corinthians 15:20 (#2)

"Christ has been raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **Christ**, who was **raised**, rather than focusing on the one doing the "raising." If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God raised Christ"

See: Active or Passive

1 Corinthians 15:20 (#3)

"the dead"

Paul is using the adjective **dead** as a noun in order to refer to people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "the dead people" or "the corpses"

See: Nominal Adjectives

1 Corinthians 15:20 (#4)

"the firstfruits of the ones having fallen asleep"

Here, **firstfruits** refers to what farmers first gathered from their fields. Often, these **firstfruits** were offered to God to thank him for providing food. What Paul emphasizes here is that **firstfruits** implies that there will be more "fruits", that is, crops or produce. If it would be helpful in your language, you could express that Paul uses **firstfruits** to emphasize that Jesus' resurrection implies more resurrections with an analogy or express the idea plainly. Alternate translation: "and he is like the firstfruits, since his resurrection

means that more of those who have fallen asleep will be raised" or "the guarantee that those who have fallen asleep will be raised"

See: Metaphor

1 Corinthians 15:20 (#5)

"of the ones having fallen asleep"

Here Paul is referring to people who have died as **the ones having fallen asleep**. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **the ones having fallen asleep** with a different polite way of referring to those who have died, or you could express the idea plainly. Alternate translation: "those who have passed away" or "those who are dead"

See: Euphemism

1 Corinthians 15:21 (#1)

"since"

Here, **since** introduces a logical statement about how things work. Paul assumes that everyone agrees that **death {is} by a man**. His point is that, **since** things work that way, **by a man also resurrection of the dead**. If it would be helpful in your language, you could express **since** with a word or phrase that introduces this kind of logical connection. Alternate translation: "since we know that" or "because it is true that"

See: Connect — Reason-and-Result Relationship

1 Corinthians 15:21 (#2)

"death {is} by a man"

If your language does not use an abstract noun for the idea behind **death**, you can express the idea by using a verb such as "die." Alternate translation: "everyone dies by a man"

See: Abstract Nouns

1 Corinthians 15:21 (#3)

"is} by a man, by a man also"

Here, the first **man** that Paul refers to would be "Adam," the first man. When Adam sinned, **death** became a part of human life (See: especially [Genesis 3:17–19](#)). The second **man** that Paul refers to is Christ, whose resurrection guarantees and begins the **resurrection of the dead**. However, since Paul explains this in the next verse ([15:22](#)), if possible do not include this information here. If it would be helpful in your language, you could translate **a man** to make it clear that a specific **man** is in view in both cases. Alternate translation: "is by a specific man, by a specific man also"

See: When to Keep Information Implicit

1 Corinthians 15:21 (#4)

"death {is} by a man, by a man also resurrection"

In both clauses, Paul omits the verb **{is}** because the Corinthians would infer it. If your readers would not infer this verb, you could include it in the first clause (as the ULT does) or in both clauses. Alternate translation: "death is by a man, by a man also is the resurrection"

See: Ellipsis

1 Corinthians 15:21 (#5)

"resurrection of the dead"

If your language does not use an abstract noun for the idea behind **resurrection**, you can express the idea by using a verb such as "resurrect" or "live again." Alternate translation: "the dead will resurrect" or "the dead will be restored to life"

See: Abstract Nouns

1 Corinthians 15:21 (#6)

"of the dead"

Paul is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "of the dead people" or "of the corpses"

See: Nominal Adjectives

1 Corinthians 15:22 (#1)

"in Adam" - "in Christ"

Here Paul uses the spatial metaphors **in Adam** and **in Christ** to describe the union of people with **Adam** and **Christ**. Paul does not specify how this union occurs, but what is clear is that those who are united to **Adam** will **die**, while those who are united to **Christ** will **be made alive**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "those who are related to Adam … those who are related to Christ" or "in union with Adam … in union with Christ"

See: Metaphor

1 Corinthians 15:22 (#2)

"die"

Here Paul uses the present tense of **die** to indicate what is generally true. If your language does not use the present tense for what is generally true, you can use whatever tense is most natural. Alternate translation: "will die"

See: Predictive Past

1 Corinthians 15:22 (#3)

"all will be made alive"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **all**, who **will be made alive**, rather than focusing on the one making them **alive**. If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God will make all alive"

See: Active or Passive

1 Corinthians 15:22 (#4)

"all"

Here, **all** contrasts with the **all** who are **in Adam** earlier in the sentence. Paul is not trying to argue about how many people **will be made alive again**. Rather he is contrasting how **all** who are **in Adam** end up dying, while **all** who are **in Christ** end up

being **made alive**. If your readers would think that Paul is making a claim about how many people are **made alive**, you could use a word or phrase that identifies **all** as those who are **in Christ**. Alternate translation: "all who believe in him"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:23 (#1)

"But each in his own order: Christ"

Here, **in his own order** identifies that things happen in a specific sequence or in turn. If it would be helpful in your language, you could express **in his own order** with a word or phrase that does introduce a sequence. Alternate translation: "But these things happen in sequence: first, Christ"

See: Idiom

1 Corinthians 15:23 (#2)

"each in his own order"

Here Paul omits some words that your language may need to make a complete thought. The Corinthians would have understood him to mean that, first, **each** is made alive **in his own order**. If your readers would not make this inference, you could include these words. Alternate translation: "each will be made alive in his own order"

See: Ellipsis

1 Corinthians 15:23 (#3)

"in his own"

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

See: When Masculine Words Include Women

1 Corinthians 15:23 (#4)

"Christ the firstfruits"

Here, just as in [15:20](#), **firstfruits** refers to what farmers first gathered from their fields. Often,

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these **firstfruits** were offered to God to thank him for providing food. What Paul emphasizes here is that **firstfruits** implies that there will be more "fruits", that is, crops or produce. If it would be helpful in your language, you could express that Paul uses **firstfruits** to emphasize that Jesus' resurrection implies that there will be more resurrections with an analogy or express the idea plainly. Alternate translation: "Christ, who is like the firstfruits" or "the guarantee"

See: Metaphor

1 Corinthians 15:23 (#5)

"at his coming"

Here, **his coming** refers specifically to Jesus "coming back" to earth. If it would be helpful in your language, you could express **at his coming** with a phrase that more clearly refers to Jesus' "second coming." Alternate translation: "when he comes again" or "at his return"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:23 (#6)

"the ones of Christ"

Here Paul uses the possessive form to describe **the ones** who belong to or believe in **Christ**. If your language does not use that form for this meaning, you can express the idea with a phrase such as "belong to" or "believe in." Alternate translation: "those who believe in Christ"

See: Possession

1 Corinthians 15:23–24 (#1)

"Then {will be"

General Information:\n\In verse 15:24, **Then** introduces events that occur after the "coming" in the last verse (15:23). Paul does not clarify how soon after the "coming" these events will happen. If it would be helpful in your language, you could express **Then** with a word or phrase that more clearly identifies events happening in sequence. Alternate translation: "Next will be"

See: Connect — Sequential Time Relationship

1 Corinthians 15:24 (#1)

"the end"

Here, **the end** identifies that something has reached its goal and thus ended. Paul does not state explicitly what **end** he has in mind, but the Corinthians would have inferred that he meant **the end** of the world as it currently exists. This does not mean that there will be no more world, but it means that things will be very different after **the end**. If it would be helpful in your language, you could express the idea behind what **end** Paul is speaking about explicitly. Alternate translation: "the end of this world" or "the end of the way things are now"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:24 (#2)

"when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power"

Here, **when he has abolished** will occur before **when he hands over**. In Paul's language, the sequence is clear even though the events are not in order. If your language would put the events in order, you could rearrange these two clauses to make the sequence clearer. Alternate translation: "when he has abolished all rule and all authority and power, when he hands over the kingdom to the God and Father"

See: Information Structure

1 Corinthians 15:24 (#3)

"he hands over" - "he has abolished"

Here, **he** refers to "Christ." If it would be helpful in your language, you could express to whom **he** refers with "Christ" in one or both of these places. Alternate translation: "Christ hands over … Christ has abolished"

See: Pronouns — When to Use Them

1 Corinthians 15:24 (#4)

"to the God and Father"

Here, **God** and **Father** are two names for the same person. The name **Father** makes it clear that Paul is speaking about "God the Father" to distinguish

him from "God the Son," who is the one who **hands over the kingdom**. Use a word or phrase here that clearly names "God the Father." Alternate translation: "God the Father"

See: Translating Son and Father

1 Corinthians 15:24 (#5)

"he has abolished"

Here, **abolished** refers to making someone or something ineffective or no longer in control. If it would be helpful in your language, you could express **abolished** with a word or phrase that indicates that the Messiah has conquered or made something ineffective. Alternate translation: "he has overcome" or "he has put an end to"

See: Translate Unknowns

1 Corinthians 15:24 (#6)

"all rule and all authority and power"

If your language does not use abstract nouns for the ideas behind **rule**, **authority**, and **power**, you can express the idea by using verbs such as "rule," "govern," and "control." Paul is speaking here about the position or ability to have **rule** and **authority** and **power**, so you can refer to the position or ability itself, or you can refer to the person or thing that fills that position or has that ability. Alternate translation: "all ruling and all governing and controlling" or "all those who rule and all those who govern and control"

See: Abstract Nouns

1 Corinthians 15:24 (#7)

"all rule and all authority and power"

Here, **rule**, **authority**, and **power** could identify: (1) any position or person that has **rule**, **authority**, and **power**. Alternate translation: "all positions of rule and all positions of authority and power" (2) powerful spiritual beings that have **rule**, **authority**, and **power** or that are called "rules," "authorities," and "powers." Alternate translation: "all the powerful spiritual beings that exercise rule and authority and power" or "all spiritual beings and all angels and archangels"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:24 (#8)

"all rule and all authority and power"

Here Paul includes **all** with the first two items in the list but not with the third item. He does this to connect the last two items together, which means that **all** modifies both **authority** and **power**. If you can group the last two items closely together, you could do so here. If it would be helpful in your language, you could express why Paul uses **all** with only two of the three items with one **all** to modify the whole list, or you could repeat **all** with each item. Alternate translation: "all rule and authority and power" or "all rule and all authority and all power"

1 Corinthians 15:25 (#1)

"For"

Here, **For** introduces Paul's explanation of how Christ "abolishes all rule and all authority and power" ([15:24](#)). If it would be helpful in your language, you could express **For** with a word or phrase that introduces further explanation. Alternate translation: "Specifically,"

See: Connecting Words and Phrases

1 Corinthians 15:25 (#2)

"he must reign"

Here Paul does not explain why Christ **must** reign. He implies that it is because this is what God the Father has decided. If it would be helpful in your language, you could express the idea behind what **must** implies explicitly. Alternate translation: "God chose that Christ will reign"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:25 (#3)

"until he has put all the enemies under his feet"

Here Paul speaks as if Christ will one day stand on or rest **his feet** on **the enemies**. In Paul's culture, kings or generals might stand on or put their feet on leaders that they conquered. This showed that

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these leaders were indeed conquered and had to submit to the king or general who conquered them. If it would be helpful in your language, you could express **put all the enemies under his feet** with a comparable metaphor or express the idea plainly. Alternate translation: "until he has subdued all his enemies" or "until he has conquered all his enemies and put them under his feet"

See: Idiom

1 Corinthians 15:25 (#4)

"he has put"

Every **he** and **his** in this verse refers to Christ except for perhaps this one. Here, **he** could refer to: (1) Christ, who puts his own **enemies under his feet**. Alternate translation: "he himself has put" (2) God (the Father), who puts **enemies under** Christ's **feet**. Alternate translation: "God has put"

See: Pronouns — When to Use Them

1 Corinthians 15:25 (#5)

"the enemies"

Here, **the enemies** refers most specifically to the enemies of Christ, but it may also include the enemies of believers. If it would be helpful in your language, you could express that **the enemies** refers to the **enemies** of Christ and his people with an appropriate possessive form here. Alternate translation: "his enemies" or "his and believers' enemies"

See: Possession

1 Corinthians 15:26 (#1)

"The last enemy to be abolished: death"

Here Paul speaks about **death** as if it were a person who was an **enemy** of Christ and believers. By speaking in this way, Paul identifies the fact that people die as something that does not fit with Christ's full rule. If it would be helpful in your language, you could describe more generally how **death** is in opposition to Christ and believers. Alternate translation: "the last thing that defies Christ to be abolished: death"

See: Personification

1 Corinthians 15:26 (#2)

"The last enemy to be abolished"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form to emphasize the **enemy** that is **abolished** more than the person doing the "abolishing." If you must state who did the action, Paul implies that "Christ" did it. Alternate translation: "The last enemy that Christ will abolish"

See: Active or Passive

1 Corinthians 15:26 (#3)

"to be abolished: death"

In this sentence, Paul does not use a main verb. He uses this form to emphasize **death** as the **last enemy**. If it would be helpful in your language, you could translate **death** to include a verb such as "is" and express the emphasis in another way. Alternate translation: "to be abolished is death" or "to be abolished is this: death"

See: Ellipsis

1 Corinthians 15:26 (#4)

"to be abolished"

Here, **abolished** refers to making someone or something ineffective or no longer in control. If it would be helpful in your language, you could express **abolished** with a word or phrase that indicates that the Messiah has conquered or made something ineffective. Alternate translation: "to be overcome" or "to be nullified"

See: Translate Unknowns

1 Corinthians 15:26 (#5)

"death"

If your language does not use an abstract noun for the idea behind **death**, you can express the idea by using a verb such as "die." Alternate translation: "that people die" or "the fact that people die"

See: Abstract Nouns

1 Corinthians 15:27 (#1)

"For"

In Paul's culture, **For** is a normal way to introduce a quotation from an important text, in this case, the Old Testament book titled "Psalms" (See: (8:6)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "For it can be read in the Old Testament," or "For in the book of Psalms we can read,"

See: Quotations and Quote Margins

1 Corinthians 15:27 (#2)

"For "he has put everything under his feet"

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. Alternate translation: "For it says that he has put everything under his feet"

See: Direct and Indirect Quotations

1 Corinthians 15:27 (#3)

"he has put everything under his feet."" - **"he has put everything"**

Just as in 15:25, Paul speaks as if Christ will one day stand on or rest his feet on the enemies. In Paul's culture, kings or generals might stand on or put their feet on leaders that they conquered. This showed that these leaders were conquered and had to submit to the king or general who conquered them. If it would be helpful in your language, you could express **put everything under his feet** with a comparable metaphor or express the idea plainly. Alternate translation: "he has subdued all his enemies to him ... he has subdued" or "until he has conquered all his enemies and put them under his feet ... he has conquered and put"

See: Idiom

1 Corinthians 15:27 (#4)

"he has put everything under his feet."" - **"he has put"**

Here, **his** refers to Christ, and **he** refers to God the Father. Paul himself distinguishes between **he** and **his** later on in the verse, so if possible, leave the referents of **he** and **his** unstated. If you must state the referents, you could use "God" and "Christ." Alternate translation: "God has put everything under Christ's feet ... God has put"

See: Pronouns — When to Use Them

1 Corinthians 15:27 (#5)

"when it says"

In Paul's culture, **when it says** is a normal way to refer back to a text that has already been mentioned. If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is referring back to what he just said. Alternate translation: "when the quote reads," or "when we see in the quote the words,"

See: Quotations and Quote Margins

1 Corinthians 15:27 (#6)

"it says, "he has put everything"

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. Make sure that it is clear that Paul is repeating **he has put everything** from the previous quote so that he can comment on it. Alternate translation: "it says that he has put everything"

See: Direct and Indirect Quotations

1 Corinthians 15:27 (#7)

"it is} clear that"

Here, **{it is} clear** indicates that someone is pointing out something that is or should be obvious. In other words, the author does not need to argue for what is **clear** and can instead just point it out. If it would be helpful in your language, you could express **{it is} clear** with a comparable word or phrase that introduces something obvious.

Alternate translation: "you could tell that" or "it is obvious that"

See: Idiom

1 Corinthians 15:27 (#8)

"the one having put everything in subjection to him"

Here the Corinthians would have known that **the one having put everything** is God the Father. If your readers would not make this inference, you could include an explicit reference to "God." Alternate translation: "the one who put everything in subjection to him, that is, God,"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:27 (#9)

"is} excepted"

Here, **excepted** identifies something as an "exception" to a general rule or statement. Here Paul means that **the one having put everything** is not included in **everything**. If it would be helpful in your language, you could express **{is} excepted** with a word or phrase that identifies an exception. Alternate translation: "is not included" or "is not subjected"

See: Translate Unknowns

1 Corinthians 15:28 (#1)

"all the things have been subjected"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **all things** that are **subjected**, rather than focusing on the one doing the "subjecting." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God has subjected all things"

See: Active or Passive

1 Corinthians 15:28 (#2)

"the Son"

Paul here refers to God **the Son** as opposed to God "the Father," whom he referred to in 15:24. Use a translation that clearly refers to God **the Son**. Alternate translation: "God's Son"

See: Translating Son and Father

1 Corinthians 15:28 (#3)

"the Son himself will also be subjected"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **the Son** who is **subjected**, rather than focusing on the one doing the "subjecting." If you must state who does the action, Paul could imply that: (1) the **Son** does it to himself. Alternate translation: "the Son will also subject himself" (2) "God" does it. Alternate translation: "God will subject the Son himself also"

See: Active or Passive

1 Corinthians 15:28 (#4)

"the Son himself"

Here, **himself** focuses attention on **the Son** and emphasizes that **the Son** is the one doing this. If **himself** would not draw attention to **the Son** in your language, you could express the attention or focus in another way. Alternate translation: "even the Son" or "the Son indeed"

See: Reflexive Pronouns

1 Corinthians 15:28 (#5)

"to the one having subjected all the things to him"

Here, just as in 15:27, the Corinthians would have known that **the one having subjected all things** is God the Father. If your readers would not make this inference, you could include an explicit reference to "God." Alternate translation: "to the one who subjected all things to him, that is, God,"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:28 (#6)

"God"

Here, **God** could refer to: (1) **God** the Father specifically. Alternate translation: "God the Father" (2) all three persons that are **God**. Alternate translation: "the Trinity" or "the trinitarian God"

1 Corinthians 15:28 (#7)

"all in all"

Here, **all in all** is a phrase that emphasizes that **God** rules and controls everything that exists. If it would be helpful in your language, you could express **all in all** with a comparable phrase that refers to how **God** rules and controls **all** things. Alternate translation: "supreme" or "the one who rules all things"

See: Idiom

1 Corinthians 15:29 (#1)

"Otherwise"

Here, **Otherwise** introduces the opposite of what Paul has argued in [15:12–28](#). If what he has argued about Jesus' resurrection and its importance is not true, then what he says in this verse must be true. If it would be helpful in your language, you could express **Otherwise** with a word or phrase that introduces an opposite or contrast. Alternate translation: "If all that is not true"

See: Connect — Contrast Relationship

1 Corinthians 15:29 (#2)

"what will the ones being baptized for the dead do"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The implied answer to the question is "They will accomplish nothing." If it would be helpful in your language, you could express the idea behind this question by using a strong negation. Alternate translation: "those who are baptized for the dead do nothing."

See: Rhetorical Question

1 Corinthians 15:29 (#3)

"will the ones being baptized" - "do"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are getting **baptized** rather than focusing on the person doing the "baptizing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "will those do whom others baptize" or "will those do who receive baptism"

See: Active or Passive

1 Corinthians 15:29 (#4)

"will the ones being baptized for the dead do"

Here Paul speaks of "doing" something in the future. He could be referring to: (1) the intended result of being **baptized**, which happens after the baptism. Alternate translation: "will those accomplish who are baptized" (2) what the people **being baptized** think that they are doing. Alternate translation: "do those who are baptized for the dead think that they are doing"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:29 (#5)

"will the ones being baptized for the dead do?" - "are they baptized for them"

It is unclear what **being baptized for the dead** actually means and what kind of practice it refers to. What is clear is that the practice only makes sense if one believes that **the dead** are **raised**. If possible, express these phrases in general terms. Two of the most common ways to understand **being baptized for the dead** are that it could refer to: (1) the practice of living believers receiving baptism in place of people who died without being baptized. Alternate translation: "will those do who are baptized in place of the dead … are they baptized in their place" (2) people receiving baptism because they believe that the **dead** will "rise." They could be expecting their own resurrection or the resurrection of people they knew who are **dead**. Alternate translation: "will

those do who are baptized with the dead in mind ... are they baptized with them in mind"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:29 (#6)

"the dead" - "the dead"

Paul is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "the dead people ... the dead people" or "the corpses ... the corpses"

See: Nominal Adjectives

1 Corinthians 15:29 (#7)

"If the dead are not raised at all"

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **the dead** really are **raised**. He uses this form to show the Corinthians the implications of their claim that **the dead are not raised**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "if the dead actually are not raised at all"

See: Connect — Contrary to Fact Conditions

1 Corinthians 15:29 (#8)

"the dead are not raised"

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

See: Active or Passive

1 Corinthians 15:29 (#9)

"why then are they baptized for them"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The implied answer to the question is "There is no reason why." If it would be helpful in your language, you could express the idea behind this question by using a strong negation. Alternate translation: "they are baptized for them for nothing."

See: Rhetorical Question

1 Corinthians 15:29 (#10)

"are they baptized"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are getting **baptized** rather than focusing on the person doing the "baptizing." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "do others baptize them" or "do they receive baptism"

See: Active or Passive

1 Corinthians 15:29 (#11)

"are they baptized for them"

Here, **they** refers to the people **being baptized for the dead**, while **them** refers to **the dead**. If it would be helpful in your language, you could state explicitly what people these pronouns the refer to. Alternate translation: "are these people baptized for the dead"

See: Pronouns — When to Use Them

1 Corinthians 15:30 (#1)

"Why also"

Here, **Why also** introduces another response to the condition "If the dead are not raised at all" in 15:29. Use a word or phrase that clearly connects this question back to that condition. Alternate translation: "Again, if that is true, why"

See: Connecting Words and Phrases

1 Corinthians 15:30 (#2)

"Why also are we in danger every hour"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The implied answer to the question is "There is no reason why." If it would be helpful in your language, you could express the idea behind this question by using a strong affirmation. Alternate translation: "We also are in danger every hour for nothing."

See: Rhetorical Question

1 Corinthians 15:30 (#3)

"we"

Here, **we** refers to Paul and other apostles who preach the gospel. It does not include the Corinthians.

See: Exclusive and Inclusive 'We'

1 Corinthians 15:30 (#4)

"are we in danger every hour"

Here Paul says that **we** are **in danger** because of the work that he and others do to proclaim the gospel. If your readers would not infer that this is why Paul and others are **in danger**, you could express the idea explicitly. Alternate translation: "are we in danger every hour on account of the gospel" or "are we in danger every hour because we proclaim the good news"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:30 (#5)

"are we in danger"

If your language does not use an abstract noun for the idea behind **danger**, you can express the idea by using a verb such as "endanger" or an adverb such as "dangerously." Alternate translation: "do we live dangerously"

See: Abstract Nouns

1 Corinthians 15:30 (#6)

"every hour"

Here, **every hour** identifies an action as frequent or consistent. It does not mean that Paul and others experienced **danger** once **every hour**. If it would be helpful in your language, you could express **every hour** with a comparable idiom or express the idea plainly. Alternate translation: "all the time" or "very often"

See: Idiom

1 Corinthians 15:31 (#1)

"I die every day"

Here Paul speaks as if he "dies" **every day**. Paul does not experience death every single day, but he speaks in this way to emphasize that he could **die** at many different times. He speaks in this way to emphasize how often he experiences danger and risks losing his life. If it would be helpful in your language, you could express the idea behind **I die every day** plainly and include the emphasis in another way. Alternate translation: "I face death all the time" or "I am in danger of dying very often"

See: Hyperbole

1 Corinthians 15:31 (#2)

"by the boasting in you"

Here, **by** introduces a person or thing that a person swears **by** to prove the truth of a claim. If it would be helpful in your language, you could express **by** with a word or phrase that introduces an oath or a strong claim to truth. Alternate translation: "which is as true as the boasting in you" or "which I promise is as true as the boasting in you"

1 Corinthians 15:31 (#3)

"the boasting in you"

Alternate translation: "my boasting about you"

1 Corinthians 15:31 (#4)

"brothers"

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

See: When Masculine Words Include Women

1 Corinthians 15:31 (#5)

"in Christ Jesus our Lord"

Here Paul uses the spatial metaphor **in Christ Jesus our Lord** to describe the union of believers with Christ. In this case, being **in Christ**, or united to Christ, identifies Paul's **boasting** as something that only matters or is valid in his union with Christ. Alternate translation: "in union with Christ Jesus our Lord" or "because I am united to Christ Jesus our Lord"

See: Metaphor

1 Corinthians 15:32 (#1)

"What {is} the profit to me, according to men, if I fought wild beasts at Ephesus"

Paul does not ask this question because he is looking for information. Rather, he asks it to involve the Corinthians in what he is arguing. The implied answer to the question is "There is no profit." If it would be helpful in your language, you could express the idea behind this question by using a strong affirmation. Alternate translation: "There is no profit to me, according to men, if I fought wild beasts at Ephesus."

See: Rhetorical Question

1 Corinthians 15:32 (#2)

"What {is} the profit to me"

Here, **the profit to me** refers to something that is good for Paul. If it would be helpful in your language, you could express **the profit to me** with a comparable word or phrase that refers to something that is good or beneficial for someone. Alternate translation: "What good is it to me" or "How does it benefit me"

See: Idiom

1 Corinthians 15:32 (#3)

"according to men, if I fought wild beasts"

Here, **according to men** could modify: (1) **I fought**. In this case, Paul would be fighting with merely human goals and strategies. Alternate translation: "if I fought according to men against wild beasts" (2) **wild beasts**. In this case, Paul would be identifying the phrase **wild beasts** as a figurative reference to his enemies. Alternate translation: "if I fought wild beasts, speaking,"

See: Information Structure

1 Corinthians 15:32 (#4)

"according to men"

Here, **according to men** identifies thinking or acting in only human ways. If it would be helpful in your language, you could express the idea behind **according to men** by using a word or phrase that refers to what people who do not believe say and argue. Alternate translation: "according to what mere humans think" or "according to this world"

See: Idiom

1 Corinthians 15:32 (#5)

"men"

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

See: When Masculine Words Include Women

1 Corinthians 15:32 (#6)

"if"

Paul is speaking as if fighting **wild beasts** was a hypothetical possibility, but he means that it actually happened. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying did not happen, then you can introduce the clause

with a word such as "when." Alternate translation: "when"

See: Connect — Factual Conditions

1 Corinthians 15:32 (#7)

"I fought wild beasts"

Here, the **wild beasts** could be: (1) a figurative reference to enemies, who acted like **wild beasts**. In support of this is the fact that, except for this verse, the Bible does not talk about Paul fighting **wild beasts**. Alternate translation: "I fought savage enemies" or "I strove with opponents as fierce as wild beasts" (2) a literal reference to fighting **wild** animals. Alternate translation: "I fought against wild animals"

See: Metaphor

1 Corinthians 15:32 (#8)

"at Ephesus"

Ephesus was a city on the west coast of what is now Turkey. Paul spent time there soon after leaving Corinth (See: Acts 18:19–21). After some more travels, he visited **Ephesus** and stayed there for more than two years (Acts 19:1–20:1). Neither story mentions **wild beasts**, and Paul does not clarify which visit he is speaking about. If it would be helpful in your language, you could express **Ephesus** with a word or phrase that more clearly identifies it as a city that Paul visited. Alternate translation: "in Ephesus city"

See: Translate Unknowns

1 Corinthians 15:32 (#9)

"if the dead are not raised"

Here Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that **the dead** really are **raised**. He uses this form to show the Corinthians the implications of their claim that **the dead are not raised**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: "If the dead actually are not raised"

See: Connect — Contrary to Fact Conditions

1 Corinthians 15:32 (#10)

"are not raised, "Let us eat and drink, for tomorrow we die"

The Corinthians would have recognized **"Let use eat and drink, for tomorrow we die"** as a common saying. The same words appear in 22:13, but the saying may have been used more generally by many people. If it would be helpful in your language, you could express how Paul introduces this saying with a comparable phrase that indicates that Paul is referring to a common saying. Alternate translation: "are not raised, as the saying goes, 'Let us eat and drink, for tomorrow we die'"

See: Quotations and Quote Margins

1 Corinthians 15:32 (#11)

"are not raised, "Let us eat and drink, for tomorrow we die"

If you do not use this form in your language, you could translate the saying as an indirect quote instead of as a direct quote. Make sure that your readers know that Paul is referring to a common saying. Alternate translation: "are not raised, let us eat and drink, for tomorrow we die, as people say"

See: Direct and Indirect Quotations

1 Corinthians 15:32 (#12)

"Let us eat and drink"

Here, **Let us eat and drink** refers to lavish or wild eating and drinking. It does not refer to regular meals. If it would be helpful in your language, you could express that this phrase refers to partying or wild behavior with a word or phrase that more clearly expresses that idea. Alternate translation: "Let us party" or "Let us feast and get drunk"

See: Idiom

1 Corinthians 15:32 (#13)

"tomorrow we die"

Here, **tomorrow** refers to a time that will come soon. It does not necessarily refer to the day after today. The saying uses **tomorrow** to emphasize

how soon **we** will **die**. If it would be helpful in your language, you could express **tomorrow** with a comparable word or phrase that emphasizes a time that will soon arrive. Alternate translation: "soon we die" or "sometime very soon we die"

See: Hyperbole

1 Corinthians 15:33 (#1)

"Do not be deceived: "Bad company corrupts good morals"

The Corinthians would have recognized **"Bad company corrupts good morals"** as a common saying. If it would be helpful in your language, you could express how Paul introduces this saying with a phrase that indicates that Paul is referring to a common saying. Alternate translation: "Do not be deceived. As the saying goes, 'Bad company corrupts good morals'"

See: Quotations and Quote Margins

1 Corinthians 15:33 (#2)

"Do not be deceived: "Bad company corrupts good morals"

If you do not use this form in your language, you could translate the saying as an indirect quote instead of as a direct quote. Make sure that your readers know that Paul is referring to a common saying. Alternate translation: "Do not be deceived. People say that bad company corrupts good morals"

See: Direct and Indirect Quotations

1 Corinthians 15:33 (#3)

"Do not be deceived"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on those who are **deceived** rather than focusing on the people doing the "deceiving." If you must state who does the action, you can use a vague or indefinite subject. Alternate translation: "Do not let others deceive you" or "You should not allow people to deceive you"

See: Active or Passive

1 Corinthians 15:33 (#4)

"Bad company corrupts good morals"

In Paul's culture, this statement was a proverb that many people would have been familiar with. The proverb means that bad friends turn a good person into a bad person. You could translate the proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: "Bad friends ruin good people"

See: Proverbs

1 Corinthians 15:33 (#5)

"Bad company"

Here, **Bad company** refers to a persons' friends who normally do what is wrong. If it would be helpful in your language, you could express **Bad company** with a comparable phrase that refers to friends who do what is wrong. Alternate translation: "Wicked companions"

See: Translate Unknowns

1 Corinthians 15:33 (#6)

"good morals"

Here, **good morals** refers to the character of a person who habitually does what is **good** or right. If it would be helpful in your language, you could express **good morals** with a comparable word or phrase that identifies someone with proper or right character. Alternate translation: "those who do what is right" or "upright character"

See: Translate Unknowns

1 Corinthians 15:34 (#1)

"Be sober"

Here, **Be sober** refers to someone becoming **sober** after they were drunk. Paul speaks in this way to characterize how the Corinthians are acting and thinking as if they were drunk. He wants them to no longer act as if they are in a stupor or asleep and

instead be alert and in their right mind. If it would be helpful in your language, you could express **Be sober** with a comparable idiom or express the idea plainly. Alternate translation: "Be in your right mind" or "Be alert"

See: Metaphor

1 Corinthians 15:34 (#2)

"have no knowledge of God"

If your language does not use an abstract noun for the idea behind **knowledge**, you can express the idea by using a verb such as "know" or "understand." Alternate translation: "do not understand who God is"

See: Abstract Nouns

1 Corinthians 15:34 (#3)

"I say this to your shame"

Here, **I say this to your shame** is Paul's way of telling the Corinthians that they should feel ashamed about how **some** of them **have no knowledge of God**. If it would be helpful in your language, you could express this phrase with a comparable idiom or express the idea plainly. Alternate translation: "you should be ashamed about this"

See: Idiom

1 Corinthians 15:34 (#4)

"to your shame"

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

See: Abstract Nouns

1 Corinthians 15:35 (#1)

"But"

Connecting Statement:\n\nHere, **But** introduces an objection or at least a problem with what Paul has argued about how God raises the dead. Since **But** introduces a new section of the argument, you

could use a word or phrase that introduces a new development in the argument. Alternate translation: "Next,"

See: Connect — Contrast Relationship

1 Corinthians 15:35 (#2)

"someone will say"

Connecting Statement:\n\nHere Paul uses the phrase **someone will say** to bring up an objection or a problem with what he has been arguing. He does not have in mind a specific person. If it would be helpful in your language, you could express **someone will say** with a word or phrase that introduces a counterargument or a problem. Alternate translation: "it may be objected" or "questions may be raised:"

See: Quotations and Quote Margins

1 Corinthians 15:35 (#3)

"will say, "How are the dead raised, and with what kind of body do they come"

If you do not use this form in your language, you could translate these questions as indirect quotes instead of as direct quotes. Make sure that it is clear that these are questions that are looking for information. Alternate translation: "will ask how the dead are raised and with what kind of body they come."

See: Direct and Indirect Quotations

1 Corinthians 15:35 (#4)

"are the dead raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on who are **raised** rather than focusing on the person doing the "raising." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "does God raise the dead"

See: Active or Passive

1 Corinthians 15:35 (#5)

"the dead"

Paul is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "the dead people" or "the corpses"

See: Nominal Adjectives

1 Corinthians 15:35 (#6)

"do they come"

Here, the person asking the question speaks as if **the dead** can **come**. This could refer to: (1) the existence of **the dead**. In other words, **come** would refer to anything that **the dead** do. Alternate translation: "do they do things" or "do they exist" (2) how the believing dead **come** with Christ when he returns to earth. Alternate translation: "do they come with Christ at his return"

See: Translate Unknowns

1 Corinthians 15:36 (#1)

"You foolish one! What you sow"

Here Paul addresses the person who asked the question in the previous verse ([15:35](#)). That person is a hypothetical "someone," but Paul still addresses the answer to **you** in the singular.

See: Forms of 'You' — Singular

1 Corinthians 15:36 (#2)

"You foolish one"

Here Paul calls the hypothetical "someone" who asked the questions ([15:35](#)) a **foolish one**. He does not mean that the questions are wrong, for he spends many of the next verses answering these questions. Rather, he means that someone who does not know the answers to these questions is **foolish**. If it would be helpful in your language, you could express **foolish one** with a word or phrase that identifies someone who should know something but does not. Alternate translation: "You silly person" or "You know nothing"

See: Exclamations

1 Corinthians 15:36 (#3)

"What you sow is not caused to live unless it dies"

In [15:36–38](#), Paul speaks about how farmers **sow** seeds as an analogy for understanding how the dead resurrect. In this verse, the point is that seeds have a new kind of "life" after they are buried in the ground and thus "die." Just like this, humans also have a new kind of "life" after they "die." If it would be helpful in your language, you could translate this to make it clear that Paul is using an analogy. Alternate translation: "Here is an example: what you sow is not caused to live unless it dies"

1 Corinthians 15:36 (#4)

"What you sow is not caused to live unless it dies"

Here Paul speaks about farming practices that were common in his culture. A farmer would **sow** seeds on the dirt in a field, and the seed would sink into the field and seemingly "die." Only after a period where it lies "dead" in the ground does the seed **live** in new form as a plant. You could use words or phrases that describe these kinds of farming practices in your culture. Paul specifically uses **live** and **die** to connect the farming practices to human life and death, so if possible use terms that can apply to both humans and seeds. Alternate translation: "The seeds that you plant do not live as plants unless they are first buried in the ground"

See: Translate Unknowns

1 Corinthians 15:36 (#5)

"is not caused to live"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on how **What you sow** ends up "living" rather than focusing on what or who causes it **to live**. If you must state who does the action, Paul implies that "God" or the plant itself does it. Alternate translation: "God does not cause to live" or "does not begin to live"

See: Active or Passive

1 Corinthians 15:36 (#6)

"is not caused to live unless it dies"

If it would appear in your language that Paul was making a statement here and then contradicting it, you could reword this sentence to avoid using an exception clause. Alternate translation: "only is caused to live once it dies"

See: Connect — Exception Clauses

1 Corinthians 15:37 (#1)

"what you sow"

Here Paul refers to **what you sow** without including a main verb. He does this in order to identify the topic that he is about to comment on. If your language would not introduce a topic in this way, you could include a main verb or use a form that normally introduces a topic in your language. Alternate translation: "while we are speaking about what you sow" or "when you sow"

See: Ellipsis

1 Corinthians 15:37 (#2)

"what you sow, you do not sow"

Here Paul continues to address the person who asked the question in [15:35](). That person is a hypothetical "someone," but Paul still addresses the answer to **you** in the singular.

See: Forms of 'You' — Singular

1 Corinthians 15:37 (#3)

"you do not sow the body that will be, but a bare seed—perhaps wheat or something else"

Here Paul continues to use an analogy from farming. In this verse, he focuses on how the living plant that grows from a seed looks nothing like that seed. The key verbal connection between humans and plants is the word **body**, so if possible use the same word to refer to the human **body** and the **body** of the plant **that will be**. Alternate translation: "you sow only a bare seed, perhaps wheat or something else, not the body of the plant that will grow"

1 Corinthians 15:37 (#4)

"the body that will be"

Here, **the body that will be** identifies the plant that will later grow from the seed. Paul's point is that one does not **sow** something that looks like the fully grown plant. Rather, one sows **a bare seed**. If it would be helpful in your language, you could express **the body that will be** with a word or phrase that refers to a fully grown plant. If possible, use the same word for **body** that you have used for the human body, since Paul is using **body** to connect what he says about plants with what he is saying about the resurrection. Alternate translation: "the body of a fully grown plant"

See: Translate Unknowns

1 Corinthians 15:37 (#5)

"a bare seed"

Here, **a bare seed** refers to a seed all by itself, with no leaves or stem like the plant will later have. If it would be helpful in your language, you could express **a bare seed** with a word or phrase that identifies that Paul is speaking about a **seed** all by itself. Alternate translation: "only a seed" or "a seed alone"

See: Translate Unknowns

1 Corinthians 15:37 (#6)

"perhaps wheat or something else"

Here Paul uses **wheat** as an example of a plant that was common in culture and that starts out as a seed. When he says **or something else**, he makes it clear that any kind of plant that begins as a seed works for his analogy. So, you could refer to any common plant in your culture that starts out as a seed. Alternate translation: "perhaps a corn seed or some other kind of seed"

See: Translate Unknowns

1 Corinthians 15:38 (#1)

"God gives it a body just as he desires, and to each of the seeds, its own body"

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Here Paul concludes his analogy about farming. In the last verse he proved that seeds grow into bodies that look nothing like the seeds. Here, he shows that God is one who decides what **body** a seed grows into and that God gives different kinds of "bodies" to different kinds of seeds. Again, the main verbal connection between human resurrection and seeds growing is the word **body**, so if possible use a word for **body** that can apply to both seeds and humans. Alternate translation: "God decides what kind of plant a seed grows into, and each of the seeds grows into its own kind of plant"

1 Corinthians 15:38 (#2)

"it"

Here, **it** refers back to "a bare seed" in 15:37. If it would be helpful in your language, you could express **it** by referring explicitly back to the "seed." Alternate translation: "the seed" or "that seed"

See: Pronouns — When to Use Them

1 Corinthians 15:38 (#3)

"just as he desires"

Here, **just as he desires** means that God has chosen what kind of **body** every seed will grow into, and he does this as he thinks best. If it would be helpful in your language, you could express **desires** with a word that refers to what God "decides" or "chooses." Alternate translation: "in the way that he decides"

See: Translate Unknowns

1 Corinthians 15:38 (#4)

"to each of the seeds, its own body"

Here Paul omits some words that your language may require to make a complete thought. Paul omits these words because he stated them explicitly in the previous clause (**God gives**). If your language does need these words, you could supply them from that clause. Alternate translation: "to each of the seeds God gives its own body"

See: Ellipsis

1 Corinthians 15:38 (#5)

"to each of the seeds"

Here, **each of the seeds** could refer to: (1) **each** of the varieties or kinds of **seeds** that exist. Alternate translation: "to each of the seed varieties" (2) **each** individual seed. Alternate translation: "to each individual seed"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:39 (#1)

"Instead, {there is} one {flesh} of men, and another flesh of animals, and another flesh of birds, and another of fish"

Here Paul repeats **flesh of** and the same structure in four consecutive clauses. This was worded powerfully in his culture, and it emphasizes the distinctions between the different kinds of **flesh**. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: "Instead, men, animals, birds, and fish have varying kinds of flesh"

See: Parallelism

1 Corinthians 15:39 (#2)

"one {flesh} of men"

Here Paul omits **{flesh}** because he used it in the previous sentence and because he uses it throughout the rest of this sentence. English speakers would misunderstand why Paul omits **{flesh}** here, so the ULT has included it in brackets. Consider whether your readers would also misunderstand why Paul has omitted **{flesh}**. Alternate translation: "one of men"

See: Ellipsis

1 Corinthians 15:39 (#3)

"of men"

Although **men** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be

helpful in your language, you could express **men** with a non gendered word or refer to both genders. Alternate translation: "of people" or "of men and women"

See: When Masculine Words Include Women

1 Corinthians 15:39 (#4)

"of animals"

Here, **animals** refers to living things that are not **men**, **birds**, or **fish** but still count as **animals**. The word often refers particularly to domesticated animals such as sheep, goats, oxen, or horses. Use a word or phrase in your language that refers to this group of beings. Alternate translation: "of domesticated animals" or "of beasts"

See: Translate Unknowns

1 Corinthians 15:40 (#1)

"heavenly bodies and earthly bodies"

Here, **heavenly bodies** refers to the kinds of things that Paul will mention in the next verse: the sun, moon, and stars ([15:41](#)). The **earthly bodies** are the kinds of things Paul mentioned in the previous verse: humans, animals, birds, and fish ([15:39](#)). The primary distinction Paul is drawing is a spatial one: some **bodies** exist in "heaven," and others exist on "earth." Use words or phrases that naturally draw this distinction in your language. Alternate translation: "superterrestrial bodies and terrestrial bodies" or "bodies in heaven and bodies on earth"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:40 (#2)

"the glory of the heavenly {is} one, and that of the earthly {is} another"

If your language does not use an abstract noun for the idea behind **glory**, you can express the idea by using an adjective such as "glorious" or "splendorous." Alternate translation: "the heavenly are splendorous in one way, and the earthly are splendorous in another way"

See: Abstract Nouns

1 Corinthians 15:40 (#3)

"of the heavenly {" - "of the earthly"

Here Paul omits **bodies** because he stated them explicitly in the previous sentence. If your language needs **bodies** here, you could supply it from the previous sentence. Alternate translation: "of the heavenly bodies ... of the earthly bodies"

See: Ellipsis

1 Corinthians 15:40 (#4)

"is} one," - "is} another"

Here Paul is distinguishing between different kinds of **glory**. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: "is one kind ... is another kind" or "is of one type ... is of another type"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:41 (#1)

"There is} one" - "another" - "another"

Here, just as in [15:40](#), Paul is distinguishing between different kinds of **glory**. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: "There is one kind of ... another kind of ... another kind of" or "There is one type of ... another type of ... another type of"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:41 (#2)

"There is} one glory of the sun, and another glory of the moon, and another glory of the stars." - "in glory"

If your language does not use an abstract noun for the idea behind **glory**, you can express the idea by using an adjective such as "glorious" or "splendorous." Alternate translation: "The sun is splendorous in one way, and the moon is splendorous in another way, and the stars are splendorous in another way ... in how glorious they are"

See: Abstract Nouns

1 Corinthians 15:41 (#3)

"There is} one glory of the sun, and another glory of the moon, and another glory of the stars"

Here Paul repeats **glory of** and the same structure in three consecutive clauses. This was worded powerfully in his culture, and it emphasizes the distinctions between the different kinds of **glory**. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: "The sun, moon, and stars have varying kinds of glory"

See: Parallelism

1 Corinthians 15:41 (#4)

"For"

Here, **For** introduces a further explanation of the **glory of the stars**. If it would be helpful in your language, you could express **For** with a word or phrase that introduces an explanation or clarification. Alternate translation: "Indeed," or "As a matter of fact,"

See: Connecting Words and Phrases

1 Corinthians 15:41 (#5)

"star differs from star in glory"

Alternate translation: "some stars have different kinds of glory than other stars" or "the stars themselves differ in glory"

1 Corinthians 15:42 (#1)

"So also {is"

Here, **So also** introduces Paul's explanation of how what he has said in 15:36–41 about seeds and bodies applies to **the resurrection of the dead**. If it would be helpful in your language, you could express **So also** with a word or phrase that introduces the application of an illustration or example. Alternate translation: "It is in these terms that you should think about" or "Let us apply these things to"

See: Connecting Words and Phrases

1 Corinthians 15:42 (#2)

"the resurrection of the dead"

If your language does not use an abstract noun for the idea behind **resurrection**, you can express the idea by using a verb such as "resurrect" or "live again." Alternate translation: "the way in which the dead will resurrect" or "how the dead will be restored to life"

See: Abstract Nouns

1 Corinthians 15:42 (#3)

"of the dead"

Paul is using the adjective **dead** as a noun in order to refer to all people who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "of the dead people" or "of the corpses"

See: Nominal Adjectives

1 Corinthians 15:42 (#4)

"What} is sown in decay"

Here Paul speaks as if a dead body were **sown** like a seed. He speaks in this way to connect how a dead body is buried in the ground with how a seed is **sown** in the ground. However, Paul does not continue the metaphor when he talks about how the body **is raised**, since those are his normal words for speaking about resurrection. If it would be helpful in your language, you could express **is sown** with a comparable phrase that applies to both seeds and human bodies, or you could express the idea using an analogy. Alternate translation: "The body that is put in the ground in decay, just like a seed," or "What is planted in decay"

See: Metaphor

1 Corinthians 15:42 (#5)

"What} is sown in decay is raised"

If your language does not use the passive form in this way, you can express the idea in active form or

in another way that is natural in your language. Paul uses the passive form here to focus on the body that **is sown** and **raised** rather than focusing on the people who do those actions. If you must state who does the action, Paul implies that "people" do the sowing and "God" does the raising. Alternate translation: "What people sow in decay God raises"

See: Active or Passive

1 Corinthians 15:42 (#6)

"in decay is raised in immortality"

If your language does not use abstract nouns for the ideas behind **decay** and **immortality**, you can express the ideas by using verbs such as "decay" or "die." Alternate translation: "while it decays is raised so that it never decays again" or "when it dies is raised in such a way that it never dies"

See: Abstract Nouns

1 Corinthians 15:43 (#1)

"It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power"

Here Paul repeats **is sown in**, **is raised in**, and similar structure in three consecutive sentences (See: the end of 15:42). This was worded powerfully in his culture, and it emphasizes the three distinctions between how the body **is sown** and **raised**. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. If you use the following alternate translation, you will need to omit "What is sown in decay is raised in immortality" in 15:42, since the alternate translation includes that idea. Alternate translation: "What is sown in dishonorable decay is raised in glorious immortality" or "What is sown in decay, dishonor, and weakness is raised in immortality, glory, and power"

See: Parallelism

1 Corinthians 15:43 (#2)

"It is sown in dishonor;" - "It is sown in weakness"

Here, just as in 15:42, Paul speaks as if a dead body were **sown** like a seed. He speaks in this way to connect how a dead body is buried in the ground to how a seed is **sown** in the ground. However, Paul does not continue the metaphor when he talks about how the body **is raised**, since those are his normal words for speaking about resurrection. If it would be helpful in your language, you could express **is sown** with a comparable phrase that applies to both seeds and human bodies, or you could express the idea using an analogy. Alternate translation: "The body is put in the ground in dishonor, just like a seed ... The body is put in the ground in weakness, just like a seed" or "It is planted in dishonor ... It is planted in weakness"

See: Metaphor

1 Corinthians 15:43 (#3)

"It is sown" - "it is raised" - "It is sown" - "it is raised"

If your language does not use the passive form in this way, you can express the ideas in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the body that **is sown** and **raised** rather than focusing on the people who do those actions. If you must state who does the action, Paul implies that "people" do the sowing and "God" does the raising. Alternate translation: "People sow it ... God raises it ... People sow it ... God raises it"

See: Active or Passive

1 Corinthians 15:43 (#4)

"It is sown in dishonor; it is raised in glory"

If your language does not use abstract nouns for the ideas behind **dishonor** and **glory**, you can express the idea by using adjectives such as "dishonorable" and "glorious." Alternate translation: "A dishonorable body is sown; a glorious body is raised"

See: Abstract Nouns

1 Corinthians 15:43 (#5)

"It is sown in weakness; it is raised in power"

If your language does not use abstract nouns for the ideas behind **weakness** and **power**, you can express the idea by using adjectives such as "weak" and "powerful." Alternate translation: "A weak body is sown; a powerful body is raised"

See: Abstract Nouns

1 Corinthians 15:44 (#1)

"It is sown a natural body"

Here, just as in 15:42–43, Paul speaks as if a dead body were **sown** like a seed. He speaks in this way to connect how a dead body is buried in the ground with how a seed is **sown** in the ground. However, Paul does not continue the metaphor when he talks about how the body **is raised**, since those are his normal words for speaking about resurrection. If it would be helpful in your language, you could express **is sown** with a comparable phrase that applies to both seeds and human bodies, or you could express the idea using an analogy. Alternate translation: "The body is put in the ground as a natural body, just like a seed" or "It is planted as a natural body"

See: Metaphor

1 Corinthians 15:44 (#2)

"It is sown" - "it is raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the body that **is sown** and **raised** rather than focusing on the people who do those actions. If you must state who does the action, Paul implies that "people" do the sowing and "God" does the raising. Alternate translation: "People sow it as … God raises it as"

See: Active or Passive

1 Corinthians 15:44 (#3)

"a natural body;" - "a natural body"

Here, **natural body** refers to human bodies before they are **raised**. These bodies are those that function in the ways that we can observe right now and that fit with life on earth right now. If it would be helpful in your language, you could express **natural body** with a word or phrase that refers to human bodies as they currently exist on earth before God transforms them. Alternate translation: "a this-worldly body … a this-worldly body" or "a regular body … a regular body"

See: Translate Unknowns

1 Corinthians 15:44 (#4)

"a spiritual body." - "a spiritual {body"

Here, **spiritual {body}** refers to human bodies after they are **raised**. It could specifically refer to: (1) how the **body** is controlled by God's Spirit and thus fits with how people will live when God renews everything he has created. Alternate translation: "a body fit for the new creation … a body fit for the new creation" or "a body controlled by God's Spirit … a body controlled by God's Spirit" (2) how the **{body}** is made out of "spirit" as opposed to "soul" or "flesh." Alternate translation: "a body made out of spirit … a body made out of spirit"

See: Translate Unknowns

1 Corinthians 15:44 (#5)

"If"

Paul is speaking as if the **natural body** was a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word such as "since" or "because." Alternate translation: "Since" or "Because"

See: Connect — Factual Conditions

1 Corinthians 15:45 (#1)

"So also"

Here, **So also** introduces the basis for the claim Paul made about the existence of both "natural" and "spiritual" bodies in the last verse (15:44). If it

would be helpful in your language, you could express **So also** with a word or phrase that introduces evidence or support. Alternate translation: "For" or "As"

See: Connect — Reason-and-Result Relationship

1 Corinthians 15:45 (#2)

"it is written"

In Paul's culture, **it is written** was a normal way to introduce a quotation from an important text. In this case, the quotation comes from 2:7. If it would be helpful in your language, you could express how Paul introduces the quotation with a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "it can be read in Genesis" or "the author of the book of Genesis says"

See: Quotations and Quote Margins

1 Corinthians 15:45 (#3)

"it is written"

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

See: Active or Passive

1 Corinthians 15:45 (#4)

"it is written, "The first man Adam became a living soul"

If your language does not use this form, you can translate the sentence as an indirect quote instead of as a direct quote. Alternate translation: "it is written that the first man Adam became a living soul"

See: Direct and Indirect Quotations

1 Corinthians 15:45 (#5)

"man"

Although **man** is masculine, and **Adam** was male, Paul is focusing on how **Adam** was the first human being. He is not focusing on how **Adam** was the first male human being. If it would be helpful in your language, you could express **man** with a non gendered word. Alternate translation: "person"

See: When Masculine Words Include Women

1 Corinthians 15:45 (#6)

"a living soul"

Here, **soul** is a different form of the word that was translated "natural" in 15:44. Paul uses this similar word to make the point that **Adam** had a "natural body" when God created him. If possible, use words that connect back to how you translated "natural" in the previous verse. Alternate translation: "a living, this-worldly human" or "a living person with a regular body"

See: Translate Unknowns

1 Corinthians 15:45 (#7)

"The last Adam"

Here, **The last Adam** refers to Jesus. Paul wishes to draw connections between Adam and Jesus, and so he calls **Adam** the **first man Adam**, and he calls Jesus the **last Adam**. Each "Adam" is the first person to have a specific kind of body: the **first** Adam has a "natural body" as a **living soul**, while the **last** Adam has a "spiritual body" as a **life-giving spirit**. If it would be helpful in your language, you could express who **The last Adam** is by clarifying that it refers to Jesus the Messiah. Alternate translation: "Jesus, the last Adam,"

See: Metaphor

1 Corinthians 15:45 (#8)

"Adam {is} a life-giving spirit"

Here Paul omits some words that your language may need to make a complete thought. Paul could be implying: (1) a word such as "{is}." See the ULT. (2) the word **became** from the previous sentence.

Alternate translation: "Adam became a life-giving spirit"

See: Ellipsis

1 Corinthians 15:45 (#9)

"is} a life-giving spirit"

Here, **spirit** is a different form of the word that was translated "spiritual" in [15:44](). Paul uses this similar word to make the point that Jesus had a "spiritual body" after his resurrection. If possible, use words that connect back to how you translated "spiritual" in the previous verse. Alternate translation: "a person who gives life with a body fit for the new creation" or "a person whose body is controlled by God's Spirit and who gives life"

See: Translate Unknowns

1 Corinthians 15:45 (#10)

"is} a life-giving spirit"

Here, **life-giving** refers to how Jesus, **The last Adam**, "gives" the "life" that he now has to everyone who believes in him. If it would be helpful in your language, you could express **life-giving** with a phrase that identifies Jesus as the one who gives life. Alternate translation: "a spirit who gives life"

See: Translate Unknowns

1 Corinthians 15:46 (#1)

"But"

Here, **But** introduces a clarification of the point that Paul made in the previous verse. It does not introduce a strong contrast. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a clarification or further explanation. Alternate translation: "As a matter of fact,"

See: Connecting Words and Phrases

1 Corinthians 15:46 (#2)

"But the spiritual {is} not first, but the natural, then the spiritual"

Here Paul first negates the idea that **the spiritual** is **first** and then states that it comes after **the natural**. Paul states this idea in both negative and positive ways to emphasize the correct sequence. If it would be helpful in your language, you could express why Paul states both negative and positive versions of the same claim by stating just one of the versions. Alternate translation: "But the natural is first, then the spiritual" or "But the spiritual is not first; rather the natural is first"

See: Information Structure

1 Corinthians 15:46 (#3)

"the spiritual {is} not first, but the natural, then the spiritual"

Here, **first** and **then** indicate sequence in time. If it would be helpful in your language, you could express that Paul has sequence in time in mind with words that more clearly refer to time. Alternate translation: "the spiritual is not before the natural; rather, the natural is before the spiritual"

See: Connect — Sequential Time Relationship

1 Corinthians 15:46 (#4)

"the spiritual {" - "the natural," - "the spiritual"

Paul is using the adjectives **spiritual** and **natural** as nouns in order to refer to bodies that are **spiritual** or **natural**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "the spiritual body … the natural body … the spiritual body"

See: Nominal Adjectives

1 Corinthians 15:46 (#5)

"the spiritual {" - "the natural," - "the spiritual"

Here Paul does not specify whose bodies **the spiritual** and **the natural** refer to. He does this to allow for at least two interpretations. If possible, translate this verse in such a way that your readers could infer either or both of the following. The words **spiritual** and **natural** could refer to: (1) the bodies of Jesus (**spiritual**) and Adam (**natural**). Alternate translation: "the spiritual body that

belongs to Jesus … the natural body that belonged to Adam … the spiritual body that belongs to Jesus" (2) the bodies that every believer has while alive (**natural**) and after resurrecting (**spiritual**). Alternate translation: "any believer's spiritual body … his or her natural body … his or her spiritual body"

See: When to Keep Information Implicit

1 Corinthians 15:46 (#6)

"the spiritual {" - "the spiritual"

Here, just as in [15:44](),**spiritual** refers to human bodies after they are raised. It could specifically refer to: (1) how the body is controlled by God's Spirit and thus fits with how people will live when God renews everything he has created. Alternate translation: "the one fit for the new creation … the one fit for the new creation" or "that controlled by God's Spirit … that controlled by God's Spirit" (2) how the body is made out of "spirit" as opposed to "soul" or "flesh." Alternate translation: "that made out of spirit … that made out of spirit"

See: Translate Unknowns

1 Corinthians 15:46 (#7)

"natural"

Here, just as in [15:44](), **natural** refers to human bodies before they are raised. These bodies are those that function in the ways that we can observe right now and that fit with life on earth right now. If it would be helpful in your language, you could express **natural** with a word or phrase that refers to human bodies as they currently exist on earth before God transforms them. Alternate translation: "the this-worldly" or "regular"

See: Translate Unknowns

1 Corinthians 15:47 (#1)

"The first man {" - "The second man"

Here, **first man** refers to Adam, the first human whom God created. The **second man** refers to Jesus, the first human to receive the new resurrection body. Paul describes them as **first** and **second** because Adam was the **first** to receive a specific kind of body, and Jesus was the **second** to

receive a specific kind of body, a body different than the body that Adam received. This is the same point he made in the last verse about which body comes "first" ([15:46]()). If it would be helpful in your language, you could express **first man** and **second man** by clarifying to whom they refer. Alternate translation: "The first man, Adam, … The second man, Jesus,"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:47 (#2)

"The first man {" - "The second man"

Although **man** is masculine, and both Adam (**The first man**) and Jesus (**The second man**) are male, Paul is focusing on how the **first** and **second man** are representative human beings. He is not focusing on the **first** and **second man** as representative males. If it would be helpful in your language, you could express **man** with a non gendered word. Alternate translation: "The first person … The second person"

See: When Masculine Words Include Women

1 Corinthians 15:47 (#3)

"is} of the earth, made of dust"

Here Paul refers again to [2:7](). In that verse, we learn about how God made the **first man**, Adam, out of **dust**. Paul uses this reference to **dust** to prove that the **first man** has the kind of life and body that belongs on **the earth**. So, **of the earth** means almost the same thing that "natural" means in [15:46](). If it would be helpful in your language, you could express **of the earth, made of dust** by clarifying that Paul is referring to the story about how God made the **first man** as a human who has a body and life fit for **the earth**. Alternate translation: "God made out of dust, and he is fit for the earth"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:47 (#4)

"is} from heaven"

Here, **from heaven** could refer to: (1) how Jesus, the **second man**, has a body and life fit for heaven and the new creation. In this case, **from heaven**

would mean basically the same thing that "spiritual" means in 15:46. Alternate translation: "is fit for heaven" (2) how Jesus, the **second man**, came **from heaven** when he became a human. Alternate translation: "came from heaven"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:48 (#1)

"As the earthly, so also {are} the ones of earth; and as the heavenly, so also {are} the ones of heaven"

In this verse, Paul does not use any verbs. He does this because he did not need verbs in his culture to state that the **earthly** and **the ones of earth** are the same kind of thing and that the **heavenly** and **the ones of heaven** are the same kind of thing. If your language does not need verbs or other words to state that two different things or groups belong together as the same kind of thing, you can use those verbs or words here. Alternate translation: "The earthly and those of the earth are of the same type; and the heavenly and those of heaven are of the same type" or "As the earthly exists, in the same way those of the earth exist; and as the heavenly exists, in the way those of heaven exist"

See: Ellipsis

1 Corinthians 15:48 (#2)

"the earthly," - "the heavenly"

Paul is using the adjectives **earthly** and **heavenly** as nouns in order to refer back to the "first man" (who is "of the earth") and the "second man" (who is "of heaven") from the previous verse (15:47). Your language may use adjectives in the same way. If not, you could translate these with noun phrases that refer back to those people. Alternate translation: "the earthly first man ... the heavenly second man"

See: Nominal Adjectives

1 Corinthians 15:48 (#3)

"the ones of earth"

Here, **the ones of earth** refers to people who are not united to Jesus and who thus belong to the **earth**. Paul uses this language to connect these

people with the **earthly** first man. If it would be helpful in your language, you could express **the ones of earth** with a word or phrase that clarifies that **the ones of earth** describes people who are represented by Adam, not by Jesus. Alternate translation: "those of the earth who are represented by him"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:48 (#4)

"the ones of earth;" - "the ones of heaven"

Here, **the ones of earth** and **the ones of heaven** refer to people who are "earthly" and "heavenly." This means that **earth** is the proper home of **the ones of earth**, while **heaven** is the proper home of **the ones of heaven**. If it would be helpful in your language, you could express this form with adjectives such as "earthly" or "heavenly," or you could refer to the "home" of these people. Alternate translation: "those who are earthly ... those who are heavenly" or "those whose home is on earth ... those whose home is in heaven"

See: Possession

1 Corinthians 15:48 (#5)

"the ones of heaven"

Here, **the ones of heaven** refers to people who are united to Jesus and who thus belong to **heaven**, as Jesus does. Paul uses this language to connect these people with the **heavenly** second man. If it would be helpful in your language, you could express **the ones of heaven** with a word or phrase that clarifies that **the ones of heaven** describes people who are represented by Jesus, not by Adam. Alternate translation: "those of heaven, who are represented by Jesus"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:49 (#1)

"we have borne"

Here, the past tense **have borne** does not mean that **we** no longer "bear" this **image**. Rather, it means that we began to "bear" it and continue to do so now. If it would be helpful in your language, you could express **we have borne** with a tense that

naturally refers to a current, ongoing state. Alternate translation: "we bear"

See: Predictive Past

1 Corinthians 15:49 (#2)

"we have borne the image of the earthly, let us also bear the image of the heavenly"

Here, to **bear the image** of something or somebody refers to being similar to that thing or person. If it would be helpful in your language, you could express **bear the image** with a word or phrase that identifies something as similar or like something else. Alternate translation: "we have been modeled on the earthly, let us also be modeled on the heavenly" or "we have the likeness of the earthly, let us also have the likeness of the heavenly"

See: Idiom

1 Corinthians 15:49 (#3)

"the image of the earthly," - **"the image of the heavenly"**

If your language does not use an abstract noun for the idea behind **image**, you can express the idea by using a verb such as "reflect" or "participate." Alternate translation: "how we reflect the earthly … how we reflect the heavenly" or "the way we participate in the earthly … the way we participate in the heavenly"

See: Abstract Nouns

1 Corinthians 15:49 (#4)

"of the earthly," - **"of the heavenly"**

Paul is using the adjectives **earthly** and **heavenly** as nouns in order to refer to bodies that are **earthly** and **heavenly**. Your language may use adjectives in the same way. If not, you could translate these with noun phrases. Alternate translation: "of the earthly body … of the heavenly body"

See: Nominal Adjectives

1 Corinthians 15:49 (#5)

"of the earthly," - **"of the heavenly"**

Here Paul does not specify whose bodies **the earthly** and **the heavenly** refer to. However, the previous verses imply that the **earthly** body belongs to the "first man," Adam, while the **heavenly** body belongs to the "second man," Jesus. If your readers would not make this inference, you could express the idea explicitly. Alternate translation: "of the earthly body that belongs to the first man … of the heavenly body that belongs to the second man"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:49 (#6)

"let us also bear"

Here Paul uses the exhortation **let us also bear** in order to urge all believers to act in such a way that God will raise them so that they have a body like the **heavenly** man, Jesus. Paul does not think that people change themselves into the **image of the heavenly**. If it would be helpful in your language, you could express **let us also bear** by clarifying that Paul is urging everyone to live in a certain way. Alternate translation: "let us think and act so that we also bear"

See: Imperatives — Other Uses

1 Corinthians 15:49 (#7)

"let us also bear"

In Paul's language, **let us also bear** and "we will also bear" look and sound very similar. Both options have some evidence to support them. Consider whether translations your readers might be familiar with choose one of the options. If there is no strong reason to choose one option over the other, you could follow the ULT.

See: Textual Variants

1 Corinthians 15:50 (#1)

"Now this I say, brothers, that"

Connecting Statement:\n\nHere, **Now this I say** introduces a new topic that Paul wishes to discuss. Because of that, **this** refers to what Paul says in the rest of this verse, not to what he has already said. If it would be helpful in your language, you could express **Now this I say** with a word or phrase that

introduces and refers forward to a new topic. Alternate translation: "Next, I am going to say something important, brothers:"

See: Pronouns — When to Use Them

1 Corinthians 15:50 (#2)

"brothers"

Connecting Statement:\n\nAlthough **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

1 Corinthians 15:50 (#3)

"flesh and blood are not able to inherit the kingdom of God. Neither does the perishable inherit the imperishable"

Here Paul makes two very similar statements in which **flesh and blood** goes with **perishable** and **the kingdom of God** goes with **imperishable**. These two statements could: (1) be basically synonymous, and Paul repeats himself to emphasize the point. If it would be helpful in your language, you could combine the two sentences into one to show why Paul uses two parallel sentences. Alternate translation: "perishable flesh and blood are not able to inherit the imperishable kingdom of God" (2) refer first to people who are alive (**flesh and blood**) and then to people who are dead (**perishable**). In this case, you should preserve some distinction between the two sentences. Alternate translation: "flesh and blood are not able to inherit the kingdom of God, and the perishable are not able to inherit the imperishable"

See: Parallelism

1 Corinthians 15:50 (#4)

"flesh and blood"

This phrase expresses a single idea by using two words connected with **and**. The words **flesh** and **blood** together describe the human body as it currently exists. If it would be more natural in your

language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "the fleshly" or "the things that exist now"

See: Hendiadys

1 Corinthians 15:50 (#5)

"flesh and blood"

Here, **flesh and blood** represents a body that is made out of **flesh and blood**. If it would be helpful in your language, you could express **flesh and blood** with an equivalent expression or plain language. Alternate translation: "flesh and blood bodies"

See: Metonymy

1 Corinthians 15:50 (#6)

"to inherit" - **"does"** - **"inherit"**

Here Paul speaks of **the kingdom of God** that is **imperishable** as if it were property that a parent could pass on to their child when the parent dies. He speaks in this way to indicate that believers will eventually receive and live in **the3 kingdom of God** that God has promised to them. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "to live in ... does ... live in"

See: Metaphor

1 Corinthians 15:50 (#7)

"the perishable" - **"the imperishable"**

Here, **perishable** and **imperishable** identify whether people or things last or fall apart. These words are the same ones translated as "decay" and "immortality" in 15:42. If it would be helpful in your language, you could express **perishable** and **imperishable** with two words or phrases that refer to how long things last. Alternate translation: "what passes away ... what never passes away"

See: Translate Unknowns

1 Corinthians 15:50 (#8)

"the perishable" - "the imperishable"

Paul is using the adjectives **perishable** and **imperishable** as nouns in order to refer to **perishable** bodies and the **imperishable** kingdom. Your language may use adjectives in the same way. If not, you could translate these with appropriate noun phrases. Alternate translation: "a perishable body … the imperishable kingdom"

See: Nominal Adjectives

1 Corinthians 15:51 (#1)

"Behold"

Here, **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen. Alternate translation: "Listen up" or "Hear me"

See: Exclamations

1 Corinthians 15:51 (#2)

"a mystery"

If your language does not use an abstract noun for the idea behind **mystery**, you can express the idea by using an adjective such as "secret" or "mysterious." Alternate translation: "a mysterious thing" or "what was secret"

See: Abstract Nouns

1 Corinthians 15:51 (#3)

"We will not all fall asleep," - "we will all be changed"

Here, **we** refers to all believers, including Paul, the Corinthians, and others. Paul is speaking in general terms about believers. He does not necessarily think that he is one who will not **fall asleep**.

See: Exclusive and Inclusive 'We'

1 Corinthians 15:51 (#4)

"We will not all fall asleep"

Here Paul refers to how people die as if they **fall asleep**. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could express **fall asleep** with a different polite way of referring to death or you could state the idea plainly. Alternate translation: "We will not all pass away"

See: Euphemism

1 Corinthians 15:51 (#5)

""

Here, **changed** refers to how the bodies of believers are transformed from "natural" to "spiritual." If it would be helpful in your language, you could express **changed** with a word or phrase that refers to this kind of transformation. Alternate translation: "we will all be renewed" or "we will all be transfigured"

See: Translate Unknowns

1 Corinthians 15:51 (#6)

""

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to focus on the people who are **changed** rather than focusing on the person who does the "changing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God will change us all"

See: Active or Passive

1 Corinthians 15:52 (#1)

"in an instant"

Here, **instant** refers to the smallest segment of time that Paul and the Corinthians knew about. He means that the "change" (15:51) will happen so quickly that it will only take up the smallest bit of time. If it would be helpful in your language, you could translate **in a moment** to refer to the smallest amount of time in your culture or to express the idea in a way that emphasizes speed. Alternate translation: "in one second" or "very quickly"

See: Translate Unknowns

1 Corinthians 15:52 (#2)

"in the twinkling of an eye"

Here, **in the twinkling of an eye** refers to the speed at which one moves or blinks one's eye. Paul's point is that the "change" ([15:51](#)) will take place so quickly that one cannot move one's eye fast enough to see it, or if one blinks, one might miss it. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "in the blink of an eye" or "at great speed"

See: Idiom

1 Corinthians 15:52 (#3)

"at the last trumpet. For a trumpet will sound"

Paul refers briefly to the **last trumpet** without explanation because the Corinthians would have known what he was talking about. In Paul's culture, people knew that a **trumpet** would **sound** to signal the Day of the Lord, in this case, the day when Jesus comes back, the dead rise, and the world is renewed. An angel or archangel would blow this trumpet. If your readers would not make such inferences about **the last trumpet**, you could express some of these ideas explicitly. Alternate translation: "when we hear the trumpet that means that Jesus is coming back. For that trumpet will sound" or "when an angel sounds the end-times trumpet. For the angel will sound that trumpet"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:52 (#4)

"the dead will be raised"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **the dead** who **will be raised** rather than focusing on the one doing the "raising." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God will raise the dead"

See: Active or Passive

1 Corinthians 15:52 (#5)

"the dead"

Paul is using the adjective **dead** as a noun in order to refer to believers who are **dead**. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "the dead people" or "the corpses"

See: Nominal Adjectives

1 Corinthians 15:52 (#6)

"imperishable"

Here, **imperishable** identifies people or things that last and do not fall apart. See you how translated this word in [15:50](#). If it would be helpful in your language, you could express **imperishable** with a word or phrase that refers to how long things last. Alternate translation: "in such a way that they will never pass away" or "so that they never fall apart"

See: Translate Unknowns

1 Corinthians 15:52 (#7)

"we"

Here, **we** refers to Paul, the Corinthians, and all other believers who are alive. Paul included himself in this group because he was alive when he sent this letter. If it would be helpful in your language, you could express that **we** refers to living believers with a phrase that makes this explicit. Alternate translation: "we who are alive"

See: Exclusive and Inclusive 'We'

1 Corinthians 15:52 (#8)

"we will be changed"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **we** who **will be changed** rather than focusing on the one doing the "changing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God will change us"

See: Active or Passive

1 Corinthians 15:53 (#1)

"this perishable to put on incorruptibility, and this mortal to put on immortality"

Here Paul makes two very similar statements in which **perishable** goes with **mortal** and **incorruptibility** goes with **immortality**. These two statements are basically synonymous, and Paul repeats himself to emphasize the point. If it would be helpful in your language, you could indicate why Paul uses two parallel sentences by combining the two sentences into one. Alternate translation: "this perishable mortal to put on incorruptible immortality" or "this perishable and mortal to put on incorruptibility and immortality"

See: Parallelism

1 Corinthians 15:53 (#2)

"this perishable" - **"this mortal"**

Paul is using the adjectives **perishable** and **mortal** as nouns in order to refer to **perishable** and **mortal** bodies. Your language may use adjectives in the same way. If not, you could translate these with appropriate noun phrases. Alternate translation: "this perishable body … this mortal body"

See: Nominal Adjectives

1 Corinthians 15:53 (#3)

"this perishable" - **"incorruptibility"**

Here, **perishable** and **incorruptibility** identify whether people or things last or fall apart. See how you translated the similar words in 15:42, 50. If it would be helpful in your language, you could express **perishable** and **incorruptibility** with two words or phrases that refer to how long things last. Alternate translation: "what passes away … what never passes away"

See: Translate Unknowns

1 Corinthians 15:53 (#4)

"to put on incorruptibility," - **"to put on immortality"**

Here Paul speaks as if the **perishable** and the **mortal** could **put on incorruptibility** and **immortality** like they were pieces of clothing. He does not mean that believers still have what is **perishable** and **mortal** somehow underneath **incorruptibility** and **immortality**. Instead, Paul uses the metaphor to illustrate how people will change identity from what is **perishable** and **mortal** to **incorruptibility** and **immortality**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "to change into incorruptibility … to change into immortality" or "to become incorruptible … to become immortal"

See: Metaphor

1 Corinthians 15:53 (#5)

"incorruptibility," - **"immortality"**

If your language does not use abstract nouns for the ideas behind **incorruptibility** and **immortality**, you can express the idea by using adjectives such as "incorruptible" and "immortal." Alternate translation: "what is incorruptible … what is immortal"

See: Abstract Nouns

1 Corinthians 15:53 (#6)

"this mortal" - **"immortality"**

Here, **mortal** and **immortality** identify whether people or things die or cannot die. If it would be helpful in your language, you could express **mortal** and **immortality** with two words or phrases that refer to whether things can die or not. Alternate translation: "what can die … what never dies"

See: Translate Unknowns

1 Corinthians 15:54 (#1)

"this perishable has put on incorruptibility, and this mortal has put on immortality"

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Here, these clauses repeat the words found at the end of the last verse ([15:53](#)). Paul repeats these words to make what he is arguing very clear. If your readers do not need these words to be repeated, and if they would be confused about why Paul is repeating himself, you could refer back to the words in the previous verse with a short phrase. Alternate translation: "that happens"

See: Doublet

1 Corinthians 15:54 (#2)

"this perishable has put on incorruptibility, and this mortal has put on immortality"

Here Paul makes two very similar statements in which **perishable** goes with **mortal** and **incorruptibility** goes with **immortality**. These two statements are basically synonymous, and Paul repeats himself to emphasize the point. If it would be helpful in your language, you could indicate why Paul uses two parallel sentences by combining the two sentences into one. Alternate translation: "this perishable mortal has put on incorruptible immortality" or "this perishable and mortal has put on incorruptibility and immortality"

See: Parallelism

1 Corinthians 15:54 (#3)

"this perishable" - "this mortal"

Paul is using the adjectives **perishable** and **mortal** as nouns in order to refer to **perishable** and **mortal** bodies. Your language may use adjectives in the same way. If not, you could translate these with appropriate noun phrases. Alternate translation: "this perishable body … this mortal body"

See: Nominal Adjectives

1 Corinthians 15:54 (#4)

"this perishable" - "incorruptibility"

Here, **perishable** and **incorruptibility** identify whether people or things last or fall apart. See how you translated these words in [15:53](#). If it would be helpful in your language, you could express **perishable** and **incorruptibility** with two words or phrases that refer to how long things last.

Alternate translation: "what passes away … what never passes away"

See: Translate Unknowns

1 Corinthians 15:54 (#5)

"has put on incorruptibility," - "has put on immortality"

Here Paul speaks as if the **perishable** and the **mortal** could **put on incorruptibility** and **immortality** like they were pieces of clothing. He does not mean that believers still have what is **perishable** and **mortal** somehow underneath **incorruptibility** and **immortality**. Instead, Paul uses the metaphor to illustrate how people will change identity from what is **perishable** and **mortal** to **incorruptibility** and **immortality**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "has changed into incorruptibility … has changed into immortality" or "has become incorruptible … has become immortal"

See: Metaphor

1 Corinthians 15:54 (#6)

"incorruptibility," - "immortality"

If your language does not use abstract nouns for the ideas behind **incorruptibility** and **immortality**, you can express the idea by using adjectives such as "incorruptible" and "immortal." Alternate translation: "what is incorruptible … what is immortal"

See: Abstract Nouns

1 Corinthians 15:54 (#7)

"this mortal" - "immortality"

Here, **mortal** and **immortality** identify whether people or things die or cannot die. If it would be helpful in your language, you could express **mortal** and **immortality** with two words or phrases that refer to whether things can die or not. See how you translated these words in [15:53](#). Alternate translation: "what can die … what never dies"

See: Translate Unknowns

1 Corinthians 15:54 (#8)

"will come about"

Here, **will come about** identifies that something will happen or come to pass. If it would be helpful in your language, you could express **will come about** with a comparable idiom or express the idea plainly. Alternate translation: "will come to pass" or "will be realized"

See: Idiom

1 Corinthians 15:54 (#9)

"the word"

Here, **word** represents what someone says or writes in words. If it would be helpful in your language, you could express **word** with an equivalent expression or plain language. Alternate translation: "the message"

See: Metonymy

1 Corinthians 15:54 (#10)

"the word that is written"

In Paul's culture, **the word that is written** is a normal way to introduce a quotation from or reference to an important text, in this case, the Old Testament book titled "Isaiah" (See: (25:8)). Most likely, this phrase introduces the quote from 13:14 in the next verse as well. If it would be helpful in your language, you could express **the word that is written** with a comparable phrase that indicates that Paul is quoting from or referring to an important text. Alternate translation: "what can be read in the Scriptures" or "the words that Isaiah and Hosea wrote"

See: Quotations and Quote Margins

1 Corinthians 15:54 (#11)

"that is written"

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

See: Active or Passive

1 Corinthians 15:54 (#12)

""that is written,"

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. Alternate translation: "that is written about how death is swallowed up in victory"

See: Direct and Indirect Quotations

1 Corinthians 15:54 (#13)

"Death is swallowed up in victory"

Here the quote refers to **Death** as if it were food that could be **swallowed up**. This illustrates that **Death** has been defeated as surely as if someone devoured it as though death were food. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "Death is destroyed in victory" or "Death is trampled in victory"

See: Metaphor

1 Corinthians 15:54 (#14)

"Death is swallowed up in victory"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive here to focus on **Death**, which **is swallowed up**, rather than focusing on the person or thing doing the "swallowing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "God has swallowed up death in victory"

See: Active or Passive

1 Corinthians 15:54 (#15)

"Death" - "in victory"

If your language does not use abstract nouns for the ideas behind **Death** and **victory**, you can express the ideas by using verbs such as "die" and "conquer." Alternate translation: "How people die … when God conquers" or "The fact that people die … by God, who is victorious"

See: Abstract Nouns

1 Corinthians 15:55 (#1)

"Death"

Here Paul quotes from [13:14](#) without providing a new quote introduction. If it would be helpful in your language, you could express this way of introducing a new quotation with a form in your language that introduces another quote. Alternate translation: "And again, 'O death'" or "It is further written, 'O death'"

See: Quotations and Quote Margins

1 Corinthians 15:55 (#2)

""Death, where {is} your victory?"

If you do not use this form in your language, you could translate this statement as an indirect quote instead of as a direct quote. You may need to include a word or phrase at the beginning to indicate that Paul is introducing a new quotation. Alternate translation: "It is further written that death is asked about where its victory is and about where its sting is"

See: Direct and Indirect Quotations

1 Corinthians 15:55 (#3)

""Death, where {is} your victory?"

Here Paul quotes how Hosea addresses something that he knows cannot hear him, **Death**, in order to show his listeners in a strong way how he feels about it. If this is confusing in your language, consider expressing this feeling by talking about **Death**. Alternate translation: "Where is the victory of death? Where is the sting of death?"

See: Apostrophe

1 Corinthians 15:55 (#4)

""Death, where {is} your victory?"

If your language does not use an abstract noun for the idea behind **Death**, you can express the idea by using a verb such as "die." If you do this, you may need to express the direct address to **Death** in another way. Alternate translation: "When people die, where is the victory? When people die, where is the sting?"

See: Abstract Nouns

1 Corinthians 15:55 (#5)

""Death, where {is} your victory?"

Here Paul quotes how Hosea repeats **O death, where {is} your**. Parallel structures like this were poetic in Hosea's culture. If it would be helpful in your language, and if it would not be worded powerfully in your culture, you could indicate why Paul repeats words and structure by eliminate some or all of the repetition and by making the statements powerful in another way. Alternate translation: "O death, where is your conquest?" or "O death, where are your victory and sting?"

See: Parallelism

1 Corinthians 15:55 (#6)

""Death, where {is} your victory?"

Paul does not quote these questions because he is looking for information about **where** death's **victory** and **sting** are. Rather, the questions involve the Corinthians in what Paul is arguing. The question assumes that the answer is "nowhere." In other words, there is no **victory** or **sting** for **Death**. If it would be helpful in your language, you could express the idea behind these questions with a strong negation. Alternate translation: "O death, you have no victory! O death, you have no sting!"

See: Rhetorical Question

1 Corinthians 15:55 (#7)

"your" - "your"

Both appearances of **your** refer back to **Death** and are singular.

See: Forms of You

1 Corinthians 15:55 (#8)

"where {is} your victory"

If your language does not use an abstract noun for the idea behind **victory**, you can express the idea by using a verb such as "conquer." Alternate translation: "have you conquered anything" or "where is how you have conquered"

See: Abstract Nouns

1 Corinthians 15:55 (#9)

""

Here, **sting** refers to a sharp point, particularly the kind that insects have that can pierce skin, inject poison, and cause pain. The author of this quotation (Hosea) speaks as if **Death** has a **sting**, referring to how death causes pain both for the person who dies and for others who have lost someone they love. If it would be helpful in your language, you could express **sting** with a comparable figure of speech or express the idea plainly. Alternate translation: "where is the pain that you cause" or "where is your ability to harm"

See: Metaphor

1 Corinthians 15:56 (#1)

"But"

Here, **But** introduces a clarification or further elaboration. It does not introduce a contrast with the quotations in the previous two verses. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a clarification or elaboration, or you could leave it untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

1 Corinthians 15:56 (#2)

"the sting of death {is} sin"

Here, **the sting of death** refers back to the same words in the quote in 15:56. Express the metaphor the same you did there. Alternate translation: "the pain that death causes comes from sin" or "death's ability to harm {is} sin"

See: Metaphor

1 Corinthians 15:56 (#3)

"of death {is} sin"

If your language does not use abstract nouns for the ideas behind **death** and **sin**, you can express the ideas by using verbs such as "die" and "sin." Alternate translation: "that leads to dying is how people sin"

See: Abstract Nouns

1 Corinthians 15:56 (#4)

""

If your language does not use abstract nouns for the ideas behind **power** and **sin**, you can express the ideas by using verbs such as "empower" and "sin." Alternate translation: "the law makes what make people do wrong powerful" or "it is the law that empowers how people sin"

See: Abstract Nouns

1 Corinthians 15:57 (#1)

"thanks {be} to God"

Here, **thanks {be} to God** is a way to indicate that one is praising God for something. If it would be helpful in your language, you could express this phrase with a normal way in your language to thank or praise someone for what that person has done. Alternate translation: "we thank God" or "we give glory to God"

See: Idiom

1 Corinthians 15:57 (#2)

"the one giving us the victory"

If your language does not use an abstract noun for the idea behind **victory**, you can express the idea by using a verb such as "defeat" or "conquer."

Alternate translation: "who empowers us to defeat them"

See: Abstract Nouns

1 Corinthians 15:57 (#3)

"the victory"

Here Paul does not express whom **the victory** is over. However, the Corinthians would have inferred from the previous verse that Paul meant both "sin" and "death." If your readers would not make this inference, you could express the idea explicitly. Alternate translation: "the victory over sin and death"

See: Assumed Knowledge and Implicit Information

1 Corinthians 15:58 (#1)

"brothers"

Connecting Statement:\n\nAlthough **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

1 Corinthians 15:58 (#2)

"my beloved brothers"

Connecting Statement:\n\nIf your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that he himself loves them. Alternate translation: "my brothers whom I love"

See: Active or Passive

1 Corinthians 15:58 (#3)

"steadfast, immovable"

Here, both **steadfast** and **immovable** refer to people who hold their positions steadily. The word **steadfast** emphasizes that someone is reliable or

faithful, while **immovable** emphasizes that someone is stable and cannot be moved. Paul uses two similar words to emphasize the need to maintain one position. If your language does not have two words to represent these ideas, or if your readers would find the repetition confusing instead of emphatic, you can express the idea with a single word or phrase. Alternate translation: "reliable" or "strong in your faith"

See: Doublet

1 Corinthians 15:58 (#4)

"become steadfast, immovable"

Here Paul speaks as if he wanted the Corinthians to be an object or thing that stays in one place. He speaks in this way because he wants them to continue to believe the gospel as firmly as if it was a location that they could remain in. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "become those with a tight grip" or "dependable, stable"

See: Metaphor

1 Corinthians 15:58 (#5)

"the work of the Lord"

If your language does not use an abstract noun for the idea behind **work**, you can express the idea by using a verb such as "work." Alternate translation: "how you work for the Lord"

See: Abstract Nouns

1 Corinthians 15:58 (#6)

"in the work of the Lord"

Here Paul uses the possessive form to describe **work** that is done for **the Lord**. If your language does not use that form for this meaning, you can express the idea with a phrase such as "that is for." Alternate translation: "in your work for the Lord"

See: Possession

1 Corinthians 15:58 (#7)

"knowing"

Here, **knowing** introduces the reason why the Corinthians should do what Paul is commanding them to do. If your readers would not recognize that **knowing** introduces a reason or basis, you could express that idea explicitly. Alternate translation: "for you know" or "since you know"

See: Connect — Reason-and-Result Relationship

1 Corinthians 15:58 (#8)

"your labor"

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

See: Abstract Nouns

1 Corinthians 15:58 (#9)

"in vain"

Here, **in vain** identifies a cause that does not have its intended effect. In this case, the Corinthians' **labor** is not **in vain** because it is **in the Lord** and will thus lead to its intended effect. If it would be helpful in your language, you could express **in vain** with a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: "for nothing" or "to no purpose"

See: Idiom

1 Corinthians 15:58 (#10)

"in the Lord"

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with the Lord. In this case, being **in the Lord** or united to the Lord identifies why the Corinthians can "know" that their **labor is not in vain**. If it would be helpful in your language, you could express the idea behind this figure of speech by using a comparable metaphor or express the idea plainly. Alternate translation: "in union with the Lord" or "because you are united to the Lord"

See: Metaphor

1 Corinthians 16:1 (#1)

"Now concerning"

Connecting Statement:\n\nJust as in 7:1, 25, **Now concerning** introduces a new topic that Paul wishes to address. Likely, the topics that he introduces in this way are what the Corinthians wrote to him about. Translate **Now concerning** here as you did in 7:1, 25. Alternate translation: "Next, about"

See: Connecting Words and Phrases

1 Corinthians 16:1 (#2)

"the collection"

Connecting Statement:\n\nHere, **the collection** refers to money that is "collected" from people for a specific purpose. Here Paul clarifies that it is "collected" **for the saints**. If it would be helpful in your language, you could express **collection** with a word or phrase that refers to money that is "collected" for a purpose. Alternate translation: "the offering" or "the money"

See: Translate Unknowns

1 Corinthians 16:1 (#3)

"for the saints"

Here Paul does not clarify which **saints** he is speaking about. However, in 16:3, he states that this **collection** will be taken to "Jerusalem." Therefore, the **saints** are Jewish people who believe in Jesus. The Corinthians would have known to which **saints** Paul is referring, but If it would be helpful in your language, you could express the idea behind who the **saints** are explicitly here instead of waiting until 16:3. Alternate translation: "for the Jewish saints" or "for the saints in Jerusalem"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:1 (#4)

"even as I directed the churches of Galatia, so also you must do"

If your language would normally state the command (**you must do**) before the comparison (**even as**), you could reverse the order of these clauses. Alternate translation: "also you must do even as I directed the churches of Galatia"

See: Information Structure

1 Corinthians 16:2 (#1)

"Every first of the week"

Here, the **first of the week** refers to the first day of the week in the Jewish calendar, which is the day we call Sunday. It is also the day on which Christians would hold special gatherings since Jesus rose from the dead on this day of the week. If it would be helpful in your language, you could express **Every first of the week** with a normal way to refer to Sunday, the first day of the week, which is when Christians gather to worship God. Alternate translation: "Every Sunday" or "On the worship day"

See: Idiom

1 Corinthians 16:2 (#2)

"let each of you put {something"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "each of you must put something"

See: Third-Person Imperatives

1 Corinthians 16:2 (#3)

"let each of you put {something} aside"

Here, to **put {something} aside** refers to putting some money in a specific location in one's house to use later for a specific purpose. If it would be helpful in your language, you could express **put {something} aside** with a phrase that refers to putting money in a specific location. Alternate translation: "let each of you place some money in a special place" or "let each of you separate something out"

See: Idiom

1 Corinthians 16:2 (#4)

"storing up"

Here, **storing up** refers to saving something, which in this case is money. Use a word or phrase that refers to saving money. Alternate translation: "reserving"

See: Translate Unknowns

1 Corinthians 16:2 (#5)

"from whatever he might have prospered"

Here, **whatever he might have prospered** refers to how much money a person earned. Here, the phrase could specifically refer to: (1) how much more a person made than what they needed or expected. Paul would thus be asking the Corinthians to **put {something} aside** from the extra money that they received. Alternate translation: "from whatever you earned more than you expected" (2) the amount a person made in a specific period of time. Paul would thus be asking the Corinthians to **put {something} aside** in proportion to how much they made during a week. Alternate translation: "according to how much you made that week"

See: Idiom

1 Corinthians 16:2 (#6)

"he might have prospered"

Although **he** is masculine, Paul is using it to refer to anyone, whether man or woman. If it would be helpful in your language, you could express **he** with a non gendered word or refer to both genders. Alternate translation: "you might have prospered" or "he or she might have prospered"

See: When Masculine Words Include Women

1 Corinthians 16:2 (#7)

"I come"

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit

someone. Alternate translation: "I arrive where you live"

See: Go and Come

1 Corinthians 16:2 (#8)

"there will not be collections"

Here, **collections** refers to "collecting" money from people for a specific purpose. If it would be helpful in your language, you could express **collections** with a word or phrase that refers to "collecting" money for a purpose. Alternate translation: "I will not need to ask for money" or "there will not be requested donations"

See: Translate Unknowns

1 Corinthians 16:3 (#1)

"whomever you might approve"

Here, those whom the Corinthians **approve** are those whom they consider to be trustworthy and able to accomplish the task of taking the money to Jerusalem. If it would be helpful in your language, you could express **whomever you might approve** with a word or phrase that refers to choosing people to accomplish a specific task. Alternate translation: "whomever you might choose" or "whomever you might commission"

See: Translate Unknowns

1 Corinthians 16:3 (#2)

"whomever you might approve, I will send them"

Here Paul identifies whom he is talking about first (**whomever you might approve**) and then refers back to that phrase by using **them** in the next clause. If your readers would find this structure confusing, you could restructure the sentence and indicate what Paul is talking about in another way. Alternate translation: "I will send whomever you might approve"

See: Information Structure

1 Corinthians 16:3 (#3)

"with letters"

In Paul's culture, messengers and travelers often carried a letter or **letters** that were meant to introduce them to the person they were going to visit. These kinds of **letters** usually stated that the messenger or traveler was trustworthy and should be welcomed. You can find the sorts of things that would be written in these types of letters in [2 Corinthians 8:16–24](). Here, the letters could be from: (1) Paul. Alternate translation: "with letters of introduction from me" (2) the Corinthians. Alternate translation: "with your letters of introduction"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:3 (#4)

"your gift"

Here, **your gift** refers to the money that the Corinthians have "collected." If it would be helpful in your language, you could express **your gift** by clarifying that it is the **gift** of the money that they have "put aside." Alternate translation: "your money" or "your contribution"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:4 (#1)

"if it is appropriate for me to go also, they will go"

Here Paul uses **if** to introduce a true possibility. He means that it might be **appropriate for me to go also**, or it might not. He specifies the result for when **it is appropriate**. If it would be helpful in your language, you could express this form by stating the if statement by introducing it with a word or phrase such as "suppose" or "were it to be." Alternate translation: "suppose that it is appropriate for me to go also. Then, they will go" or "were it to be appropriate for me to go also, then they would will go"

See: Connect — Hypothetical Conditions

1 Corinthians 16:4 (#2)

"it is appropriate for"

Here, **appropriate** identifies an action that fits or matches the situation. Paul does not explicitly state who thinks **it is appropriate**. It could be: (1) both Paul and the Corinthians. Alternate translation: "we consider it appropriate for" (2) just Paul. Alternate translation: "I think it is appropriate for"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:4 (#3)

"me to go also, they will go with me"

Here, **go** refers to traveling to Jerusalem. Use a word or phrase that refers to traveling to a different location. Alternate translation: "me to travel also, they will travel with me" or "me also to visit Jerusalem, they will accompany me"

See: Go and Come

1 Corinthians 16:5 (#1)

"But"

Here, **But** introduces a new topic: Paul's own travel plans. It does not introduce a contrast with the previous verse. If it would be helpful in your language, you could express **But** with a word or phrase that introduces a new topic, or you could leave it untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

1 Corinthians 16:5 (#2)

"I will come to you"

Here Paul is speaking about his plan to visit the Corinthians at some point. Use a form in your language that indicates future travel plans to visit someone. Alternate translation: "I will arrive where you live"

See: Go and Come

1 Corinthians 16:5 (#3)

"I have passed through" - "I am going through"

Here, **passed through** and **going through** refer to entering and then exiting an area while one is traveling. Use a form in your language that refers to this kind of movement. Alternate translation: "I

have entered and then left … I am entering and then leaving"

See: Go and Come

1 Corinthians 16:5 (#4)

"I am going through"

Here Paul speaks as if he were **going through Macedonia** while he writes this letter. He speaks in this way because it is his current plan to go **through Macedonia** when he leaves Ephesus. If it would be helpful in your language, you could express why Paul speaks in the present tense here with whatever tense is customarily used to speak about travel plans in your language. Alternate translation: "I will go through"

See: Predictive Past

1 Corinthians 16:6 (#1)

"perhaps"

Here, **perhaps** indicates that Paul is uncertain about how long he will stay with the Corinthians. If it would be helpful in your language, you could express **perhaps** with a word that indicates uncertainty or lack of confidence. Alternate translation: "maybe" or "possibly"

See: Translate Unknowns

1 Corinthians 16:6 (#2)

"you may help me on my way"

Here, to **help** people on their **way** refers to assisting them with the things that they need to travel, including food and money. If it would be helpful in your language, you could express **help me on my way** with a comparable phrase. Alternate translation: "you could give me what I need to travel"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:6 (#3)

"wherever I might go"

Here, **wherever I might go** identifies the place Paul will visit after he visits the Corinthians, but it

does not state where that place is. In other words, Paul will travel somewhere else, but he does not say where. If it would be helpful in your language, you could express **wherever I might go** with a word or phrase that refers to traveling to an unknown or unstated destination. Alternate translation: "to whatever city I want to visit"

See: Idiom

1 Corinthians 16:6 (#4)

"I might go"

Here, **go** refers to how Paul will leave Corinth and travel to another place. Use a word that describes this kind of movement in your language. Alternate translation: "I might head" or "I might travel"

See: Go and Come

1 Corinthians 16:7 (#1)

"to see"

Here, **to see** people refers to spending time with them, not just seeing them. If it would be helpful in your language, you could express **to see** with a comparable figure of speech or express the idea plainly. Alternate translation: "to visit" or "to spend time with"

See: Synecdoche

1 Corinthians 16:7 (#2)

"now"

Here, **now** refers to the soonest Paul could arrive in Corinth. It contrasts with a visit that could happen later and last longer. If it would be helpful in your language, you could express **now** with a word or phrase that refers to the near future. Alternate translation: "very soon"

See: Predictive Past

1 Corinthians 16:7 (#3)

"now only in passing"

Here, **only in passing** gives the reason why Paul does **not desire to see you now**. If he were to visit them **now**, it would be **only in passing**, and Paul

thinks that such a short visit is not worthwhile. If it would be helpful in your language, you could indicate how **only in passing** relates to **I do not desire to see you now** by making the relationship more explicit. Alternate translation: "now, since it would only be in passing"

See: Connect — Reason-and-Result Relationship

1 Corinthians 16:7 (#4)

"only in passing"

Here, **only in passing** refers to a brief time, particularly a time between two other events. Paul is referring to a short visit while traveling somewhere else. If it would be helpful in your language, you could express **only in passing** with a comparable phrase that refers to a short period of time. Alternate translation: "as I travel through" or "briefly"

See: Idiom

1 Corinthians 16:7 (#5)

"for some time"

Here, **for some time** refers to a longer period of time than **only in passing**. Given what Paul said in the previous verse (16:6), it probably refers to a time period as long as "winter." If it would be helpful in your language, you could express **for some time** with a word or phrase that refers to a period of time as long as a whole season. Alternate translation: "for a while"

See: Idiom

1 Corinthians 16:7 (#6)

"if the Lord would permit"

Here, **if the Lord would permit** means that Paul plans on traveling in the ways he has described, but he acknowledges that this will only happen if that is what **the Lord** allows him to do. If it would be helpful in your language, you could express this phrase with a comparable phrase that refers to what a deity allows or wants. Alternate translation: "if the Lord wills" or "given that this is what the Lord allows me to do"

See: Idiom

1 Corinthians 16:9 (#1)

"a wide and effective door has opened for me"

Paul speaks of his opportunity to preach the gospel in Ephesus as if someone had opened a door for him to enter into a room. He describes this door as **wide** to indicate that the opportunity is great. He describes the door as **effective** to indicate that his work is producing results. If it would be helpful in your language, you could express that **a wide and effective door** that **has opened** describes a good opportunity that God has provided to preach the gospel with a comparable metaphor or express the idea plainly. Alternate translation: "I have found a wide and effective window of opportunity" or "God has given me an effective ministry"

See: Metaphor

1 Corinthians 16:9 (#2)

"a wide and effective door has opened"

Here Paul speaks as if the **door** opens itself, but he implies that "God" is the one who has opened the door. If it would be helpful in your language, you could express how the **door has opened** by clarifying that God opens it. Alternate translation: "God has opened a wide and effective door"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:9 (#3)

"and"

Here, **and** could introduce: (1) another reason why Paul plans on staying in Ephesus. In other words, he stays both to take advantage of the "open door" and because he needs to resist those who "oppose" him. Alternate translation: "and also" (2) a potential reason why Paul would not stay in Ephesus. Paul would be saying that the "open door" is enough reason to stay even though there are **many** who "oppose" him. Alternate translation: "even though"

See: Connecting Words and Phrases

1 Corinthians 16:9 (#4)

"many"

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

See: Nominal Adjectives

1 Corinthians 16:10 (#1)

"if Timothy comes"

Paul is speaking as if **Timothy** coming was a hypothetical possibility, but he means that it is actually true. He has already stated that he has sent Timothy to the Corinthians (See: 4:17). He uses **if** here to indicate that he is not sure when Timothy will arrive, not that he is unsure if Timothy will arrive at all. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is not certain, then you could translate his words as an affirmative statement. If possible, include the idea that the time of Timothy's arrival is uncertain. Alternate translation: "when Timothy eventually comes"

See: Connect — Factual Conditions

1 Corinthians 16:10 (#2)

"comes"

Here Paul is speaking about how Timothy will visit the Corinthians. Use a word in your language that refers to a person arriving where someone lives to visit them. Alternate translation: "visits you"

See: Go and Come

1 Corinthians 16:10 (#3)

"see that"

Here, **see that** refers to carefully doing something or making sure that something happens. If it would be helpful in your language, you could express **see that** with a comparable phrase. Alternate translation: "ensure that" or "be careful that"

See: Idiom

"let no one scorn him" or "let no one treat him with contempt"

See: Translate Unknowns

1 Corinthians 16:10 (#4)

"he would be unafraid with you"

Here Paul implies that the Corinthians could make Timothy "afraid." Throughout the letter, it has been clear that some of the Corinthians disagree with and even oppose Paul. Paul wants to make sure that the Corinthians do not treat Timothy badly because of his relationship with Paul. If it would be helpful in your language, you could express the idea behind why Paul wants to make sure that Timothy is **unafraid**more explicitly. Alternate translation: "you do not intimidate him" or "he is not afraid because of you"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:11 (#3)

"help him on his way"

Here, just as in <u>16:6</u>, to **help** people on their **way** refers to assisting them with the things that they need to travel, including food and money. If it would be helpful in your language, you could express **help him on his way** with a comparable phrase. Alternate translation: "give him what he needs to travel"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:10 (#5)

"he is doing the work of the Lord"

If your language does not use an abstract noun for the idea behind **work**, you can express the idea by using a verb such as "work." Alternate translation: "he is working for the Lord"

See: Abstract Nouns

1 Corinthians 16:11 (#4)

"in peace"

If your language does not use an abstract noun for the idea behind **peace**, you can express the idea by using an adverb such as "peaceably." Alternate translation: "peaceably" or "in a peaceful way"

See: Abstract Nouns

1 Corinthians 16:11 (#1)

"let no one despise him"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "no one should despise him"

See: Third-Person Imperatives

1 Corinthians 16:11 (#5)

"he may come to me"

Here, **come** refers to how Timothy will travel from Corinth back to where Paul is. Use a word that naturally describes this kind of movement in your language. Alternate translation: "he may return to me"

See: Go and Come

1 Corinthians 16:11 (#2)

"let no one despise"

Here, **despise** refers to how people treat others who have low status, including looking down on them and ignoring them. If it would be helpful in your language, you could express **despise** with a word or phrase that refers to how people treat others of lower status badly. Alternate translation:

1 Corinthians 16:11 (#6)

"I am expecting him with the brothers"

Here Paul is **expecting** Timothy to travel back to where Paul is. If it would be helpful in your language, you could express the idea behind that this is what **expecting** means more explicitly. Alternate translation: "I am expecting him to return with the brothers"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:11 (#7)

"I am expecting him with the brothers"

Here, **the brothers** could be: (1) traveling with Timothy, and Paul is expecting their return along with Timothy. Alternate translation: "I am expecting him and the brothers" (2) with Paul, expecting Timothy to return. Alternate translation: "I, with the brothers, am expecting him"

1 Corinthians 16:11 (#8)

"with the brothers"

Paul provides no information about who **the brothers** are or how they relate to Timothy. He may refer to the same group of **brothers** again in the next verse (16:12). If possible, use a generic or general phrase that refers to other believers. Alternate translation: "with the fellow believers"

See: When to Keep Information Implicit

1 Corinthians 16:11 (#9)

"the brothers"

Although **brothers** is masculine, Paul is using it to refer to any believer, whether man or woman. It is possible that the **brothers** were male, but Paul is not focusing on their gender. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: "the brothers and sisters"

See: When Masculine Words Include Women

1 Corinthians 16:12 (#1)

"Now concerning"

Just as in 16:1, **Now concerning** introduces a new topic that Paul wishes to address. Likely, the topics that he introduces in this way are what the Corinthians wrote to him about. Translate **Now concerning** here as you did in 16:1. Alternate translation: "Next, about"

See: Connecting Words and Phrases

1 Corinthians 16:12 (#2)

"the brother"

Here, **brother** identifies **Apollos** as a fellow believer. **Apollos** was male, although **brother** does not emphasize this. If it would be helpful in your language, you could express **brother** with a word or phrase that identifies **Apollos** as a fellow believer. Alternate translation: "our Christian brother"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:12 (#3)

"he would come" - "he would come" - "he will come"

Here, **come** refers to **Apollos** traveling from where Paul is to Corinth. Use a word that describes this kind of movement in your language. Alternate translation: "he would go … he would go … he will go"

See: Go and Come

1 Corinthians 16:12 (#4)

"with the brothers"

Paul provides no information about who **the brothers** are or how they relate to Apollos. This may be the same group of **brothers** that Paul spoke about in the previous verse (16:11), or it may be the three people whom Paul mentions in 16:17. If possible, use a generic or general phrase that refers to other believers. Alternate translation: "with the fellow believers"

See: When to Keep Information Implicit

1 Corinthians 16:12 (#5)

"the brothers"

Although **brothers** is masculine, Paul is using it to refer to any believer, whether man or woman. It is possible that the **brothers** were male, but Paul is not focusing on their gender. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: "the brothers and sisters"

See: When Masculine Words Include Women

1 Corinthians 16:12 (#6)

"it was not at all his will"

If your language does not use an abstract noun for the idea behind **will**, you can express the idea by using a verb such as "decide" or "choose." Alternate translation: "it was not at all what he chose" or "he definitely did not choose"

See: Abstract Nouns

1 Corinthians 16:12 (#7)

"not at all"

Here, **not at all** makes a stronger negation than **not** by itself. Use a word or phrase that makes a negation stronger. Alternate translation: "definitely not"

See: Translate Unknowns

1 Corinthians 16:12 (#8)

"his will"

Here Paul does not state whose **will** he is referring to. It could be: (1) the **will** of **Apollos**. This fits with the next sentence, where **Apollos** is one who will decide when to come later. Alternate translation: "Apollos' will" (2) the **will** of God, who showed **Apollos** in some way that he should not go to Corinth. Alternate translation: "God's will"

See: Ellipsis

1 Corinthians 16:12 (#9)

"now"

Here, **now** refers to the journey that those bearing this letter took. **Apollos** decided not to go on this journey. Use a word or phrase that identifies the timing of the journey of those who carried this letter. Alternate translation: "at this time" or "on this trip"

See: Predictive Past

1 Corinthians 16:12 (#10)

"when he might have the opportunity"

Here, to **have the opportunity** refers to when the situation is right or appropriate for some action. Most likely, Paul means that **Apollos** will visit the Corinthians when he has time and when he thinks it is the proper time to do so. If it would be helpful in your language, you could express **have the opportunity** with a word or phrase that identifies the appropriate time for something. Alternate translation: "when he has the chance" or "when the time is right"

See: Translate Unknowns

1 Corinthians 16:12 (#11)

"he might have the opportunity"

If your language does not use an abstract noun for the idea behind **opportunity**, you can express the idea by using an adjective such as "opportune" or "available." Alternate translation: "when it is opportune" or "when he is available"

See: Abstract Nouns

1 Corinthians 16:13 (#1)

"Stay alert; stand firm in the faith; act like men; be strong"

Here Paul gives four short commands without any connecting words. All the commands are related to persevering in Christian belief and living. Use a form in your language that would be used for short commands in a row. Alternate translation: "Stay alert, stand firm in the faith, act like men, and be strong!"

See: Information Structure

1 Corinthians 16:13 (#2)

"Stay alert"

Here, **Stay alert** refers to keeping oneself from falling asleep. Paul speaks in this way to command the Corinthians to be watchful and pay attention to what is going on around them rather than "falling asleep." If it would be helpful in your language, you could express **Stay alert** with a comparable figure of speech or express the idea plainly. Alternate

translation: "Keep your eyes open" or "Pay attention"

See: Metaphor

1 Corinthians 16:13 (#3)

"stand firm in the faith"

Here Paul speaks as if **the faith** were something solid **in** which the Corinthians could **stand firm**. He speaks in this way because he wants them to persevere in the **faith** as much as people **stand firm** on the ground. People trust the ground to hold them up, and they can **stand** on it for a long time. In the same way, Paul wants the Corinthians to trust and persevere in **the faith**. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "persevere in the faith"

See: Metaphor

1 Corinthians 16:13 (#4)

"in the faith"

If your language does not use an abstract noun for the idea behind **faith**, you can express the idea in another way. Here, **faith** could refer primarily to: (1) the act of believing. Alternate translation: "as you believe" or "in how you believe" (2) what they believe. Alternate translation: "in what you believe"

See: Abstract Nouns

1 Corinthians 16:13 (#5)

"act like men"

Here, **act like men** is a way to urge someone to be brave and courageous. The opposite of acting **like men** is acting like cowards. If it would be helpful in your language, you could express this idiom with a comparable figure of speech or express the idea plainly. Alternate translation: "be stouthearted" or "act with courage"

See: Idiom

1 Corinthians 16:13 (#6)

"be strong"

Here, **be strong** does not refer to physical strength but rather to mental strength or determination. If it would be helpful in your language, you could express **be strong** with a word or phrase that urges mental strength or determination. Alternate translation: "keep persevering"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:14 (#1)

"Let all your things happen"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word such as "should" or "must." Alternate translation: "All your things must happen"

See: Third-Person Imperatives

1 Corinthians 16:14 (#2)

"all your things"

Here, **all your things** refers to everything that a person thinks and does. If your reader would misunderstand **all your things**, you could use an expression that refers to all the **things** that a person thinks and does. Alternate translation: "all that you do" or "all things that you think and do"

See: Idiom

1 Corinthians 16:14 (#3)

"in love"

If your language does not use an abstract noun for the idea behind **love**, you can express the idea by using a verb such as "love" or an adjective such as "loving." Alternate translation: "in a loving way" or "so that you are loving people"

See: Abstract Nouns

1 Corinthians 16:15 (#1)

"Now"

Connecting Statement:\n\nHere, **Now** introduces a new topic. If it would be helpful in your language, you could express **Now** with a comparable word or leave it untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

1 Corinthians 16:15 (#2)

"I urge you, brothers (you know the household of Stephanas, that they are the firstfruits of Achaia, and they have devoted themselves to service of the saints"

Connecting Statement:\n\nHere Paul begins a sentence with **I urge you, brothers**. He continues this sentence in the next verse with "that you also would be subject" (See: [16:16](#)). The rest of this verse interrupts that sentence with information about the people that Paul is going to speak about. The ULT indicates this interruption by using parentheses. If your readers would find this interruption confusing, you could use markers that indicate such an interruption in your language, or you could rearrange the verse so that **I urge you, brothers** goes more directly with the next verse. Alternate translation: "you know the household of Stephanas, that they are the firstfruits of Achaia, and they have devoted themselves to the service of the saints. I urge you, brothers,"

See: Information Structure

1 Corinthians 16:15 (#3)

"brothers"

Connecting Statement:\n\nAlthough **brothers** is in masculine form, Paul is using it to refer to any believer, whether man or woman. If it would be helpful in your language, you could express **brothers** with a non gendered word or refer to both genders. Alternate translation: "brothers and sisters"

See: When Masculine Words Include Women

1 Corinthians 16:15 (#4)

"the household of Stephanas"

Stephanas is the name of a man. Paul already mentioned his **household** in [1:16](#). See how you translated this phrase there.

See: How to Translate Names

1 Corinthians 16:15 (#5)

"the firstfruits"

Here, **firstfruits** refers to what farmers first gathered from their fields. Often, these **firstfruits** were offered to God to thank him for providing food. What Paul emphasizes here is that **firstfruits** are the first products from a field, although the word also implies that there will be more products. If it would be helpful in your language, you could express that Paul uses **firstfruits** to emphasize that the **household of Stephanas** were the "first" to believe in Jesus with an analogy or express the idea plainly. Alternate translation: "like the firstfruits since they were the first to believe" or "the first believers"

See: Metaphor

1 Corinthians 16:15 (#6)

"of Achaia"

Achaia is the name of a province in the southern part of what we call Greece. The city of Corinth is in this province.

See: How to Translate Names

1 Corinthians 16:15 (#7)

"they have devoted themselves to"

Here, **they have devoted themselves** refers to how these people decided to spend most of their time doing something specific. If it would be helpful in your language, you could express **devoted themselves** with a word or phrase that refers to how people choose to spend their time doing one thing. Alternate translation: "they have focused on" or "they have dedicated themselves to"

See: Translate Unknowns

1 Corinthians 16:15 (#8)

"service of the saints"

If your language does not use an abstract noun for the idea behind **service**, you can express the idea

by using a verb such as "help" or "serve." Alternate translation: "help the saints"

See: Abstract Nouns

1 Corinthians 16:16 (#1)

"to the ones such as these"

Here, **the ones such as these** refers back to the "household of Stephanas" from the previous verse ([16:15](#)). It also refers to anyone else who, like that "household," "devote themselves to the service of the saints." If it would be helpful in your language, you could express that **the ones such as these** refers to "the household of Stephanas" and others like them with a word or phrase that does clearly refer to these two groups. Alternate translation: "to people who are like that" or "to them and those such as them"

See: Pronouns — When to Use Them

1 Corinthians 16:16 (#2)

"who is joining together in the work"

If your language does not use an abstract noun for the idea behind **work**, you can express the idea by using a verb such as "work." Alternate translation: "who is working together"

See: Abstract Nouns

1 Corinthians 16:16 (#3)

"who is joining together in the work and laboring"

Here, **joining together in the work** and **laboring** mean very similar things. The phrase **joining together in the work** emphasizes that people are working together. The word **laboring** emphasizes that the people are working hard. If your language does not have two words that represent these ideas, or if using two words here would be confusing, you can combine these ideas into one phrase. Alternate translation: "who is joining together in working hard"

See: Doublet

1 Corinthians 16:17 (#1)

"Now"

Here, **Now** introduces a new topic. If it would be helpful in your language, you could express **Now** with a comparable word or leave it untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

1 Corinthians 16:17 (#2)

"at the coming"

Here, **coming** refers to how these three men came from Corinth to visit Paul and stay with him. Use a word in your language that refers to this kind of movement. Alternate translation: "at the visit" or "at the arrival"

See: Go and Come

1 Corinthians 16:17 (#3)

"of Stephanas and Fortunatus and Achaicus"

Stephanas, **Fortunatus**, and **Achaicus** are the names of three men. **Stephanas** is the same man whom Paul mentioned in [16:15](#).

See: How to Translate Names

1 Corinthians 16:17 (#4)

"have supplied"

Here, **supplied** refers to filling something up or making something complete. Here Paul says that these three men **supplied**, or filled up or completed, whatever Paul and the Corinthians were **lacking**. If it would be helpful in your language, you could express **supplied** with a word or phrase that refers to filling up or completing something. Alternate translation: "have filled up" or "have provided me with"

See: Translate Unknowns

1 Corinthians 16:17 (#5)

"what} was lacking from you"

This could refer to: (1) what Paul is **lacking** in his relationship with the Corinthians. In other words, Paul misses the Corinthians and wishes he was with them. Alternate translation: "the contact with you that I was lacking" (2) what the Corinthians are **lacking** in how they are helping Paul. In other words, the Corinthians were not helping Paul very much until these three men arrived. Alternate translation: "the assistance that I was not receiving from you"

See: Idiom

1 Corinthians 16:18 (#1)

"they refreshed my spirit and yours"

Here, **refreshed my spirit and yours** refers to how these three men helped Paul and the Corinthians regain energy, strength, and confidence. In other words, they helped Paul and the Corinthians feel better and stronger. If it would be helpful in your language, you could express this idiom with a comparable idiom or express the idea plainly. Alternate translation: "they raised my spirits and yours" or "they helped me and you rest"

See: Idiom

1 Corinthians 16:18 (#2)

"my spirit and yours"

Here, **spirit** is part of the idiom "refresh the spirit." It refers to the **spirit** of the person, or their inner life, not to the Holy Spirit. If your readers would find **spirit** confusing, you could refer just to the people instead of to their "spirits." Alternate translation: "me and you"

1 Corinthians 16:18 (#3)

"yours"

Here Paul omits what it is that is **yours**. He does this because he stated it in the previous phrase (**spirit**). If your language would not omit **spirit** here, you could include it. Alternate translation: "your spirits"

See: Ellipsis

1 Corinthians 16:18 (#4)

"the ones like these"

Here, **the ones like these** refers back to the three men whom Paul mentioned in the previous verse ([16:17](#)). It also refers to anyone else who, like those men, "refreshes the spirit" of others. If it would be helpful in your language, you could express that **the ones like these** refers to the three men and others like them with a word or phrase that does clearly refer to these two groups. Alternate translation: "people who are like that" or "them and those such as them"

See: Pronouns — When to Use Them

1 Corinthians 16:19 (#1)

"send greetings" - "enthusiastically greet"

As was customary in his culture, Paul concludes the letter by extending greetings from people who are with him and who know the people to whom he is writing. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: "ask to be remembered … enthusiastically ask to be remembered to" or "send regards … enthusiastically send regards to"

1 Corinthians 16:19 (#2)

"enthusiastically"

Here, **enthusiastically** indicates that **Aquila and Priscilla** wish to **greet** the Corinthians especially strongly or with extra friendship. Use a word or phrase that identifies an especially strong or friendly greeting. Alternate translation: "warmly"

See: Idiom

1 Corinthians 16:19 (#3)

"in the Lord"

Here Paul uses the spatial metaphor **in the Lord** to describe the union of believers with Christ. In this case, being **in the Lord**, or united to the Lord, identifies the greeting from **Aquila and Priscilla** as something that they give because both they and the Corinthians are united to the Lord. If it would be helpful in your language, you could express this

figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "in their union with the Lord" or "as fellow believers"

See: Metaphor

1 Corinthians 16:19 (#4)

"Aquila and Priscilla enthusiastically greet you in the Lord, with the church in their home"

Paul has not included the verb "greet" with **the church in their home**, because it was unnecessary in his language. If including "greet" is necessary in your language, you could (1) move **with the church in their home** before **greet you**. Alternate translation: "Aquila and Priscilla, with the church in their home, enthusiastically greet you in the Lord" (2) include it with the phrase and **with the church in their home**. Alternate translation: "Aquila and Priscilla enthusiastically greet you in the Lord, and the church in their home also greets you"

See: Ellipsis

1 Corinthians 16:20 (#1)

"All the brothers"

Here, **All the brothers** refers to fellow believers. They could be: (1) everyone in Ephesus (where Paul is) who wishes to say hello to the believers in Corinth. Alternate translation: "All the brothers here" (2) the believers who travel and work with Paul. Alternate translation: "All the brothers who work with me"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:20 (#2)

"the brothers"

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

See: When Masculine Words Include Women

1 Corinthians 16:20 (#3)

"greet"

Here Paul continues to extend greetings from people who are with him. Translate **greet** as you did in [16:19](#). Alternate translation: "ask to be remembered to" or "send regards to"

1 Corinthians 16:20 (#4)

"Greet one another"

Since this letter would be read in public to the Corinthian believers, Paul wishes them to **Greet** each other in this situation. If possible, translate **Greet** as you did earlier in the verse. If you must translate it differently, use a word or phrase for "greeting" other people who are meeting together. Alternate translation: "Say hello to one another" or "Receive one another"

1 Corinthians 16:20 (#5)

"with a holy kiss"

Here, **a holy kiss** describes a **kiss** that believers would give to other believers (that is why it is **holy**). In Paul's culture, this was an appropriate way to greet someone with whom one was very close, such as a family member or a good friend. You could use a greeting that is used by close friends or family members and clarify that here it is used in a **holy** or Christian way. Alternate translation: "with a Christian hug" or "in warm way that is appropriate for fellow believers"

See: Translate Unknowns

1 Corinthians 16:21 (#1)

"This greeting {is} in my own hand"

Paul concludes his letter by writing a final greeting to the Corinthians. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: "I ask to be remembered in my own hand" or "I send regards in my own hand"

1 Corinthians 16:21 (#2)

"This greeting {is} in my own hand"

In Paul's culture, it was normal for a scribe to write down what the author of the letter was saying. Paul here indicates that he himself is writing these last words. He may mean just this verse, or he may mean the rest of the letter. The phrase **in my own hand** means that it was Paul's "own hand" that took up the pen and wrote. If it would be helpful in your language, you could express the idea behind **in my own hand** by using a comparable expression or include any extra information needed to make it clear. Alternate translation: "This greeting is in my handwriting" or "I write this greeting myself"

See: Assumed Knowledge and Implicit Information

1 Corinthians 16:21 (#3)

"Paul"

Here, **Paul** speaks of himself in the third person. He does this to sign his name to the letter, which shows that the letter is from **Paul** himself and carries his authority. If your language has a specific form for signing letters or documents, you could use it here. Alternate translation: "I am Paul"

See: First, Second or Third Person

1 Corinthians 16:22 (#1)

"If anyone does not love the Lord"

Here Paul speaks as **If** some people do **not love the Lord**, but he knows that this is true for some people. He uses **If** to identify these people as the ones that he is addressing. If your language does not use **If** to identify a certain group of people, you can use a form that does do this. Alternate translation: "Whoever does not love the Lord"

See: Connect — Factual Conditions

1 Corinthians 16:22 (#2)

"let him be"

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

See: When Masculine Words Include Women

1 Corinthians 16:22 (#3)

"let him be"

Here Paul uses a third-person imperative. If you have third-person imperatives in your language, you could use one here. If you do not have third-person imperatives, you could express the idea using a word or phrase such as "should" or "may." Alternate translation: "he should be accursed" or "may he be accursed"

See: Third-Person Imperatives

1 Corinthians 16:22 (#4)

"let him be accursed"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. Paul uses the passive form here to emphasize the person who is **accursed** rather than the one doing the "cursing." If you must state who does the action, Paul implies that "God" does it. Alternate translation: "let God curse him" or "let him be under a curse"

See: Active or Passive

1 Corinthians 16:22 (#5)

"Maranatha"

This is an Aramaic word. Paul spelled it out using Greek letters so his readers would know how it sounded. He assumes that they know that it means "Lord, come!" In your translation, you could spell it the way it sounds in your language. If your readers would not know what **Maranatha** means, you could also explain its meaning. Alternate translation: "Maranatha, which means, 'Come Lord!'"

See: Copy or Borrow Words

1 Corinthians 16:23 (#1)

"The grace of the Lord Jesus {be} with you"

As was customary in his culture, Paul closes his letter with a blessing for the Corinthians. Use a form that people would recognize as a blessing in

your language. Alternate translation: "May you experience kindness from the Lord Jesus within you" or "I pray that you will have grace from the Lord Jesus"

See: Blessings

1 Corinthians 16:23 (#2)

"The grace of the Lord Jesus {be} with you"

If your language does not use an abstract noun for the idea behind **grace**, you can express by using an adjective such as "gracious" or an adverb such as "graciously." Alternate translation: "May the Lord Jesus act graciously toward you"

See: Abstract Nouns

1 Corinthians 16:24 (#1)

"My love {be} with you all"

If your language does not use an abstract noun for the idea behind **love**, you can express by using a verb such as "love" or an adverb such as "lovingly." Alternate translation: "May I act lovingly toward you all" or "I love you all"

See: Abstract Nouns

1 Corinthians 16:24 (#2)

"be} with"

Here Paul could imply the verb **{be}** (which indicates a wish or blessing) or the verb "is" (which indicates what is true). In either case, Paul's point is that he intends to show **love** to them. Use a word or phrase that indicates a closing blessing or statement of love in your language. Alternate translation: "to" or "will be with"

See: Ellipsis

1 Corinthians 16:24 (#3)

"in Christ Jesus"

Here Paul uses the spatial metaphor **in Christ Jesus** to describe the union of believers with Christ. In this case, being **in Christ Jesus**, or united to Christ, identifies Paul's **love** as something that he does because both he and the Corinthians are united to Christ. If it would be helpful in your language, you could express this figure of speech with a comparable metaphor or express the idea plainly. Alternate translation: "in our union with the Lord" or "as fellow believers"

See: Metaphor

1 Corinthians 16:24 (#4)

"Amen"

Many early manuscripts include **Amen** here. However some early manuscripts do not include it, and it is possible that scribes added it because some letters end with **Amen**. Consider whether translations your readers might be familiar with include **Amen** here or not. If there is no strong reason to choose one option over the other, you could follow the ULT.

See: Textual Variants

1 Corinthians 16:24 (#5)

"Amen"

Amen is a Hebrew word. Paul spelled it out using Greek letters so his readers would know how it sounded. He assumes that they know that it means "so be it" or "yes indeed." In your translation, you could spell it the way it sounds in your language. If your readers would not know what **Amen** means, you could also explain its meaning. Alternate translation: "Amen, which means, 'So be it!'"

See: Copy or Borrow Words