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Translation Notes (unfoldingWord)

2 Corinthians 1:1 (#1)

"Paul," - "to the church of God that is in Corinth"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 1:1 (#2)

"Timothy our brother"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 1:1 (#3)

"of Achaia"

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

See: How to Translate Names

2 Corinthians 1:2 (#1)

"Grace to you and peace from"

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

See: Blessings

2 Corinthians 1:2 (#2)

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

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

See: Abstract Nouns

2 Corinthians 1:3 (#1)

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

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

See: Active or Passive

2 Corinthians 1:3 (#2)

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

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

See: Blessings

2 Corinthians 1:3 (#3)

"the God and Father"

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

See: Translating Son and Father

2 Corinthians 1:3 (#4)

"the Father of mercies and the God of all comfort"

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

See: Possession

2 Corinthians 1:3 (#5)

"the Father of mercies and the God of all comfort"

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

See: Abstract Nouns

2 Corinthians 1:3 (#6)

"of all comfort"

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

2 Corinthians 1:4 (#1)

"comforting us in all our affliction"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 1:4 (#2)

"so that"

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

See: Connect — Goal (Purpose) Relationship

2 Corinthians 1:4 (#3)

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

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

See: Abstract Nouns

2 Corinthians 1:4 (#4)

"with the comfort with which we ourselves are comforted"

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

See: Making Assumed Knowledge and Implicit Information Explicit

2 Corinthians 1:4 (#5)

"we ourselves are comforted"

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

See: Reflexive Pronouns

2 Corinthians 1:4 (#6)**"we ourselves are comforted by God"**

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

See: Active or Passive

2 Corinthians 1:5 (#1)**"For just as the sufferings of Christ abound toward us"**

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

See: Metaphor

2 Corinthians 1:5 (#2)

""

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

See: Metaphor

2 Corinthians 1:6 (#1)**"But if we are afflicted"**

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

See: Exclusive and Inclusive 'We'

2 Corinthians 1:6 (#2)**"But if we are afflicted"**

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

2 Corinthians 1:6 (#3)**"But if we are afflicted"**

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

See: Active or Passive

2 Corinthians 1:6 (#4)**"But if we are afflicted"**

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

See: Connect — Factual Conditions

2 Corinthians 1:6 (#5)**"it is} for your comfort and salvation"**

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

See: Abstract Nouns

2 Corinthians 1:6 (#6)**"if we are comforted"**

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

See: Active or Passive

2 Corinthians 1:6 (#7)

"if we are comforted"

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

See: Connect — Factual Conditions

2 Corinthians 1:6 (#8)

"it is} for your comfort"

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

See: Abstract Nouns

2 Corinthians 1:6 (#9)

"in endurance of the same sufferings"

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

See: Abstract Nouns

2 Corinthians 1:7 (#1)

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

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 1:7 (#2)

"And our hope concerning you {is} firm"

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

See: Abstract Nouns

2 Corinthians 1:7 (#3)

"And our hope concerning you {is} firm"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 1:7 (#4)

"in the same way, also of the comfort"

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

See: Abstract Nouns

2 Corinthians 1:7 (#5)

"in the same way, also of the comfort"

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

See: Ellipsis

2 Corinthians 1:8 (#1)

"we do not want you to be ignorant"

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

See: Double Negatives

2 Corinthians 1:8 (#2)

"concerning the tribulation having happened to us"

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

See: Abstract Nouns

2 Corinthians 1:8 (#3)

"we were burdened excessively, beyond our ability"

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

See: Metaphor

2 Corinthians 1:8 (#4)

"we were burdened excessively"

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

See: Active or Passive

2 Corinthians 1:8 (#5)

"so that"

Here, **so that** introduces the result of what came before. Use a natural way to introduce a result in

your language. Alternate translation: “with the result that”

See: Connect — Reason-and-Result Relationship

2 Corinthians 1:9 (#1)

"we ourselves have had within ourselves the sentence of death"

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

See: Metaphor

2 Corinthians 1:9 (#2)

"so that"

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

See: Connect — Goal (Purpose) Relationship

2 Corinthians 1:9 (#3)

"but in God"

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

See: Ellipsis

2 Corinthians 1:9 (#4)

"the one raising the dead"

Here, **raising the dead** is an idiom for causing someone who has died to become alive again. Alternate translation: “who causes the dead to live again”

See: Idiom

2 Corinthians 1:10 (#1)

"so great a death"

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

See: Metonymy

2 Corinthians 1:10 (#2)

"and he will rescue {us}"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 1:10 (#3)

"on whom we have set our hope"

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

See: Abstract Nouns

2 Corinthians 1:11 (#1)

"in supplication on our behalf"

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

See: Abstract Nouns

2 Corinthians 1:11 (#2)

"so that"

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

See: Connect — Goal (Purpose) Relationship

2 Corinthians 1:11 (#3)

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

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

See: Active or Passive

2 Corinthians 1:11 (#4)

"from many faces"

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

See: Synecdoche

2 Corinthians 1:11 (#5)

"for the gracious gift to us"

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

See: Abstract Nouns

2 Corinthians 1:11 (#6)**"through many"**

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

See: Ellipsis

2 Corinthians 1:12 (#1)**"our" - "our" - "we conducted ourselves"**

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

See: Exclusive and Inclusive 'We'

2 Corinthians 1:12 (#2)**"For our boasting is this"**

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

2 Corinthians 1:12 (#3)**"the testimony of our conscience"**

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

See: Personification

2 Corinthians 1:12 (#4)**"the testimony of our conscience"**

If your language does not use abstract nouns for the ideas of **testimony** and **conscience**, you could express the same ideas in another way. Please note

that these alternate translations do not need the comma after **conscience**. Alternate translation: "our hearts tell us it is true" or "we are sure of it within ourselves"

See: Abstract Nouns

2 Corinthians 1:12 (#5)**"we conducted ourselves"**

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

See: Reflexive Pronouns

2 Corinthians 1:12 (#6)**"in the world"**

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

See: Synecdoche

2 Corinthians 1:12 (#7)**"in holiness and sincerity of God"**

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

See: Abstract Nouns

2 Corinthians 1:12 (#8)**"not in fleshly wisdom"**

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

See: Metonymy

2 Corinthians 1:12 (#9)

"not in fleshly wisdom"

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

See: Abstract Nouns

2 Corinthians 1:12 (#10)

"in the grace of God"

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

See: Abstract Nouns

2 Corinthians 1:13 (#1)

"For"

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

See: Connecting Words and Phrases

2 Corinthians 1:13 (#2)

"we write"

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

See: Politeness

2 Corinthians 1:13 (#3)

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

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

See: Double Negatives

2 Corinthians 1:13 (#4)

"to the end"

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

2 Corinthians 1:14 (#1)

"your boasting"

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

2 Corinthians 1:14 (#2)

"just as you also {are} ours"

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

See: Ellipsis

2 Corinthians 1:14 (#3)**"our"**

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

See: Exclusive and Inclusive 'We'

2 Corinthians 1:15 (#1)**"with this confidence"**

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

See: Pronouns — When to Use Them

2 Corinthians 1:15 (#2)**"with this confidence"**

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

See: Abstract Nouns

2 Corinthians 1:15 (#3)**"before"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 1:15 (#4)**"so that"**

The connecting words **so that** introduce a goal or purpose relationship. The purpose for Paul's plan

of two visits was to give the Corinthians two times of grace or blessings. Use a connector in your language that makes it clear that this is the purpose.

See: Connect — Goal (Purpose) Relationship

2 Corinthians 1:15 (#5)**"you might have a second grace"**

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

2 Corinthians 1:16 (#1)**"to pass through you"**

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

See: Metonymy

2 Corinthians 1:16 (#2)**"to be sent ahead to Judea by you"**

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

See: Euphemism

2 Corinthians 1:16 (#3)**"to be sent ahead to Judea by you"**

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

See: Active or Passive

2 Corinthians 1:17 (#1)**"this"**

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

See: Pronouns — When to Use Them

2 Corinthians 1:17 (#2)**"I did not then act in fickleness, did I"**

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

See: Rhetorical Question

2 Corinthians 1:17 (#3)**"Or what I intend, do I intend according to the flesh, so that there would be with me "Yes, yes" and "No, no"**

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

See: Rhetorical Question

2 Corinthians 1:17 (#4)**"according to the flesh"**

Here, **according to the flesh** is an idiom that means "based on changeable human desires." If this phrase does not have that meaning in your language, use an idiom from your language that does have that meaning or state the meaning

plainly. Alternate translation: "according to what I happen to be feeling"

See: Idiom

2 Corinthians 1:17 (#5)**"so that there would be with me "Yes, yes" and "No, no"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 1:17 (#6)**"so that there would be with me "Yes, yes" and "No, no"**

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

See: Doublet

2 Corinthians 1:18 (#1)**"so that"**

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

See: Connecting Words and Phrases

2 Corinthians 1:18 (#2)**"our word"**

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

See: Metonymy

2 Corinthians 1:18 (#3)**"Yes" and "No"**

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

See: Idiom

2 Corinthians 1:19 (#1)**"For"**

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

See: Connecting Words and Phrases

2 Corinthians 1:19 (#2)**"the Son of God"**

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

See: Translating Son and Father

2 Corinthians 1:19 (#3)

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

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

See: Active or Passive

2 Corinthians 1:19 (#4)**"Silvanus"**

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

See: How to Translate Names

2 Corinthians 1:19 (#5)**"Yes" and "No," but it has been "Yes" in him"**

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

See: Idiom

2 Corinthians 1:19 (#6)**"but it has been "Yes" in him"**

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

See: Pronouns — When to Use Them

2 Corinthians 1:20 (#1)

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

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

See: Idiom

2 Corinthians 1:20 (#2)

"in him." - "through him"

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

See: Pronouns — When to Use Them

2 Corinthians 1:20 (#3)

"the "Amen" {is} through us"

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

See: Ellipsis

2 Corinthians 1:20 (#4)

"the "Amen" {is} through us"

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

See: Active or Passive

2 Corinthians 1:20 (#5)

"us"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 1:20 (#6)

"to God for his glory"

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

See: Abstract Nouns

2 Corinthians 1:21 (#1)

"in Christ"

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

See: Metaphor

2 Corinthians 1:21 (#2)

"having anointed us"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 1:21 (#3)

"us"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 1:22 (#1)**"having sealed us"**

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

See: Metaphor

2 Corinthians 1:22 (#2)**"us" - "our"**

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

See: Exclusive and Inclusive 'We'

2 Corinthians 1:22 (#3)**"the down payment of the Spirit"**

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

See: Metaphor

2 Corinthians 1:22 (#4)**"in our hearts"**

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

See: Metonymy

2 Corinthians 1:23 (#1)**"Now I invoke God as a witness upon my soul"**

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

See: Oath Formulas

2 Corinthians 1:23 (#2)**"Now I invoke God as a witness upon my soul"**

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

See: Metonymy

2 Corinthians 1:23 (#3)**"that sparing you"**

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

See: Connect — Goal (Purpose) Relationship

2 Corinthians 1:23 (#4)**"that sparing you, I have not yet come to Corinth"**

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

See: Ellipsis

2 Corinthians 1:24 (#1)**"Not that"**

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

See: Ellipsis

2 Corinthians 1:24 (#2)**"we lord it over"**

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

See: Idiom

2 Corinthians 1:24 (#3)**"we lord it over your faith"**

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

See: Abstract Nouns

2 Corinthians 1:24 (#4)**"we are fellow workers"**

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

See: Exclusive and Inclusive 'We'

2 Corinthians 1:24 (#5)**"for your joy"**

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

See: Abstract Nouns

2 Corinthians 1:24 (#6)**"for"**

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

See: Connecting Words and Phrases

2 Corinthians 1:24 (#7)**"you stand firm"**

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

See: Idiom

2 Corinthians 1:24 (#8)**"in the faith"**

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

See: Abstract Nouns

2 Corinthians 2:1 (#1)**"For"**

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

See: Connecting Words and Phrases

2 Corinthians 2:1 (#2)

"this for myself, not"

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

See: Pronouns — When to Use Them

2 Corinthians 2:1 (#3)

"for myself"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:1 (#4)

"not to come"

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

See: Go and Come

2 Corinthians 2:1 (#5)

"again"

Here, the word **again** implies that Paul has already visited the Corinthians **in sorrow**. He does not give

many details about this visit. It cannot be the first time that he visited the Corinthians, so he must have visited them again **in sorrow** sometime between when he first met them and when he wrote this letter. If it would be helpful in your language, you could make the implication more explicit. Alternate translation: "a second time" or "yet again"

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:1 (#6)

"in sorrow"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:1 (#7)

"in sorrow"

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

See: Abstract Nouns

2 Corinthians 2:2 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 2:2 (#2)

"if I myself grieve you"

Here Paul refers to a situation that has not happened and which he intends to keep from happening. He refers to the situation using the

conditional form to indicate what would result from the situation if it did happen. If it would be helpful in your language, you could use a form that refers to something that may not happen but that the author wishes to speak about. Alternate translation: “supposing that I myself grieved you” or “were I myself to grieve you”

See: Connect — Hypothetical Conditions

2 Corinthians 2:2 (#3)

"I myself grieve"

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

See: Reflexive Pronouns

2 Corinthians 2:2 (#4)

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

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

See: Rhetorical Question

2 Corinthians 2:2 (#5)

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

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

See: Generic Noun Phrases

2 Corinthians 2:2 (#6)

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

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

See: Connect — Exception Clauses

2 Corinthians 2:2 (#7)

"the one being grieved by me"

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

See: Active or Passive

2 Corinthians 2:3 (#1)

"I wrote"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:3 (#2)

"this same thing"

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

See: Pronouns — When to Use Them

2 Corinthians 2:3 (#3)

"having come"

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

See: Connect — Simultaneous Time Relationship

2 Corinthians 2:3 (#4)

"I might not have sorrow from"

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

See: Abstract Nouns

2 Corinthians 2:3 (#5)

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

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

2 Corinthians 2:3 (#6)

"having become confident"

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 2:3 (#7)

"having become confident"

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

See: Abstract Nouns

2 Corinthians 2:3 (#8)

"my joy is {the joy} of all of you"

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

2 Corinthians 2:3 (#9)

"my joy is {the joy} of all of you"

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

See: Abstract Nouns

2 Corinthians 2:4 (#1)

"For"

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

See: Connecting Words and Phrases

2 Corinthians 2:4 (#2)

"I wrote"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:4 (#3)

"out of much tribulation and anguish of heart"

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

See: Abstract Nouns

2 Corinthians 2:4 (#4)

"anguish of heart"

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

See: Metonymy

2 Corinthians 2:4 (#5)

"through many tears"

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

See: Idiom

2 Corinthians 2:4 (#6)

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

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

See: Information Structure

2 Corinthians 2:4 (#7)

"you would be grieved"

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

See: Active or Passive

2 Corinthians 2:4 (#8)

"the love that I have more abundantly for you"

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

See: Abstract Nouns

2 Corinthians 2:4 (#9)

"more abundantly for you"

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

2 Corinthians 2:5 (#1)

"But"

Here, the word **But** introduces a contrast with how Paul did not want to “grieve” them. Here he addresses how someone has **caused grief**. If it would be helpful in your language, you could use a

word or phrase that introduces a contrast.
Alternate translation: "However,"

See: Connect — Contrast Relationship

2 Corinthians 2:5 (#2)

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

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

See: Connect — Factual Conditions

2 Corinthians 2:5 (#3)

"has caused grief"

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

See: Abstract Nouns

2 Corinthians 2:5 (#4)

"he has not grieved {only}"

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

See: When Masculine Words Include Women

2 Corinthians 2:5 (#5)

"he has not grieved {only} me"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:5 (#6)

"in part"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:5 (#7)

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

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

See: Information Structure

2 Corinthians 2:5 (#8)

"I might not burden"

Here, to **burden** someone refers to placing a heavy object on someone's back. Paul could be using the phrase **I might not burden** to refer to: (1) how he is trying to avoid saying too much about the situation. In other words, Paul uses the phrase **in part** because he does not want to make his words

too strong, which would make the words like a person carrying a heavy load. Alternate translation: "I might not say too much about" or "I might not exaggerate about" (2) how he wants to avoid troubling or distressing all of them, which would be like "burdening" them with a heavy object. Alternate translation: "I might not distress" or "I might not trouble"

See: Metaphor

2 Corinthians 2:6 (#1)

"This punishment"

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

See: When to Keep Information Implicit

2 Corinthians 2:6 (#2)

"on such a {person}"

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

See: Pronouns — When to Use Them

2 Corinthians 2:6 (#3)

"the majority"

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

See: When to Keep Information Implicit

2 Corinthians 2:6 (#4)

"is} sufficient"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:7 (#1)

"on the contrary, you should rather forgive"

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

See: Connect — Contrast Relationship

2 Corinthians 2:7 (#2)

"comfort {him} {" - "his"

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

See: When Masculine Words Include Women

2 Corinthians 2:7 (#3)

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

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that excessive sorrow

might not overwhelm such a person” or “so that such a person might not experience overwhelming and excessive sorrow”

See: Active or Passive

2 Corinthians 2:7 (#4)

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

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

See: Metaphor

2 Corinthians 2:7 (#5)

"such a {person}"

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

See: Pronouns — When to Use Them

2 Corinthians 2:7 (#6)

"in his excessive sorrow"

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

See: Abstract Nouns

2 Corinthians 2:8 (#1)

"So"

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 2:8 (#2)

"to reaffirm your love for him"

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

See: Information Structure

2 Corinthians 2:8 (#3)

"your love for"

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

See: Abstract Nouns

2 Corinthians 2:8 (#4)

"him"

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

See: When Masculine Words Include Women

2 Corinthians 2:9 (#1)

"Indeed"

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

See: Connecting Words and Phrases

2 Corinthians 2:9 (#2)

"I also wrote"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:9 (#3)

"for this reason: so that"

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

See: Doublet

2 Corinthians 2:9 (#4)

"your proof"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:9 (#5)

"your proof"

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

See: Possession

2 Corinthians 2:9 (#6)

"your proof"

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

See: Abstract Nouns

2 Corinthians 2:9 (#7)

"obedient"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:10 (#1)

"Now"

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

See: Connecting Words and Phrases

2 Corinthians 2:10 (#2)

"to whomever you forgive anything, I also {forgive}"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:10 (#3)

"I also {forgive}"

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

See: Ellipsis

2 Corinthians 2:10 (#4)

"for indeed"

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

See: Connecting Words and Phrases

2 Corinthians 2:10 (#5)

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

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

See: Information Structure

2 Corinthians 2:10 (#6)

"if I have forgiven anything"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:10 (#7)

"is} for your sake"

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

2 Corinthians 2:10 (#8)

"in the presence of Christ"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:11 (#1)

"so that"

Here, the phrase **so that** introduces the purpose for which Paul and Corinthians should "forgive" others (See: [2:10](#)). If it would be helpful in your language,

you could use a word or phrase that introduces a purpose. Alternate translation: “in order that”

See: Connecting Words and Phrases

2 Corinthians 2:11 (#2)

"we would not be taken advantage of by Satan"

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

See: Active or Passive

2 Corinthians 2:11 (#3)

"for"

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 2:11 (#4)

"we are not ignorant of his schemes"

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

See: Litotes

2 Corinthians 2:12 (#1)

"Now"

Here, the word **Now** introduces a new section. Paul has finished speaking about the person that he and the Corinthians should forgive. He now returns to the topic of his travel plans and why he has not visited the Corinthians (See: [1:8-23](#)). If it would be

helpful in your language, you could use a word or phrase that introduces a new topic or section, or you could leave **Now** untranslated. Alternate translation: “Moving on,” or “I wish to speak again about my journeys:”

See: Connecting Words and Phrases

2 Corinthians 2:12 (#2)

"having come to"

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

See: Go and Come

2 Corinthians 2:12 (#3)

"and a door for the gospel of Christ having been opened"

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

See: Connect — Contrast Relationship

2 Corinthians 2:12 (#4)

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

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

See: Metaphor

2 Corinthians 2:12 (#5)

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

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

See: Active or Passive

2 Corinthians 2:12 (#6)

"the gospel of Christ"

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

See: Possession

2 Corinthians 2:12 (#7)

"in the Lord"

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

See: Metaphor

2 Corinthians 2:12 (#8)

"the Lord"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:13 (#1)

"I had no relief in my spirit"

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

See: Idiom

2 Corinthians 2:13 (#2)

"I had no relief in my spirit"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:13 (#3)

"I had no relief in my spirit"

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

See: Abstract Nouns

2 Corinthians 2:13 (#4)

"as I did not find my brother Titus there"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:13 (#5)

"my brother Titus"

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

See: Metaphor

2 Corinthians 2:13 (#6)

"having said farewell to them"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:13 (#7)

"to them"

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

See: Pronouns — When to Use Them

2 Corinthians 2:14 (#1)

"But"

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

leave **But** untranslated. Alternate translation: "But now,"

See: Connecting Words and Phrases

2 Corinthians 2:14 (#2)

"thanks {be} to God"

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

See: Exclamations

2 Corinthians 2:14 (#3)

"us" - "us"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 2:14 (#4)

"always leading us in triumphal procession"

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

See: Metaphor

2 Corinthians 2:14 (#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 why or how they are involved in the **triumphal procession**. If it would be helpful in your language, you could use a phrase that indicates that union with Christ is the reason or the means for participating in the **procession**. Alternate translation: "because of our union with Christ" or "by means of our union with Christ"

See: Metaphor

2 Corinthians 2:14 (#6)

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

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

See: Biblical Imagery — Extended Metaphors

2 Corinthians 2:14 (#7)

"the aroma of the knowledge of him"

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

See: Possession

2 Corinthians 2:14 (#8)

"of the knowledge of him"

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

See: Abstract Nouns

2 Corinthians 2:14 (#9)

"of him"

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

See: Pronouns — When to Use Them

2 Corinthians 2:14 (#10)

"in every place"

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

See: Hyperbole

2 Corinthians 2:15 (#1)

"For"

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

See: Connecting Words and Phrases

2 Corinthians 2:15 (#2)**"we are"**

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

See: Exclusive and Inclusive 'We'

2 Corinthians 2:15 (#3)**"we are a fragrance of Christ to God"**

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

See: Biblical Imagery — Extended Metaphors

2 Corinthians 2:15 (#4)**"a fragrance of Christ"**

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

See: Possession

2 Corinthians 2:15 (#5)**"the ones being saved"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language.

If you must state who does the action, Paul implies that God does it. Alternate translation: "the ones whom God is saving"

See: Active or Passive

2 Corinthians 2:15 (#6)**"the ones perishing"**

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

See: When to Keep Information Implicit

2 Corinthians 2:16 (#1)**"to the ones, indeed," - "but to the {others}"**

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

See: Connect — Contrast Relationship

2 Corinthians 2:16 (#2)**"to the ones, indeed, an aroma from death to death, but to the {others}, an aroma from life to life"**

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

to life, but to the others, an aroma from death to death"

See: Information Structure

2 Corinthians 2:16 (#3)

"to the ones," - "to the {others}"

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

See: Pronouns — When to Use Them

2 Corinthians 2:16 (#4)

"an aroma" - "an aroma"

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

See: Biblical Imagery — Extended Metaphors

2 Corinthians 2:16 (#5)

"from death to death," - "from life to life"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:16 (#6)

"from death to death," - "from life to life"

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

See: Abstract Nouns

2 Corinthians 2:16 (#7)

"for these things"

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

See: Pronouns — When to Use Them

2 Corinthians 2:16 (#8)

"for these things, who {is} sufficient"

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

See: Rhetorical Question

2 Corinthians 2:17 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 2:17 (#2)

"we are" - "we speak"

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

See: Exclusive and Inclusive ‘We’

2 Corinthians 2:17 (#3)

"the many"

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

See: Nominal Adjectives

2 Corinthians 2:17 (#4)

"peddling"

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

See: Translate Unknowns

2 Corinthians 2:17 (#5)

"the word"

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

See: Metonymy

2 Corinthians 2:17 (#6)

"the word of God"

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

See: Possession

2 Corinthians 2:17 (#7)

"but as" - "but as"

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

See: Connect — Contrast Relationship

2 Corinthians 2:17 (#8)

"from sincerity"

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

See: Abstract Nouns

2 Corinthians 2:17 (#9)

"as from God"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:17 (#10)

"we speak"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:17 (#11)

"in the presence of God"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 2:17 (#12)

"in Christ"

Paul uses the spatial metaphor **in Christ** to describe the union of believers with **Christ**. In this case, being **in Christ**, or united to Christ, explains how they **speak**. If it would be helpful in your language, you could use a phrase that indicates that they **speak** as those who are united to **Christ**. Alternate translation: "as Christians" or "as those united to Christ"

See: Metaphor

2 Corinthians 3:1 (#1)

"Are we beginning" - "ourselves" - "we do not need," - "do we"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 3:1 (#2)

"Are we beginning to commend ourselves again"

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

See: Rhetorical Question

2 Corinthians 3:1 (#3)

"again"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:1 (#4)

"Or"

The word **Or** introduces an alternative to what Paul asked in the first question. In that question, he implied that they were not "commending" themselves again. With **Or**, then, Paul poses a question that introduces the incorrect alternative:

they might need **letters of recommendation**. He introduces this incorrect alternative to show that the implication of his first question is true: they are not “commending” themselves again. If it would be helpful in your language, you could express **Or** with a word that signifies a contrast or gives an alternative. Alternate translation: “Rather,” or “On the contrary,”

See: Connect — Contrast Relationship

2 Corinthians 3:1 (#5)

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

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

See: Rhetorical Question

2 Corinthians 3:1 (#6)

"like some"

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

See: Pronouns — When to Use Them

2 Corinthians 3:1 (#7)

"letters of recommendation"

Here Paul uses the possessive form to refer to **letters** that gave a **recommendation** for the person who carry the letter. Many people in Paul’s culture would ask friends to write these letters, and then they would show the letters to people they visited to prove that they were trustworthy and

could be welcomed. If it would be helpful in your language, you could use a form that naturally refers to this kind of letter. Alternate translation: “letters of reference” or “letters of introduction”

See: Possession

2 Corinthians 3:1 (#8)

"letters of recommendation"

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

See: Abstract Nouns

2 Corinthians 3:2 (#1)

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

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

See: Metaphor

2 Corinthians 3:2 (#2)

"You yourselves are"

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

See: Reflexive Pronouns

2 Corinthians 3:2 (#3)

"our letter," - "our hearts"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 3:2 (#4)

"our letter, written"

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

See: Possession

2 Corinthians 3:2 (#5)

"written in our hearts"

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

See: Metonymy

2 Corinthians 3:2 (#6)

"written"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul states in

the following verse that "Christ" did it (See: [3:3](#)). Alternate translation: "that Christ has written"

See: Active or Passive

2 Corinthians 3:2 (#7)

"known and read by all men"

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

See: Active or Passive

2 Corinthians 3:2 (#8)

"known and read"

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

See: Doublet

2 Corinthians 3:2 (#9)

"all men"

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

See: When Masculine Words Include Women

2 Corinthians 3:3 (#1)

"making known"

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

reveal something to others. Alternate translation: "you making it clear" or "you revealing"

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:3 (#2)

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

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

See: Metaphor

2 Corinthians 3:3 (#3)

"a letter of Christ"

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

See: Possession

2 Corinthians 3:3 (#4)

"having been administered by us"

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

See: Active or Passive

2 Corinthians 3:3 (#5)

"having been administered by us"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:3 (#6)

"us"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 3:3 (#7)

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

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

See: Information Structure

2 Corinthians 3:3 (#8)

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

These phrases leave out some words that many languages might need to be complete. If it would be

helpful in your language, you could supply the word **written** from earlier in the sentence in some or all of the phrases. Alternate translation: “but written with the Spirit of the living God, not written on tablets of stone but written on tablets of hearts of flesh” or “but with the Spirit of the living God, not written on tablets of stone but on tablets of hearts of flesh”

See: Ellipsis

2 Corinthians 3:3 (#9)

"not written"

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

See: Active or Passive

2 Corinthians 3:3 (#10)

"with ink"

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

See: Translate Unknowns

2 Corinthians 3:3 (#11)

"of the living God"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:3 (#12)

"on tablets" - "on tablets"

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

See: Translate Unknowns

2 Corinthians 3:3 (#13)

"tablets of stone"

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

See: Possession

2 Corinthians 3:3 (#14)

"tablets of hearts of flesh"

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

See: Possession

2 Corinthians 3:3 (#15)

"of hearts of flesh"

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

See: Metonymy

2 Corinthians 3:4 (#1)

"Now"

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

See: Connecting Words and Phrases

2 Corinthians 3:4 (#2)

"we have"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 3:4 (#3)

"we have such confidence"

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

See: Abstract Nouns

2 Corinthians 3:4 (#4)

"such confidence"

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

See: Pronouns — When to Use Them

2 Corinthians 3:4 (#5)

"toward God"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:5 (#1)

"Not"

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

See: Connect — Contrast Relationship

2 Corinthians 3:5 (#2)

"we are" - "ourselves" - "ourselves." - "our"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 3:5 (#3)

"sufficient from ourselves" - "our sufficiency"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:5 (#4)

"ourselves to consider"

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

2 Corinthians 3:5 (#5)

"anything"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:5 (#6)

"our sufficiency {is} from God"

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

See: Abstract Nouns

2 Corinthians 3:6 (#1)

"us" - "as} servants"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 3:6 (#2)

"as} servants of a new covenant"

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

See: Possession

2 Corinthians 3:6 (#3)

"not of the letter but of the Spirit"

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

See: Information Structure

2 Corinthians 3:6 (#4)

"not of the letter but of the Spirit"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:6 (#5)

"of the letter" - "the letter"

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

message written in “letters”. Alternate translation: “in written form ... what was written”

See: Metonymy

2 Corinthians 3:6 (#6)

"of the letter but of the Spirit"

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

See: Possession

2 Corinthians 3:6 (#7)

"of the Spirit;" - "but the Spirit"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:6 (#8)

"the letter kills"

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

See: Personification

2 Corinthians 3:7 (#1)

"Now"

Here, the word **Now** introduces a development of the ideas from the previous verse. If it would be helpful in your language, you could use a word or

phrase that introduces a development, or you could leave **Now** untranslated. Alternate translation: “Indeed,”

See: Connecting Words and Phrases

2 Corinthians 3:7 (#2)

"if"

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

See: Connect — Factual Conditions

2 Corinthians 3:7 (#3)

"the ministry of this death"

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

See: Possession

2 Corinthians 3:7 (#4)

"the ministry of this death"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:7 (#5)

"the ministry of this death"

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

See: Abstract Nouns

2 Corinthians 3:7 (#6)

"engraved in letters on stones"

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

See: Active or Passive

2 Corinthians 3:7 (#7)

"engraved in letters on stones"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:7 (#8)

"came in glory"

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

See: Abstract Nouns

2 Corinthians 3:7 (#9)

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

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:7 (#10)

"the sons"

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

See: When Masculine Words Include Women

2 Corinthians 3:7 (#11)

"the sons of Israel"

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

See: Kinship

2 Corinthians 3:7 (#12)

"because of the fading glory of his face"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:7 (#13)

"the fading glory of his face"

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

See: Abstract Nouns

2 Corinthians 3:7 (#14)

"the fading glory of his face"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:8 (#1)

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

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

See: Rhetorical Question

2 Corinthians 3:8 (#2)

"will" - "not be"

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

See: Predictive Past

2 Corinthians 3:8 (#3)

"the ministry of the Spirit"

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

See: Possession

2 Corinthians 3:8 (#4)

"the ministry of the Spirit"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:8 (#5)

"of the Spirit"

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

Alternate translation: “of the spirit” or “of the heart”

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:8 (#6)

"with much more glory"

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

See: Abstract Nouns

2 Corinthians 3:9 (#1)

"For"

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

See: Connecting Words and Phrases

2 Corinthians 3:9 (#2)

"if"

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

See: Connect — Factual Conditions

2 Corinthians 3:9 (#3)

"the ministry of this condemnation {" - "the ministry of this righteousness"

Here, the word **ministry** could refer primarily to: (1) the action of ministering. In this case, the word refers to how people administered the two covenants. Alternate translation: “the service of this condemnation ... the service of this

righteousness” or “the act of ministering that leads to this condemnation ... the act of ministering that leads to this righteousness” (2) the system of **ministry**. In this case, the word refers to a covenant or its principles. Alternate translation: “the system of this condemnation ... the system of this righteousness” or “the law that leads to condemnation ... the principle that leads to righteousness”

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:9 (#4)

"the ministry of this condemnation"

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

See: Possession

2 Corinthians 3:9 (#5)

"the ministry of this condemnation {had} glory"

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

See: Abstract Nouns

2 Corinthians 3:9 (#6)

"the ministry of this righteousness abounds much more in glory"

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

See: Exclamations

2 Corinthians 3:9 (#7)

"the ministry of this righteousness"

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

See: Possession

2 Corinthians 3:9 (#8)

"the ministry of this righteousness abounds much more in glory"

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

See: Abstract Nouns

2 Corinthians 3:10 (#1)

"For indeed"

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

See: Connecting Words and Phrases

2 Corinthians 3:10 (#2)

"what} had been glorified" - "the surpassing glory"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:10 (#3)

"what} had been glorified is not glorified"

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

See: Active or Passive

2 Corinthians 3:10 (#4)

"what} had been glorified is not glorified in this part"

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

See: Information Structure

2 Corinthians 3:10 (#5)

"in this part"

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

See: Idiom

2 Corinthians 3:10 (#6)

"in this part, because of"

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

See: Doublet

2 Corinthians 3:10 (#7)

"the surpassing glory"

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

See: Abstract Nouns

2 Corinthians 3:10 (#8)

"the surpassing glory"

Alternate translation: “the glory that surpasses it”

2 Corinthians 3:11 (#1)

"For"

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

See: Connecting Words and Phrases

2 Corinthians 3:11 (#2)

"if"

Paul is speaking as if the **glory** of **{what} is fading away** were a possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and

if your readers might think that what Paul is saying is not certain, then you can introduce the clause with a word such as “since” or “given that.” Alternate translation: “since” or “given that”

See: Connect — Factual Conditions

2 Corinthians 3:11 (#3)

"{what} is fading away"

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

2 Corinthians 3:11 (#4)

"{what} is fading away"

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

See: Metaphor

2 Corinthians 3:11 (#5)

"{what} is fading away { } - {what} remains"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:11 (#6)**"came} with glory," - "will come} with glory"**

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

See: Abstract Nouns

2 Corinthians 3:11 (#7)**"much more {what} remains {will come} with glory"**

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

See: Exclamations

2 Corinthians 3:12 (#1)**"Therefore"**

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 3:12 (#2)**"having"**

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 3:12 (#3)**"having such a hope"**

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

See: Abstract Nouns

2 Corinthians 3:12 (#4)**"such a hope"**

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

See: Pronouns — When to Use Them

2 Corinthians 3:12 (#5)**"we act"**

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

See: Exclusive and Inclusive 'We'

2 Corinthians 3:12 (#6)**"we act"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:12 (#7)**"with much boldness"**

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

See: Abstract Nouns

2 Corinthians 3:13 (#1)

"and not like Moses"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:13 (#2)

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

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:13 (#3)

"the sons"

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

Alternate translation: “the sons and daughters” or “the children”

See: When Masculine Words Include Women

2 Corinthians 3:13 (#4)

"the sons of Israel"

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

See: Kinship

2 Corinthians 3:13 (#5)

"the end"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:13 (#6)

"of {what} was fading away"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:13 (#7)

"the end of {what} was fading away"

Here Paul uses the possessive form to describe how **{what} was fading away** completely ceased or

“ended.” If it would be helpful in your language, you could express the idea in another way. Alternate translation: “how what was fading away ended”

See: Possession

2 Corinthians 3:14 (#1)

"But"

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

See: Connect — Contrast Relationship

2 Corinthians 3:14 (#2)

"their minds"

Here, the word **their** refers to “the sons of Israel” that Paul mentioned in [3:13](#). If it would be helpful in your language, you could make explicit to whom the pronoun **their** refers. Alternate translation: “the minds of the sons of Israel” or “the minds of the Israelites”

See: Pronouns — When to Use Them

2 Corinthians 3:14 (#3)

"their minds were hardened"

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

See: Active or Passive

2 Corinthians 3:14 (#4)

"their minds were hardened"

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

See: Metaphor

2 Corinthians 3:14 (#5)

"for"

Here, the word **for** introduces a further explanation of what Paul has said about how **their minds were hardened**. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: “since” or “because”

See: Connecting Words and Phrases

2 Corinthians 3:14 (#6)

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

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

See: Metaphor

2 Corinthians 3:14 (#7)

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

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

See: Information Structure

2 Corinthians 3:14 (#8)

"the same veil"

Here, the phrase **same veil** could refer to: (1) the veil that Moses wore (See: [3:13](#)). Alternate translation: "the veil that Moses wore" (2) the veil that **hardened** their **minds**. Alternate translation: "the veil that hardened their minds"

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:14 (#9)

"at the reading of the old covenant"

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

See: Possession

2 Corinthians 3:14 (#10)

"of the old covenant"

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

See: Metonymy

2 Corinthians 3:14 (#11)

"not being lifted"

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

See: Active or Passive

2 Corinthians 3:14 (#12)

"because"

Here, the word **because** could indicate why: (1) the **veil** is not "lifted." Alternate translation: "and it is not lifted, because" (2) the **veil remains**. Alternate translation: "and the veil remains, because"

See: Connect — Reason-and-Result Relationship

2 Corinthians 3:14 (#13)

"in Christ"

Here Paul uses the spatial metaphor **in Christ** to describe the union of believers with **Christ**. In this case, being **in Christ**, or united to Christ, explains why and how the **veil** is "lifted." If it would be helpful in your language, you could use a phrase that indicates that being united to Christ leads to the "lifting" of the **veil**. Alternate translation: "only when a person is united to Christ"

See: Metaphor

2 Corinthians 3:14 (#14)

"it is fading away"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:14 (#15)**"it is fading away"**

Here, the word **it** could refer to: (1) the **veil**. Alternate translation: "is this veil fading away" (2) the **old covenant**. Alternate translation: "is this covenant fading away"

See: Pronouns — When to Use Them

2 Corinthians 3:15 (#1)**"But"**

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

See: Connect — Contrast Relationship

2 Corinthians 3:15 (#2)**"Moses is read"**

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

See: Metonymy

2 Corinthians 3:15 (#3)**"Moses is read"**

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

See: Active or Passive

2 Corinthians 3:15 (#4)**"a veil lies over their heart"**

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

See: Metaphor

2 Corinthians 3:15 (#5)**"over their heart"**

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

See: Metonymy

2 Corinthians 3:15 (#6)**"their heart"**

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

See: Collective Nouns

2 Corinthians 3:15 (#7)**"their heart"**

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

See: Pronouns — When to Use Them

2 Corinthians 3:16 (#1)**"one might turn to the Lord"**

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

See: Metaphor

2 Corinthians 3:16 (#2)**"one might turn"**

Here, the word **one** refers to any person who does the "turning." If it would be helpful in your language, you could use a word or phrase that refers to any person. Alternate translation: "anyone might turn" or "any person might turn"

See: Pronouns — When to Use Them

2 Corinthians 3:16 (#3)**"the Lord"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:16 (#4)**"the veil is taken away"**

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

See: Metaphor

2 Corinthians 3:16 (#5)**"the veil is taken away"**

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

See: Active or Passive

2 Corinthians 3:17 (#1)**"Now"**

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

See: Connecting Words and Phrases

2 Corinthians 3:17 (#2)**"the Lord" - "of the Lord {is}"**

Here, just as in [3:16](#), the word **Lord** could refer to God generally or to Jesus specifically. Express the idea the same way you did in [3:16](#). Alternate translation: "God the Lord ... of God the Lord is" or "the Lord Jesus ... of the Lord Jesus is"

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:17 (#3)**"the Spirit," - "the Spirit of the Lord {is}"**

Here, the word **Spirit** could refer to: (1) the Holy Spirit. Alternate translation: "God's Spirit ... that Spirit of the Lord is" (2) what is "spiritual" as opposed to what is written or fleshly. Alternate translation: "the spirit ... the spirit of the Lord is"

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:17 (#4)**"the Lord is the Spirit"**

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

Holy **Spirit**. Alternate translation: “the Lord is experienced as the Holy Spirit” (3) the **Lord** is “spiritual.” Alternate translation: “the Lord is a spirit”

2 Corinthians 3:17 (#5)

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

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

See: Metaphor

2 Corinthians 3:17 (#6)

"the Spirit of the Lord {is}"

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

See: Possession

2 Corinthians 3:17 (#7)

"there is} freedom"

If your language does not use an abstract noun for the idea of **freedom**, you could express the idea by using an adjective such as “free.” Alternate translation: “people are free” or “you are free”

See: Abstract Nouns

2 Corinthians 3:17 (#8)

"there is} freedom"

Here Paul does not give any details about from or for what people experience **freedom**. If possible, you also should not make these ideas explicit.

However, if you must express more information about the **freedom**, it could be **freedom** (1) from the veil. Alternate translation: “there is freedom from the veil” (2) from the condemnation of the old covenant and its law. Alternate translation: “there is freedom from condemnation” (3) from the old covenant and its law. Alternate translation: “there is freedom from the old covenant” (4) to preach the gospel. Alternate translation: “there is freedom to proclaim the good news”

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:18 (#1)

"Now"

Here, the word **Now** introduces a development of the ideas from the previous section. In this case, Paul is concluding his discussion about Moses and the veil in [3:12-17](#). If it would be helpful in your language, you could use a word or phrase that introduces a final development, or you could leave **Now** untranslated. Alternate translation: “In the end,” or “Finally,”

See: Connecting Words and Phrases

2 Corinthians 3:18 (#2)

"with unveiled face reflecting the glory of the Lord"

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

See: Metaphor

2 Corinthians 3:18 (#3)**"reflecting"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:18 (#4)**"the glory of the Lord"**

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

See: Abstract Nouns

2 Corinthians 3:18 (#5)**"of the Lord"**

Here, just as in [3:16-17](#), the word **Lord** could refer to God generally or to Jesus specifically. Express the idea the same way you did in those verses. Alternate translation: "of God the Lord" or "of the Lord Jesus"

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:18 (#6)**"are being transformed into"**

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

See: Active or Passive

2 Corinthians 3:18 (#7)**"the same image"**

Here, the phrase **the same image** refers to the **image** that belongs to the **Lord**. If it would be

helpful in your language, you could make the idea more explicit. Alternate translation: "into his image" or "into that image"

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:18 (#8)**"the same image from glory to glory"**

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

See: Abstract Nouns

2 Corinthians 3:18 (#9)**"from glory to glory"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 3:18 (#10)**"just as from"**

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

2 Corinthians 3:18 (#11)**"the Lord, the Spirit"**

Here, Paul could be using this phrase to: (1) identify the **Lord** as the **Spirit**, as he did in [3:17](#). Just as in that verse, he could mean that the **Lord** is the **Spirit**, or he could mean that the **Lord** is

experienced as the **Spirit**. Alternate translation: “the Lord, that is, the Spirit” or “the Lord, whom we experience as the Spirit” (2) name the Holy Spirit as “the Spirit of the Lord,” as he did in [3:17](#). Alternate translation: “the Spirit of the Lord” (3) refer to the **Lord** to whom the **Spirit** belongs or who sends the **Spirit**. Alternate translation: “the Lord of the Spirit”

2 Corinthians 3:18 (#12)

"the Spirit"

Here, the word **Spirit** could refer to: (1) the Holy Spirit. Alternate translation: “God’s Spirit” (2) what is “spiritual” as opposed to what is written or fleshly. Alternate translation: “who is spiritual” or “who is a spirit”

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:1 (#1)

"Therefore"

Here, the word **Therefore** introduces a conclusion based on what Paul has said, particularly what he said in [3:4-18](#). If it would be helpful in your language, you could use a word or phrase that introduces a conclusion based on what has been said. Alternate translation: “So then” or “Because of that”

See: Connect — Reason-and-Result Relationship

2 Corinthians 4:1 (#2)

"having"

Here, the word **having** introduces a reason why Paul and his fellow workers **do not become discouraged**. If it would be helpful in your language, you could make the relationship more explicit. Alternate translation: “because we have”

See: Connect — Reason-and-Result Relationship

2 Corinthians 4:1 (#3)

"just as we received mercy"

Here, this phrase could indicate: (1) the way that Paul and his fellow workers received the **ministry**.

Alternate translation: “which we received by God’s mercy” (2) what led to Paul and his fellow workers receiving the ministry, which was their conversions. Alternate translation: “which we received after God had mercy on us”

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:1 (#4)

"we received mercy"

If your language does not use an abstract noun for the idea of **mercy**, you could express the idea by using an adjective such as “merciful” or an adverb such as “mercifully.” Alternate translation: “God acted mercifully toward us” or “God was merciful to us”

See: Abstract Nouns

2 Corinthians 4:1 (#5)

"we do not become discouraged"

Here, the word **discouraged** could refer to: (1) losing motivation and confidence. Alternate translation: “we do not lose hope” (2) becoming tired or exhausted. Alternate translation: “we do not become tired”

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:2 (#1)

"Instead"

Here, the word **Instead** introduces a contrast with “becoming discouraged” in the previous verse ([4:1](#)). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: “Instead of that” or “On the other hand”

See: Connect — Contrast Relationship

2 Corinthians 4:2 (#2)

"the shameful hidden things"

Here, the phrase **shameful hidden things** could refer to: (1) things that people “hide” because they are **shameful**. Alternate translation: “the shameful things that people hide” (2) things that are both

hidden and **shameful**. Alternate translation: “anything that is shameful and hidden”

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:2 (#3)

"not walking"

Paul speaks of behavior in life as if people were **walking in** something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “not acting” or “not behaving”

See: Metaphor

2 Corinthians 4:2 (#4)

"in craftiness"

If your language does not use an abstract noun for the idea of **craftiness**, you could express the idea by using an adjective such as “crafty” or an adverb such as “craftily.” Alternate translation: “craftily” or “in a crafty way”

See: Abstract Nouns

2 Corinthians 4:2 (#5)

"the word of God"

Here Paul uses the possessive form to describe a **word** that comes from **God**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: “the word that comes from God”

See: Possession

2 Corinthians 4:2 (#6)

"the word"

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

See: Metonymy

2 Corinthians 4:2 (#7)

"by the manifestation of the truth"

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

See: Possession

2 Corinthians 4:2 (#8)

"by the manifestation of the truth"

If your language does not use abstract nouns for the ideas of **manifestation** and **truth**, you could express the ideas by using a verb such as “reveal” and an adjective such as “true.” Alternate translation: “by revealing what is true”

See: Abstract Nouns

2 Corinthians 4:2 (#9)

"man's"

Although the word **man's** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: “person's” or “to man's and woman's”

See: When Masculine Words Include Women

2 Corinthians 4:2 (#10)

"before God"

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

See: Metaphor

2 Corinthians 4:3 (#1)

"But"

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

See: Connecting Words and Phrases

2 Corinthians 4:3 (#2)

"even if"

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

See: Connect — Factual Conditions

2 Corinthians 4:3 (#3)

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

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

See: Metaphor

2 Corinthians 4:3 (#4)

"if our gospel is veiled, it is veiled to"

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

See: Active or Passive

2 Corinthians 4:3 (#5)

"the ones perishing"

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

See: When to Keep Information Implicit

2 Corinthians 4:4 (#1)

"the god of this age"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:4 (#2)

"the god of this age"

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

See: Possession

2 Corinthians 4:4 (#3)

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

Here Paul speaks as if **minds** were eyes that could be **blinded** or that could see **light**. If **minds** are **blinded**, they cannot understand something. If **minds** can see **light**, they can understand something. If it would be helpful in your language,

you could use simile or express the idea plainly. Alternate translation: “has made the minds of the unbelievers to be like blind eyes, so that they do not understand the gospel of the glory of Christ, who is the image of God.”

See: Metaphor

2 Corinthians 4:4 (#4)

"of the unbelievers, so that"

Here, the phrase **so that** could introduce: (1) the result of **the god of this age** blinding people's minds. Alternate translation: “of the unbelievers, with the result that” (2) the purpose of **the god of this age** blinding people's minds. Alternate translation: “of the unbelievers, in order that”

See: Connect — Reason-and-Result Relationship

2 Corinthians 4:4 (#5)

"the light of the gospel of the glory of Christ"

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

See: Possession

2 Corinthians 4:4 (#6)

"of the glory of Christ"

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

See: Abstract Nouns

2 Corinthians 4:4 (#7)

"who is the image of God"

If your language does not use an abstract noun for the idea of **image**, you could express the idea by using a verb such as “reflect” or “represent.” Alternate translation: “who reflects God” or “who represents God”

See: Abstract Nouns

2 Corinthians 4:4 (#8)

"the image of God"

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

See: Possession

2 Corinthians 4:5 (#1)

"For"

Here, the word **For** introduces a further explanation of what Paul said about “the gospel of the glory of Christ” in [4:4](#). If it would be helpful in your language, you could use a word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: “As you can see,” or “Indeed,”

See: Connecting Words and Phrases

2 Corinthians 4:5 (#2)

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

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

See: Ellipsis

2 Corinthians 4:5 (#3)

"the Lord Christ Jesus"

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

2 Corinthians 4:5 (#4)

"for Jesus' sake"

Here Paul could be indicating that he and his fellow workers are **servants** because of: (1) who Jesus is. Alternate translation: “because of who Jesus is” (2) what Jesus has done. Alternate translation: “because of what Jesus has done” (3) what Jesus wants Paul and his fellow workers to do. Alternate translation: “because that is what Jesus wants”

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:6 (#1)

"For"

Here, the word **For** introduces the reason why Paul and his fellow workers do not proclaim themselves but, rather, Jesus. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis. Alternate translation: “That is because”

See: Connect — Reason-and-Result Relationship

2 Corinthians 4:6 (#2)

"God {is} the one who said"

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

See: Quotations and Quote Margins

2 Corinthians 4:6 (#3)

"who said, 'From darkness a light will shine'"

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: “who said that from darkness a light will shine”

See: Direct and Indirect Quotations

2 Corinthians 4:6 (#4)

"From darkness"

If your language does not use an abstract noun for the idea of **darkness**, you could express the idea by using an adjective such as “dark.” Alternate translation: “In a dark place” or “From what is dark”

See: Abstract Nouns

2 Corinthians 4:6 (#5)

"shined in our hearts for the illumination of the knowledge"

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

See: Metaphor

2 Corinthians 4:6 (#6)

"in our hearts"

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

See: Metonymy

2 Corinthians 4:6 (#7)

"our hearts"

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

See: Exclusive and Inclusive ‘We’

2 Corinthians 4:6 (#8)

"the illumination of the knowledge of the glory of God"

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

See: Possession

2 Corinthians 4:6 (#9)

"for the illumination of the knowledge of the glory of God"

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

See: Abstract Nouns

2 Corinthians 4:6 (#10)

"in the face of Jesus Christ"

Here, the **glory** that is **in {face} of Jesus Christ** contrasts with the glory that faded on Moses’ face (See: [3:7](#)). What Paul means is that Jesus reveals or shows what God is like, particularly how glorious he is. If possible, use words that remind your readers of what Paul said about Moses in [3:7](#). If it is

necessary, you could use a simile or express the idea plainly. Alternate translation: “that Jesus Christ reveals as if it shined on his face” or “that Jesus Christ shows to us”

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:7 (#1)

"But"

Here, the word **But** contrasts the “glory of God” from the previous verse with how Paul and his fellow workers are **clay jars**. If it would be helpful in your language, you could use a word or phrase that introduces a contrast, or you could leave **But** untranslated. Alternate translation: “However,”

See: Connect — Contrast Relationship

2 Corinthians 4:7 (#2)

"we have this treasure in clay jars"

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

See: Metaphor

2 Corinthians 4:7 (#3)

"this treasure"

Here, the word **this** identifies the **treasure** as “the knowledge of the glory of God in the face of Jesus Christ” (See: [4:6](#)). If it would be helpful in your language, you could make explicit what **this** refers to. Alternate translation: “the treasure of the knowledge of the glory of God” or “that treasure”

See: Pronouns — When to Use Them

2 Corinthians 4:7 (#4)

"clay jars"

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

See: Translate Unknowns

2 Corinthians 4:7 (#5)

"the surpassing greatness of the power"

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

See: Possession

2 Corinthians 4:7 (#6)

"the surpassing greatness of the power"

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

See: Abstract Nouns

2 Corinthians 4:8 (#1)

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

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

See: Active or Passive

2 Corinthians 4:8 (#2)

"in every {side} being pressed in"

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

See: Information Structure

2 Corinthians 4:8 (#3)

"in every {side}"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:8 (#4)

"being pressed in, but not being crushed"

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

See: Metaphor

2 Corinthians 4:9 (#1)

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

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the actions, you could use indefinite subjects for **persecuted** and **thrown**

down, or you could indicate that God is the one who does not “forsake.” Alternate translation: “someone persecuting us, but God not forsaking us; someone throwing us down, but we not perishing”

See: Active or Passive

2 Corinthians 4:9 (#2)

"being thrown down"

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

See: Metaphor

2 Corinthians 4:10 (#1)

"carrying around in the body the dying of Jesus"

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

See: Metaphor

2 Corinthians 4:10 (#2)

"the body" - "our body"

Here, the word **body** is a singular noun that refers to the bodies of Paul and his fellow workers. It may be more natural in your language to use a plural form. Alternate translation: “the bodies ... our bodies” or “each of our bodies ... each of our bodies”

See: Collective Nouns

2 Corinthians 4:10 (#3)

"the dying of Jesus"

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

See: Possession

2 Corinthians 4:10 (#4)

"the life of Jesus also might be revealed in our body"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:10 (#5)

"the life of Jesus also might be revealed in our body"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: “God might reveal in our body the life of Jesus also”

See: Active or Passive

2 Corinthians 4:10 (#6)

"the life of Jesus"

Here Paul uses the possessive form to describe **life** that could: (1) belong to **Jesus**. In other words, it is

his resurrection life. Alternate translation: “the life that Jesus has” (2) come from **Jesus**. Alternate translation: “life from Jesus”

See: Possession

2 Corinthians 4:10 (#7)

"the life of Jesus"

If your language does not use an abstract noun for the idea of **life**, you could express the idea by using a verb such as “live.” Alternate translation: “how Jesus lives”

See: Abstract Nouns

2 Corinthians 4:11 (#1)

"for"

Here, the word **for** introduces a clarification of what Paul said in [4:10](#). If it would be helpful in your language, you could use a word or phrase that introduces a clarification. Alternate translation: “in fact,” or “in other words,”

See: Connecting Words and Phrases

2 Corinthians 4:11 (#2)

"we being alive are always being handed over"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that God does it. Alternate translation: “God is always handing us, being alive, over”

See: Active or Passive

2 Corinthians 4:11 (#3)

"we being alive are always being handed over"

Here, the phrase **being alive** identifies the situation in which the rest of Paul’s statement is true. If it would be helpful in your language, you could use words or phrases that makes this relationship clearer. Alternate translation: “we, during the time in which we are alive, are always being handed over”

See: Connect — Simultaneous Time Relationship

2 Corinthians 4:11 (#4)

"are always being handed over to death"

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

See: Metaphor

2 Corinthians 4:11 (#5)

"to death"

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as “die.” Alternate translation: “so that we might die” or “to die”

See: Abstract Nouns

2 Corinthians 4:11 (#6)

"for the sake of Jesus"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:11 (#7)

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

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

2 Corinthians 4:11 (#8)**"also the life of Jesus might be revealed"**

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

See: Active or Passive

2 Corinthians 4:11 (#9)**"the life of Jesus"**

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

See: Abstract Nouns

2 Corinthians 4:11 (#10)**"our mortal flesh"**

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

See: Metonymy

2 Corinthians 4:12 (#1)**"So then"**

Here, the phrase **So then** introduces a conclusion that is based on [4:7-11](#). If it would be helpful in your language, you could use a word or phrase that introduces the conclusion to a section. Alternate translation: "Therefore" or "In the end"

See: Connect — Reason-and-Result Relationship

2 Corinthians 4:12 (#2)**"death works in us, but life in you"**

Here Paul speaks of **death** and **life** as if they were persons who could "work." He means that he and

those will experience things related to **death**, while the Corinthians experience things related to **life**. Alternate translation: "we experience death, but you experience life"

See: Personification

2 Corinthians 4:12 (#3)**"death works in us, but life in you"**

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

See: Abstract Nouns

2 Corinthians 4:12 (#4)**"but"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:12 (#5)**"life in you"**

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

See: Ellipsis

2 Corinthians 4:12 (#6)**"life"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:13 (#1)

"But"

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

See: Connecting Words and Phrases

2 Corinthians 4:13 (#2)

"having"

Here, the word **having** introduces a reason or cause for why **we also believe** and **speak**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "because we have"

See: Connect — Reason-and-Result Relationship

2 Corinthians 4:13 (#3)

"the same spirit of the faith"

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

See: Possession

2 Corinthians 4:13 (#4)

"the same spirit"

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

2 Corinthians 4:13 (#5)

"the same spirit of the faith"

Here, the word **same** could indicate that: (1) this is the **same spirit** that the person who wrote the

quotation had. Alternate translation: "the same spirit of the faith that the psalmist had," (2) this is the **same spirit** that the Corinthians also have. Alternate translation: "the same spirit of the faith that you have,"

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:13 (#6)

"of the faith"

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

See: Abstract Nouns

2 Corinthians 4:13 (#7)

"what} has been written"

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

See: Active or Passive

2 Corinthians 4:13 (#8)

"according to {what} has been written"

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

See: Quotations and Quote Margins

2 Corinthians 4:14 (#1)

"knowing"

Here, the word **knowing** introduces a reason for what Paul said that he and his fellow workers do (See: [4:13](#)). If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: “since we know”

See: Connect — Reason-and-Result Relationship

2 Corinthians 4:14 (#2)

"the one having raised"

Here, the word **one** refers to God the Father, who **raised Jesus**. If it would be helpful in your language, you could make explicit what the pronoun refers to. Alternate translation: “God who raised”

See: Pronouns — When to Use Them

2 Corinthians 4:14 (#3)

"the one having raised Jesus will also raise us"

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

See: Idiom

2 Corinthians 4:14 (#4)

"with Jesus"

Here, the phrase **with Jesus** could indicate that the Paul and his fellow workers will: (1) be where **Jesus** is. Alternate translation: “to be where Jesus is” (2) be resurrected as **Jesus** was. Alternate translation: “as he raised Jesus” (3) be joined with **Jesus**. Alternate translation: “together with Jesus”

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:15 (#1)

"For"

Here, the word **For** introduces an explanation of what Paul has said in [4:7–14](#). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave

For untranslated. Alternate translation: “Indeed,” or “In fact,”

See: Connecting Words and Phrases

2 Corinthians 4:15 (#2)

"all these {things are} for your sake"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:15 (#3)

"the grace"

Here Paul implies that the **grace** comes from God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “grace from God”

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:15 (#4)

"the grace"

If your language does not use an abstract noun for the idea of **grace**, you could express the idea by using an adjective such as “gracious.” Alternate translation: “how God is gracious”

See: Abstract Nouns

2 Corinthians 4:15 (#5)

"through more and more {people}"

Here, the phrase **through more and more** could indicate that: (1) the **grace** increases by being received by **more** people. Alternate translation: “among more and more people” (2) the **grace** increases because God uses **more** situations and experiences to spread the gospel. Alternate translation: “by means of more and more service”

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:15 (#6)

"may cause thanksgiving to abound to the glory of God"

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

See: Abstract Nouns

2 Corinthians 4:15 (#7)

"to the glory of God"

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

See: Possession

2 Corinthians 4:16 (#1)

"So"

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 4:16 (#2)

"we do not become discouraged"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:16 (#3)

"even if"

Here Paul is speaking as if **our outer man is decaying** were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you could express the idea by indicating that **our outer man** is indeed **decaying**. Alternate translation: "despite the fact that" or "although"

See: Connect — Factual Conditions

2 Corinthians 4:16 (#4)

"our outer man"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:16 (#5)

"man" - "inner {man}"

Although the word **man** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: "person ... inner person"

See: When Masculine Words Include Women

2 Corinthians 4:16 (#6)

"man is decaying," - "inner {man} is being renewed"

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

See: Collective Nouns

2 Corinthians 4:16 (#7)**"is decaying"**

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

See: Metaphor

2 Corinthians 4:16 (#8)**"our inner {man}"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:16 (#9)**"our inner {man} is being renewed"**

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

See: Active or Passive

2 Corinthians 4:17 (#1)**"For"**

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 4:17 (#2)**"our momentary, light affliction"**

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

See: Abstract Nouns

2 Corinthians 4:17 (#3)**"light affliction" - "an eternal weight of glory"**

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

See: Metaphor

2 Corinthians 4:17 (#4)**"is producing in us"**

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

See: Metaphor

2 Corinthians 4:17 (#5)**"an eternal weight of glory"**

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

See: Possession

2 Corinthians 4:17 (#6)**"of glory"**

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

See: Abstract Nouns

2 Corinthians 4:17 (#7)**"far beyond all comparison"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:18 (#1)**"We are not watching"**

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 4:18 (#2)**"are not watching"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 4:18 (#3)**"the things being seen, but the things not being seen"**

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

See: Active or Passive

2 Corinthians 4:18 (#4)**"but the things not being seen"**

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

See: Ellipsis

2 Corinthians 4:18 (#5)**"For"**

Here, the word **For** introduces a reason why **We** are **watching** the things that are not seen. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "We do that because"

See: Connect — Reason-and-Result Relationship

2 Corinthians 4:18 (#6)**"For the things being seen {" - "but the things not being seen"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could refer to "we" or to people in general. Alternate

translation: "For the things that people see ... but the things that people do not see"

See: Active or Passive

2 Corinthians 5:1 (#1)

"For"

Here, the word **For** could introduce: (1) an explanation of what Paul said in [4:18](#). Alternate translation: "In fact," (2) an example or illustration of what Paul said in [4:18](#). Alternate translation: "For example," (3) a basis for what Paul said in [4:18](#). Alternate translation: "That is because"

See: Connecting Words and Phrases

2 Corinthians 5:1 (#2)

"we know" - "our" - "we have"

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

See: Exclusive and Inclusive 'We'

2 Corinthians 5:1 (#3)

"if"

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

See: Connect — Factual Conditions

2 Corinthians 5:1 (#4)

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

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

See: Biblical Imagery — Extended Metaphors

2 Corinthians 5:1 (#5)

"our earthly house of this tent is torn down"

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

See: Active or Passive

2 Corinthians 5:1 (#6)

"our earthly house of this tent"

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

See: Possession

2 Corinthians 5:1 (#7)

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

Here and throughout [5:1-8](#), Paul uses the singular form to refer to "bodies" in general, sometimes described as buildings or clothing. See the chapter

introduction for more information. Consider what would be natural in your language and use that form throughout these verses. Alternate translation: “our earthly houses of these tents are torn down ... buildings ... eternal houses”

See: Collective Nouns

2 Corinthians 5:1 (#8)

"in the heavens"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:1 (#9)

"not made with hands"

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

See: Synecdoche

2 Corinthians 5:1 (#10)

"not made with hands"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “which hands did not make”

See: Active or Passive

2 Corinthians 5:2 (#1)

"For indeed"

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

See: Connecting Words and Phrases

2 Corinthians 5:2 (#2)

"in this {house}"

Here, the phrase **in this** could refer to: (1) the earthly house that is a tent, that is, the person's current body. Alternate translation: “in this tent” or “in our bodies on earth” (2) the current time period. Alternate translation: “right now” or “in this time”

See: Pronouns — When to Use Them

2 Corinthians 5:2 (#3)

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

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

See: Biblical Imagery — Extended Metaphors

2 Corinthians 5:2 (#4)

"to be fully clothed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Paul

implies that “God” will do it. Alternate translation: “for God to fully clothe us”

See: Active or Passive

2 Corinthians 5:3 (#1)

“having clothed ourselves, we will not be found naked”

Here Paul continues to speak of bodies as if they were clothing. You should express the idea as you did in [5:2](#). Alternate translation: “we have a house to live in, we will not be found homeless” or “having a new body that is like clothing, we will not be found naked, that is, without a body”

See: Biblical Imagery — Extended Metaphors

2 Corinthians 5:3 (#2)

“if indeed having clothed ourselves”

Here Paul is speaking as if **having clothed ourselves** were a hypothetical possibility, but he means that it will actually be true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you could express the idea by using a word such as “when” or “whenever.” Alternate translation: “when indeed we have clothed ourselves”

See: Connect — Factual Conditions

2 Corinthians 5:3 (#3)

“having clothed ourselves”

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

2 Corinthians 5:3 (#4)

“we will not be found”

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Paul uses the passive form to focus on the state of

being **naked** rather than on who “finds” them, so you should avoid stating a subject for **found**. Alternate translation: “we will not be”

See: Active or Passive

2 Corinthians 5:4 (#1)

“For indeed”

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

See: Connecting Words and Phrases

2 Corinthians 5:4 (#2)

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

Here Paul continues to speak of bodies as buildings and clothing. You should express the ideas as you did in [5:1-3](#). Alternate translation: “the ones being in this tent, that is, our mortal body ... we do not want to be homeless, but to have a home” or “the ones being in this tent, that is, this body ... we do not want to have no body, which is like being unclothed, but to have a resurrection body, which is like being fully clothed”

See: Biblical Imagery — Extended Metaphors

2 Corinthians 5:4 (#3)

“being burdened”

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

See: Metaphor

2 Corinthians 5:4 (#4)**"being burdened"**

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

See: Active or Passive

2 Corinthians 5:4 (#5)**"we do not want to be unclothed, but to be fully clothed"**

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

See: Active or Passive

2 Corinthians 5:4 (#6)**"but to be fully clothed"**

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

See: Ellipsis

2 Corinthians 5:4 (#7)**"the mortal"**

Paul is using the adjective **mortal** as a noun in order to refer to all bodies that are **mortal**. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase.

Alternate translation: "the mortal bodies" or "what is mortal"

See: Nominal Adjectives

2 Corinthians 5:4 (#8)**"the mortal may be swallowed up by the life"**

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

See: Active or Passive

2 Corinthians 5:4 (#9)**"may be swallowed up"**

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

See: Metaphor

2 Corinthians 5:4 (#10)**"the life"**

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

See: Abstract Nouns

2 Corinthians 5:5 (#1)**"Now"**

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

See: Connecting Words and Phrases

See: Metaphor

2 Corinthians 5:5 (#2)

"having prepared us"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:5 (#3)

"this very thing"

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

See: Pronouns — When to Use Them

2 Corinthians 5:5 (#4)

"the one having given"

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

See: Distinguishing Versus Informing or Reminding

2 Corinthians 5:5 (#5)

"the down payment of the Spirit"

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

2 Corinthians 5:5 (#6)

"the down payment of the Spirit"

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

See: Possession

2 Corinthians 5:6 (#1)

"Therefore"

Here, the word **Therefore** introduces a conclusion or inference from what Paul has said in [5:1-6](#). If it would be helpful in your language, you could use a word or phrase that introduces a conclusion or inference. Alternate translation: "Because of that" or "So"

See: Connect — Reason-and-Result Relationship

2 Corinthians 5:6 (#2)

"and knowing"

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

See: Connecting Words and Phrases

2 Corinthians 5:6 (#3)

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

Paul never gives a main verb to go with these statements. Instead, he introduces a parenthetical statement in the following verse and then ends the sentence. At the beginning of [5:8](#), he repeats the word that is translated **courageous** here, which indicates that he is going to resume speaking about

what he started speaking about in this verse. If you can clearly indicate that Paul does not finish this sentence, you could use that form here, as the ULT does by using a dash. If your readers would find this structure confusing, you could make this verse a complete thought on its own. Alternate translation: “we are always courageous and know that being at home in the body, we are away from the Lord,”

See: Information Structure

2 Corinthians 5:6 (#4)

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

Here Paul continues to refer to the **body** as if it were a building that a person could be **at home in**. Express the idea as you did in [5:1-2](#). Alternate translation: “living in the body, as if it were a home, we are not present with the Lord”

See: Biblical Imagery — Extended Metaphors

2 Corinthians 5:6 (#5)

"in the body"

Paul implies that this **body** is the one that people have before they die. If it would be helpful in your language, you could make this more explicit. Alternate translation: “in our current body”

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:7 (#1)

"for"

Here, the word **for** introduces an explanation of what it means to be “away from the Lord” (See: [5:6](#)). If it would be helpful in your language, you could use a word or phrase that introduces an explanation of a previous statement. Alternate translation: “that means that” or “thus,”

See: Connecting Words and Phrases

2 Corinthians 5:7 (#2)

"we walk"

Paul speaks of behavior in life as if it were “walking.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “we act” or “we live our lives”

See: Metaphor

2 Corinthians 5:7 (#3)

"by faith, not by sight"

If your language does not use abstract nouns for the ideas of **faith** and **sight**, you could express the ideas by using verbs such as “believe” and “see.” Alternate translation: “by believing, not by seeing” or “by what we believe, not by what we see”

See: Abstract Nouns

2 Corinthians 5:7 (#4)

"by faith, not by sight"

Here, the words **faith** and **sight** could refer to: (1) the acts of “believing” or “seeing” Jesus the Messiah. Alternate translation: “by believing in Jesus, not by seeing him” (2) what is “believed” or “seen.” Alternate translation: “by what we believe, not by what we see”

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:8 (#1)

"Now"

Here, the word **Now** introduces again what Paul started speaking about in [5:16](#). If it would be helpful in your language, you could use a word or phrase that resumes an earlier idea or thought. Alternate translation: “Again,”

See: Connecting Words and Phrases

2 Corinthians 5:8 (#2)

"and"

Here, the word **and** could introduce: (1) additional information. Alternate translation: “and also” (2) a contrast with how they are **confident**. Alternate translation: “but” (3) what it is that they are **confident** about. Alternate translation: “enough that we”

See: Connecting Words and Phrases

2 Corinthians 5:8 (#3)

"think it good rather"

Alternate translation: "would prefer"

2 Corinthians 5:8 (#4)

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

Here Paul continues to refer to the **body** as if it were a building in which a person could be **at home**. Express the idea as you did in [5:6](#). Alternate translation: "not to live in the body as if it were a home but to be present with the Lord"

See: Biblical Imagery — Extended Metaphors

2 Corinthians 5:8 (#5)

"to be away from the body"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:9 (#1)

"And therefore"

Here, the phrase **And therefore** introduces an inference or conclusion based on what Paul has already said, particularly in [5:6-8](#). If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion based on what has been said. Alternate translation: "Because of that," or "And so"

See: Connect — Reason-and-Result Relationship

2 Corinthians 5:9 (#2)

"whether being at home or being away"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:9 (#3)

"whether being at home or being away"

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

See: Biblical Imagery — Extended Metaphors

2 Corinthians 5:9 (#4)

"to him"

Here, the word **him** refers to the Lord, that is, Jesus, whom Paul mentioned in the previous verse. If it would be helpful in your language, you could make explicit what the pronoun refers to. Alternate translation: "to the Lord"

See: Pronouns — When to Use Them

2 Corinthians 5:10 (#1)

"For"

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 5:10 (#2)**"us all"**

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

See: Exclusive and Inclusive 'We'

2 Corinthians 5:10 (#3)**"us all to be revealed"**

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

See: Active or Passive

2 Corinthians 5:10 (#4)**"before the judgment seat of Christ"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:10 (#5)**"may receive back the {things done} through the body"**

In this context, the phrase **receive back** refers to getting something in payment or in return for something else. Paul is speaking as if everyone **will receive back** as payment or recompense exactly what they did **through the body**. By this, Paul

means that God will reward or punish everyone in a way that fits with what they did. If this figure of speech would be misunderstood in your language, you could state the meaning plainly. Alternate translation: "may receive a punishment or reward that fits what they did through the body"

See: Metaphor

2 Corinthians 5:10 (#6)**"the {things done}"**

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

See: Active or Passive

2 Corinthians 5:10 (#7)**"through the body"**

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

See: Idiom

2 Corinthians 5:10 (#8)**"with regard to what things he did"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:10 (#9)**"he did"**

Although the word **he** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation: “he or she did” or “that person did”

See: When Masculine Words Include Women

2 Corinthians 5:10 (#10)

"whether good or bad"

Here, the words **good or bad** could describe: (1) the things that people did. Alternate translation: “whether those things were good or bad” (2) both the things that people did and what they **receive back**. Alternate translation: “whether good things deserving commendation or bad things deserving rebuke” (3) just what people **receive back**. Alternate translation: “whether reward or rebuke”

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:11 (#1)

"Therefore"

Here, the word **Therefore** introduces a conclusion or inference from what Paul has said in [5:10](#). If it would be helpful in your language, you could use a word or phrase that introduces a conclusion or inference. Alternate translation: “Because of that” or “So”

See: Connect — Reason-and-Result Relationship

2 Corinthians 5:11 (#2)

"knowing"

Here, the word **knowing** introduces a reason for why Paul and those with him **persuade men**. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: “since we know”

See: Connect — Reason-and-Result Relationship

2 Corinthians 5:11 (#3)

"the fear of the Lord"

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

See: Possession

2 Corinthians 5:11 (#4)

"the fear of the Lord"

If your language does not use an abstract noun for the idea of **fear**, you could express the idea by using a verb such as “fear.” Alternate translation: “how we fear the Lord” or “what it is to fear the Lord”

See: Abstract Nouns

2 Corinthians 5:11 (#5)

"we persuade men"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:11 (#6)

"But"

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

See: Connect — Contrast Relationship

2 Corinthians 5:11 (#7)

"we are clearly known by God," - "to be clearly known"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God knows us clearly ... that you know us clearly"

See: Active or Passive

2 Corinthians 5:11 (#8)

"we are clearly known" - "to be clearly known in your consciences"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:12 (#1)

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

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

See: Information Structure

2 Corinthians 5:12 (#2)

"again"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:12 (#3)

"an opportunity of boasting"

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

See: Possession

2 Corinthians 5:12 (#4)

"in appearance"

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

See: Abstract Nouns

2 Corinthians 5:12 (#5)

"not in"

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

See: Ellipsis

2 Corinthians 5:12 (#6)

"in heart"

In Paul's culture, the **heart** is the place where humans think and feel. If it would be helpful in your

language, you express the idea by referring to the place where humans think and feel in your culture or by using plain language. Alternate translation: "in who they really are" or "in mind"

See: Metonymy

2 Corinthians 5:13 (#1)

"For"

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

See: Connecting Words and Phrases

2 Corinthians 5:13 (#2)

"if" - "if"

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

See: Connect — Factual Conditions

2 Corinthians 5:13 (#3)

"we are out of our mind, {" - "we are of sound mind"

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

See: Idiom

2 Corinthians 5:13 (#4)

"it is} for God;" - "it is} for you"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:14 (#1)

"For"

Here, the word **For** introduces a reason why Paul acts in the ways that he does (See: [5:13](#)). If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: "We do those things because" or "We act in those ways because"

See: Connect — Reason-and-Result Relationship

2 Corinthians 5:14 (#2)

"the love of Christ"

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

See: Possession

2 Corinthians 5:14 (#3)

"the love of Christ"

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

See: Abstract Nouns

2 Corinthians 5:14 (#4)**"having judged"**

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

2 Corinthians 5:14 (#5)**"this: that"**

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

See: Pronouns — When to Use Them

2 Corinthians 5:14 (#6)**"one"**

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

See: Nominal Adjectives

2 Corinthians 5:14 (#7)**"for the sake of"**

Here, the phrase **for the sake of** could indicate that Jesus **died**: (1) to benefit or help others. Alternate translation: "to save" or "for the benefit of" (2) instead of or in place of others. Alternate translation: "in place of" or "instead of"

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:14 (#8)**"all;" - "all"**

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

See: Nominal Adjectives

2 Corinthians 5:14 (#9)**"all;" - "all"**

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

See: When to Keep Information Implicit

2 Corinthians 5:14 (#10)**"all died"**

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

See: Metaphor

2 Corinthians 5:15 (#1)**"for" - "for"**

Here, much as in [5:14](#), the word **for** could indicate that Jesus **died**: (1) to benefit or help others. Alternate translation: "to save ... to save" or "for the benefit of ... for the benefit of" (2) instead of or in place of others. Alternate translation: "in place of ... in place of" or "instead of ... instead of"

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:15 (#2)**"all"**

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

See: Nominal Adjectives

2 Corinthians 5:15 (#3)**"all"**

Here, just as in [5:14](#), the word **all** could refer in general to all humans, or it could refer more specifically to all humans who believe in Jesus. Express the idea as you did in [5:14](#). Alternate translation: "everyone"

See: When to Keep Information Implicit

2 Corinthians 5:15 (#4)**"the ones living"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:15 (#5)**"should live no longer for themselves, but for the one"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:15 (#6)**"but for the one"**

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

See: Ellipsis

2 Corinthians 5:15 (#7)**"for the one"**

Here, the word **one** refers to the same person to whom **he** refers at the beginning of the verse, Jesus the Messiah. If it would be helpful in your language, you could make explicit to whom **one** refers. Alternate translation: "for the Messiah, the ones"

See: Pronouns — When to Use Them

2 Corinthians 5:15 (#8)**"having been raised"**

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

See: Idiom

2 Corinthians 5:15 (#9)**"them and having been raised"**

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

See: Active or Passive

2 Corinthians 5:16 (#1)**"Therefore"**

Here, the word **Therefore** introduces an inference conclusion from what Paul has said, especially referring back to [5:14–15](#). If it would be helpful in your language, you could use a word or phrase that

introduces an inference from previous claims.
Alternate translation: "So then"

See: Connect — Reason-and-Result Relationship

2 Corinthians 5:16 (#2)

"from now on" - "now"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:16 (#3)

"according to the flesh." - "according to the flesh"

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

See: Idiom

2 Corinthians 5:16 (#4)

"Even if"

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

See: Connect — Factual Conditions

2 Corinthians 5:17 (#1)

"Therefore"

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

See: Connect — Reason-and-Result Relationship

2 Corinthians 5:17 (#2)

"if"

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

See: Connect — Hypothetical Conditions

2 Corinthians 5:17 (#3)

"is} in Christ"

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

See: Metaphor

2 Corinthians 5:17 (#4)

"he is} a new creation"

Although the word **he** is masculine, Paul is using it to refer to any person, either man or woman. If it would be helpful in your language, you could use a word that applies to both men and women or you could refer to both genders. Alternate translation:

"that person is a new creation" or "he or she is a new creation"

See: When Masculine Words Include Women

2 Corinthians 5:17 (#5)

"he is} a new creation"

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

See: Ellipsis

2 Corinthians 5:17 (#6)

"he is} a new creation"

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

See: Abstract Nouns

2 Corinthians 5:17 (#7)

"The old things" - "new things"

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:17 (#8)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it

would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen. Alternate translation: "listen" or "hear me"

See: Exclamations

2 Corinthians 5:17 (#9)

"new things have come"

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

2 Corinthians 5:17 (#10)

"new things have come"

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

See: Textual Variants

2 Corinthians 5:18 (#1)

"Now"

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

See: Connecting Words and Phrases

2 Corinthians 5:18 (#2)

"all these things"

Here, the phrase **all these things** could refer to: (1) the "new creation" and "new things" that Paul mentioned in [5:17](#). Alternate translation: "all these new things" (2) everything that exists. Alternate translation: "all things"

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:18 (#3)

"the one having reconciled"

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

See: Distinguishing Versus Informing or Reminding

2 Corinthians 5:18 (#4)

"the ministry of this reconciliation"

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

See: Possession

2 Corinthians 5:18 (#5)

"having given us the ministry of this reconciliation"

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

See: Abstract Nouns

2 Corinthians 5:19 (#1)

"namely, that"

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

See: Connecting Words and Phrases

2 Corinthians 5:19 (#2)

"God in Christ was reconciling"

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

See: Information Structure

2 Corinthians 5:19 (#3)

"God in Christ"

Here Paul uses the spatial metaphor **in Christ** to describe the union of believers with **Christ**. In this case, being **in Christ**, or united to Christ, explains the means by which God accomplishes the "reconciliation." If it would be helpful in your language, you could use a phrase that indicates that God "reconciles" people by uniting them to Christ. Alternate translation: "God, by uniting people to Christ," or "God by means of Christ"

See: Metaphor

2 Corinthians 5:19 (#4)

"the world"

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

See: Metonymy

2 Corinthians 5:19 (#5)

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

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

See: Information Structure

2 Corinthians 5:19 (#6)

"not counting their trespasses against them"

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

See: Metaphor

2 Corinthians 5:19 (#7)

"their trespasses" - "them"

Here, the words **their** and **them** refer to the people who live in **the world**. If it would be helpful in your language, you could make explicit to whom these pronouns refer. Alternate translation: “the trespasses of the people in the world ... them”

See: Pronouns — When to Use Them

2 Corinthians 5:19 (#8)

"having placed in us"

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

See: Metaphor

2 Corinthians 5:19 (#9)

"the word"

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

See: Metonymy

2 Corinthians 5:19 (#10)

"the word of reconciliation"

Here Paul uses the possessive form to describe a **word** about **reconciliation**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: “the word about reconciliation” or “the word concerning reconciliation”

See: Possession

2 Corinthians 5:19 (#11)

"of reconciliation"

If your language does not use an abstract noun for the idea of **reconciliation**, you could express the idea by using a verb such as “reconcile.” Alternate translation: “about how God reconciles the world”

See: Abstract Nouns

2 Corinthians 5:20 (#1)

"Therefore"

Here, the word **Therefore** introduces an inference from what Paul said in the previous verse about how God “placed in us the word of reconciliation” (See: [5:19](#)). If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: “Because of that” or “So then”

See: Connect — Reason-and-Result Relationship

2 Corinthians 5:20 (#2)**"on behalf of Christ," - "on behalf of Christ"**

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

2 Corinthians 5:20 (#3)**"as though"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:20 (#4)**"is appealing through us: We implore {you} on behalf of Christ: "Be reconciled to God"**

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

See: Information Structure

2 Corinthians 5:20 (#5)**"is appealing"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:20 (#6)**"We implore {you}"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:20 (#7)**"Christ: "Be reconciled to God"**

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: "Christ that you should be reconciled to God!"

See: Direct and Indirect Quotations

2 Corinthians 5:20 (#8)**"Be reconciled to God"**

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

See: Active or Passive

2 Corinthians 5:21 (#1)**"The one not having known sin he made" - "in him"**

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

See: Pronouns — When to Use Them

2 Corinthians 5:21 (#2)**"The one not having known sin"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:21 (#3)**"he made sin"**

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

See: Metaphor

2 Corinthians 5:21 (#4)**"for us"**

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

See: Assumed Knowledge and Implicit Information

2 Corinthians 5:21 (#5)**"we might become the righteousness of God"**

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

See: Metaphor

2 Corinthians 5:21 (#6)**"the righteousness of God"**

Here Paul uses the possessive form to describe **righteousness** that could: (1) come from **God**. Alternate translation: "righteousness from God" (2) belong to **God**. Alternate translation: "God's own righteousness"

See: Possession

2 Corinthians 5:21 (#7)**"we might become the righteousness of God"**

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "righteous." Make sure your translation fits with how you understand what **righteousness of God** means. Alternate translation: "God might make us righteous" or "we might be righteous because of what God does"

See: Abstract Nouns

2 Corinthians 5:21 (#8)**"in him"**

Here Paul uses the spatial metaphor **in him** to describe the union of believers with Christ. In this case, being **in him**, or united to Christ, explains how people **become the righteousness of God**. If it would be helpful in your language, you could use a phrase that indicates that being united to Christ is the means by which people receive the **righteousness**. Alternate translation: "by being united to him" or "as God unites us to him"

See: Metaphor

2 Corinthians 6:1 (#1)**"Now"**

Here, the word **Now** introduces his development of the ideas from the previous verses, especially from [5:20-21](#). If it would be helpful in your language, you could use a word or phrase that introduces a

development, or you could leave **Now** untranslated. Alternate translation: "Further,"

See: Connecting Words and Phrases

2 Corinthians 6:1 (#2)

"working together with {him}"

Here Paul does not directly state **with** whom he is **working**. He could be implying that he works **with**: (1) God, since God is the subject of the previous sentence. Alternate translation: "working together with God" (2) the Corinthians, since they are the ones whom is "urging." Alternate translation: "working together with you"

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:1 (#3)

"we also urge"

Here and throughout this chapter, **we** does not include the Corinthians. The first person plural could refer to: (1) Paul and those who work with him. Alternate translation: "we who preach the good news also urge" (2) just Paul. Alternate translation: "I also urge"

See: Exclusive and Inclusive 'We'

2 Corinthians 6:1 (#4)

"we also urge you not to receive the grace of God in vain"

Here Paul uses two negative terms, **not** and **in vain**, to indicate a positive meaning. If your language does not use two negative words like this, you could instead use one positive term. Alternate translation: "we also urge you to receive the grace of God, so that it has results" or "we also urge you to receive the grace of God, so that it produces its goal"

See: Double Negatives

2 Corinthians 6:1 (#5)

"the grace of God"

If your language does not use an abstract noun for the idea of **gracious**, you could express the idea by

using a verbal phrase such as "act kindly" or an adverb such as "graciously." Alternate translation: "how God acts kindly" or "how God acts graciously"

See: Abstract Nouns

2 Corinthians 6:1 (#6)

"in vain"

Here, **in vain** identifies a cause that does not have its intended effect. In this case, receiving **the grace of God** will not lead to salvation if the Corinthians do not persevere in living as those who have received **the grace of God**. If it would be helpful in your language, you use a word or phrase that identifies a cause that does not have its intended effect. Alternate translation: "for nothing" or "to no purpose"

See: Idiom

2 Corinthians 6:2 (#1)

"for"

Here, the word **for** introduces a reason why the Corinthians should "receive the grace of God" (See: [6:1](#)). If it would be helpful in your language, you could use a different word or phrase that introduces reason for an exhortation. Alternate translation: "because" or "since"

See: Connect — Reason-and-Result Relationship

2 Corinthians 6:2 (#2)

"he says"

Here, the phrase **he says** introduces words that God speaks in the Scriptures. Specifically, Paul is quoting from a Greek translation of [49:8](#). If it would be helpful in your language, you use a form that indicates that God speaks these words that come from Isaiah. Alternate translation: "according to Isaiah the prophet God says," or "God speaks these words through Isaiah:"

See: Quotations and Quote Margins

2 Corinthians 6:2 (#3)

"At an acceptable time I listened to you,"

The two clauses in the quotation mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Make sure that you use the same form for Paul's interpretation of the quotation, which is also in parallel form. Alternate translation: "At an acceptable time I listened to you; yes, in a day of salvation I helped you. Behold, now is a favorable time; yes, now is a day of salvation"

See: Parallelism

2 Corinthians 6:2 (#4)

"At an acceptable time"

Here, the phrase **an acceptable time** refers to a point in time that someone considers to be a proper or appropriate for doing something. Paul could be implying that this **time** is **acceptable** to: (1) God. Alternate translation: "At a time that I considered right" or "At a time appropriate for me" (2) people. Alternate translation: "At a time that people considered right" or "At a time appropriate for people"

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:2 (#5)

"I listened to you"

Here, the word **listened** indicates that God both listened and responded. If it would be helpful in your language, you could clarify that God did not just listen but also acted in response. Alternate translation: "I answered you" or "I listened to you and responded"

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:2 (#6)

"to you,"

Because God is speaking to one person, his special servant, **you** in the quotation is singular.

See: Forms of 'You' — Singular

2 Corinthians 6:2 (#7)

"in a day of salvation"

Here, the phrase **day of salvation** refers to the time when God will bring **salvation** for his people. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "in the time of salvation" or "at the time when I gave salvation"

See: Possession

2 Corinthians 6:2 (#8)

"of salvation"

If your language does not use an abstract noun for the idea of **salvation**, you could express the idea by using a verb such as "save." Alternate translation: "when I saved"

See: Abstract Nouns

2 Corinthians 6:2 (#9)

"Behold, now {" - "Look, now"

Here, the words **Behold** and **Look** draw the attention of the audience and ask them to listen carefully. If it would be helpful in your language, you could express the idea with words or phrases that ask the audience to listen, or you could use another form that draws the audience's attention to the statements that follow. Alternate translation: "Pay attention! Now ... Pay attention! Now" or "Listen, now ... Now"

See: Exclamations

2 Corinthians 6:2 (#10)

"is} a favorable time." - "is} a day of salvation"

Here, the phrases **a day of salvation** and **a favorable time** repeat the words from the quotation exactly, except Paul uses a word that emphasizes that the **time** is good (**favorable**) instead of just being appropriate (**acceptable**). Use

the form that you used in the quotation, although, if possible, use a word for a good **time** instead of just an **acceptable time**. Alternate translation: “is a time that God considers good ... is a time of salvation” or “is a time appropriate for God ... is a time when God gives salvation”

2 Corinthians 6:3 (#1)

"Giving"

Here, the word **giving** goes with the clause “we also urge you” in [6:1](#). It introduces an explanation of how Paul and his fellow workers serve God. In most languages, it is best to begin a new sentence with this verse. If it would be helpful in your language, you could use a word or phrase that clearly links back to “we also urge” from [6:1](#). If you use the following alternate translation, you will need to end the previous verse with a period. Alternate translation: “As we urge you to receive the grace God, we give” or “As we serve God, we give”

See: Information Structure

2 Corinthians 6:3 (#2)

"Giving no cause for offense"

Here, the phrase **giving no cause for offense** refers to how a person acts so that others are not offended. If it would be helpful in your language, you could use a more natural form. Alternate translation: “avoiding provoking others” or “doing nothing that would cause offense”

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:3 (#3)

"in anything"

Here, the phrase **in anything** could refer to: (1) actions and behavior. Alternate translation: “in whatever we do” (2) people. Alternate translation: “among anybody” or “to any person”

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:3 (#4)

"our ministry might not be blamed"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul could be implying that: (1) other people would do it. Alternate translation: “others might not blame our ministry” (2) God. Alternate translation: “God might not blame our ministry”

See: Active or Passive

2 Corinthians 6:4 (#1)

"we commend ourselves in everything as servants of God"

Here the word **as** could introduce: (1) who they are (**servants of God**) while they **commend** themselves. Alternate translation: “we who are servants of God commend ourselves in everything” (2) what it is that they must **commend** themselves to be. Alternate translation: “we commend ourselves in everything, proving that we are servants of God”

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:4 (#2)

"servants of God"

Here Paul uses the possessive form to refer **servants** who serve **God**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: “servants for God” or “God’s servants”

See: Possession

2 Corinthians 6:4 (#3)

"of God; in much endurance, in"

Here, the phrase **in much endurance** could go with: (1) the list that follows. In this case, the list gives the situation in which they have **much endurance**. Alternate translation: “of God; we have much endurance in” (2) **we commend ourselves**. In this case, the phrase gives an explanation for how they **commend** themselves, and the list gives the situations in which this occurs. Alternate translation: “of God by having much endurance; we show this in”

See: Information Structure

2 Corinthians 6:4 (#4)

"in much endurance, in tribulations, in hardships, in distresses"

If your language does not use abstract nouns for the ideas of **endurance, tribulations, hardships, and distresses**, you could express the ideas in another way. Alternate translation: "enduring at all times while we are persecuted, pressured, and distressed"

See: Abstract Nouns

2 Corinthians 6:4 (#5)

"in tribulations, in hardships, in distresses"

Here, the words **tribulations, hardships, and distresses** function together to refer to many different kinds of persecution and suffering. It is possible that **tribulations** refers to direct persecution, **hardships** refers to being forced to do something difficult, and **distresses** refers to being unable to do what one wants. If you do not have three words for these categories, and if the repetition would be confusing, you could use one or two words or phrases to refer to suffering and persecution. Alternate translation: "in persecutions, in suffering" or "in every tribulation"

See: Doublet

2 Corinthians 6:5 (#1)

"in beatings, in imprisonments, in riots, in hard labors, in sleeplessness {nights}, in hungers"

If your language does not express some of these ideas with nouns, you could express the ideas by using verbal phrases or in another natural way. Alternate translation: "in being beaten, in being imprisoned, in being mobbed, in working hard, in sleeping little, in being hungry"

See: Abstract Nouns

2 Corinthians 6:6 (#1)

"in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love"

If your language does not use abstract nouns for these ideas, you could express the ideas by using verbal phrases or adjectives. Alternate translation: "we are pure, knowledgeable, patient, kind, filled with the Holy Spirit, sincerely loving"

See: Abstract Nouns

2 Corinthians 6:6 (#2)

"in the Holy Spirit"

Here, the phrase **in the Holy Spirit** could refer to: (1) having the power or help of the **Holy Spirit**. Alternate translation: "in the power of the Holy Spirit" (2) being "holy" in one's "spirit." Alternate translation: "in holiness of spirit"

2 Corinthians 6:7 (#1)

"in the word of truth, in the power of God"

If your language does not use abstract nouns for the ideas of **truth** and **power**, you could express the ideas in another way. Alternate translation: "in the word about what is true, in God empowering us"

See: Abstract Nouns

2 Corinthians 6:7 (#2)

"the word"

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

See: Metonymy

2 Corinthians 6:7 (#3)

"in the word of truth"

Here Paul could use the possessive to describe: (1) a **word** about the **truth**. Alternate translation: "in the word about the truth" (2) a **word** that is characterized by **truth**. Alternate translation: "the truthful word"

See: Possession

2 Corinthians 6:7 (#4)**"in the power of God"**

Here Paul uses the possessive form to describe **power** that comes from **God**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "in the power that comes from God" or "in power given by God"

See: Possession

2 Corinthians 6:7 (#5)**"through the weapons of righteousness {for} the right hand and the left"**

Here Paul speaks as if **righteousness** were **weapons** for **the right hand and the left**. He means that the righteous way in which he and his fellow workers live their lives is like armor and swords which they use to protect themselves and fight against enemies. Paul does not state who the enemy is, but he implies that it is anyone and anything that acts against God and the gospel. If it would be helpful in your language, you could express the idea with simile form or in plain language. Alternate translation: "through righteousness, which is like weapons for the right hand and the left" or "through righteousness, which protects us from God's enemies"

See: Metaphor

2 Corinthians 6:7 (#6)**"the weapons of righteousness"**

Here Paul uses the possessive form to describe **weapons** that could: (1) be **righteousness**. Alternate translation: "the weapons, which are righteousness," (2) come from or be because of **righteousness**. Alternate translation: "the weapons that righteous provides" or "the weapons that come from righteousness" (3) defend or fight for **righteousness**. Alternate translation: "the weapons to defend righteousness"

See: Possession

2 Corinthians 6:7 (#7)**"the weapons of righteousness"**

If your language does not use an abstract noun for the idea of **righteousness**, you could express the idea by using an adjective such as "righteous" or an adverb such as "righteously." Alternate translation: "weapons, that is, how we live righteously,"

See: Abstract Nouns

2 Corinthians 6:7 (#8)**"of righteousness {for} the right hand and the left"**

Here, having **weapons** for **the right hand and the left** could describe how a soldier: (1) has an offensive weapon in one hand and a defensive weapon in the other. Alternate translation: "of righteous, both a sword and a shield" or "of righteousness for attack and defense" (2) is completely equipped for battle and able to defend against attacks from **right** and **left**. Alternate translation: "of righteous for defense on all sides" or "of righteousness with which we are fully equipped"

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:8 (#1)**"through honor and dishonor, through bad report and good report"**

In these two statements, Paul indicates that he and his fellow workers persevere in serving God whether people think and say good things or bad things about them. If it would be helpful in your language, you could use a form that clearly expresses this idea. Alternate translation: "whether we receive honor or dishonor, whether there are bad reports or good reports about us"

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:8 (#2)**"honor and dishonor"**

If your language does not use abstract nouns for the ideas of **honor** and **dishonor**, you could express the ideas by using verbs such as "honor" and "dishonor." Alternate translation: "being honored and dishonored" or "others glorifying us and disgracing us"

See: Abstract Nouns

2 Corinthians 6:8 (#3)

"as deceivers, yet true"

Here and in the following two verses Paul uses **as** to introduce what other people think about him and his fellow workers and then **yet** to introduce what is really true about them. If it would be helpful in your language, you could use a form that naturally expresses a contrast between what people think and what is actually true. Alternate translation: "considered to be deceivers, but actually true"

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:8 (#4)

"true"

Paul is using the adjective **true** as a noun in order to identify himself and his fellow workers as those who truly are who they say they are. Your language may use adjectives in the same way. If not, you could translate this one with a noun phrase. Alternate translation: "truthful people" or "telling the truth"

See: Nominal Adjectives

2 Corinthians 6:9 (#1)

"as being unknown, yet being well known; as dying yet—behold!—living; as being disciplined, yet not being put to death"

Here and in the following verse Paul uses **as** to introduce what other people think about him and his fellow workers, and then he uses **yet** to introduce what is really true about them. If it would be helpful in your language, you could use a form that naturally expresses a contrast between what people think and what is actually true. Alternate translation: "considered to be unknown, but actually well known; considered to be dying, but actually—behold!—living; considered to be being disciplined, but actually not being put to death"

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:9 (#2)

"as being unknown, yet being well known"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the actions, Paul could be implying that he is: (1) **unknown** to many people but **known** to God. Alternate translation: "many people not knowing us, yet God knowing us well" (2) **unknown** to some people, but **known** to other people. Alternate translation: "some people not knowing us, yet others knowing us well"

See: Active or Passive

2 Corinthians 6:9 (#3)

"yet—behold!—living"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express the idea with a word or phrase that asks the audience to listen, or you could use another form that draws the audience's attention to the statement that follows. Alternate translation: "yet, and listen to this, living" or "yet most certainly living"

See: Exclamations

2 Corinthians 6:9 (#4)

"as being disciplined, yet not being put to death"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the actions, Paul could be implying that: (1) God does them. Alternate translation: "God disciplining us yet not putting us to death" (2) other people do them. Alternate translation: "people disciplining us yet not putting us to death"

See: Active or Passive

2 Corinthians 6:9 (#5)

"not being put to death"

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as “die” or “kill.” Alternate translation: “yet not being killed” or “not dying”

See: Abstract Nouns

2 Corinthians 6:10 (#1)

"as being sorrowful, but always rejoicing; as poor, but making many rich; as having nothing, yet possessing all things"

Here, just as in the previous verse, Paul uses **as** to introduce what other people think about him and his fellow workers and then **yet** or **but** to introduce what is really true about them. If it would be helpful in your language, you could use a form that naturally expresses a contrast between what people think and what is actually true. Alternate translation: “considered to be sorrowful, but actually always rejoicing; considered to be poor, but actually making many rich; considered to have nothing, but actually possessing all things”

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:10 (#2)

"making many rich"

Here Paul speaks as if he and his fellow workers made other people **rich**. He means that he helps people receive blessings from God, including forgiveness and new life, which makes them spiritually **rich**. If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: “making many spiritually rich” or “enabling many to receive new life, which is like being rich”

See: Metaphor

2 Corinthians 6:10 (#3)

"many"

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

See: Nominal Adjectives

2 Corinthians 6:10 (#4)

"all things"

Here Paul could be stating that they possess: (1) **all things** that Christ possesses. In other words, because Christ rules over everything, Paul and his fellow workers also possess everything. Alternate translation: “all things in Christ” (2) **all** spiritual blessings, which are the important **things**. Alternate translation: “all spiritual blessings” or “everything that is really important”

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:11 (#1)

"Our mouth has been opened toward you, Corinthians; our heart has been opened wide"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the actions, Paul implies that he and his fellow workers did them. Alternate translation: “We have opened our mouth toward you, Corinthians; we have opened our heart wide”

See: Active or Passive

2 Corinthians 6:11 (#2)

"Our mouth" - "our heart"

Here, the words **mouth** and **heart** are singular nouns that refer to the mouths and hearts of Paul and his fellow workers. It may be more natural in your language to use plural forms. Alternate translation: “Each of our mouths ... each of our hearts”

See: Collective Nouns

2 Corinthians 6:11 (#3)

"Our mouth" - "our heart"

Here, the word **mouth** refers to the action of speaking with the **mouth**, and the word **heart** refers to the act of thinking and feeling with the **heart**. If it would be helpful in your language, you could use words or phrases that refer to the actions rather than to where the actions occur. Alternate

translation: "Our speaking ... our feeling" or "How we speak ... how we feel"

See: Metonymy

2 Corinthians 6:11 (#4)

"Our mouth has been opened toward you"

Here Paul speaks as if he and his fellow workers had **opened** their mouths **toward** the Corinthians. He means that he and his fellow workers have spoken what is true, and they have spoken confidently. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Paul could be specifically referring to: (1) how he and his fellow workers have interacted with the Corinthians in the past. Alternate translation: "We have always spoken confidently and truthfully to you" (2) what he has said in this letter so far. Alternate translation: "We have written confidently and truthfully to you" (3) what he said in [6:3-10](#). Alternate translation: "We wrote those things to you confidently and truthfully"

See: Metaphor

2 Corinthians 6:11 (#5)

"our heart has been opened wide"

Here Paul speaks as if he and his fellow workers have **opened wide** their "hearts" to the Corinthians. He means that they love and care for the Corinthians. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "we have made room in our hearts for you" or "we love you very much"

See: Metaphor

2 Corinthians 6:12 (#1)

"You are not restricted by us, but you are restricted by your affections"

Here Paul speaks about loving others as if it were about having space in one's insides. When people have space for other people inside them (**not restricted**), they are loving and caring for others. If it would be helpful in your language, you could use a similar figure of speech or state the meaning

plainly. Alternate translation: "There is space for you in our hearts, but you do not have space for us in your hearts" or "You are being loved by us, but you are not fully loving us"

See: Metaphor

2 Corinthians 6:12 (#2)

"You are not restricted by us, but you are restricted by your affections"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "We are not restricting you, but your affections are restricting you"

See: Active or Passive

2 Corinthians 6:12 (#3)

"your affections"

If your language does not use an abstract noun for the idea of **affections**, you could express the idea by using a verb such as "feel." Alternate translation: "what you feel"

See: Abstract Nouns

2 Corinthians 6:13 (#1)

"and {in} the same exchange—I speak as to children—open yourselves wide also"

Here, the clause **I speak as to children** is a parenthetical statement that breaks up the sentence to give more information about how Paul is speaking. If it would be helpful in your language, you could move the clause to wherever it is most natural to put a statement about how one is speaking. Alternate translation: "and—I speak as to children—in the same exchange, open yourselves wide also" or "and in the same exchange, open yourselves wide also—I speak as to children"

See: Information Structure

2 Corinthians 6:13 (#2)

"in} the same exchange"

Here, the phrase **same exchange** refers to how Paul and his fellow workers have “opened their hearts” (that is, shown love) to the Corinthians. This is the first part of the **exchange**, and now Paul wants the Corinthians to complete this **exchange** by opening themselves to Paul and his fellow workers. If it would be helpful in your language, you could express what is being exchanged more explicitly. Alternate translation: “now that we have opened our hearts to you, in exchange”

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:13 (#3)

"I speak as to children"

Here Paul indicates that he is speaking as if he were addressing **children**. He could mean that: (1) he is using words and ideas that children use, particularly referring to the idea of **exchange**. Alternate translation: “I am using childish language” or “I speak as children speak to each other” (2) he is speaking to the Corinthians as if he was their father and they were his children. Alternate translation: “I speak to you who are like my own children”

See: Simile

2 Corinthians 6:13 (#4)

"open yourselves wide also"

Here Paul continues to speak about loving others as if it were about having space in one’s insides. When people have space for other people inside them, they love and care for them. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. See how you translated the similar clause at the end of [6:11](#). Alternate translation: “make space in your hearts also” or “love us also”

See: Metaphor

2 Corinthians 6:14 (#1)

"Do not be yoked together with unbelievers"

Here Paul refers to a farming practice in which two or more animals were **yoked together** with a piece of wood that was then connected to a plow or cart. In this way, the animals together pulled the plow or

cart. Paul applies this farming practice to people to indicate that believers should not try to accomplish what God wants them to do by working with **unbelievers**. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: “Do not team up with unbelievers” or “Do not have a close relationship with unbelievers”

See: Metaphor

2 Corinthians 6:14 (#2)

"Do not be yoked together"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that people do it to themselves. Alternate translation: “Do not yoke yourselves together”

See: Active or Passive

2 Corinthians 6:14 (#3)

"for"

Here, the word **for** introduces some reasons why the Corinthians should not be **yoked** with **unbelievers**. If it would be helpful in your language, you could use a different word or phrase that introduces reasons for a command. Alternate translation: “because”

See: Connect — Reason-and-Result Relationship

2 Corinthians 6:14 (#4)

"what partnership {does} righteousness and lawlessness {have}? Or what fellowship {does} light {have} with darkness"

Here Paul is using the question form to deny that something could be true. If you would not use the question form for this purpose in your language, you could express the idea by using strong negations. Alternate translation: “righteousness and lawlessness cannot have partnership! Nor can light and darkness have fellowship!”

See: Rhetorical Question

2 Corinthians 6:14 (#5)

"what partnership {does} righteousness and lawlessness {have}"

If your language does not use abstract nouns for the ideas of **partnership**, **righteousness**, and **lawlessness**, you could express the ideas in another way. Alternate translation: "can righteous people and lawless people partner" or "can what is righteous partner with what is lawless"

See: Abstract Nouns

2 Corinthians 6:14 (#6)

"what fellowship {does} light {have} with darkness"

If your language does not use abstract nouns for the ideas of **fellowship**, **light**, and **darkness**, you could express the ideas in another way. Alternate translation: "can what is bright go together with what is dark"

See: Abstract Nouns

2 Corinthians 6:14 (#7)

"what fellowship {does} light {have} with darkness"

Here Paul speaks about how **light** and **darkness** do not have **fellowship**. He could be speaking about: (1) things and people that are good (**light**) and things and people that are evil (**darkness**). Alternate translation: "what fellowship do good people have with evil people" (2) God's kingdom and people (**light**) and Satan's kingdom and people (**darkness**). Alternate translation: "what fellowship does God's kingdom have with Satan's kingdom"

See: Metaphor

2 Corinthians 6:15 (#1)

"And what harmony {does} Christ {have} with Beliar? Or what share {does} a believer {have} with an unbeliever"

Here, just as in [6:14](#), Paul is using the question form to deny that something could be true. If you would not use the question form for this purpose in your language, you could express the idea by using

strong negations. Alternate translation: "And Christ has no harmony with Beliar! Nor does a believer have a share with an unbeliever!"

See: Rhetorical Question

2 Corinthians 6:15 (#2)

"And what harmony {does} Christ {have} with Beliar"

If your language does not use an abstract noun for the idea of **harmony**, you could express the idea by using verbs such as "agree" or "go together." Alternate translation: "And does Christ go together with Beliar"

See: Abstract Nouns

2 Corinthians 6:15 (#3)

"Beliar"

Here, the word **Beliar** is another name for the devil, who is also called Satan. If it would be helpful in your language, you could include a footnote or short phrase that clarifies that **Beliar** is another name for Satan. Alternate translation: "Beliar, that is, Satan"

See: How to Translate Names

2 Corinthians 6:15 (#4)

"what share {does} a believer {have} with an unbeliever"

Here Paul is speaking of believers and unbelievers in general, not of one particular **believer** and one particular **unbeliever**. If it would be helpful in your language, you could express this form with a form that refers to believers and unbelievers in general. Alternate translation: "what share does any believer have with any unbeliever" or "what share do believers have with unbelievers"

See: Generic Noun Phrases

2 Corinthians 6:16 (#1)

"And what agreement {does} the temple of God {have} with idols"

Here, just as in [6:14–15](#), Paul is using the question form to deny that something could be true. If you would not use the question form for this purpose in your language, you could express the idea by using a strong negation. Alternate translation: “And the temple of God has no agreement with idols!”

See: Rhetorical Question

2 Corinthians 6:16 (#2)

"what agreement {does} the temple of God {have} with idols"

If your language does not use an abstract noun for the idea of **agreement**, you could express the idea by using a verb such as “agree.” Alternate translation: “does the temple of God agree with idols”

See: Abstract Nouns

2 Corinthians 6:16 (#3)

"For"

Here, the word **For** introduces an explanation of what Paul said about **the temple of God**. If it would be helpful in your language, you could use a different word or phrase that introduces an explanation. Alternate translation: “Now” or “As a matter of fact,”

See: Connecting Words and Phrases

2 Corinthians 6:16 (#4)

"we"

Here, the word **we** refers to everyone who believes in Jesus.

See: Exclusive and Inclusive ‘We’

2 Corinthians 6:16 (#5)

"we are the temple of the living God"

Here Paul speaks as if **we** were a **temple**. He follows this metaphor with a quotation which illustrates how God dwells with his people as their God. Since the **temple** is an important building in Paul’s culture, if possible you should preserve the language. If necessary, you could express the idea

by using a simile form. Alternate translation: “we are like the temple of the living God” or “the living God dwells with us as if we were his temple”

See: Metaphor

2 Corinthians 6:16 (#6)

""

Here, the phrase **the living God** identifies God as the one who lives and possibly as the one who gives life. The primary point is that God is actually alive, unlike idols and other things that people call their gods. If it would be helpful in your language, you could use a word or phrase that emphasizes that God really lives. See how you translated the similar phrase in [3:3](#). Alternate translation: “of the God who lives” or “of the true God”

See: Assumed Knowledge and Implicit Information

2 Corinthians 6:16 (#7)

"just as God said"

Here, the phrase **just as God said** introduces a quotation that supports what Paul has said about how **we are the temple of the living God**. The words Paul quotes could come from [26:12](#); [31:33](#); and [37:27](#). If it would be helpful in your language, you could clarify that the words that God speaks are from the Scriptures. Alternate translation: “just as God spoke through the prophets” or “as God spoke in the Old Testament”

See: Quotations and Quote Margins

2 Corinthians 6:16 (#8)

"I will dwell among them, and walk {among them}"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional.

Alternate translation: "I will dwell among them; yes, I will walk among them"

See: Parallelism

2 Corinthians 6:16 (#9)

"walk {among them}"

Here the author of the quotation speaks as if God would **walk** among his people. He means that God will be as close to his people as if he were walking around with them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "spend time with them" or "be close to them"

See: Metaphor

2 Corinthians 6:16 (#10)

"they themselves will be"

Here, the word translated **themselves** switches focus from **God** to **they**. Consider using a natural way to switch the focus to **they** in your language. Alternate translation: "it is they who will be"

See: Reflexive Pronouns

2 Corinthians 6:17 (#1)

""Therefore,"

Here Paul uses the words **Therefore** and **says the Lord** to introduce a quotation that provides a result or inference from what Paul said in the previous verse. Most of the quotation is from [52:11](#), but the phrase **and I will welcome you** is from a Greek translation of [20:34](#). The ULT indicates that the quote is from two different passages by using new quotation marks with the last line. However, it is recommended that you treat the whole verse as one quote in your translation. If it would be helpful in your language, you could introduce the quote in a natural way which shows that it comes from the Old Testament. It may be more natural to move **says the Lord** to the beginning of the verse, as the UST does. Alternate translation: "Because of that, the Lord says {through the prophets}, 'Come out from the midst of them, and be separate, and'"

See: Quotations and Quote Margins

2 Corinthians 6:17 (#2)

""Come out from the midst of them,"

Here, these two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Come out from the midst of them; yes, be separate"

See: Parallelism

2 Corinthians 6:17 (#3)

"of them"

Here, the word **them** refers to people who do not follow God and who do not trust the Messiah. If it would be helpful in your language, you could make explicit to whom the pronoun refers. Alternate translation: "of the unbelievers" or "of the people who do not follow God"

See: Pronouns — When to Use Them

2 Corinthians 6:17 (#4)

"touch no unclean thing"

Here the author of the quotation uses the word **touch** to refer to interacting with someone in any way, not just by touching it. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "come into contact with no unclean things" or "avoid every unclean thing"

See: Metonymy

2 Corinthians 6:17 (#5)

"and "I"

Here, the word **and** introduces what happens when people do what God commanded in the first part of the verse. If it would be helpful in your language, you could use a word or phrase that more clearly

introduces a result. Alternate translation: “and then I” or “and when you do those things, I”

See: Connect — Reason-and-Result Relationship

2 Corinthians 6:18 (#1)

"And"

Here Paul uses the word **And** to introduce another quote from the Old Testament, specifically from [2 Samuel 7:8](#) and [2 Samuel 7:14](#). If it would be helpful in your language, you could use a word or phrase that clarifies that Paul is quoting from the Old Testament. Alternate translation: “Again, as you can read in the Scriptures,” or “Even more, as it is written,”

See: Quotations and Quote Margins

2 Corinthians 6:18 (#2)

""I will be to you as a Father,"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “I will be to you as a Father; yes, you will be to me as sons and daughters”

See: Parallelism

2 Corinthians 7:1 (#1)

"Therefore"

Here, the word **Therefore** introduces an inference from what Paul has already said, especially what he said in [6:16-18](#) about being God’s temple and family. If it would be helpful in your language, you could use a word or phrase that introduces an inference from a previous section. Alternate translation: “Because of that” or “On account of those things”

See: Connect — Reason-and-Result Relationship

2 Corinthians 7:1 (#2)

"having"

Here, the word **having** introduces a reason why believers should **cleanse** themselves. If it would be helpful in your language, you could make the relationship more explicit. Alternate translation: “since we have”

See: Connect — Reason-and-Result Relationship

2 Corinthians 7:1 (#3)

"having these promises"

If your language does not use an abstract noun for the idea of **promises**, you could express the idea by using a verb such as “promise” or “pledge.” Alternate translation: “having been promised these things” or “God having pledged these things”

See: Abstract Nouns

2 Corinthians 7:1 (#4)

"these promises"

Here Paul is referring to the **promises** from the Old Testament that he quoted in [6:16-18](#), which indicate that believers are God’s people, that God will welcome them, and that they are God’s sons and daughters. If it would be helpful in your language, you could use a form that clearly refers back to those **promises**. Alternate translation: “the promises that I have quoted” or “those promises”

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:1 (#5)

"let us cleanse ourselves"

By **us** and **ourselves**, Paul means himself, his fellow workers, and the Corinthians, so use the inclusive form of those words in your translation if your language marks that distinction.

See: Exclusive and Inclusive ‘We’

2 Corinthians 7:1 (#6)**"every defilement of flesh"**

If your language does not use an abstract noun for the idea of **defilement**, you could express the idea by using a verb such as "defile" or "corrupt." Alternate translation: "anything that corrupts flesh"

See: Abstract Nouns

2 Corinthians 7:1 (#7)**"of flesh and spirit"**

Here Paul uses the word **flesh** to refer to the outward part of people, particularly the body. He uses the word **spirit** to refer to the inward part of people, the part that thinks, feels, and makes decisions. If it would be helpful in your language, you could use words that refer to similar parts of a person. Alternate translation: "of body and soul" or "of the physical and the spiritual"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:1 (#8)**"perfecting"**

Here, the word **perfecting** could introduce: (1) another thing that believers should do while they are cleansing themselves. Alternate translation: "and let us perfect" or "as we perfect" (2) the result of the "cleansing." Alternate translation: "so that we perfect" (3) how they "cleanse" themselves. Alternate translation: "by perfecting"

2 Corinthians 7:1 (#9)**"perfecting holiness"**

If your language does not use an abstract noun for the idea of **holiness**, you could express the idea by using an adjective such as "holy." Alternate translation: "perfecting how holy we are" or "growing to be perfectly holy"

See: Abstract Nouns

2 Corinthians 7:1 (#10)**"the fear of God"**

Here Paul uses the possessive form to identify **fear** that is directed toward **God**. If it would be helpful in your language, you could express the idea in another way. See how you translated the similar phrase "fear of the Lord" in [5:11](#). Alternate translation: "the fear that is directed to God" or "the fear that we experience for God"

See: Possession

2 Corinthians 7:1 (#11)**"in the fear of God"**

If your language does not use an abstract noun for the idea of **fear**, you could express the idea by using a verbal form of "fear." Alternate translation: "in how we fear God" or "through fearing God"

See: Abstract Nouns

2 Corinthians 7:2 (#1)**"Make room for us! We wronged no one; we ruined no one; we took advantage of no one"**

Here and in the rest of this chapter, by **us** and **we** Paul means himself and his fellow workers but not the Corinthians, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

2 Corinthians 7:2 (#2)**"Make room for us"**

Here, just as in [6:11-13](#), Paul speaks of loving others as if it were about having space for others in one's insides. When people have space for other people inside them, they are loving and caring for them. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: "Show love for us" or "Make room in your hearts for us"

See: Metaphor

2 Corinthians 7:2 (#3)**"We wronged no one; we ruined no one; we took advantage of no one"**

Here Paul uses three phrases with similar structure and meaning to strongly deny that he did anything to hurt any of the Corinthians. It is possible that the word **wronged** refers to doing something unjust, the word **ruined** refers to corrupting or perverting someone, and the phrase **took advantage of** refers to gaining money or things from somebody without doing anything in return. If the repetition would not communicate a strong denial in your language, or if you do not have three words for these ideas, you could express the idea with only one or two strong clauses. Alternate translation: "We wronged and took advantage of no one" or "We did not hurt any person"

See: Doublet

2 Corinthians 7:3 (#1)

"I do not speak"

Here Paul refers to what he said in the previous verse about how he and his fellow workers did not hurt anyone (7:2). Here he wishes to clarify that he does not mean that it was the Corinthians who hurt people. If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "I did not speak what I just spoke" or "I did not write that"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:3 (#2)

"for your condemnation"

If your language does not use an abstract noun for the idea of **condemnation**, you could express the same idea in another way. Alternate translation: "to condemn you"

See: Abstract Nouns

2 Corinthians 7:3 (#3)

"I have already said"

Here Paul refers back to what he said in 6:11: "our heart has been opened wide." If it would be helpful in your language, you could make this relationship more explicit. Alternate translation: "I told you earlier in this letter" or "I wrote above in this letter"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:3 (#4)

"you are in our hearts"

Here Paul speaks as if the Corinthians were in the **hearts** of him and his fellow workers. He means that they love the Corinthians very much. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you are in our affections" or "we love you very much"

See: Metaphor

2 Corinthians 7:3 (#5)

"to die together and to live together"

Here Paul refers to two extreme alternates, dying and living, to indicate that nothing that happens will keep him and his fellow workers from loving the Corinthians. If it would be helpful in your language, you could use a comparable expression or plain language. Alternate translation: "come what may" or "whatever may happen to us"

See: Merism

2 Corinthians 7:4 (#1)

"Great {is} my confidence in you; great {is} my boasting on your behalf"

If your language does not use abstract nouns for the ideas of **confidence** and **boasting**, you could express the ideas in another way. Alternate translation: "I am very confident about you; I boast greatly on your behalf"

See: Abstract Nouns

2 Corinthians 7:4 (#2)

"is} my confidence in you"

Here Paul could be saying that he: (1) is confident that they follow Christ and do what is right. Alternate translation: "is my confidence that you follow Christ" or "is my confidence that you are doing well" (2) can speak boldly or confidently to them. Alternate translation: "is my boldness in speaking to you"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:4 (#3)

"I have been filled with encouragement"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the Corinthians did it. Alternate translation: "You have filled me with encouragement"

See: Active or Passive

2 Corinthians 7:4 (#4)

"with encouragement"

If your language does not use an abstract noun for the idea of **encouragement**, you could express the idea by using a verbal form such as "encourage" or "comfort." Alternate translation: "how you urge me onward" or "how you comfort me"

See: Abstract Nouns

2 Corinthians 7:4 (#5)

"I overflow with this joy"

Here Paul speaks as if he were "overflowing" with **joy**. He means that he has so much **joy** that he feels like it has completely filled him up. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "I am exceedingly joyful" or "I have so much joy"

See: Metaphor

2 Corinthians 7:4 (#6)

"I overflow with this joy"

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

See: Abstract Nouns

2 Corinthians 7:5 (#1)

"For even"

Here, the phrase **For even** introduces further explanation of the "afflictions" that Paul mentioned in [7:4](#). However, Paul is also speaking again about what he said in [2:13](#) about traveling to Macedonia. Consider a natural way to reintroduce Paul's travel plans, and if possible, use a word or phrase that introduces an explanation of the afflictions. Alternate translation: "Speaking of afflictions, I will tell you more about my journeys:" or "Now as for the travels I have spoken about,"

See: Connecting Words and Phrases

2 Corinthians 7:5 (#2)

"having come to"

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

See: Go and Come

2 Corinthians 7:5 (#3)

"our flesh"

Here, the phrase **our flesh** refers to the whole person. Paul uses it to emphasize the physical or bodily nature of their suffering. If it would be helpful in your language, you could refer to the whole person and not just their **flesh**. Alternate translation: "we ourselves"

See: Synecdoche

2 Corinthians 7:5 (#4)

"had no relief at all"

Here Paul continues what he was saying in [2:13](#) about how he "had no relief" in his "spirit." What he means is that traveling to **Macedonia** did not help with his concerns about Titus or his sufferings. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "had no relief from our sufferings and worries at all"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:5 (#5)**"had no relief at all"**

If your language does not use an abstract noun for the idea of **relief**, you could express the idea by using a verb such as "relieve" or "rest." Alternate translation: "was not relieved at all" or "could not rest at all"

See: Abstract Nouns

2 Corinthians 7:5 (#6)**"we were} being afflicted"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could use an indefinite subject. Alternate translation: "we were experiencing afflictions" or "people were afflicting us"

See: Active or Passive

2 Corinthians 7:5 (#7)**"conflicts without, fears within"**

Here, the word **without** identifies the source of the **conflicts** as external to Paul and those with him. The word **within** identifies the source of the **fears** as internal to Paul and his fellow workers. If it would be helpful in your language, you could use words or phrases that similarly identify internal and external sources. Alternate translation: "conflicts from others, fears from ourselves" or "conflicts on the outside, fears on the inside"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:5 (#8)**"conflicts without, fears within"**

If your language does not use abstract nouns for the ideas of **conflicts** and **fears**, you could express the ideas by using verbs such as "quarrel" and "fear." Alternate translation: "people fought us without, and we feared within"

See: Abstract Nouns

2 Corinthians 7:6 (#1)**"But"**

Here, the word **But** introduces a contrast with the "conflicts" and "fears" that Paul described in the previous verse (7:5). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "In spite of that,"

See: Connect — Contrast Relationship

2 Corinthians 7:6 (#2)**"the one comforting the humble"**

Here Paul is adding more information about **God**. He is not distinguishing between different gods. If it would be helpful in your language, you could use a form that clearly adds information instead of distinguishing between people. Alternate translation: "who is the one who comforts the humble"

See: Distinguishing Versus Informing or Reminding

2 Corinthians 7:6 (#3)**"the humble"**

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

See: Nominal Adjectives

2 Corinthians 7:6 (#4)**"by the arrival of Titus"**

Alternate translation: "by sending Titus to us"

2 Corinthians 7:7 (#1)**"by the comfort with which"**

If your language does not use an abstract noun for the idea of **comfort**, you could express the idea in another way. Alternate translation: "by how" or "by what you did so that"

See: Abstract Nouns

2 Corinthians 7:7 (#2)

"he was comforted by you"

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

See: Active or Passive

2 Corinthians 7:7 (#3)

"reporting"

Here, the word **reporting** introduces how Paul knows about the **comfort** that the Corinthians gave to Titus. If it would be helpful in your language, you could use a form that naturally introduces how Paul knows about what happened in Corinth. Alternate translation: "since he reported" or "which we heard about when he reported"

See: Connect — Reason-and-Result Relationship

2 Corinthians 7:7 (#4)

"your longing, your mourning, {and} your zeal for my sake"

If your language does not use abstract nouns for the ideas of **longing**, **mourning**, and **zeal**, you could express the ideas in another way. Alternate translation: "how you longed for me, how you mourned, and how you were anxious to do what I asked"

See: Abstract Nouns

2 Corinthians 7:7 (#5)

"your longing, your mourning, {and} your zeal for my sake"

Here, the phrase **for my sake** modifies all three items in this list. The Corinthians experience **longing** to see Paul, they experience **mourning** because they grieved Paul, and they have **zeal** for Paul. If it would be helpful in your language, you could make these ideas more explicit. Alternate

translation: "your longing for me, your mourning concerning me, and your zeal for my sake"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:7 (#6)

"I was caused to rejoice"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the Corinthians did it. Alternate translation: "you caused me to rejoice" or "what you did caused me to rejoice"

See: Active or Passive

2 Corinthians 7:7 (#7)

"even more"

Here, Paul speaks about how his joy upon receiving the report from Titus is **even more** than the joy that he already described in [7:4](#). If it would be helpful in your language, you could make the comparison more explicit. Alternate translation: "even more than I already had rejoiced"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:8 (#1)

"For"

Here, the word **For** introduces Paul's explanation of why he "rejoices even more" (See: [7:7](#)). This explanation continues in [7:9](#). If it would be helpful in your language, you could use a word or phrase that introduces an explanation. Alternate translation: "Here is why I rejoice even more:" or "That is because,"

See: Connecting Words and Phrases

2 Corinthians 7:8 (#2)

"even if"

Here Paul is speaking as if grieving them were only a hypothetical possibility, but he means that it was actually true. If your language does not state something as a condition if it is certain or true, and

if your readers might misunderstand and think that what Paul is saying is not certain, then you could express the idea by using a word such as “although” or “though.” Alternate translation: “although”

See: Connect — Factual Conditions

2 Corinthians 7:8 (#3)

"the letter," - "that letter"

Here Paul again refers to a letter that he previously sent to them. See how you referred to this letter in [2:3–9](#). Alternate translation: “my previous letter ... the letter” or “the letter that I sent you before ... that letter”

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:8 (#4)

"Even if I was regretting {it} (I see that that letter grieved you, if only for an hour"

Here, the phrase **Even if I was regretting {it}** could go with: (1) “now I rejoice” in [7:9](#). In other words, although Paul may have regretted sending the letter, now he rejoices. Alternate translation: “Even if I was regretting it—I see that that letter grieved you, if only for an hour—” (2) **I see**. In other words, Paul may have regretted sending the letter because he saw that it **grieved** the Corinthians. If you use the following alternate translation, you will need to begin a new sentence with the following verse. Alternate translation: “Even if I was regretting it, it was because I see that that letter grieved you, if only for an hour.”

See: Information Structure

2 Corinthians 7:8 (#5)

"Even if I was regretting {it}"

Here, the phrase **Even if** could introduce: (1) something that Paul did in the past but does not do now. In other words, Paul wishes to indicate that he “regretted” sending the letter after he sent it, but he does not regret it now. Alternate translation: “Even though I was regretting it then” (2) something that Paul did not actually do. In other words, Paul wishes to indicate that he might have “regretted” sending the letter, but there is no possibility of that

now. Alternate translation: “Even though I might have regretted it”

See: Connect — Contrary to Fact Conditions

2 Corinthians 7:8 (#6)

"I see"

Here, the word **seeing** refers generally to “knowing” something, not just to looking with one’s eyes. If it would be helpful in your language, you could use a word that clearly refers to knowing. Alternate translation: “I recognize”

See: Metonymy

2 Corinthians 7:8 (#7)

"I see"

Here, some manuscripts have “for I see,” and a few manuscripts have “seeing.” However, the best manuscripts have “I see.” Unless your readers are already familiar with one of these other wordings, it is best to follow the ULT here.

See: Textual Variants

2 Corinthians 7:8 (#8)

"if only"

Here Paul is speaking as if being grieved **for an hour** were a hypothetical possibility, but he means that it was actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you could express the idea by using a word such as “though.” Alternate translation: “though only” or “although just”

See: Connect — Factual Conditions

2 Corinthians 7:8 (#9)

"for an hour"

Here Paul uses the word **hour** to refer to a short period of time, but he does not specify how short. If it would be helpful in your language, you could use a comparable expression that refers to a short

period of time. Alternate translation: “for a brief time” or “for a short while”

See: Metonymy

2 Corinthians 7:9 (#1)

"not that you were grieved, but that you were grieved to {the point of} repentance"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: “that you were grieved to the point of repentance, not that you were grieved”

See: Information Structure

2 Corinthians 7:9 (#2)

"you were grieved," - "you were grieved" - "you were grieved"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that he himself or his letter did it. Alternate translation: “I grieved you ... I grieved you ... I grieved you” or “my letter grieved you ... it grieved you ... my letter grieved you”

See: Active or Passive

2 Corinthians 7:9 (#3)

"to {the point of} repentance"

If your language does not use an abstract noun for the idea of **repentance**, you could express the idea by using a verb such as “repent.” Alternate translation: “so that you repented” or “in such a way that you repented”

See: Abstract Nouns

2 Corinthians 7:9 (#4)

"with respect to God"

Here, the phrase **with respect to God** indicates that how the Corinthians **were grieved** was how God desires people to be grieved. In other words, their “grief” was pleasing to God or “godly.” If it

would be helpful in your language, you could use a word or phrase that expresses this idea more clearly. Alternate translation: “in a godly way” or “as God approves”

2 Corinthians 7:9 (#5)

"God, so that"

Here, the word translated **so that** could introduce: (1) a result. Alternate translation: “God, with the result that” (2) a purpose. Alternate translation: “God in order that”

2 Corinthians 7:9 (#6)

"you would not suffer loss in anything through us"

Here Paul explains that the Corinthians were not harmed or injured in any way by how they **were grieved**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “you did not lose anything because of us” or “you were not harmed in any way by us”

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:10 (#1)

"For"

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (7:9) about “grief with respect to God” and how it does not lead to “suffering loss.” If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: “In fact,” or “Indeed,”

See: Connecting Words and Phrases

2 Corinthians 7:10 (#2)

"the sorrow with respect to God"

Here Paul uses words very similar to those he used in 7:9: “you were grieved with respect to God.” Use a similar form to what you used there. Alternate translation: “the godly sorrow” or “the sorrow that God approves”

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:10 (#3)

"the sorrow with respect to God works repentance towards salvation without regret"

If your language does not use abstract nouns for the ideas of **sorrow**, **repentance**, **salvation**, and **regret**, you could express the ideas in another way. Alternate translation: "being grieved with respect to God causes people to repent so that they are saved and do not regret being grieved"

See: Abstract Nouns

2 Corinthians 7:10 (#4)

"without regret"

Here, the phrase **without regret** could describe: (1) how those who have **sorrow with respect to God** do not experience **regret**. Alternate translation: "so there is no regret" (2) how Paul does not have **regret** for how he caused the Corinthians to feel **sorrow**. Alternate translation (preceded by a comma): "so that I do not have any regret"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:10 (#5)

"But the sorrow of the world"

Here Paul uses the possessive form to describe the kind of **sorrow** that the **world** experiences. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "But worldly sorrow" or "But the sorrow that is characteristic of this world"

See: Possession

2 Corinthians 7:10 (#6)

"of the world"

Here, the word **world** refers to the people in the world who do not believe in Jesus. If it would be helpful in your language, you could use a word or phrase that refers to this group of people. Alternate translation: "of unbelievers" or "of other people"

See: Metonymy

2 Corinthians 7:10 (#7)

"produces death"

If your language does not use an abstract noun for the idea of **death**, you could express the idea by using a verb such as "die." Alternate translation: "leads these people to die"

See: Abstract Nouns

2 Corinthians 7:10 (#8)

"death"

Here, the word **death** refers not only to physical **death** but also to spiritual **death**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "spiritual death"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:11 (#1)

"For"

Here, the word **For** introduces a specific example of what Paul said in the previous verse about how "sorrow with respect to God works repentance towards salvation" (7:10). If it would be helpful in your language, you could use a different word or phrase that introduces a specific example, or you could leave **For** untranslated. Alternate translation: "In fact," or "In your case,"

See: Connecting Words and Phrases

2 Corinthians 7:11 (#2)

"behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express the idea with a word or phrase that asks the audience to listen, or you could use another form that draws the audience's attention to the statement that follows. Alternate translation: "look at" or "consider"

See: Exclamations

2 Corinthians 7:11 (#3)

"how much earnestness this same thing produced in you"

If your language does not use an abstract noun for the idea of **earnestness**, you could express the idea by using an adjective such as "earnest." Alternate translation: "how earnest this same thing caused you to be"

See: Abstract Nouns

2 Corinthians 7:11 (#4)

"this same thing produced in you, to be made sorrowful with respect to God"

Here, the phrase **to be made sorrowful with respect to God** further defines what **this same thing** is. If it would be helpful in your language, you could express this relationship in a more natural form. Alternate translation: "this same thing, that is, to be made sorrowful with respect to God, produced in you" or "this same the experience of being made sorrowful with respect to God produced in you"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:11 (#5)

"to be made sorrowful"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that he himself did it. Alternate translation: "to feel sorrowful" or "that I made you sorrowful"

See: Active or Passive

2 Corinthians 7:11 (#6)

"with respect to God"

Here, just as in [7:9-10](#), the phrase **with respect to God** indicates that how the Corinthians were **sorrowful** was how God desires people to be sorrowful. In other words, their "sorrow" was pleasing to God or "godly." See how you expressed

the idea in [7:9-10](#). Alternate translation: "in a godly way" or "as God approves"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:11 (#7)

"what defense, what indignation, what fear, what longing, what zeal, {and} what vindication"

If your language does not use abstract nouns for some or all of these ideas, you could express the ideas in another way. Each of the items in the list refers to one way that the Corinthians responded to the incident that caused Paul to write the previous letter that "grieved" them. Make sure that how you express the Corinthians' responses fits with this situation. Alternate translation: "you were eager to defend yourselves, you were indignant, you were fearful, you were anxious to see us, you were zealous, and you were quick to punish the wrongdoer"

See: Abstract Nouns

2 Corinthians 7:11 (#8)

"in this matter"

Here, the phrase **this matter** refers to what happened at Corinth that caused Paul to write the previous letter. Paul has already discussed this incident in [2:3-11](#), so he simply refers to it here. If it would be helpful in your language, you could use a word or phrase that similarly refers to something that has already happened and that has already been discussed. Alternate translation: "in this incident" or "in what was done"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:12 (#1)

"So"

Here, the word **So** introduces an inference or conclusion from what Paul said in [7:8-11](#) about the letter and its results. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: "Therefore," or "As you can see,"

See: Connect — Reason-and-Result Relationship

2 Corinthians 7:12 (#2)**"I wrote"**

Here, the phrase **I wrote** refers to the previous letter that Paul sent to the Corinthians. See how you translated "I wrote" in [2:3-4](#). Alternate translation: "I wrote that letter" or "I sent the letter"

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:12 (#3)**"having suffered wrong"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the person **having done wrong** did it. Alternate translation: "whom that person wronged"

See: Active or Passive

2 Corinthians 7:12 (#4)**"your earnestness which {is} on our behalf might be revealed to you"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that he or his letter did it. Alternate translation: "I might reveal to you your earnestness which is on our behalf" or "my letter might reveal to you your earnestness which is on our behalf"

See: Active or Passive

2 Corinthians 7:12 (#5)**"your earnestness which {is} on our behalf"**

If your language does not use an abstract noun for the idea of **earnestness**, you could express the idea by using an adjective such as "earnest." Alternate translation: "how earnest you are on our behalf"

See: Abstract Nouns

2 Corinthians 7:12 (#6)**"before God"**

Here, Paul refers to something being revealed **before God** to indicate a close connection to God. See how you translated the phrase **before God** in [4:2](#). The phrase could indicate that: (1) God testifies to or approves the Corinthians' **earnestness**. Alternate translation: "with God testifying to it" (2) the Corinthians recognize their **earnestness** when they are in God's presence. Alternate translation: "in God's presence"

See: Metaphor

2 Corinthians 7:13 (#1)**"Because of this"**

Here, the word **this** refers to what Paul has said in [7:6-12](#) about how the Corinthians treated Titus and how they responded to Paul's letter. If it would be helpful in your language, you make the referent of **this** more explicit. Alternate translation: "Because of those things" or "Because you responded in those ways,"

See: Pronouns — When to Use Them

2 Corinthians 7:13 (#2)**"Because of this we have been encouraged"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that the Corinthians did it. Alternate translation: "Because of this, you have encouraged us" or "So then, what you did has encouraged us"

See: Active or Passive

2 Corinthians 7:13 (#3)**"Now"**

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

See: Connecting Words and Phrases

2 Corinthians 7:13 (#4)

"our own encouragement"

If your language does not use an abstract noun for the idea of **encouragement**, you could express the idea by using a verb such as "encourage." Alternate translation: "how we have been encouraged"

See: Abstract Nouns

2 Corinthians 7:13 (#5)

"the joy of Titus"

If your language does not use an abstract noun for the idea of **joy**, you could express the idea by using an adjective such as "joyful." Alternate translation: "how joyful Titus was"

See: Abstract Nouns

2 Corinthians 7:13 (#6)

"his spirit had been refreshed by all of you"

Here Paul speaks as if Titus' **spirit** were a tired body that needed to be **refreshed**. He could mean that Titus: (1) was encouraged or given new energy. Alternate translation: "he was encouraged by all of you" or "he was energized by all of us" (2) was no longer worried about the Corinthians. Alternate translation: "he stopped worrying about all of you"

See: Metaphor

2 Corinthians 7:13 (#7)

"his spirit had been refreshed by all of you"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "all of you had refreshed his spirit"

See: Active or Passive

2 Corinthians 7:14 (#1)

"For"

Here, the word **For** introduces another reason why Paul and his fellow workers rejoiced even more abundantly (7:13). If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: "Also, we rejoiced since," or "Further,"

See: Connect — Reason-and-Result Relationship

2 Corinthians 7:14 (#2)

"if I had boasted anything to him about you, I was not ashamed"

Paul is speaking as if his boasting about the Corinthians were a possibility, but he means that it is actually true. He uses this form to introduce what he said about the Corinthians that might have caused him to be **ashamed** if it were not true. If it would be helpful in your language, you could use a form that introduces something that Paul did that might have led to being **ashamed**. Alternate translation: "I was not ashamed because of what I had boasted to him about you" or "what I boasted to him about you did not cause me to be ashamed"

See: Connect — Factual Conditions

2 Corinthians 7:14 (#3)

"I was not ashamed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the Corinthians. Alternate translation: "I did not feel shame" or "you did not shame me"

See: Active or Passive

2 Corinthians 7:14 (#4)

"we spoke everything to you"

Here Paul could be referring to: (1) everything he has told the Corinthians, including the gospel. Alternate translation: "we spoke everything we have told you" (2) specifically what he told the Corinthians about his travel plans. Alternate

translation: “we spoke to you about our travel plans”

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:14 (#5)

“in truth”

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: “truthfully” or “in a truthful way”

See: Abstract Nouns

2 Corinthians 7:14 (#6)

“our boasting became the truth to Titus”

If your language does not use abstract nouns for the ideas of **boasting** and **truth**, you could express the same ideas in another way. Alternate translation: “what we boasted about became true with reference to Titus”

See: Abstract Nouns

2 Corinthians 7:15 (#1)

“his affections towards you are more abundant”

If your language does not use an abstract noun for the idea of **affections**, you could express the same idea in another way. Alternate translation: “he loves you more abundantly”

See: Abstract Nouns

2 Corinthians 7:15 (#2)

“more abundant”

Here, the phrase **more abundant** could indicate that: (1) Titus has more **affections** for them than he did before he visited them. Alternate translation: “more abundant than before” (2) Titus simply has a great deal of **affections**. Alternate translation: “very abundant” or “great”

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:15 (#3)

“remembering”

Here, the word **remembering** introduces a reason why Titus’ **affections** are **more abundant**. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: “since he remembers”

See: Connect — Reason-and-Result Relationship

2 Corinthians 7:15 (#4)

“the obedience of all of you”

Here, the Corinthians’ **obedience** could be directed toward: (1) Paul and his fellow workers, including Titus. Alternate translation: “the obedience of all of you to us” (2) just Titus. Alternate translation: “the obedience of all of you to him”

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:15 (#5)

“with fear and trembling”

Here the Corinthians’ **fear** could be directed toward: (1) Titus as Paul’s representative. Alternate translation: “with fear and trembling with respect to him” (2) the consequences of what had happened. Alternate translation: “with fear and trembling because of what had happened” (3) God, whom Titus represented. Alternate translation: “with and trembling with respect to God”

See: Assumed Knowledge and Implicit Information

2 Corinthians 7:15 (#6)

“with fear and trembling”

If your language does not use abstract nouns for the ideas of **fear** and **trembling**, you could express the same ideas in another way. Alternate translation: “as you feared and trembled” or “fearfully and nervously”

See: Abstract Nouns

2 Corinthians 7:15 (#7)**"fear and trembling"**

The terms **fear** and **trembling** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "great fear" or "deep respect"

See: Doublet

2 Corinthians 7:16 (#1)**"I am confident in you"**

The implication is that Paul is **confident** that the Corinthians are doing what is right or proper. You could include this information if that would be helpful to your readers. Alternate translation: "I am confident that you do what is proper"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:1 (#1)**"Now"**

Here, the word **Now** introduces a new topic. If it would be helpful in your language, you could use a word or phrase that introduces a new topic, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

2 Corinthians 8:1 (#2)**"brothers"**

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "fellow Christians"

See: Metaphor

2 Corinthians 8:1 (#3)**"brothers"**

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If you retain the metaphor in your

translation, and if it would be helpful in your language, you could say "brothers and sisters" to indicate this.

See: When Masculine Words Include Women

2 Corinthians 8:1 (#4)**"the grace of God"**

Here, Paul is using the possessive form to describe **grace** that comes from **God**. If this is not clear in your language, you could use a form that makes it clear. Alternate translation: "the grace from God"

See: Possession

2 Corinthians 8:1 (#5)**"the grace of God"**

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "the gift of God" or "what comes graciously from God"

See: Abstract Nouns

2 Corinthians 8:1 (#6)**"that has been given"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "that he has given"

See: Active or Passive

2 Corinthians 8:1 (#7)**"of Macedonia"**

As Paul indicates in [7:5](#), he is in **Macedonia** when he writes this letter. If it would be helpful in your language, you could indicate that this place was Paul's location when he wrote the letter. Alternate translation: "of Macedonia, where I am currently"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:2 (#1)

"that"

Here, the word **that** could introduce: (1) an explanation or definition of the "grace of God" in [8:1](#). Alternate translation: "that is, that" (2) a reason or support for what Paul said in [8:1](#). Alternate translation: "which we know to be true because,"

See: Connecting Words and Phrases

2 Corinthians 8:2 (#2)

"a severe trial of affliction"

Here Paul is using the possessive form to describe a **severe trial** that is made up of or characterized by **affliction**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "a severe trial that afflicted them" or "affliction, which was a severe trial"

See: Possession

2 Corinthians 8:2 (#3)

"the abundance of their joy and their deep poverty"

If your language does not use abstract nouns for the ideas of **abundance**, **joy**, and **poverty**, you could express the same ideas in another way. Alternate translation: "how very joyful they were and how deeply impoverished they were"

See: Abstract Nouns

2 Corinthians 8:2 (#4)

"their deep poverty"

Here Paul is speaking of **poverty** as if it were a **deep** hole. He means that they were very poor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "their extreme poverty" or "their great poverty"

See: Metaphor

2 Corinthians 8:2 (#5)

"the riches of their generosity"

Here Paul is speaking of **generosity** as if it were **riches**. He means that these people had very much **generosity**, just like a rich person has very much money. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the greatness of their generosity" or "how much generosity they had"

See: Metaphor

2 Corinthians 8:2 (#6)

"the riches of their generosity"

Here Paul is using the possessive form to describe **riches** that could: (1) indicate how much **generosity** these people had. Alternate translation: "their rich generosity" (2) be made up of **generosity**. Alternate translation: "the riches that are their generosity"

See: Possession

2 Corinthians 8:2 (#7)

"the riches of their generosity"

If your language does not use an abstract noun for the idea of **generosity**, you could express the same idea in another way. Alternate translation: "how richly generous they were"

See: Abstract Nouns

2 Corinthians 8:3 (#1)

"For"

Here, the word **For** introduces a support for what Paul said in the previous verse ([8:2](#)) about the "riches of their generosity." If it would be helpful in your language, you could use a different word or phrase that introduces support for a claim. Alternate translation: "Indeed," or "As a matter of fact,"

See: Connect — Reason-and-Result Relationship

2 Corinthians 8:3 (#2)

"they gave} according to their ability," -
"beyond their ability"

If your language does not use an abstract noun for the idea of **ability**, you could express the same idea in another way. Alternate translation: “they gave according to what they were able to give ... beyond what they were able to give”

See: Abstract Nouns

2 Corinthians 8:3 (#3)

"of their own accord"

Here, the phrase **of their own accord** indicates that no one forced or required the believers in Macedonia to act as they did. Rather, they chose to do so on their own. If it would be helpful in your language, you could use a comparable expression. Alternate translation: “of their own free will” or “because they wanted to”

See: Idiom

2 Corinthians 8:3 (#4)

"of their own accord"

Here, the phrase **of their own accord** could modify: (1) the word **gave** which is implied in this verse. Alternate translation: “which they did of their own accord” (2) “pleaded” in the following verse (8:4). If you use the following alternate translate, you will need to remove the comma at the end of this verse. Alternate translation: “and that of their own accord and”

See: Information Structure

2 Corinthians 8:4 (#1)

"they pleaded with us {for} the favor and the fellowship of this ministry {that is}"

If your language does not use abstract nouns for the ideas of **favor** and **fellowship**, you could express the same ideas in another way. Alternate translation: “they pleaded with us to favor them and allow them to take part in this ministry that is”

See: Abstract Nouns

2 Corinthians 8:4 (#2)

"the favor and the fellowship"

The two words **favor** and **fellowship** work together to express a single idea. The word **fellowship** describes what **the favor** is. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: “the favor of the fellowship” or “the gift of fellowship”

See: Hendiadys

2 Corinthians 8:4 (#3)

"of this ministry {that is} to the saints"

Here Paul does not give very many details about the **ministry** because he had already told the Corinthians about it in [1 Corinthians 16:1–4](#). From that passage and other passages, we know that Paul was collecting money from various churches to send to Jerusalem to help the believers there. If it would be helpful in your language, you could make it more explicit that this is what Paul is talking about. Alternate translation: “of this ministry that is for the saints in Jerusalem” or “of this ministry of sending money to the Jerusalem saints”

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:5 (#1)

"not as we hoped, but"

Here Paul is implying that the Macedonians did more than Paul and his fellow workers had **hoped**, not that they did less. If this clause would imply that the Macedonians did less, you could use a form that implies that they did more. Alternate translation: “while we had hoped for something, they did more:” or “doing more than we had hoped,”

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:5 (#2)

"they first gave themselves"

Here Paul speaks as if the Macedonians were gifts that they themselves **gave** to **the Lord** and to **us**. He means that the Macedonians chose to completely serve and honor **the Lord** and **us**. If it would be helpful in your language, you could express the idea plainly. Alternate translation:

“they first devoted themselves” or “they chose first to be servants”

See: Metaphor

2 Corinthians 8:5 (#3)

“first” - “and then”

Here, the words **first** and **then** could indicate what is: (1) more and less important. Alternate translation: “primarily ... and secondarily” (2) first and second in sequence. Alternate translation: “first ... and second”

2 Corinthians 8:5 (#4)

“and then to us”

Here, the phrase **and then** could introduce: (1) what comes after what they **first** did. Alternate translation: “and after that to us” (2) the second part of what they **first** did. Paul implies that what comes after what they **first** did is giving money. Alternate translation: “and to us before they gave money”

2 Corinthians 8:5 (#5)

“and then to us”

Here Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “and then they gave themselves to us”

See: Ellipsis

2 Corinthians 8:5 (#6)

“they first gave themselves to the Lord and then to us, by the will of God”

Here, the phrase **by the will of God** could modify: (1) how the Corinthians both gave themselves to **the Lord** and to **us**. Alternate translation: “by the will of God they first gave themselves to the Lord and then to us” (2) just how the Corinthians gave themselves to **us**. Alternate translation: “they first gave themselves to the Lord and then, by the will of God, to us”

See: Information Structure

2 Corinthians 8:5 (#7)

“by the will of God”

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: “as God wanted” or “which is what God desires”

See: Abstract Nouns

2 Corinthians 8:6 (#1)

“just as he began”

Here Paul could be implying that Titus already **began**: (1) the **grace**, which is collecting money for the believers in Jerusalem. Alternate translation: “just as he began this grace” (2) to work for the sake of the Corinthians in general. Alternate translation: “just as he began to serve you”

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:6 (#2)

“this grace as well”

Here, the word **grace** refers to what it did in [8:4](#): being able to contribute money to what Paul was collecting for believers in Jerusalem. If possible, translate it as you did in [8:4](#). Alternate translation: “this gift as well” or “this gracious act of giving as well”

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:6 (#3)

“this grace as well”

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: “what you also are graciously contributing” or “what you also are giving”

See: Abstract Nouns

2 Corinthians 8:7 (#1)

"But"

Here, the word **But** introduces a new section. It does not primarily contrast with what Paul has already said, although it does introduce a change in focus from the Macedonians and Titus to the Corinthians. If it would be helpful in your language, you could use a word or phrase that introduces a new section or a change in focus. Alternate translation: "Now" or "In your case,"

See: Connecting Words and Phrases

2 Corinthians 8:7 (#2)

"in everything"

Paul says **everything** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "in so many things" or "in very many ways"

See: Hyperbole

2 Corinthians 8:7 (#3)

"in faith and in speech and in knowledge and in all earnestness and in the love from us in you"

If your language does not use abstract nouns for the ideas of **faith**, **speech**, **knowledge**, **earnestness**, and **love**, you could express the same ideas in another way. Alternate translation: "that is, you are faithful, proper in what you speak, knowledgeable about many things, very earnest, and full of how we have loved you"

See: Abstract Nouns

2 Corinthians 8:7 (#4)

"from us in you"

Many ancient manuscripts read **from us in you**. The ULT follows that reading. Other ancient manuscripts read "from you in us." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

2 Corinthians 8:7 (#5)

"from us in you"

Here, the phrase **from us in you** could indicate that: (1) the **love** is how Paul and his fellow workers feel about the Corinthians. Alternate translation: "that we have for you" (2) Paul and those with him enabled or caused the Corinthians to have **love**. Alternate translation: "that came from us and is now in you"

2 Corinthians 8:7 (#6)

"in this act of grace"

Here, the word **grace** refers to what it did in [8:4, 6](#): being able to contribute money to what Paul was collecting for believers in Jerusalem. If possible, translate it as you did in those verses. Alternate translation: "in this gift" or "in this gracious act of giving"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:7 (#7)

"in this act of grace"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "in what you are graciously contributing" or "in what you are giving"

See: Abstract Nouns

2 Corinthians 8:8 (#1)

"I say this"

The pronoun **this** refers to what Paul said in the previous verse about how the Corinthians "should abound in this act of grace" ([8:7](#)). If this is not clear for your readers, you could more clearly refer to that exhortation. Alternate translation: "I say what I just did" or "I say that you should abound in this way"

See: Pronouns — When to Use Them

2 Corinthians 8:8 (#2)

"the genuineness of your love through the earnestness of others"

If your language does not use abstract nouns for the ideas of **genuineness**, **love**, and **earnestness**, you could express the same ideas in another way. Alternate translation: "that how you love others is genuine through how earnest others are"

See: Abstract Nouns

2 Corinthians 8:8 (#3)

"through the earnestness of others"

Here, the phrase **through the earnestness of others** indicates the standard by which Paul is **proving** the **love** of the Corinthians. If it would be helpful in your language, you could use a word or phrase that introduces the standard by which something else is proved or tested. Alternate translation: "in comparison with the earnestness of others" or "against the earnestness of others"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:8 (#4)

"of others"

Paul is using the adjective **others** as a noun to mean other people, particularly other believers. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of other believers"

See: Nominal Adjectives

2 Corinthians 8:9 (#1)

"For"

Here, the word **For** introduces a reason why the Corinthians should give money to help fellow believers. If it would be helpful in your language, you could use a different word or phrase that introduces a reason. Alternate translation: "That is because," or "Now you should abound in giving because"

See: Connect — Reason-and-Result Relationship

2 Corinthians 8:9 (#2)

"the grace of our Lord Jesus Christ"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "the gift of our Lord Jesus Christ" or "what our Lord Jesus Christ has graciously done"

See: Abstract Nouns

2 Corinthians 8:9 (#3)

"he became poor for your sake {though} being rich so that by the poverty of that one, you might become rich"

Here, Paul is speaking of what God considers valuable, including blessings, power, and honor, as if it were wealth. If it would be clearer in your language, you could express the idea with a simile or plain language. Alternate translation: "he became like a poor person for your sake, though he was like a rich person, so that by what was like that one's poverty, you might become like rich people" or "he gave up blessings and honor for your sake, though he had possessed great blessings and honor, so that by giving those things up, you might receive blessings and honor"

See: Metaphor

2 Corinthians 8:9 (#4)

"by the poverty of that one"

If your language does not use an abstract noun for the idea of **poverty**, you could express the same idea in another way. Alternate translation: "by that one being poor"

See: Abstract Nouns

2 Corinthians 8:10 (#1)

"in this"

Here, the word **this** could refer to: (1) the issue that Paul is speaking about, which is the Corinthians collecting money for believers in Jerusalem. Alternate translation: "about this grace of giving" or "about collecting money" (2) what Paul is about to say. Alternate translation: "in what follows" or "in what I am about to say"

See: Pronouns — When to Use Them

2 Corinthians 8:10 (#2)

"this"

Here, the word **this** could refer to: (1) the Corinthians hearing Paul's **opinion**. Alternate translation: "listening to my opinion" (2) how Paul is giving an **opinion** instead of a command. Alternate translation: "an opinion instead of a command" (3) giving money. Alternate translation: "the act of giving" or "collecting money"

See: Pronouns — When to Use Them

2 Corinthians 8:10 (#3)

"for you, who"

Here, the word **who** could introduce: (1) further information about what the Corinthians were doing. In this case, it describes the Corinthians instead of distinguishing them from other people. Alternate translation: "for you, who" (2) what kind of people the Corinthians are. In this case, it distinguishes the Corinthians from other people and describes them as the kind of people for whom **this is profitable**. Alternate translation: "for you, you who" or "for you, since you"

See: Distinguishing Versus Informing or Reminding

2 Corinthians 8:10 (#4)

"not only began to do this a year ago, but also to desire {to do it}"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Paul is emphasizing **desire**, so consider a natural way to emphasize this part of the sentence. Alternate translation: "certainly desired to begin to do this and did not just begin to do it"

See: Information Structure

2 Corinthians 8:10 (#5)

"to do this" - "to desire {to do it}"

In these phrases, Paul is speaking about collecting money for the believers in Jerusalem. You could include this information if that would be helpful to your readers. Alternate translation: "to collect money for the Jerusalem believers ... to do desire to do so"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:11 (#1)

"But now"

Here, the phrase **But now** introduces an exhortation for what to do in the present time as opposed to what they already did "a year ago" (See: [8:10](#)). If it would be helpful in your language, you could use a word or phrase that transitions from the past to the present. Alternate translation: "So at this present time," or "At this time,"

See: Connecting Words and Phrases

2 Corinthians 8:11 (#2)

"just as {there was} the readiness of the desire"

If your language does not use abstract nouns for the ideas of **readiness** and **desire**, you could express the same ideas in another way. Alternate translation: "just you were ready and willing to do it" or "just as you were eager and wanted to do it"

See: Abstract Nouns

2 Corinthians 8:11 (#3)

"also {there may be} the completion"

If your language does not use an abstract noun for the idea of **completion**, you could express the same idea in another way. Alternate translation: "also you may complete it"

See: Abstract Nouns

2 Corinthians 8:11 (#4)

"from what you have"

Here, the phrase **from what you have** indicates that Paul wants the Corinthians to give some of the things or money that they own. He does not want them to borrow money or give everything that they

own. If it would be helpful in your language, you could use a phrase that makes this idea explicit. Alternate translation: “from what you are able” or “with you giving what you can afford”

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:12 (#1)

"For"

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (8:11) about giving “from what you have.” If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: “Indeed,” or “I say that you should give from what you have, because,”

See: Connecting Words and Phrases

2 Corinthians 8:12 (#2)

"if"

Paul uses the word **if** to indicate that this is a hypothetical condition. In other words, what people give will only be **acceptable** if **the readiness is already there**. Use a natural form in your language for introducing one thing that is a requirement for another thing. Alternate translation: “as long as” or “given that”

See: Connect — Hypothetical Conditions

2 Corinthians 8:12 (#3)

"the readiness is already there"

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: “someone is ready” or “a person is already eager”

See: Abstract Nouns

2 Corinthians 8:12 (#4)

"it is} fully acceptable according to"

Here Paul does not state what is **fully acceptable**. He implies that it is whatever they give that is **fully acceptable**. If it would be helpful in your language,

you could state this explicitly. Alternate translation: “it is fully acceptable to give” or “whatever one gives is fully acceptable according to”

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:12 (#5)

"what he does not have"

Although the word **he** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “what one does not have” or “what he or she does not have”

See: When Masculine Words Include Women

2 Corinthians 8:13 (#1)

"For {this is} not"

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (8:13) about giving “according to whatever one might have.” If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: “As you can see, I want you to give not” or “I say that because my goal is not”

See: Connect — Reason-and-Result Relationship

2 Corinthians 8:13 (#2)

"this is} not"

Here Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. Paul implies that he is speaking about the goal or purpose of giving to other believers. The ULT supplies very general words here. If it would be helpful in your language, you could use more specific words. Alternate translation: “I do not want you to give” or “we give to fellow believers not”

See: Ellipsis

2 Corinthians 8:13 (#3)

"this is} not so that {there is} relief for others {but} tribulation for you, but out of equality"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "this is out of equality, not so that there is relief for others but tribulation for you"

See: Information Structure

2 Corinthians 8:13 (#4)

"there is} relief for others {but} tribulation for you"

If your language does not use abstract nouns for the ideas of **relief** and **tribulation**, you could express the same ideas in another way. Alternate translation: "others are relieved but you are troubled"

See: Abstract Nouns

2 Corinthians 8:13 (#5)

"for you, but out of equality"

Here, the phrase **but out of equality** could: (1) contrast with what Paul has said in this verse about some having **relief** and others having **tribulation**. Alternate translation: "for you, but so that there is equality" (2) introduce what Paul says in the following verse about believers sharing "abundance." If you use the following alternate translation, you will need to remove the capital letter at the beginning of the following verse. Alternate translation: "for you. Rather, out of equality,"

See: Information Structure

2 Corinthians 8:13 (#6)

"out of equality"

Here, the phrase **out of equality** could provide: (1) the basis or principle for giving and sharing. Alternate translation: "because the goal is equality" or "from the principle of equality" (2) the desired result from giving and sharing. Alternate translation: "so that everyone is equal"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:13 (#7)

"out of equality"

If your language does not use an abstract noun for the idea of **equality**, you could express the same idea in another way. Alternate translation: "focusing on everyone being equal" or "we are trying to make everyone equal"

See: Abstract Nouns

2 Corinthians 8:14 (#1)

"At the present time, your abundance {is} for the lack of those ones, so that also the abundance of those ones may be for your need"

Here, the phrase **At the present time** could refer to: (1) how things were when Paul wrote this letter. In this case, Paul is telling the Corinthians that they have more than the Jerusalem believers do, and so they should help. In the future, if the Jerusalem believers have more than the Corinthians, they will help the Corinthians. Alternate translation: "At this time, your abundance of money is for the lack of those ones, so that also the abundance of money of those ones may be for your need in the future" (2) the time between Christ's first and second comings. In this case, Paul is telling the Corinthians that they should help the Jerusalem believers financially, and the Jerusalem believers will help them spiritually. Alternate translation: "In this new age, your abundance of money is for the lack of those ones, so that also the spiritual abundance of those ones may be for your need"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:14 (#2)

"your abundance {is} for the lack of those ones"

If your language does not use abstract nouns for the ideas of **abundance** and **lack**, you could express the same ideas in another way. Alternate translation: "what you abundantly possess is for what those ones lack"

See: Abstract Nouns

2 Corinthians 8:14 (#3)

"the abundance of those ones may be for your need"

If your language does not use abstract nouns for the ideas of **abundance** and **need**, you could express the same ideas in another way. Alternate translation: "what those ones abundantly possess may be for what you need"

See: Abstract Nouns

2 Corinthians 8:14 (#4)

"there may be equality"

If your language does not use an abstract noun for the idea of **equality**, you could express the same idea in another way. Alternate translation: "everyone is equal" or "everyone does equally well"

See: Abstract Nouns

2 Corinthians 8:15 (#1)

"just as it is written"

Here Paul quotes from the Old Testament Scriptures, specifically from [16:18](#). If it would be helpful to your readers, you could format these words in a different way, or you could include this information in a footnote. Alternate translation: "just as it is written in the Scriptures" or "just as you can read in Exodus"

See: Quotations and Quote Margins

2 Corinthians 8:15 (#2)

"it is written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the person who wrote the book of Exodus. Alternate translation: "someone wrote in Exodus" or "it says in Exodus"

See: Active or Passive

2 Corinthians 8:15 (#3)

""The one {gathering} much did not have too much,"

Here Paul is quoting from a story about how God led the Israelites through the desert. They did not have much food, so God miraculously made something like bread appear on the ground for them. The Israelites called the food "manna," and God commanded each of them to gather a specific amount for each person. This amount was just right, which is what this quotation describes. If it would be helpful in your language, you could include some of this information in your translation or in a footnote. Alternate translation: "Any Israelite who gathered much manna did not have too much, and any Israelite who gathered little manna did not have too little"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:15 (#4)

"The one {" - "the one"

The phrase **the one** represents people in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: "Those ... those" or "Everyone ... everyone"

See: Generic Noun Phrases

2 Corinthians 8:16 (#1)

"But"

Here, the word **But** introduces a new section. Paul is again speaking about **Titus**, whom he last mentioned in [8:6](#). If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: "Now" or "Next,"

See: Connecting Words and Phrases

2 Corinthians 8:16 (#2)

"thanks {be} to God"

Here, **thanks {be} to God** is an exclamatory phrase that communicates Paul's thankfulness. Use an exclamation form that is natural in your language

for communicating thanks. Alternate translation: “we give thanks to God”

See: Exclamations

2 Corinthians 8:16 (#3)

"the one placing"

Here Paul is adding more information about **God**. He is not distinguishing between different gods. If it would be helpful in your language, you could use a form that clearly adds information instead of distinguishing between people. Alternate translation: “who has placed”

See: Distinguishing Versus Informing or Reminding

2 Corinthians 8:16 (#4)

"the one placing the same earnestness on your behalf into the heart of Titus"

Here, Paul is speaking as if **earnestness** were an object that **God** could put **into the heart of Titus**. He means that God made **the heart of Titus** earnest. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “the one making the same earnestness on your behalf characterize the heart of Titus”

See: Metaphor

2 Corinthians 8:16 (#5)

"the same earnestness"

Here, the word **same** indicates that the **earnestness** that Titus has is the same **earnestness** that Paul and his fellow workers have. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: “the same earnestness that we have”

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:16 (#6)

"placing the same earnestness on your behalf into the heart of Titus"

If your language does not use an abstract noun for the idea of **earnestness**, you could express the

same idea in another way. Alternate translation: “making the heart of Titus earnest on your behalf”

See: Abstract Nouns

2 Corinthians 8:16 (#7)

"the heart of Titus"

In Paul’s culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could express the idea by referring to the place where humans think and feel in your culture or by using plain language. Alternate translation: “the mind of Titus” or “what Titus wants”

See: Metonymy

2 Corinthians 8:17 (#1)

"For"

Here, the word **For** introduces an explanation of one way in which Titus showed the “earnestness” that Paul referred to in the previous verse (8:16). If it would be helpful in your language, you could use a word or phrase that introduces an explanation or basis for a previous statement. Alternate translation: “In fact,” or “For example,”

See: Connecting Words and Phrases

2 Corinthians 8:17 (#2)

"our appeal"

Here Paul implies that the **appeal** was for Titus to visit the Corinthians. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: “our appeal that he visit you”

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:17 (#3)

"he has gone"

Most likely, Titus and those who traveled with him took this letter to the Corinthians. In a context such as this, your language might say “come” instead of **gone**. Alternate translation: “he has come”

See: Go and Come

2 Corinthians 8:17 (#4)

"he has gone"

Most likely, Titus and those who traveled with him took this letter from Paul to the Corinthians. Use whatever tense is most natural for referring to this action. Alternate translation: "he is going" or "he went"

See: Predictive Past

2 Corinthians 8:17 (#5)

"of his own accord"

Here, the phrase **of his own accord** indicates that no one forced or required Titus to act as he did. Rather, he chose to do so on his own. If it would be helpful in your language, you could use a comparable expression. See you how translated the similar phrase in [8:3](#). Alternate translation: "of his own free will" or "because he wanted to"

See: Idiom

2 Corinthians 8:18 (#1)

"Now"

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

See: Connecting Words and Phrases

2 Corinthians 8:18 (#2)

"we have sent together"

Here Paul refers to how he and his fellow workers sent another believer along with Titus. Use the same tense that you used in the previous verse for Titus' travel. Alternate translation: "we are sending together" or "we sent together"

See: Predictive Past

2 Corinthians 8:18 (#3)

"the brother"

Paul is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believer"

See: Metaphor

2 Corinthians 8:18 (#4)

"in the gospel"

Here, the phrase **in the gospel** describes generally in what area this **brother** is praised. Paul means that this **brother** acts to spread the gospel. This probably includes preaching the good news, but it probably also includes many other acts of service, like visiting believers and collecting money for other believers. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "for his service to the gospel" or "for spreading the gospel"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:19 (#1)

"not only this, but"

Here, the phrase **not only this** refers to how this "brother" received praise from all the churches. Paul uses this phrase to introduce something he thinks is even more important about this "brother." If it would be helpful in your language, you could use a word or phrase that introduces something even more important. Alternate translation: "even more," or "more importantly,"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:19 (#2)

"he also was chosen by the churches"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "also the churches chose him"

See: Active or Passive

2 Corinthians 8:19 (#3)**"along with"**

Here, the phrase **along with** indicates what the person **was chosen** to help with. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: "so that he could help with" or "with the intent that he could assist in"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:19 (#4)**"this grace"**

Here, the word **grace** refers to what it did in [8:6-7](#): being able to contribute money to what Paul was collecting for believers in Jerusalem. If possible, translate it as you did in those verses. Alternate translation: "this gift" or "this gracious act of giving"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:19 (#5)**"this grace"**

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "the gift" or "what people are graciously giving"

See: Abstract Nouns

2 Corinthians 8:19 (#6)**"that is being administered by us"**

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

See: Active or Passive

2 Corinthians 8:19 (#7)**"to the glory of the Lord"**

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea

in another way. Alternate translation: "to glorify the Lord"

See: Abstract Nouns

2 Corinthians 8:19 (#8)**"our readiness"**

Here Paul implies that they have **readiness** to help fellow believers, particularly the fellow believers in Jerusalem. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "our readiness to help others"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:19 (#9)**"our readiness"**

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: "how ready we are"

See: Abstract Nouns

2 Corinthians 8:20 (#1)**"avoiding"**

Here, the word **avoiding** introduces Paul's reason for including this fellow believer in the process of collecting and distributing money. If it would be helpful in your language, you could use a word or phrase here that introduces a reason for doing something. Alternate translation: "we included him to avoid" or "our goal was to avoid"

2 Corinthians 8:20 (#2)**"this, that no one"**

Here Paul introduces what he and his fellow workers wish to avoid by using the word **this**, and then he states what it is that they do not want to happen. If it would be helpful in your language, you could use a different form that identifies what Paul wishes to avoid. Alternate translation: "how someone" or "any possibility that a person"

See: When to Keep Information Implicit

2 Corinthians 8:20 (#3)

"concerning this generosity being administered"

If your language does not use an abstract noun for the idea of **generosity**, you could express the same idea in another way. Alternate translation: "concerning what people generously offered that is being administered" or "concerning the generous gift being administered"

See: Abstract Nouns

2 Corinthians 8:20 (#4)

"this generosity"

Here, the word **generosity** refers to the large sum of money that Paul has collected and plans to give to the believers in Jerusalem. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "this large sum of money" or "this generous sharing with the believers in Jerusalem"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:20 (#5)

"being administered by us"

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

See: Active or Passive

2 Corinthians 8:21 (#1)

"For"

Here, the word **For** introduces a further explanation of what Paul said in the previous verse ([8:20](#)) about avoiding blame from others. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

2 Corinthians 8:21 (#2)

"what is} good, not only before the Lord, but also before men"

Here Paul speaks as if **{what is} good** were in front of or **before** both **the Lord** and **men**. He means that he cares about both what **men** and **the Lord** think is **good**. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "not only what is good in the Lord's eyes, but also what is good in men's eyes" or "not only what the Lord considers to be proper, but also what men consider to be proper"

See: Metaphor

2 Corinthians 8:21 (#3)

"men"

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "humans" or "men and women"

See: When Masculine Words Include Women

2 Corinthians 8:22 (#1)

"Now"

Here, the word **Now** introduces a new idea, which is that Paul is sending one more person with Titus. If it would be helpful in your language, you could use a word or phrase that introduces a new idea, or you could leave **Now** untranslated. Alternate translation: "Further,"

See: Connecting Words and Phrases

2 Corinthians 8:22 (#2)

"we sent"

Here Paul refers to how he and his fellow workers sent yet another believer along with Titus. Use the same tense that you used in [8:17](#) for Titus' travel. Alternate translation: "we are sending" or "we have sent"

See: Predictive Past

2 Corinthians 8:22 (#3)**"our brother"**

Paul is using the term **brother** to refer to a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "another believer"

See: Metaphor

2 Corinthians 8:22 (#4)**"with them"**

Here, the word **them** refers to Titus and the previously mentioned brother. If it would be helpful in your language, you could make explicit to whom the pronoun refers. Alternate translation: "with these two men" or "with Titus and the other brother"

See: Pronouns — When to Use Them

2 Corinthians 8:22 (#5)**"whom we proved"**

Here, the phrase **whom we proved** could indicate that Paul and his fellow workers have: (1) tested the **brother**, and he successfully passed the tests. Alternate translation: "whom we proved by testing" or "whom we tested and approved" (2) seen what the **brother** does, and they approve of him. Alternate translation: "whom we are sure about" or "of whom we approve"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:22 (#6)**"many ways, {and} often being eager"**

Here, the phrase **often being eager** identifies what this **brother** was **proved** to be. If it would be helpful in your language, you could make this connection more explicit. Alternate translation: "many ways to often be eager" or "in many ways that he was often eager"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:22 (#7)**"he is even more eager"**

Here Paul implies that the **brother** is **even more eager** than he was when Paul and his fellow workers **proved** him. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: "he is even more eager than he was before" or "he is more eager than ever"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:22 (#8)**"because of his} great confidence that {he has} in you"**

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: "because of how very confident he is in you"

See: Abstract Nouns

2 Corinthians 8:22 (#9)**"because of his} great confidence that {he has} in you"**

Here Paul implies that the **brother** has **confidence** that the Corinthians will do what is right, particularly that they will give generously to help the believers in Jerusalem. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "because of his great confidence that you will give generously"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:23 (#1)**"he is} my partner and fellow worker for you"**

The terms **partner** and **fellow worker** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "he is my partner in working for you" or "he is my fellow worker for you"

See: Doublet

2 Corinthians 8:23 (#2)**"our brothers"**

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "our fellow believers" or "those believers"

See: Metaphor

2 Corinthians 8:23 (#3)**"our brothers"**

Here, the phrase **our brothers** refers to the two other men who will accompany Titus. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "our two brothers" or "the brother we mentioned"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:23 (#4)**"they are} messengers of the churches"**

Here, Paul is using the possessive form to describe **messengers** who were sent by **the churches**. If this is not clear in your language, you could express the idea more explicitly. Alternate translation: "they are messengers sent by the churches"

See: Possession

2 Corinthians 8:23 (#5)**"a glory of Christ"**

Here, the phrase **a glory of Christ** describes the **brothers**. If it would be helpful in your language, you could make this clearer. Alternate translation: "and they are a glory of Christ"

See: Assumed Knowledge and Implicit Information

2 Corinthians 8:23 (#6)**"a glory of Christ"**

Here Paul uses the possessive to describe **glory** that belongs to **Christ**. He could mean more specifically that: (1) the brothers give **glory** to

Christ. Alternate translation: "and they glorify Christ" (2) what the brothers do shows the **glory** that **Christ** has. Alternate translation: "and they show how glorious Christ is"

See: Possession

2 Corinthians 8:23 (#7)**"a glory of Christ"**

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "glorifying Christ" or "who show that Christ is glorious"

See: Abstract Nouns

2 Corinthians 8:24 (#1)**"Therefore"**

Here, the word **Therefore** introduces an exhortation based on what Paul has said in the previous verses. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of exhortation. Alternate translation: "Because of that" or "Since that is who they are"

See: Connect — Reason-and-Result Relationship

2 Corinthians 8:24 (#2)**"the proof of your love and of our boasting about you"**

Here Paul wants the Corinthians to **prove** the **proof**. If this form is redundant in your language, you could express the idea without using the word **proof**. Alternate translation: "that your love is real and that our boasting about you is true"

See: When to Keep Information Implicit

2 Corinthians 8:24 (#3)**"to the faces of the churches"**

Here Paul speaks as if the **proof** was directly in front of the **faces of the churches**. What he means is that the **proof** is something that the **churches** can see and know about. If it would be helpful in your language, you could use a comparable figure

of speech or express the idea plainly. Alternate translation: “in the sight of the churches” or “with the knowledge of the churches”

See: Metaphor

2 Corinthians 8:24 (#4)

“the proof of your love and of our boasting about you”

If your language does not use abstract nouns for the ideas of **proof** and **love**, you could express the same ideas in another way. Alternate translation: “that you do love others and that what we boasted about you is right”

See: Abstract Nouns

2 Corinthians 9:1 (#1)

“For”

Here, the word **For** introduces a further explanation concerning why Paul and his fellow workers boast about the Corinthians (See: [8:24](#)). If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: “Now,” or “Indeed,”

See: Connecting Words and Phrases

2 Corinthians 9:1 (#2)

“the ministry {that is} to the saints”

Here Paul is referring specifically to the **ministry** of collecting money and giving it to the **saints** in Jerusalem. If it would be helpful in your language, you could make what Paul is referring to more explicit. Alternate translation: “the ministry that is to the saints in Jerusalem” or “the money that we are collecting for the Jerusalem saints”

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:1 (#3)

“it is excessive for me to write to you”

Alternate translation: “it is really not necessary for me to write to you”

2 Corinthians 9:2 (#1)

“For”

Here, the word **For** introduces the reason why it is “excessive” for Paul to write to the Corinthians about the collection. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: “It is excessive since” or “Indeed,”

See: Connect — Reason-and-Result Relationship

2 Corinthians 9:2 (#2)

“your readiness”

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: “how ready you are” or “that you are ready”

See: Abstract Nouns

2 Corinthians 9:2 (#3)

“your readiness, {” - “has been ready” - “stirred up most {of them”

Paul never directly states what the Corinthians and the Macedonians are ready or about to do. He implies that it is to give to the collection for the believers in Jerusalem. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: “your readiness to help fellow believers ... has been ready to help ... stirred up most of them to help”

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:2 (#4)

“that Achaia has been ready since last year, and”

It may be more natural in your language to have a direct quotation here. Alternate translation: “saying, ‘Achaia has been ready since last year,’ and”

See: Direct and Indirect Quotations

2 Corinthians 9:2 (#5)**"Achaia"**

Achaia is the name of a Roman province in the southern part of modern-day Greece. The city of Corinth was in this province.

See: How to Translate Names

2 Corinthians 9:2 (#6)**"Achaia has been ready"**

Here, the word **Achaia** refers to the believers who live in this province. If it would be helpful in your language, you could refer to the people directly instead of just to the place. Alternate translation: "the Christians in Achaia have been ready"

See: Metonymy

2 Corinthians 9:2 (#7)**"your zeal"**

If your language does not use an abstract noun for the idea of **zeal**, you could express the same idea in another way. Alternate translation: "how zealous you are" or "how you have acted zealously has"

See: Abstract Nouns

2 Corinthians 9:2 (#8)**"stirred up most [of them]"**

Here Paul speaks as if the **zeal** of the Corinthians could stir up or provoke the believers in Macedonia. He means that the Corinthians' **zeal** encourages or motivates the Macedonians to act. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: "challenged most of them" or "motivated most of them"

See: Metaphor

2 Corinthians 9:3 (#1)**"But"**

Here, the word **But** introduces a contrast with what Paul has said in [9:1-2](#) about how eager the

Corinthians are. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "On the other hand," or "Despite that,"

See: Connect — Contrast Relationship

2 Corinthians 9:3 (#2)**"I sent"**

Here Paul refers to how he sent the two believers and Titus when he sent this letter. Use the same tense that you used in [8:17](#) for Titus' travel. Alternate translation: "I am sending" or "I have sent"

See: Predictive Past

2 Corinthians 9:3 (#3)**"the brothers"**

Here, the word **brothers** refers to Titus and the two fellow believers who travel with him. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "these brothers" or "the three brothers I have mentioned"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:3 (#4)**"the brothers"**

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers" or "the Christians"

See: Metaphor

2 Corinthians 9:3 (#5)**"in this matter"**

Here, the phrase **this matter** identifies the topic that Paul is speaking about: giving to the collection for the Jerusalem believers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "in this matter of giving to the Jerusalem believers" or "in this matter of contributing to the collection"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:3 (#6)

"you might be ready"

Here Paul implies that he wants them to **be ready** to give to the collection. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "you might be ready to contribute"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:3 (#7)

"as I was saying"

Here, the phrase **I was saying** refers back to what Paul wrote in [9:2](#) about how he tells the Macedonian believers that the Corinthians have been prepared to give since the previous year. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "as I was saying to the Macedonians" or "as I was saying that you were ready since last year"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:4 (#1)

"Otherwise"

Here, the word **Otherwise** introduces a possible situation in which the Corinthians would be **unprepared**, in contrast to what Paul said in the previous verse about them being ready. If it would be helpful in your language, you could use a word or phrase that introduces a contrasting situation. Alternate translation: "However" or "But if that did not happen"

See: Connect — Contrast Relationship

2 Corinthians 9:4 (#2)

"if Macedonians might come with me and might find you unprepared"

Here Paul introduces something that could happen when Paul visits them. There are two things that Paul thinks are possibilities. First, **Macedonians** might travel with him. Second, the Corinthians

might be **unprepared**. Paul wishes to say that if both these things were to happen, both he and the Corinthians would be **ashamed**. If it would be helpful in your language, you could use a form that introduces something that might happen. Alternate translation: "suppose that Macedonians come with me and find you unprepared; in that case"

See: Connect — Hypothetical Conditions

2 Corinthians 9:4 (#3)

"unprepared"

Here Paul implies that they would be **unprepared** to give money to the collection. If it would be helpful in your language, you could make the idea more explicit. Alternate: "unprepared to contribute" or "unprepared to give generously"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:4 (#4)

"we would be ashamed—not to mention you—by this situation"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this situation would shame us—not to mention you."

See: Active or Passive

2 Corinthians 9:4 (#5)

"we would be ashamed—not to mention you—by"

Here, the phrase **not to mention you** indicates that Paul thinks that the Corinthians would obviously be **ashamed**, even more than Paul and his fellow workers. If it would be helpful in your language, you could use a form that expresses that idea. Alternate translation: "we, and most surely you, would be ashamed by" or "we—to say nothing of you—would be ashamed by"

See: Idiom

2 Corinthians 9:4 (#6)**"this situation"**

Here, the phrase **this situation** could refer to: (1) what would actually happen if the Corinthians were **unprepared**, in contrast to what Paul had told the Macedonians would happen. Alternate translation: "what would actually be true" or "what had happened" (2) how sure Paul had been that the Corinthians would be ready. Alternate translation: "how confident we were" or "this confidence" (3) the project that Paul was undertaking, which was the collection of money for the Jerusalem believers. Alternate translation: "our project" or "what we were planning to do"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:4 (#7)**"this situation"**

Here most ancient manuscripts read **this situation**. The ULT follows that reading. Some ancient manuscripts read "this situation of boasting." Most likely, the phrase "of boasting" was added by accident because it appears in the similar phrase in [11:17](#). So, it is recommended that you use the reading of the ULT.

See: Textual Variants

2 Corinthians 9:5 (#1)**"So"**

Here, the word **So** introduces an inference or conclusion from what Paul said in the previous verse (See: [9:5](#)). If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: "Therefore," or "So then,"

See: Connect — Reason-and-Result Relationship

2 Corinthians 9:5 (#2)**"the brothers"**

Here, the word **brothers** refers to Titus and the two fellow believers who travel with him. See how you translated this word in [9:3](#). Alternate translation: "these brothers" or "the three brothers I have mentioned"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:5 (#3)**"the brothers"**

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers" or "the Christians"

See: Metaphor

2 Corinthians 9:5 (#4)**"they should go to you beforehand"**

In a context such as this, your language might say "come" instead of **go**. Alternate translation: "they should come to you beforehand"

See: Go and Come

2 Corinthians 9:5 (#5)**"promised blessing of yours"**

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

See: Active or Passive

2 Corinthians 9:5 (#6)**"this promised blessing of yours"**

Here Paul uses the word **blessing** to refer to the money that the Corinthians said that they would contribute to Paul's collection. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "this blessing of money that you promised" or "this promised gift of yours"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:5 (#7)**"in this way as"**

Here Paul uses both the phrase **in this way** and the word **as** to introduce the two ways in which the Corinthians could give to the collection. Your language may only use one form to introduce this information. If so, you could use just one form here. Alternate translation: “as”

See: When to Keep Information Implicit

2 Corinthians 9:5 (#8)

"not as something forced"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “not as something that we forced you to give”

See: Active or Passive

2 Corinthians 9:6 (#1)

"Now"

Here, the word **Now** introduces a new section. In this section, Paul gives the Corinthians more reasons why they should give generously. If it would be helpful in your language, you could use a word or phrase that introduces a new section, or you could leave **Now** untranslated. Alternate translation: “Next,”

See: Connecting Words and Phrases

2 Corinthians 9:6 (#2)

"this {I say}"

Here, the word **this** refers to the words that Paul says in the rest of this verse. If it would be helpful in your language, you could clarify that Paul is referring to what he is about to say. Alternate translation: “here is what I say”

See: Pronouns — When to Use Them

2 Corinthians 9:6 (#3)

"the one sowing sparingly will also reap sparingly, and the one sowing in blessings will also reap in blessings"

Here Paul speaks as if the Corinthians, by giving money to the collection, were sowing seeds and reaping the harvest from what those seeds produced. In the second clause, he uses the word **blessings** to show the Corinthians how to apply what he says about farmers to the collection. Just as farmers receive a harvest that fits with how they sowed, so people who give to help other believers will receive **blessings** that fit with what and how much they gave. If it would be helpful in your language, you could use a simile or clearly express how the metaphor relates to the Corinthians. Alternate translation: “giving money to help other believers is like farming. The one sowing sparingly will also reap sparingly, and the one sowing in blessings will also reap in blessings” or “the one sowing sparingly will also reap sparingly, and the one sowing generously will also reap generously. Similarly, the one giving blessings to fellow believers will also receive blessings”

See: Metaphor

2 Corinthians 9:6 (#4)

"the one sowing sparingly will also reap sparingly, and the one sowing in blessings will also reap in blessings"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: “the one sowing sparingly will also reap sparingly; yes, the one sowing in blessings will also reap in blessings”

See: Parallelism

2 Corinthians 9:7 (#1)

"he has decided beforehand in his heart"

Although the words **he** and **his** are masculine, Paul is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “he or she has decided beforehand in his or her heart”

See: When Masculine Words Include Women

2 Corinthians 9:7 (#2)**"in his heart"**

In Paul's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could express the idea by referring to the place where humans think and feel in your culture or by using plain language. Alternate translation: "in his mind" or "on his own"

See: Metonymy

2 Corinthians 9:7 (#3)**"not from sorrow or from compulsion"**

If your language does not use abstract nouns for the ideas of **sorrow** and **compulsion**, you could express the same ideas in another way. Alternate translation: "not because you are sad or forced to do so" or "not because you grieve or are required to do so"

See: Abstract Nouns

2 Corinthians 9:7 (#4)**"for"**

Here, the word **for** introduces a reason why the Corinthians should not give **from sorrow or from compulsion**. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "because" or "since"

See: Connect — Reason-and-Result Relationship

2 Corinthians 9:8 (#1)**"all grace"**

Here, the word **grace** refers primarily to good things that God has given to the Corinthians, including money and possessions. If it would be helpful in your language, you could use a word or phrase that refers to these things. Alternate translation: "every good thing" or "every blessing"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:8 (#2)**"all grace"**

If your language does not use an abstract noun for the idea of **gracious**, you could express the same idea in another way. Alternate translation: "everything he gives" or "all his gracious gifts"

See: Abstract Nouns

2 Corinthians 9:8 (#3)**"in everything, always, having all sufficiency"**

This phrase introduces a reason why the Corinthians can **abound in every good work**. If it would be helpful in your language, you could use a word or phrase that makes this relationship clearer. Alternate translation: "since in everything, always, you have all sufficiency"

See: Connect — Reason-and-Result Relationship

2 Corinthians 9:8 (#4)**"having all sufficiency"**

If your language does not use an abstract noun for the idea of **sufficiency**, you could express the same idea in another way. Alternate translation: "being completely sufficient" or "being fully self-sufficient"

See: Abstract Nouns

2 Corinthians 9:8 (#5)**"every good work"**

Here, the phrase **every good work** generally describes any good deed. However, it may also more specifically refer to helping others by giving them what they need. Make sure you use a phrase that could indicate this specific meaning in your language. Alternate translation: "every good act of service"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:9 (#1)**"Just as it is written"**

Here Paul quotes from the Old Testament Scriptures, specifically from [112:9](#), to support the claim he made in the previous verse. If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: "In fact, it is written in a psalm" or "You can read just that in the Scriptures"

See: Quotations and Quote Margins

2 Corinthians 9:9 (#2)

"Just as it is written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Just as someone wrote" or "Just as you can read in the Scriptures"

See: Active or Passive

2 Corinthians 9:9 (#3)

"He distributed {alms}, he gave" - "his"

The pronouns **he** and **his** could refer to: (1) a person who fears and obeys God. This is what the pronouns mean in [112:9](#). Alternate translation: "The person who obeys God distributed alms, he gave ... his" (2) God. Alternate translation: "God distributed alms, he gave ... his"

See: Pronouns — When to Use Them

2 Corinthians 9:9 (#4)

"He distributed {alms}, he gave" - "his"

Although the terms **he** and **his** are masculine, the author of the quotation is using them in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "Such a person distributed alms, he or she ... his or her" or "These people distributed alms, they gave ... their"

See: When Masculine Words Include Women

2 Corinthians 9:9 (#5)

"He distributed {alms}, he gave to the poor"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could either connect the phrases in a way that shows that the second phrase is repeating the first one, or you could combine the two phrases. Alternate translation: "He distributed alms, indeed, he gave to the poor" or "He distributed gifts to the poor"

See: Parallelism

2 Corinthians 9:9 (#6)

"He distributed {alms}, he gave"

Here the author of the quotation uses the past tense to describe actions that normally or habitually occur. If it would be helpful in your language, you could use whatever tense is natural in your language for recurring or habitual actions. Alternate translation: "He is distributing alms, he is giving" or "He has distributed alms, he has given"

See: Predictive Past

2 Corinthians 9:9 (#7)

"to the poor"

The author of the quotation is using the adjective **poor** as a noun to mean **poor** people in general. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "to poor people"

See: Nominal Adjectives

2 Corinthians 9:9 (#8)

"his righteousness endures to eternity"

If your language does not use abstract nouns for the ideas of **righteousness** and **eternity**, you could express the same ideas in another way. Alternate translation: "what he does righteously will last forever" or "he will always be righteous"

See: Abstract Nouns

2 Corinthians 9:9 (#9)**"endures to eternity"**

Here, the phrase **endures to eternity** could mean that: (1) the person always does what is righteous. Alternate translation: "will always be performed" or "will be acted out to eternity" (2) God will always remember and reward the righteous things that the person does. Alternate translation: "will always be remembered" or "will be remembered by God to eternity"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:10 (#1)**"Now"**

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

See: Connecting Words and Phrases

2 Corinthians 9:10 (#2)**"the one supplying seed to the sower and bread for food"**

Here, the word **one** refers to God. If it would be helpful in your language, you could make this more explicit. Alternate translation: "God, who supplies seed to the sower and bread for food,"

See: Pronouns — When to Use Them

2 Corinthians 9:10 (#3)**"seed" - "your seed"**

In this verse, the word **seed** is singular in form, but it refers to many seeds. If it would be helpful in your language, you could say this plainly. Alternate translation: "much seed ... much seed for you"

See: Collective Nouns

2 Corinthians 9:10 (#4)**"will supply and multiply your seed and will increase the fruits of your righteousness"**

Here Paul applies what he said about actual **seed** and **bread** in the first half of the verse to what he is telling the Corinthians about giving to fellow believers. He means that God will give them the means to give (the **seed**) and will enable their gifts to really help others (increasing the **fruit**). If it would be helpful in your language, you could use a simile or express the idea in plain language. Alternate translation: "will supply and multiply what you have like it was seed and will increase what your righteousness accomplishes like it was fruits" or "will supply and multiply your possessions and will increase what your righteousness accomplishes"

See: Metaphor

2 Corinthians 9:10 (#5)**"the fruits of your righteousness"**

Here Paul uses the possessive form to connect **fruits** with **your righteousness**. He could be identifying **fruits** that: (1) come from **righteousness**. Alternate translation: "the fruits that come from your righteousness" (2) are **righteousness**. Alternate translation: "the fruits, that is, your righteousness"

See: Possession

2 Corinthians 9:10 (#6)**"of your righteousness"**

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "of the righteous things you do" or "of what you righteously do"

See: Abstract Nouns

2 Corinthians 9:11 (#1)**"being enriched"**

Here, the phrase **being enriched** does indicate that the Corinthians have more than enough money and possessions. Paul's point is that God gives them

more than they need so that they can share it with others. If it would be helpful in your language, you could use a word or phrase that refers to people having more than they need or being wealthy. Alternate translation: “being made wealthy” or “being given more than enough”

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:11 (#2)

"being enriched"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “God enriching you”

See: Active or Passive

2 Corinthians 9:11 (#3)

"for all generosity"

If your language does not use an abstract noun for the idea of **generosity**, you could express the same idea in another way. Alternate translation: “to be very generous” or “to act generously in every way”

See: Abstract Nouns

2 Corinthians 9:11 (#4)

"which"

The pronoun **which** refers to **generosity**. If this is not clear for your readers, you could refer more directly to **generosity**. Alternate translation: “which generosity”

See: Pronouns — When to Use Them

2 Corinthians 9:11 (#5)

"produces thanksgiving to God"

If your language does not use an abstract noun for the idea of **thanksgiving**, you could express the same idea in another way. Alternate translation: “causes thanks to be given to God” or “leads to people thanking God”

See: Abstract Nouns

2 Corinthians 9:11 (#6)

"through us"

Here, the phrase **through us** shows that Paul and his fellow workers are involved in how the **generosity** leads to **thanksgiving**. More specifically, they are the ones who collect and send the gifts to fellow believers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “through our work” or “by what we do with your gifts”

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:12 (#1)

"the ministry of this service"

Here, Paul is using the possessive form to describe a **ministry** that is accomplished by performing **this service**. If this is not clear in your language, you could express the idea in another way. Alternate translation: “accomplishing this service” or “the ministry of performing this service”

See: Possession

2 Corinthians 9:12 (#2)

"of this service"

Here, the phrase **this service** refers specifically to collecting and sending money to help the believers in Jerusalem. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “of this service of helping the Jerusalem believers” or “of this service of collecting money”

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:12 (#3)

"is also abounding with many thanksgivings to God"

If your language does not use an abstract noun for the idea of **thanksgivings**, you could express the same idea in another way. Alternate translation: “is also causing God to be thanked many times” or “is also leading to many people often thanking God”

See: Abstract Nouns

2 Corinthians 9:13 (#1)**"the proof of this ministry"**

Here Paul uses the possessive to indicate that participating in the **ministry** proves what Paul says in the rest of this verse, that is, that they have **obedience** and **generosity**. If it would be helpful in your language, you could use a form that clearly expresses this idea. Alternate translation: "of what this ministry proves" or "of what you prove by performing this ministry"

See: Possession

2 Corinthians 9:13 (#2)**"the proof of this ministry"**

If your language does not use abstract nouns for the ideas of **proof** and **ministry**, you could express the same ideas in another way. Alternate translation: "of what ministering in this way proves"

See: Abstract Nouns

2 Corinthians 9:13 (#3)**"they are glorifying"**

Here the people who **are glorifying God** could be: (1) the believers in Jerusalem, who receive the money. Alternate translation: "the believers in Jerusalem are glorifying" (2) the Corinthians, who give the money. Alternate translation: "you are glorifying" (3) anyone who hears about the Corinthians giving money to the believers in Jerusalem. Alternate translation: "people are glorifying"

See: Pronouns — When to Use Them

2 Corinthians 9:13 (#4)**"the obedience of your confession"**

Here Paul uses the possessive form to connect **obedience** to **your confession**. He could be describing: (1) **obedience** to the content of the **confession**. Alternate translation: "of your obedience to your confession" or "you obey your confession" (2) **obedience** that goes along with the **confession**. Alternate translation: "obedience that goes with your confession" (3) **obedience** which consists in proclaiming the **confession**. Alternate

translation: "of your obedience in speaking your confession"

See: Possession

2 Corinthians 9:13 (#5)**"the obedience of your confession"**

If your language does not use abstract nouns for the ideas of **obedience** and **confession**, you could express the same ideas in another way. Alternate translation: "you obey what you confess"

See: Abstract Nouns

2 Corinthians 9:13 (#6)**"of your confession to the gospel of Christ"**

Here, the phrase **to the gospel of Christ** could go with: (1) **obedience**. In this case, they are obedient **to the gospel of Christ**. Alternate translation: "of your confession, that is, obedience to the gospel of Christ" (2) **confession**. In this case, they confess **to the gospel of Christ**. Alternate translation: "of your confession concerning the gospel of Christ"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:13 (#7)**"the gospel of Christ"**

Here, Paul is using the possessive form to describe a **gospel** that is about **Christ**. If this is not clear in your language, you could use a different form. Alternate translation: "to the gospel that concerns Christ"

See: Possession

2 Corinthians 9:13 (#8)**"the generosity of the fellowship"**

Here, Paul is using the possessive form to describe a **fellowship** that is characterized by **generosity**. If this is not clear in your language, you could use an adjective such as "generous." Alternate translation: "the generous fellowship"

See: Possession

2 Corinthians 9:13 (#9)

"the generosity of the fellowship toward them and toward everyone"

If your language does not use abstract nouns for the ideas of **generosity** and **fellowship**, you could express the same ideas in another way. Alternate translation: "how unselfishly you give to them and to everyone"

See: Abstract Nouns

2 Corinthians 9:13 (#10)

"everyone"

Here, the word **everyone** refers primarily to believers. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "every believer"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:14 (#1)

"and in their prayer on your behalf, longing for you"

Here, the phrase **in their prayer on your behalf** could go with: (1) **longing**. In this case, the word **longing** describes another thing that the Jerusalem believers do, besides "glorifying God" (See: [9:13](#)). Alternate translation: "and they are longing for you in their prayer on your behalf," (2) the phrase "because of" in the previous verse (See: [9:13](#)). In this case, **their prayer on your behalf** is another reason why God receives glory. Alternate translation: "and because of their prayer on your behalf, in which they long for you"

See: Information Structure

2 Corinthians 9:14 (#2)

"longing"

Here, the word **longing** could introduce: (1) the way in which they pray. Alternate translation: "in which they long" (2) why they pray. Alternate translation: "since they long" (3) something they do along with praying. Alternate translation: "and they long"

See: Assumed Knowledge and Implicit Information

2 Corinthians 9:14 (#3)

"the surpassing grace of God upon you"

Here, Paul is using the possessive form to describe a **grace** that is connected to **God**. He could mean that the **grace**: (1) is something that **God** gave to them to do. Alternate translation: "how God has given you the ability to perform surpassing grace" (2) is how God has acted towards them. Alternate translation: "how God has been surpassingly gracious to you"

See: Possession

2 Corinthians 9:14 (#4)

"the surpassing grace of God upon you"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "how very kind God has been to you" or "what God has graciously enabled you to do"

See: Abstract Nouns

2 Corinthians 9:15 (#1)

"Thanks {be} to God"

Here, **Thanks {be} to God** is an exclamatory phrase that communicates Paul's thankfulness. Use an exclamation form that is natural in your language for communicating thanks. See how you translated the similar phrase in [8:16](#). Alternate translation: "we give thanks to God"

See: Exclamations

2 Corinthians 9:15 (#2)

"for his indescribable gift"

Here Paul does not clarify exactly what this **gift** is. He could mean the way in which the Corinthians give, which leads to a close connection between believers and glory to God. He could mean Jesus himself, whom God gave. In this case, use a general expression for a gift, since Paul does not clarify exactly what **gift** he means. Alternate translation: "for what he has given us, which is indescribable"

See: When to Keep Information Implicit

2 Corinthians 10:1 (#1)

"Now I, Paul, myself"

Here, the word **Now** introduces a new topic, which Paul introduces with several strong words. This new topic concerns Paul himself and his ministry. If it would be helpful in your language, you could use a form that introduces a new topic and focuses on Paul himself. Alternate translation: "As for me, Paul, I" or "Concerning me, Paul, I"

See: Connecting Words and Phrases

2 Corinthians 10:1 (#2)

"who {am} meek {when} face to face among you, but being absent, am bold toward you"

Here Paul describes himself with words that the Corinthians or his enemies use. He does not mean that he thinks these words are actually true about himself, but he repeats them to respond to what others are saying. If it would be helpful in your language, you could use a form that indicates that these are words that other people have said about Paul. Alternate translation: "who appears to be meek when face to face among you, but being absent, appears to be bold toward you"

See: Irony

2 Corinthians 10:1 (#3)

"when} face to face"

Here, the phrase **face to face** refers to being with someone physically or in person. If it would be helpful in your language, you could use a comparable expression. Alternate translation: "when physically present" or "when bodily"

See: Idiom

2 Corinthians 10:1 (#4)

"the meekness and gentleness"

The terms **meekness** and **gentleness** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers,

you could express the emphasis with a single phrase. Alternate translation: "the gentleness" or "the humility"

See: Doublet

2 Corinthians 10:1 (#5)

"by the meekness and gentleness of Christ"

If your language does not use abstract nouns for the ideas of **meekness** and **gentleness**, you could express the same ideas in another way. Alternate translation: "by how meek and gentle Christ was" or "by how meekly and gently Christ acted"

See: Abstract Nouns

2 Corinthians 10:1 (#6)

"by the meekness and gentleness of Christ"

Here, Paul is using the possessive form to identify the **meekness** and **gentleness** that characterized **Christ**. He could mean that: (1) he is appealing to them with the same **meekness** and **gentleness** that Christ showed. Alternate translation: "in the meek and gentle manner that Christ had" (2) he wants them to consider the **meekness** and **gentleness** that Christ had when they listen to his appeal. Alternate translation: "asking that you think about the meekness and gentleness that Christ had"

See: Possession

2 Corinthians 10:2 (#1)

"Now"

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

See: Connecting Words and Phrases

2 Corinthians 10:2 (#2)

"I will} not {need} to be bold with the confidence with which"

Here Paul includes both the action of being **bold** and the **confidence** with which he performs the action. He includes both of these elements because it makes the statement stronger. If your readers would find the repetition confusing, or if the repetition does not make the statement stronger, you could use just one of the terms and make the statement strong in another way. Alternate translation: “I will not need to be very bold, which is how” or “I will not need to have the great confidence with which”

See: When to Keep Information Implicit

2 Corinthians 10:2 (#3)

"with the confidence with which"

If your language does not use an abstract noun for the idea of **confidence**, you could express the same idea in another way. Alternate translation: “and confident in the way that”

See: Abstract Nouns

2 Corinthians 10:2 (#4)

"to be courageous"

Here Paul implies that he will be **courageous** as he argues against or defends himself against the people who are saying bad things about him. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “to be courageous when I argue” or “to courageously defend myself”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:2 (#5)

"some of the ones regarding"

Here Paul refers to people who are often called “the opponents.” It is not clear whether these people are some of the Corinthians or whether they have visited the Corinthians. What is clear is that they are saying bad things about Paul and claiming to have greater authority and a better gospel. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: “our opponents who regard” or “any people who regard”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:2 (#6)

"walking"

Paul uses the term **walking** to speak of behavior in life. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “acting” or “living our lives”

See: Metaphor

2 Corinthians 10:2 (#7)

"according to the flesh"

Here Paul uses the phrase **according to the flesh** to refer to human ways of thinking and acting. If it would be helpful in your language, you could express the idea by using a phrase that refers to human values or perspectives. Alternate translation: “according to what humans value” or “according to a human perspective”

See: Idiom

2 Corinthians 10:3 (#1)

"For {though}"

Here, the word **For** introduces a further explanation of what Paul said in the previous verse ([10:2](#)) about how some people think that he and his fellow workers walk according to the flesh. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: “Indeed, though”

See: Connecting Words and Phrases

2 Corinthians 10:3 (#2)

"walking"

You should translate **walking** as you did in [10:2](#). Alternate translation: “acting” or “living our lives”

See: Metaphor

2 Corinthians 10:3 (#3)

"in the flesh"

Here, the phrase **in the flesh** indicates that Paul and his fellow workers are humans like everyone else. He is contrasting his humanity with how he wages war, which is not the way in which most humans wage war. If possible, express this idea so that it is clearly connected to how you translate **according to the flesh**. Alternate translation: "in human lives"

See: Metaphor

2 Corinthians 10:3 (#4)

"we do not wage war"

Here and in [10:4–6](#), Paul speaks as if he and his fellow workers were waging a **war**. He means that they proclaim the good news and defend it and other believers against people and powers that try to corrupt the good news and hurt believers. Paul does not mean that they are actually killing people or fighting with physical weapons. If possible, preserve the metaphor or express the idea with a simile. Alternate translation: "we are like people who wage war, but not" or "we do not fight"

See: Biblical Imagery — Extended Metaphors

2 Corinthians 10:3 (#5)

"according to the flesh"

You should translate this phrase as you did in [10:2](#). Alternate translation: "according to what humans value" or "according to a human perspective"

See: Idiom

2 Corinthians 10:4 (#1)

"For"

Here, the word **For** introduces a further explanation of what Paul said in the previous verse ([10:3](#)) about waging war not according to the flesh. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: "Indeed,"

See: Connecting Words and Phrases

2 Corinthians 10:4 (#2)

"the weapons of our warfare {are} not fleshly, but {are} powerful to God for the tearing down of strongholds, tearing down strategies"

Here, just as in [10:3](#), Paul speaks as if he and his fellow workers were involved in **warfare**. In this verse, he specifically speaks about their **weapons** and about their enemies' **strongholds**. He defines the **strongholds** as **strategies** or arguments against him and the gospel. Paul means by this that God empowers him and his fellow workers to prove that these arguments are false. Paul does not mean that they are physically fighting against people or destroying physical strongholds. Preserve the metaphor if it is clear in your language or express the idea with a simile. Alternate translation: "what we use to defend ourselves are like weapons of warfare that are not fleshly but are powerful to God for overcoming strategies and arguments, which are like strongholds" or "we do not fight with fleshly weapons but with arguments that are powerful to God for the defeating of powerful enemies and strategies"

See: Biblical Imagery — Extended Metaphors

2 Corinthians 10:4 (#3)

"the weapons of our warfare"

Here, Paul is using the possessive form to describe **weapons** that are used to fight in **warfare**. If this is not clear in your language, you could use a different form. Alternate translation: "our weapons for fighting" or "the weapons with which we wage war"

See: Possession

2 Corinthians 10:4 (#4)

"of our warfare"

If your language does not use an abstract noun for the idea of **warfare**, you could express the same idea in another way. Alternate translation: "with which we fight" or "we use to wage war"

See: Abstract Nouns

2 Corinthians 10:4 (#5)

"fleshly"

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

See: Metonymy

2 Corinthians 10:4 (#6)

"are} powerful to God"

Here, the phrase **powerful to God** indicates that the weapons are **powerful** because God makes them powerful. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "are made powerful by God" or "have God's power"

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:4 (#7)

"for the tearing down of strongholds, tearing down strategies"

The phrases **the tearing down of strongholds** and **tearing down strategies** mean similar things. Paul is using the two phrases together for emphasis, with the the second phrase defining the first phrase. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "for the tearing down of powerful strategies"

See: Doublet

2 Corinthians 10:5 (#1)

"and every high thing raising itself up against the knowledge of God, and we take every thought captive into the obedience of Christ"

Here, just as in [10:3-4](#), Paul speaks as if he and his fellow workers were involved in a war. In this verse, he speaks about **every high thing**, which are fortifications or walls. He means that he and his fellow workers defeat or discredit anything that claims to be as great or important as **the knowledge of God**. Paul also speaks about taking

thoughts **captive**. Just as the victor in a war takes the conquered people **captive**, so Paul and his fellow workers wish to take peoples' thoughts **captive** so that these people are obedient to Christ. If possible, preserve the metaphor or express the idea with a simile. Alternate translation: "and anything that is like a high fortress that raises itself against the knowledge of God, and we control every thought like we were taking it captive into the obedience of Christ" or "and anything that proudly claims to be more important than the knowledge of God, and we take control of every thought into the obedience of Christ"

See: Biblical Imagery — Extended Metaphors

2 Corinthians 10:5 (#2)

"the knowledge of God"

Here, Paul is using the possessive form to describe **knowledge** that is about **God**. If this is not clear in your language, you could use a more natural form. Alternate translation: "the knowledge about God" or "the knowledge that concerns God"

See: Possession

2 Corinthians 10:5 (#3)

"the knowledge of God"

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: "knowing God" or "what we know about God"

See: Abstract Nouns

2 Corinthians 10:5 (#4)

"every thought"

Here, the phrase **every thought** could refer to: (1) the thoughts had by people who oppose the gospel. Alternate translation: "every thought of people who oppose the gospel" (2) the thoughts had by believers. Alternate translation: "every thought of believers"

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:5 (#5)**"the obedience of Christ"**

Here, Paul is using the possessive form to describe **obedience** that is directed to **Christ**. If this is not clear in your language, you could use a more natural form. Alternate translation: "obedience to Christ" or "obedience directed to Christ"

See: Possession

2 Corinthians 10:5 (#6)**"into the obedience of Christ"**

If your language does not use an abstract noun for the idea of **obedience**, you could express the same idea in another way. Alternate translation: "so that Christ is obeyed" or "so that people are obedient to Christ"

See: Abstract Nouns

2 Corinthians 10:6 (#1)**"and being in readiness to avenge every act of disobedience, when your obedience would be complete"**

Here Paul finishes speaking as if he and his fellow workers were involved in a war. Here he says that they are **in readiness**, like soldiers ready to attack. When they attack, they will **avenge every act of disobedience**. What he means is that, once people are captive to the "obedience of Christ," he and his fellow workers will punish them if they go back to being disobedient. If possible, preserve the metaphor or express the idea with a simile. Alternate translation: "and being like soldiers who are ready to avenge every act of disobedience, when your obedience would be complete" or "and being prepared to punish everyone who disobeys, when your obedience would be complete"

See: Biblical Imagery — Extended Metaphors

2 Corinthians 10:6 (#2)**"in readiness"**

If your language does not use an abstract noun for the idea of **readiness**, you could express the same idea in another way. Alternate translation: "prepared" or "ready"

See: Abstract Nouns

2 Corinthians 10:6 (#3)**"every act of disobedience, when your obedience would be complete"**

If your language does not use abstract nouns for the ideas of **disobedience** and **obedience**, you could express the same ideas in another way. Alternate translation: "every disobedient act, when you have completed being obedient" or "all the ways that people disobey, when you have completed obeying"

See: Abstract Nouns

2 Corinthians 10:6 (#4)**"your obedience"**

Here, the word **obedience** could refer to being obedient: (1) to Christ. This option is supported by the phrase "the obedience of Christ" in [10:5](#). Alternate translation: "your obedience to Christ" (2) to Paul. Alternate translation: "your obedience to me"

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:6 (#5)**"your obedience would be complete"**

Here Paul is referring to how he wants the Corinthians to commit to obeying. When they always work towards **obedience**, then he and his fellow workers will **avenge every act of disobedience**. He does not mean that the Corinthians need to be perfectly obedient or **complete** specific acts of obedience. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "you fully work to obey" or "you completely strive for obedience"

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:7 (#1)**"Look at the things according to appearance"**

This sentence could be: (1) a command to look at what is obvious. Alternate translation: "You should look at the things according to appearance" (2) a rebuke concerning how they only look at how things appear. Alternate translation: "You are looking at the things according to appearance"

2 Corinthians 10:7 (#2)

"according to appearance"

If your language does not use an abstract noun for the idea of **appearance**, you could express the same idea in another way. Alternate translation: "as they appear" or "according to how they appear"

See: Abstract Nouns

2 Corinthians 10:7 (#3)

"If anyone is confident in himself that he is of Christ, let him consider this"

Here Paul uses the conditional form to indicate what person he is addressing with his command to **consider this again**. If your language does not use this form to introduce a specific person or group of people, you could use a different form. Alternate translation: "Let anyone who is convinced in himself that he is of Christ consider this" or "A person may be convinced in himself that he is of Christ. Let that person consider this"

See: Connect — Hypothetical Conditions

2 Corinthians 10:7 (#4)

"is confident in himself that"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "is confident in himself that" or "knows for sure that"

See: Active or Passive

2 Corinthians 10:7 (#5)

"anyone is confident in himself that he is of Christ, let him consider this again concerning himself: that just as he {is} of Christ"

Although the terms **himself**, **he**, and **him** are masculine, Paul is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: "some people are convinced in themselves that they are of Christ, let them consider this again concerning themselves: that just as they are of Christ"

See: When Masculine Words Include Women

2 Corinthians 10:7 (#6)

"he is of Christ," - "he {is} of Christ, so also {are} we"

Here Paul could be using the possessive form to refer to how people: (1) represent **Christ** in a special way. Alternate translation: "he serves Christ in a special way ... he serves Christ in a special way, so also do we" (2) belong to **Christ** as believers. Alternate translation: "he is a Christian ... he is a Christian, so also are we"

See: Possession

2 Corinthians 10:7 (#7)

"let him consider"

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

See: Third-Person Imperatives

2 Corinthians 10:7 (#8)

"this again"

Here, the word **this** refers ahead to the clauses **just as he {is} of Christ, so also {are} we**. If it would be helpful in your language, you could use a word or phrase that refers to what a person is about to say. Alternate translation: "again what follows"

See: Pronouns — When to Use Them

2 Corinthians 10:7 (#9)**"so also {are} we"**

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "so also are we of Christ"

See: Ellipsis

2 Corinthians 10:8 (#1)**"For"**

Here, the word **For** introduces a further explanation of Paul's claim that he and his fellow workers are of Christ (See: [10:7](#)). If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "In fact," or "I say that because,"

See: Connecting Words and Phrases

2 Corinthians 10:8 (#2)**"even if"**

Here Paul could be using **even if** to introduce: (1) something that he thinks really is true. In other words, Paul really is going to **boast** in a way that he thinks is excessive. Alternate translation: "even when" (2) something that he thinks might be true. In other words, he thinks that the Corinthians might consider his boasting to be excessive. Alternate translation: "even supposing that"

See: Connect — Factual Conditions

2 Corinthians 10:8 (#3)**"somewhat excessively"**

Here, the phrase **somewhat excessively** could mean that Paul is boasting: (1) more than some people would consider proper. Alternate translation: "somewhat more than what is proper" (2) a great deal. Alternate translation: "very much" (3) more than he already has. Alternate translation: "somewhat more than I have already"

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:8 (#4)**"our authority, which the Lord gave"**

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "how we have been authorized by the Lord"

See: Abstract Nouns

2 Corinthians 10:8 (#5)**"for building up and not for your tearing down"**

Here, Paul is speaking of the Corinthian believers as if they were a building. If it would be clearer in your language, you could use a more natural metaphor for this or you could state the meaning plainly. Alternate translation: "to help you become more faithful to Christ and not to make you want to forsake him"

See: Metaphor

2 Corinthians 10:8 (#6)**"I will not be ashamed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "I will not let people shame me" or "I will not feel shame"

See: Active or Passive

2 Corinthians 10:9 (#1)**"so that"**

Here, the phrase **so that** could introduce: (1) a general inference or result based on what Paul has already said. Alternate translation: "and so" (2) the purpose for which the Lord gave authority to Paul (See: [10:8](#)). Alternate translation: "and he gave me authority so that" (3) the purpose for what Paul says in [10:11](#). If you use the following alternate translation, you will need to end the previous verse with a period. Alternate translation: "Let people consider what I am about to say so that"

See: Connect — Goal (Purpose) Relationship

2 Corinthians 10:9 (#2)**"through my letters"**

Here Paul refers in general to **letters** he sends to the Corinthians. He is probably including both 1 Corinthians and the other "severe" letter he has already mentioned. If it would be helpful in your language, you could use a form that refers to Paul's letters to the Corinthians in general. Alternate translation: "through any letters I write" or "through the letters I have sent"

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:10 (#1)**"For"**

Here, the word **For** introduces an explanation or reason why the Corinthians might think that Paul is trying to terrify them with his letters (See: [10:9](#)). If it would be helpful in your language, you could use a word or phrase that introduces an explanation or reason. Alternate translation: "I mention that since"

See: Connecting Words and Phrases

2 Corinthians 10:10 (#2)**"someone} says"**

Here Paul is quoting what he knows a person or some people in Corinth are saying about him. He does not identify who this person or these people are. If it would be helpful in your language, you could use a form that refers to what some people are saying. Alternate translation: "it is said" or "people say"

See: Quotations and Quote Margins

2 Corinthians 10:10 (#3)

"someone} says, "Indeed, his letters {are} weighty and forceful, but his bodily presence {is} weak, and his speech is despised"

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: "someone

says that my letters are indeed weighty and forceful, but my bodily presence is weak and my speech is despised."

See: Direct and Indirect Quotations

2 Corinthians 10:10 (#4)**"are} weighty"**

Here, Paul is speaking of **letters** as if they were objects that were **weighty**. He could mean that people think the **letters** are: (1) severe or burdensome. Alternate translation: "are burdensome" or "are oppressive" (2) important or impressive. Alternate translation: "are impressive" or "are significant"

See: Metaphor

2 Corinthians 10:10 (#5)**"are} weighty and forceful"**

The terms **weighty** and **forceful** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "are very powerful" or "are very forceful"

See: Doublet

2 Corinthians 10:10 (#6)**"his bodily presence"**

Here, the phrase **bodily presence** refers to how a person looks and acts when they are around other people. If it would be helpful in your language, you could use a word or phrase that makes this more explicit. Alternate translation: "his conduct in person" or "his physical bearing"

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:10 (#7)**"is despised"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate

translation: “is contemptible” or “is something that people despise”

See: Active or Passive

2 Corinthians 10:11 (#1)

"Let such {a person} consider"

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

See: Third-Person Imperatives

2 Corinthians 10:11 (#2)

"such {a person}"

Here, the phrase **such {a person}** refers to whoever says that Paul’s letters are powerful but his personal presence is weak (See: [10:10](#)). If it would be helpful in your language, you could use a word or phrase that clearly refers back to this person from the previous verse. Alternate translation: “that person” or “anyone who says those things”

See: Pronouns — When to Use Them

2 Corinthians 10:11 (#3)

"this, that"

Here, the word **this** refers to what Paul introduces with the word **that**. If it would be helpful in your language, you could use a different form that introduces what the person should **consider**. Alternate translation: “that” or “the fact that”

See: Pronouns — When to Use Them

2 Corinthians 10:11 (#4)

"in our word"

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

See: Metonymy

2 Corinthians 10:11 (#5)

"such {we are}"

Here Paul could be comparing what he and his fellow workers are like **in our word** with what they: (1) are like **in our deed**. In this case, Paul is simply comparing **word** and **deed**. Alternate translation: “such is what we are” (2) will be like **in deed** when they visit the Corinthians. In this case, Paul is speaking about what they will do in the future. Alternate translation: “such we will be”

2 Corinthians 10:11 (#6)

"in our deed"

Here, the word **deed** refers to what Paul and his fellow workers do and will do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “in what we do” or “in how we will act”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:12 (#1)

"For"

Here, the word **For** introduces a further explanation of what Paul said in the previous verses ([10:10-11](#)) in response to what some people say about him. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: “Indeed,” or “In fact,”

See: Connecting Words and Phrases

2 Corinthians 10:12 (#2)

"to classify or compare"

The terms **classify** and **compare** mean similar things. The word **classify** refers to considering something to be part of a group, and the word **compare** refers to evaluating something to see if it is similar to something else. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis

with a single phrase. Alternate translation: “to compare” or “to include”

See: Doublet

2 Corinthians 10:12 (#3)

"measuring themselves by themselves and comparing themselves with themselves"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, or you could combine the two phrases. Alternate translation: “measuring themselves by themselves, indeed, comparing themselves with themselves” or “measuring and comparing themselves by themselves”

See: Parallelism

2 Corinthians 10:12 (#4)

"measuring themselves by themselves and comparing themselves with themselves"

Here, the word **themselves** could indicate that each person: (1) measures and compares himself by himself or herself by herself. Alternate translation: “measuring themselves by their own standard, and comparing themselves with their own standard” (2) measures and compares himself or herself by others in a specific group. Alternate translation: “measuring themselves by each other, and comparing themselves with each other”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:12 (#5)

"measuring themselves by themselves"

Here Paul speaks as if people were objects that someone would “measure.” He is speaking about how people compare or contrast themselves with people. If it would be helpful in your language, you could use a comparable figure of speech or express the idea plainly. Alternate translation: “evaluating themselves by themselves” or “assessing themselves by themselves”

See: Metaphor

2 Corinthians 10:12 (#6)

"do not understand"

Here Paul does not state what it is that these people **do not understand**. What he means is that these people are not acting in wise ways. If it would be helpful in your language, you could use a word or phrase that expresses the idea more explicitly. Alternate translation: “are not wise” or “do not act with understanding”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:13 (#1)

"to the immeasurable things"

Here, the phrase **to the immeasurable things** could refer to: (1) how Paul and his fellow workers are not boasting beyond what God has “measured” to them. Alternate translation: “about what is not measured to us” (2) how Paul and those with him do not boast without any real standard. Alternate translation: “in unmeasured ways” or “without any standards”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:13 (#2)

"the measure of the limit"

Here Paul uses the possessive form to describe a **measure** that could: (1) measure things according to a **limit** or standard. Alternate translation: “the measure based on the standard” (2) define a specific **limit** or area. Alternate translation: “the measure that identifies the area”

See: Possession

2 Corinthians 10:13 (#3)

"that God has assigned to us, a measure"

Here, the word **measure** could: (1) restate what it is that **God has assigned to us**. Alternate translation: “that God has assigned to us, which is a measure” (2) how God has **assigned** the **measure**

of the limit. Alternate translation: “that God has assigned to us as a measure”

See: Information Structure

2 Corinthians 10:13 (#4)

"a measure that reached even as far as you"

Here Paul speaks as if a **measure** could reach out and touch a person. He means that the **measure** includes the Corinthians in what it measures. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: “a measure that included even you” or “a measure that measured even as far as you”

See: Metaphor

2 Corinthians 10:13 (#5)

"that reached even as far as you"

Here, the phrase **that reached even as far as you** indicates that the **measure** includes the Corinthians as something that Paul and his fellow workers can boast about. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: “that reached even as far as you as something we can boast about” or “that extends what we can boast about to include you”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:14 (#1)

"for"

Here, the word **For** introduces Paul’s proof that the “limit” he mentioned in the previous verse does reach as far as the Corinthians (See: [10:13](#)). If it would be helpful in your language, you could use a word or phrase that introduces proof for a previous statement. Alternate translation: “You can tell that is true because” or “Indeed,”

See: Connect — Reason-and-Result Relationship

2 Corinthians 10:14 (#2)

""

Here Paul is indicating that he and his fellow workers have not gone beyond the “limit” that he refers to in [10:13](#). Express the idea so that the link to the previous verse is clear. Alternate translation: “we are not going beyond our limit”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:14 (#3)

"as though we did not reach to you"

Here Paul refers to what would need to be true if he and his fellow workers were actually **overextending** themselves. That would be true only if they did not **reach** or visit the Corinthians. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “which would only be true if we had not come to you”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:14 (#4)

"for"

Here, the word **for** introduces further evidence or proof for Paul’s claim that he and his fellow workers were not **overextending** themselves. If it would be helpful in your language, you could use a word or phrase that introduces evidence or proof. Alternate translation: “since in reality” or “because”

See: Connecting Words and Phrases

2 Corinthians 10:14 (#5)

"we came"

Here, the phrase **we came** could indicate that: (1) Paul and his fellow workers had already visited the Corinthians. Alternate translation: “we went” (2) Paul and his fellow workers visited the Corinthians before Paul’s opponents visited the Corinthians. Alternate translation: “before anyone else did, we came”

2 Corinthians 10:15 (#1)

"to the immeasurable things"

See how you translated the similar phrase in [10:13](#). Alternate translation: “in unmeasured ways” or “without any standards”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:15 (#2)

“but having hope, {as} your faith increases”

If your language does not use abstract nouns for the ideas of **hope** and **faith**, you could express the same ideas in another way. Alternate translation: “but hoping, as you increasingly believe”

See: Abstract Nouns

2 Corinthians 10:15 (#3)

“to be enlarged”

Here Paul does not state directly what is **enlarged**. He could mean that: (1) their ministry or work might **be enlarged**. Alternate translation: “that our ministry might be enlarged” (2) they might **be enlarged** or praised by the Corinthians. Alternate translation: “that we might be enlarged” or “that we might be praised”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:15 (#4)

“to be enlarged”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: “that God will enlarge our ministry” or “that God will enlarge us”

See: Active or Passive

2 Corinthians 10:15 (#5)

“according to our limit”

Here, the phrase **according to our limit** could refer to: (1) a **limit** or standard according to which Paul and his fellow workers serve God. In this case, God increases or enlarges what he wants them to do. Alternate translation: “according to what God has called us to do” or “in what God wants us to do”

(2) the area or places in which Paul and his fellow workers serve God. In this case, God increases or enlarges the areas in which they serve. Alternate translation: “according to where we serve” or “in the places in which we serve”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:15 (#6)

“to abundance”

If your language does not use an abstract noun for the idea of **abundance**, you could express the same idea in another way. Alternate translation: “abundantly” or “in abundant ways”

See: Abstract Nouns

2 Corinthians 10:16 (#1)

“the {places} beyond you”

Here, the phrase **the {places} beyond you** refers to the areas and people who lived to the west of Corinth. If it would be helpful in your language, you could use a phrase that identifies these areas and people more explicitly. Alternate translation: “the places west of you” or “the places I would go if I traveled through your town”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:16 (#2)

“the things accomplished in another’s area”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the things someone has accomplished in his or her area”

See: Active or Passive

2 Corinthians 10:16 (#3)

“in another’s area”

Here, just as with the word “limit” in [10:15](#), the word **area** could refer to: (1) a measure or standard according to which people serve God. In this case, the **accomplished** things are done according to a measure or standard that fits with

someone else besides Paul and his fellow workers. Alternate translation: “according to what God has called other people to do” or “in what God wants others to do” (2) the area or places in which people serve God. In this case, God increases or enlarges the areas in which someone else besides Paul and his fellow workers serve. Alternate translation: “according to where other people serve” or “in the places in which other people serve”

See: Assumed Knowledge and Implicit Information

2 Corinthians 10:17 (#1)

"But"

Here Paul quotes from the Old Testament Scriptures, specifically from [9:24](#). If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: “But as Jeremiah wrote in the Scriptures,” or “But as you can read in the Scriptures,”

See: Quotations and Quote Margins

2 Corinthians 10:17 (#2)

"let the one boasting, boast"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: “the one boasting must boast” or “any person who boasts needs to boast”

See: Third-Person Imperatives

2 Corinthians 10:18 (#1)

"For"

Here, the word **For** introduces a further explanation of what Paul said in the previous verse ([10:17](#)) about how people should boast. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: “As you can see,”

See: Connecting Words and Phrases

2 Corinthians 10:18 (#2)

"that one commending himself is not approved, but whom the Lord commends"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: “that one whom the Lord commends is approved, not the one commending himself”

See: Information Structure

2 Corinthians 10:18 (#3)

"that one commending himself is not approved"

Although the term **himself** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a form that makes this clear. Alternate translation: “that one commending himself or herself” or “those commending themselves are not approved”

See: When Masculine Words Include Women

2 Corinthians 10:18 (#4)

"that one commending himself is not approved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is **the Lord**. Alternate translation: “the Lord does not approve that one commending himself” or “that one commending himself does not receive approval”

See: Active or Passive

2 Corinthians 10:18 (#5)

"whom the Lord commends"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “the one whom the Lord commends is approved”

See: Ellipsis

2 Corinthians 11:1 (#1)**"in a little bit of foolishness"**

If your language does not use an abstract noun for the idea of **foolishness**, you could express the same idea in another way. Alternate translation: "as I act a little foolishly" or "as I now say what is foolish"

See: Abstract Nouns

2 Corinthians 11:1 (#2)**"in a little bit of foolishness"**

Here, the **foolishness** that Paul refers to is how he is about to boast about his qualifications as an apostle. Paul considers this to be **foolishness**, but he will boast anyways to help the Corinthians realize that he and the gospel that he preaches come from God. If it would be helpful in your language, you could make what **foolishness** refers to more explicit. Alternate translation: "as I am about to be a little bit foolish" or "in a little bit of foolishness that I am about to speak"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:1 (#3)**"but you are indeed bearing with me"**

Here, this clause could be: (1) a statement of what the Corinthians are already doing, either as they listen to this letter or in the past when Paul visited them. Alternate translation: "but in fact you are already bearing with me" (2) a command to act in this way. Alternate translation: "and in fact you need to bear with me"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:2 (#1)**"For"**

Here, the word **For** could introduce: (1) the reason why Paul will be a little foolish. Alternate translation: "I will be a little bit foolish since" (2) the reason why the Corinthians should bear with Paul. Alternate translation: "I want you to bear with me because"

See: Connect — Reason-and-Result Relationship

2 Corinthians 11:2 (#2)**"with a godly jealousy"**

Here, the phrase **godly jealousy** could refer to **jealousy**: (1) that is the same **jealousy** that God has. Alternate translation: "with the jealousy that God has" (2) that is from God. Alternate translation: "with jealousy from God"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:2 (#3)**"with a godly jealousy"**

If your language does not use an abstract noun for the idea of **jealousy**, you could express the same idea in another way. Alternate translation: "in a godly way" or "as God is jealous"

See: Abstract Nouns

2 Corinthians 11:2 (#4)**"for I joined you to one husband, to present {you} {as} a pure virgin to Christ"**

Here Paul speaks as if he is the father of the Corinthians, who together are his daughter. Paul has promised to give his daughter (the Corinthians) as a wife to a man, who is **Christ**. Until that marriage happens, Paul the father must make sure that his daughter (the Corinthians) remains a **pure virgin**. If these customs are somewhat similar to what happens in your culture, you could preserve the metaphor or express the idea with a simile. If these customs are not similar to what happens in your culture, you could explain the ideas more clearly or express the idea plainly. Alternate translation: "for I am like your father who has betrothed you to one husband, to present you as a pure virgin to be married to Christ" or "I helped you believe in the Messiah, and I will work hard to help you remain faithful to him"

See: Metaphor

2 Corinthians 11:3 (#1)**"as the serpent deceived Eve by his craftiness"**

Here Paul refers to a story in [Genesis 3:1–7](#). In this story, a **serpent**, whom Paul would have identified as Satan, deceives **Eve**, the first woman, into eating

a fruit that God told her not to eat. If it would be helpful in your language, you could make this idea more explicit or include a footnote that explains the story. Alternate translation: “as the serpent, Satan, by his craftiness deceived the first woman, Eve, into disobeying God”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:3 (#2)

"by his craftiness"

If your language does not use an abstract noun for the idea of **craftiness**, you could express the same idea in another way. Alternate translation: “in a crafty way” or “by acting craftily”

See: Abstract Nouns

2 Corinthians 11:3 (#3)

"your minds might be corrupted"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, you could use an indefinite subject. Alternate translation: “people might corrupt your minds” or “some person might corrupt your minds”

See: Active or Passive

2 Corinthians 11:3 (#4)

"the sincerity and the purity"

The terms **sincerity** and **purity** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “full sincerity” or “complete purity”

See: Doublet

2 Corinthians 11:3 (#5)

"from the sincerity and the purity {that are} to Christ"

If your language does not use abstract nouns for the ideas of **sincerity** and **purity**, you could express

the same ideas in another way. Alternate translation: “from how sincere and pure you are to Christ”

See: Abstract Nouns

2 Corinthians 11:3 (#6)

"that are} to Christ"

Here, the phrase **{that are} to Christ** indicates that the **sincerity** and **purity** are directed towards **Christ**. In other words, the Corinthians think with **sincerity** and **purity** in their devotion or loyalty to **Christ**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “that you have for Christ” or “in your faith in Christ”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:4 (#1)

"For"

Here, the word **For** could introduce a reason why: (1) Paul is afraid that someone will corrupt the Corinthians (See: [11:3](#)). Alternate translation: “I am afraid of that because” (2) the Corinthians should “bear with” Paul (See: [11:1](#)), which is that they “bear with” these false teachers. Alternate translation: “You should bear with me because”

See: Connect — Reason-and-Result Relationship

2 Corinthians 11:4 (#2)

"if indeed one coming"

Here Paul is speaking as if **one coming** to the Corinthians and proclaiming **another Jesus** were a hypothetical possibility, but he means that it had already or will actually happen. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you could express the idea by using a word such as “when.” Alternate translation: “when indeed one coming” or “indeed whenever someone comes and”

See: Connect — Factual Conditions

2 Corinthians 11:4 (#3)**"one coming"**

Here Paul could be referring to: (1) any person or group of people. Alternate translation: "anyone coming" or "any person coming" (2) a specific person whom Paul knows about. Alternate translation: "a person coming" or "that person coming"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:4 (#4)**"a different spirit"**

Here, the phrase **a different spirit** could refer to: (1) an evil **spirit** in contrast to the Holy Spirit. Alternate translation: "a spirit different than the Holy Spirit" (2) an attitude in contrast to the attitude that Paul and his fellow workers offered to the Corinthians. Alternate translation: "a different mindset" or "a different attitude"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:4 (#5)**"you are bearing with it well"**

See how you translated the similar phrase in [11:1](#). Here Paul means that the Corinthians listen patiently even when false teachers are telling them lies. He does not approve of this behavior, but he uses this clause to link what he is saying here with what he said in [11:1](#). Alternate translation: "you willingly put up with it" or "you listen attentively to it"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:5 (#1)**"For"**

Here, the word **For** could introduce: (1) a reason why what Paul told them about Jesus, the Spirit, and the gospel (See: [11:4](#)) takes priority over what anyone else tells them. Alternate translation: "So, what I taught you has priority, since" (2) a reason why they should "bear with" Paul (See: [11:1](#)). Alternate translation: "Further, I want you to bear with me because"

See: Connecting Words and Phrases

2 Corinthians 11:5 (#2)**"to fall short of the 'super-apostles'"**

Here Paul speaks as if he is not below or **short of** the **"super-apostles"**. He means that he does not have less power and authority than they do. If it would be helpful in your language, you could express the idea plainly. Alternate translation: "to be less than the 'super-apostles'" or "to have less authority than the 'super-apostles'"

See: Metaphor

2 Corinthians 11:5 (#3)**"of the 'super-apostles'"**

Here Paul refers to his opponents, the false teachers, with the words that they themselves or their followers used to describe them: **"super-apostles"**. He does not actually believe that these people are better **apostles** or greater than anyone else. If it would be helpful in your language, you could use a form that indicates that Paul is speaking from someone else's perspective to make a point. Alternate translation: "of the so-called 'super-apostles'" or "of those who consider themselves super-apostles"

See: Irony

2 Corinthians 11:6 (#1)**"But"**

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

See: Connecting Words and Phrases

2 Corinthians 11:6 (#2)**"even if I am untrained"**

Here Paul could be using the phrase **even if I am untrained** to: (1) acknowledge that he is

untrained in speaking well. Alternate translation: “even though I am untrained” (2) acknowledge that some people think that he is **untrained** in speaking well, even though he does not agree with this. Alternate translation: “even were I untrained”

See: Connect — Factual Conditions

2 Corinthians 11:6 (#3)

"in this speech"

Here Paul is referring to the practice of speaking in public in order to persuade many people. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “in public speaking”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:6 (#4)

"in this knowledge"

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: “in knowing the gospel” or “in understanding the message about Jesus”

See: Abstract Nouns

2 Corinthians 11:6 (#5)

"in this knowledge"

Here, the word **knowledge** refers to what a person knows about Jesus and the good news about him. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: “in knowledge about Jesus” or “in knowledge about the gospel”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:6 (#6)

"in everything" - "in all things"

Here the phrases **in everything** and **in all things** could indicate that Paul and his coworkers make things **clear**: (1) in every way possible and in everything they say and do. Alternate translation: “in every way ... in all we do” (2) in every way

possible and among all people. Alternate translation: “in every way ... among all people”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:6 (#7)

"having made this clear"

Here Paul implies that what he makes **clear** is that he has **knowledge**. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: “having made the fact that I have knowledge clear”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:7 (#1)

"Or"

The word **Or** introduces an alternate to what Paul said in the previous verse, where he stated that he has “knowledge” (See: 11:6). With **Or**, then, Paul introduces a question that raises another possible objection to his authority as an apostle: he did not charge them money for teaching them. If it would be helpful in your language, you could express **Or** with a word that signifies a contrast or gives an alternative. Alternate translation: “But” or “However,”

See: Connect — Contrast Relationship

2 Corinthians 11:7 (#2)

"Or did I commit a sin, humbling myself so that you yourselves might be exalted, because I preached the gospel of God to you without payment"

Paul is using the question form to show the Corinthians that he did not **commit a sin**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “But I certainly did not commit a sin, humbling myself so that you yourselves might be exalted, because I preached the gospel of God to you without payment!”

See: Rhetorical Question

2 Corinthians 11:7 (#3)**"humbling myself"**

Here Paul refers to how he worked to make money for himself. In his culture, this was **humbling**, since good speakers and teachers would not need to do extra work, because they would make enough money from the people they taught. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "humbling myself by supporting myself"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:7 (#4)**"you yourselves might be exalted"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it was Paul. Alternate translation: "I might exalt you yourselves"

See: Active or Passive

2 Corinthians 11:7 (#5)**"you yourselves might be exalted"**

Here, the word translated **yourselves** emphasizes **you**. Consider using a natural way to emphasize **you** in your language. Alternate translation: "you indeed might be exalted" or "it was you who might be exalted"

See: Reflexive Pronouns

2 Corinthians 11:7 (#6)**"the gospel of God"**

Here Paul uses the possessive form to describe a **gospel** that could: (1) come from **God**. Alternate translation: "the gospel that came from God" (2) come from and be about **God**. Alternate translation: "the gospel from and about God"

See: Possession

2 Corinthians 11:8 (#1)**"I robbed other churches"**

Here Paul refers to receiving money from **other churches** to support himself as he served the Corinthians as if it were robbery. He means that he received money from these churches and did not give them anything in return, which some people would consider robbery. He uses this strong language to indicate how much he and the **other churches** sacrificed to help the Corinthians. If it would be helpful in your language, you could use a form that clearly indicates that Paul is speaking from another person's perspective and overstating what he means. Alternate translation: "It was as if I robbed other churches" or "Some might say that I robbed other churches"

See: Irony

2 Corinthians 11:8 (#2)**"having accepted a wage for the ministry {to} you"**

Here Paul implies that the **other churches** paid him a **wage**, but so that he could serve the Corinthians, not them. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "having accepted a wage from them but used it for the ministry to you"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:9 (#1)**"having lacked"**

Here Paul implies that he **lacked** or did not have enough of what he needed to live, including things like food and clothes. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "having lacked what is necessary for life" or "having lacked basic necessities"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:9 (#2)**"I did not burden"**

Here Paul speaks of asking for money as if it were a heavy **burden** that he would have asked the

Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "I did not trouble" or "I did not ask for money and so harass"

See: Metaphor

2 Corinthians 11:9 (#3)

"the brothers"

Although the term **brothers** is masculine, Paul may not only be referring to men. It is possible that he is referring only to men, but he may also include women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the siblings" or "the brothers and sisters"

See: When Masculine Words Include Women

2 Corinthians 11:9 (#4)

"the brothers"

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the believers"

See: Metaphor

2 Corinthians 11:9 (#5)

"I kept and will {continue to} keep myself {from being} a burden to you"

Here, just as at the beginning of the verse, the **burden** refers to asking for money. Express the idea as you did at the beginning of the verse. Alternate translation: "I did not and will continue not to trouble you" or "I did not and will continue not to ask for money and so harass you"

See: Metaphor

2 Corinthians 11:9 (#6)

"I kept and will {continue to} keep"

Here Paul is indicating that he was not a **burden** to them when he visited them in the past, and he promises that he will never be a **burden** to them in

the future. If it would be helpful in your language, you could use a form that expresses this idea clearly. Alternate translation: "I have kept and will always keep" or "in the past I kept and in the future will keep"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:10 (#1)

"The truth of Christ is in me, that"

The phrase **The truth of Christ is in me** is an oath formula that Paul uses to show that what he is about to say is true. Use a natural way in your language to express an oath. Alternate translation: "As the truth of Christ is in me,"

See: Oath Formulas

2 Corinthians 11:10 (#2)

"The truth of Christ is in me"

Here Paul could be using the possessive form to indicate that: (1) he is truthful like **Christ** was truthful. Alternate translation: "I am truthful, like Christ was" (2) he has received **truth** from **Christ**. Alternate translation: "The truth from Christ is in me" (3) he speaks what is true about **Christ**. Alternate translation: "The truth about Christ is in me"

See: Possession

2 Corinthians 11:10 (#3)

"The truth of Christ is in me"

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "I am as truthful as the Messiah is"

See: Abstract Nouns

2 Corinthians 11:10 (#4)

"this boasting"

Here Paul refers to how he boasts about not accepting money from the Corinthians when he told them about the good news. If it would be helpful in your language, you could make this idea

more explicit. Alternate translation: “this boasting about how I have not burdened you”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:10 (#5)

"will not be shut to me"

Here Paul speaks as if his **boasting** were a door that **will not be shut to** him. He means that no one will be able to keep him from boasting or prove that what he says is not true. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “of mine will not be stifled” or “will not be proved wrong”

See: Metaphor

2 Corinthians 11:10 (#6)

"this boasting will not be shut to me"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “no one can shut this boasting to me”

See: Active or Passive

2 Corinthians 11:10 (#7)

"in the regions of Achaia"

Here Paul refers to the **regions** that together make up the province of **Achaia**. He refers to the **regions** to indicate that there is no place in the entire province in which someone can keep him from boasting or prove what he says wrong. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “in all of Achaia” or “in the entire province of Achaia”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:11 (#1)

"Why"

Here Paul asks for the reason why he does not “burden” the Corinthians (See: [11:9](#)). If it would be helpful in your language, you could make this connection more explicit. Alternate translation: “Why do I not burden you”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:11 (#2)

"Why? Because I do not love you"

Paul is using the question form to show the Corinthians that his reason for not burdening them was not that he did not love them. If you would not use the question form for this purpose in your language, you could translate these two questions as statements or as exclamations, or you could combine them into one statement. Alternate translation: “I have a reason for this. However, it is not that I do not love you!” or “My reason is not that I do not love you.”

See: Rhetorical Question

2 Corinthians 11:11 (#3)

"God knows {I do}"

Here Paul states that **God knows** something. He implies that **God knows** that Paul does in fact love the Corinthians. The phrase **God knows** makes the claim stronger, since **God** is the one who can prove that the claim is true. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: “God himself knows that I love you” or “You can know for sure that I love you, since God knows it”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:12 (#1)

"But"

Here, the word **But** introduces the real reason why Paul does not burden the Corinthians, in contrast to the false reason he denied in the previous verse (See: [11:11](#)). If it would be helpful in your language, you could use a word or phrase that introduces a contrast. Alternate translation: “In contrast,”

See: Connect — Contrast Relationship

2 Corinthians 11:12 (#2)

"what I do I will also {continue to} do"

Here, the phrase **what I do** refers to how Paul does not ask for money from the Corinthians. If it would be helpful in your language, you could make the referent for this phrase explicit. Alternate translation: “I will also continue not accepting money from you” or “I will also continue not burdening you”

See: Pronouns — When to Use Them

2 Corinthians 11:12 (#3)

"I may cut off"

Here Paul speaks of removing an **opportunity** as it were cutting off or destroying something. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: “I may defeat” or “I may remove”

See: Metaphor

2 Corinthians 11:12 (#4)

"the opportunity of the ones desiring an opportunity that in what they are boasting about they may be found just as we also {are}"

Here, the word **opportunity** refers to a chance or ability to do something. Paul explains what the **opportunity** relates to by using the clause **that in what they are boasting about they may be found just as we also {are}**. Use a form that clearly introduces what an **opportunity** relates to. Alternate translation: “any opportunity of the ones desiring an opportunity to be found just as we also are in what they are boasting about”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:12 (#5)

"the opportunity of the ones desiring an opportunity that"

If your language does not use an abstract noun for the idea of **opportunity**, you could express the same idea in another way. Alternate translation: “what some people want to happen, which is that” or “what is desired by the ones who desire that”

See: Abstract Nouns

2 Corinthians 11:12 (#6)

"in what they are boasting about"

Here Paul is referring generally to anything a person might boast about. He is not identifying a specific thing that people boast about. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “in anything they boast about”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:12 (#7)

"they may be found"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, you could use an indefinite subject. Alternate translation: “others might find them” or “people might consider them to be”

See: Active or Passive

2 Corinthians 11:13 (#1)

"For"

Here, the word **For** introduces a further explanation of what Paul said in the previous verse (9:15) about people who desire to be equal in boasting with him. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation, or you could leave **For** untranslated. Alternate translation: “Indeed,”

See: Connecting Words and Phrases

2 Corinthians 11:13 (#2)

"the ones of such kind"

The pronoun **ones** refers to the people Paul mentioned in the previous verse who desire to be equal in boasting to Paul. If this is not clear for your readers, you could refer to these people more explicitly. Alternate translation: “people of that kind” or “the ones who desire that”

See: Pronouns — When to Use Them

2 Corinthians 11:13 (#3)**"disguising themselves {as} apostles"**

Here Paul means that these **false apostles** intentionally look and act like true apostles, even though they are not. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "posing as true apostles" or "acting as if they were apostles"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:14 (#1)**"no wonder"**

Here, the phrase **no wonder** indicates that what Paul just said about people pretending to be apostles should not be surprising. Use a form that expresses this idea clearly. Alternate translation: "that is no surprise" or "we should not be astonished"

See: Idiom

2 Corinthians 11:14 (#2)**"Satan himself"**

Here, the word translated **himself** emphasizes **Satan**. Consider using a natural way to emphasize **Satan** in your language. Alternate translation: "Satan indeed" or "Satan too"

See: Reflexive Pronouns

2 Corinthians 11:14 (#3)**"disguises himself {as} an angel of light"**

See how you translated the similar phrase at the end of [11:13](#). Alternate translation: "poses as an angel of light" or "acts as if he were an angel of light"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:14 (#4)**"an angel of light"**

Here, Paul is using the possessive form to describe an **angel** that is characterized by **light**. If this is not

clear in your language, you could express the idea in another way. Alternate translation: "a shining angel" or "a bright angel"

See: Possession

2 Corinthians 11:14 (#5)**"an angel of light"**

Here, Paul speaks of the glory and power of an **angel** as if it were **light**. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "angel of glory" or "angel of splendor"

See: Metaphor

2 Corinthians 11:15 (#1)**"it is} no great thing if"**

Here, the clause **{it is} no great thing** indicates that what follows is not surprising or shocking but should be expected. If it would be helpful in your language, you could use a different clause that expresses this idea. Alternate translation: "it should be no shock if"

See: Idiom

2 Corinthians 11:15 (#2)**"it is} no great thing"**

Paul is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **no**, together with an expression that is the opposite of the intended meaning, **great thing**. If it would be helpful in your language, you could express the positive meaning. See the UST.

See: Litotes

2 Corinthians 11:15 (#3)**"if"**

Paul speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could

translate his words as an affirmative statement.
Alternate translation: “when” or “that”

See: Connect — Factual Conditions

2 Corinthians 11:15 (#4)

"disguise themselves as servants of righteousness"

See how you translated the similar phrase at the end of [11:13](#). Alternate translation: “pose as servants of righteousness” or “act as if they were servants of righteousness”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:15 (#5)

"servants of righteousness"

Here Paul uses the possessive form to connect **servants** with **righteousness**. He could be describing **servants**: (1) whose goal is **righteousness**, that is, to make people righteous. Alternate translation: “servants who make people righteous” (2) who serve for the sake of **righteousness**. Alternate translation: “servants for what is right” (3) who are righteous. Alternate translation: “righteous servants”

See: Possession

2 Corinthians 11:15 (#6)

"servants of righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Make sure that your translation fits with the interpretation you chose in the previous note. Alternate translation: “servants who make others righteous”

See: Abstract Nouns

2 Corinthians 11:15 (#7)

"whose end will be according to their works"

Here Paul refers to how these **servants** will in the **end** be judged and punished for their **works**. He does not make it clear whether he is referring to the **end** of their lives or to the **end** of this time, when

Jesus comes back. It is recommended that you use a form that refers in general to how people are punished or suffer for the bad things that they do. Alternate translation: “who will in the end get what they deserve” or “who will eventually be punished for what they did”

See: Idiom

2 Corinthians 11:16 (#1)

"again"

Here Paul could be using the word **again** to refer to: (1) what he said in [11:1](#) about how he wanted the Corinthians to bear with his foolishness. Alternate translation: “what I have already said” (2) what he said in [11:13–15](#) about how he is different from his foolish opponents. Alternate translation: “again what I just said”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:16 (#2)

"if not"

Here Paul uses the conditional form to introduce something that he thinks may or may not happen. If it would be helpful in your language, you could use a form that introduces something that could happen. Alternate translation: “even if not” or “were that not to happen”

See: Connect — Hypothetical Conditions

2 Corinthians 11:16 (#3)

"if not"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “if you do think me to be foolish” or “if you do not listen to that”

See: Ellipsis

2 Corinthians 11:16 (#4)

"receive me at least as a fool so that I too may boast a little bit"

Here Paul wants the Corinthians to let him do what fools do if they think that he is a fool. He implies that people let fools **boast** and say crazy things. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: “allow me to act like a fool among you so that I too may boast a little bit like fools do”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:17 (#1)

"What I am saying"

Here Paul refers to what he is about to say in the rest of this chapter and in the following chapter. If it would be helpful in your language, you could use a form that refers to what a person is about to say. Alternate translation: “What I am going to say”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:17 (#2)

"according to the Lord"

Here, the phrase **according to the Lord** could refer to: (1) how someone represents **the Lord**. Alternate translation: “as I speak for the Lord” (2) how **the Lord** spoke. Alternate translation: “in the ways in which the Lord spoke”

2 Corinthians 11:17 (#3)

"in foolishness"

If your language does not use an abstract noun for the idea of **foolishness**, you could express the same idea in another way. Alternate translation: “a foolish person”

See: Abstract Nouns

2 Corinthians 11:17 (#4)

"this situation"

Here, the word **situation** could refer to: (1) what Paul has done that gives him a reason to boast. Alternate translation: “this basis” (2) how Paul is currently in the process of boasting. Alternate translation: “this matter” or “this act”

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:17 (#5)

"in this situation of boasting"

Here Paul could be using the possessive to describe: (1) the **situation** that is the basis of or proof for the **boasting**. Alternate translation: “in this situation about which I boast” (2) the **situation** in which he is **boasting**. Alternate translation: “in this situation in which I boast”

See: Possession

2 Corinthians 11:17 (#6)

"in this situation of boasting"

If your language does not use abstract nouns for the ideas of **situation** and **boasting**, you could express the same ideas in another way. Make sure that your translation fits with the interpretation you chose in the previous notes. Alternate translation: “in what happened that allows me to boast”

See: Abstract Nouns

2 Corinthians 11:18 (#1)

"many"

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

See: Nominal Adjectives

2 Corinthians 11:18 (#2)

"according to the flesh"

Here Paul uses the phrase **according to the flesh** to refer to human ways of thinking and acting. If it would be helpful in your language, you could express the idea by using a phrase that refers to human values or perspectives. Alternate translation: “according to what humans value” or “according to a human perspective”

See: Idiom

2 Corinthians 11:19 (#1)**"For"**

Here, the word **For** introduces a further explanation of what Paul said in the previous verses ([11:16-18](#)) about how he wants the Corinthians to listen to him even if they think he is foolish. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "Indeed," or "You can listen to me since"

See: Connecting Words and Phrases

2 Corinthians 11:19 (#2)**"gladly you bear with the foolish, being wise"**

Here Paul speaks from the perspective of some of the Corinthians, who think that they are **wise** and that he is **foolish**. He speaks in this way to show them that how they are thinking is silly and wrong. If it would be helpful in your language, you could use a form that more clearly shows that Paul is speaking from another person's perspective. Alternate translation: "in your view you gladly bear with the foolish, since you think you are wise" or "according to some people, you are wise, so you gladly bear with the foolish"

See: Irony

2 Corinthians 11:19 (#3)**"the foolish"**

Paul is using the adjective **foolish** as a noun to refer to people who are **foolish**. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "any foolish person"

See: Nominal Adjectives

2 Corinthians 11:19 (#4)**"being"**

Here, the word **being** introduces the basis or reason why the Corinthians can **bear with the foolish**. If it would be helpful in your language, you could use a word or phrase that introduces a

reason or basis. Alternate translation: "since you are"

See: Connect — Reason-and-Result Relationship

2 Corinthians 11:20 (#1)**"For"**

Here, the word **For** introduces examples of what Paul said in the previous verse ([11:19](#)) about how the Corinthians "bear with the foolish." If it would be helpful in your language, you could use a different word or phrase that introduces examples. Alternate translation: "For example,"

See: Connecting Words and Phrases

2 Corinthians 11:20 (#2)**"if anyone enslaves you, if anyone devours {you}, if anyone takes advantage {of you}, if anyone exalts {himself}, if anyone hits you in the face"**

Paul speaks as if these were hypothetical situations, but he means that they have indeed happened. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as simple statements. Alternate translation: "when anyone enslaves you, when anyone devours {you}, when anyone takes advantage {of you}, when anyone exalts {himself}, when anyone hits you in the face"

See: Connect — Factual Conditions

2 Corinthians 11:20 (#3)**"enslaves you"**

Here Paul speaks as if some people make the Corinthians into slaves. He means that these people treated them like slaves and made them obey every one of their wishes and commands. If it would be helpful in your language, you could use a simile or plain language to express the idea. Alternate translation: "makes you like their slaves" or "causes you to serve them"

See: Metaphor

2 Corinthians 11:20 (#4)**"devours {you}"**

Here Paul speaks as if some people were eating the Corinthians. He means that these people were using up the money and goods the Corinthians had. If it would be helpful in your language, you could use a comparable figure of speech or plain language to express the idea. Alternate translation: "consumes you" or "spends everything you have"

See: Metaphor

2 Corinthians 11:20 (#5)**"exalts {himself}"**

Here Paul implies that these people are exalting themselves over the Corinthians. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "exalts himself over you" or "claims he is greater than you"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:20 (#6)**"exalts {himself}"**

Although the term **himself** is masculine, Paul is using the word in a generic sense that includes both men and women. Most likely the person who **exalts** would be a man, but Paul is not making this claim. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "exalts himself or herself"

See: When Masculine Words Include Women

2 Corinthians 11:20 (#7)**"hits you in the face"**

Here, the phrase **hits you in the face** could refer to: (1) a direct insult, which is like slapping someone **in the face**. Alternate translation: "acts like they are hitting you in the face" or "strongly insults you" (2) an actual slap on someone's face. Alternate translation: "slaps you across the face"

See: Metaphor

2 Corinthians 11:21 (#1)**"According to dishonor I speak, namely that we ourselves have been weak"**

Here Paul speaks from the perspective of someone who thinks that what Paul spoke about in the previous verse is the right way to show honor and power. What he means is that if his opponents are correct, the way he treated the Corinthians should lead to **dishonor** and show that he is **weak**. If it would be helpful in your language, you could make it more explicit that Paul is speaking from someone else's point of view. Alternate translation: "According to those people, I would have to speak according to dishonor, namely that we ourselves have been weak" or "They might say that according to dishonor we ourselves have been weak"

See: Irony

2 Corinthians 11:21 (#2)**"According to dishonor I speak"**

Here, the clause **According to dishonor I speak** means that what Paul is about to say causes **dishonor**. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "What I speak dishonors me" or "It is dishonorable that I speak"

See: Idiom

2 Corinthians 11:21 (#3)**"According to dishonor"**

If your language does not use an abstract noun for the idea of **dishonor**, you could express the same idea in another way. Alternate translation: "In a way that dishonors me"

See: Abstract Nouns

2 Corinthians 11:21 (#4)**"I speak, namely that"**

Here, the words translated **namely, that** could: (1) introduce what it is that Paul speaks. Alternate translation: "I speak that" (2) introduce what Paul speaks as something that he does not fully agree with. Alternate translation: "I say that it is possible that"

2 Corinthians 11:21 (#5)**"we ourselves have been weak"**

Here, the word translated **ourselves** emphasizes **we**. Consider using a natural way to emphasize **we** in your language. Alternate translation: "it is we who have been weak" or "we indeed have been weak"

See: Reflexive Pronouns

2 Corinthians 11:21 (#6)**"in whatever {way} anyone might be bold—I am speaking in foolishness—I too am bold"**

Here, the phrase **I am speaking in foolishness** describes what Paul says in this verse. You can move this clause to wherever is most natural in your language. Alternate translation: "and I am speaking in foolishness, in whatever {way} anyone might be bold, I too am bold" or "in whatever {way} anyone might be bold, I too am bold, although I am speaking in foolishness"

See: Information Structure

2 Corinthians 11:21 (#7)**"in whatever {way} anyone might be bold—" - "I too am bold"**

Here Paul speaks about being **bold** while doing anything, but he particularly focuses on being **bold** in boasting. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "in whatever boast anyone might be bold to make ... I too am bold to make a boast"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:21 (#8)**"in foolishness"**

If your language does not use an abstract noun for the idea of **foolishness**, you could express the same idea in another way. Alternate translation: "foolishly"

See: Abstract Nouns

2 Corinthians 11:22 (#1)

""

Paul is using the question form to compare himself to what his opponents claim to be. If you would not use the question form for this purpose in your language, you could translate these questions as comparisons or statements. Alternate translation: "If they are Hebrews, I am also. If they are Israelites, I am also. If they are offspring of Abraham, I am also." or "When they claim to be Hebrews, so do I. When they claim to be Israelites, so do I. When they claim to be offspring of Abraham, so do I."

See: Rhetorical Question

2 Corinthians 11:22 (#2)**"offspring of Abraham"**

In this verse, the word **offspring** is singular in form, but it refers to many **offspring** as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "members of the offspring of Abraham" or "descended from Abraham"

See: Collective Nouns

2 Corinthians 11:23 (#1)**"Are they servants of Christ? (I speak {as} being insane.) I {am} more so"**

Just as in [11:22](#), Paul is using the question form to compare himself to what his opponents claim to be. If you would not use the question form for this purpose in your language, you could translate these questions as comparisons or statements. Alternate translation: "If they are servants of Christ, (I speak as being insane) I am also." or "When they claim to be servants of Christ, (I speak as being insane) so do I."

See: Rhetorical Question

2 Corinthians 11:23 (#2)**"Are they servants of Christ? (I speak {as} being insane.) I {am} more so"**

Here, the clause **I speak {as} being insane** is a parenthetical comment on Paul's question and answer. You could put the clause wherever it would

most naturally appear in your language. Alternate translation: "(I speak {as} being insane.) Are they servants of Christ? I {am} more so"

See: Information Structure

2 Corinthians 11:23 (#3)

"I speak {as} being insane"

Alternate translation: "I speak like someone who is insane"

2 Corinthians 11:23 (#4)

"more abundantly in imprisonments"

If your language does not use an abstract noun for the idea of **imprisonments**, you could express the same idea in another way. Alternate translation: "more abundantly being imprisoned"

See: Abstract Nouns

2 Corinthians 11:23 (#5)

"in beatings beyond measure"

Paul could be describing **beatings** that are **beyond measure** because: (1) Paul was struck or hit many times. Alternate translation: "in beatings with many lashes" or "in frequent beatings" (2) the **beatings** were very severe. Alternate translation: "in very severe beatings" or "in extremely painful beatings"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:23 (#6)

"often in {danger of} deaths"

Here, to be in **{danger of} deaths** indicates that Paul was in situations in which he could have died. If it would be helpful in your language, you could express the idea more explicitly. Alternate translation: "often almost dying" or "frequently being near to death"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:23 (#7)

"in {danger of} deaths"

If your language does not use an abstract noun for the idea of **deaths**, you could express the same idea in another way. Alternate translation: "about to die"

See: Abstract Nouns

2 Corinthians 11:24 (#1)

"40 {lashes} minus one"

This phrase refers to how in Jewish law a person could be whipped at most 40 times (See: [25:3](#)). Often people would whip a person only 39 times to be sure that they did not go over 40. If it would be helpful in your language, you could make this information more explicit or use a footnote to explain the phrase. Alternate translation: "39 lashes, the most they allow"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:25 (#1)

"I was beaten with rods"

Here Paul refers to how the Roman authorities would sometimes punish people. They would have someone hit the person they wished to punish with a wooden stick multiple times. If it would be helpful in your language, you could use a word or phrase that refers to that kind of punishment. Alternate translation: "people struck me with wooden sticks" or "Roman leaders punished me by having people hit me with canes"

See: Translate Unknowns

2 Corinthians 11:25 (#2)

"I was beaten with rods"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "someone beat me with rods"

See: Active or Passive

2 Corinthians 11:25 (#3)**"I was stoned"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "crowds of people stoned me" or "others stoned me"

See: Active or Passive

2 Corinthians 11:25 (#4)**"I was shipwrecked"**

Here Paul refers to how ships that sailed on the ocean could break apart or sink. When this happened, people had to try to survive in the water or swim to shore. Often, many people would die by drowning. If it would be helpful in your language, you could use a word or phrase that refers to this kind of event. Alternate translation: "a ship I was on sank" or "a ship on which I was sailing broke apart"

See: Translate Unknowns

2 Corinthians 11:25 (#5)**"I was shipwrecked"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a ship on which I was sailing wrecked" or "a ship I was on sank"

See: Active or Passive

2 Corinthians 11:25 (#6)**"a night and a day"**

Here the phrase **a night and a day** refers to a full period of 24 hours. If it would be helpful in your language, you could use a word or phrase that refers to this time period. Alternate translation: "a full day"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:25 (#7)**"in the deep"**

Here, the phrase **the deep** refers to the ocean, specifically to the parts of the ocean that are far away from land. Paul means that he was stranded in the ocean water. If it would be helpful in your language, you could use a word or phrase that refers to this area of the ocean. Alternate translation: "by myself in the middle of the sea" or "floating on the open sea"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:26 (#1)**"often on journeys, in dangers"**

Here, the phrase **often in journeys** could: (1) give the situation in which all the other **dangers** occur. Alternate translation: "during my frequent journeys I have been in dangers" (2) be one of the dangerous things Paul is talking about. Alternate translation: "in frequent journeys"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:26 (#2)

"in dangers from rivers, in dangers from robbers, in dangers from {my own} countrymen, in dangers from Gentiles, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers from false brothers"

Here Paul repeats the word **dangers** to emphasize how much danger he was in all the time. If your readers would misunderstand why Paul repeats himself, and if it would not emphasize danger in your language, you could refer to **dangers** once and emphasize the danger in another way. Alternate translation: "in frequent dangers from rivers, from robbers, from my own countrymen, from Gentiles, in the city, in the wilderness, at sea, and from false brothers"

2 Corinthians 11:26 (#3)

"in dangers from rivers, in dangers from robbers, in dangers from {my own} countrymen, in dangers from Gentiles, in dangers in the city, in dangers in the

wilderness, in dangers at sea, in dangers from false brothers"

If your language does not use an abstract noun for the idea of **dangers**, you could express the same idea in another way. Alternate translation: "being endangered by rivers, being endangered by robbers, being endangered by my own countrymen, being endangered by Gentiles, being endangered in the city, being endangered in the wilderness, being endangered on the sea, being endangered by false brothers"

See: Abstract Nouns

2 Corinthians 11:26 (#4)**"my own} countrymen"**

Here Paul refers to other people from his country and nation. These people would be Jewish people. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "people from my own nation" or "Jews"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:26 (#5)**"false brothers"**

Paul is using the term **false brothers** to mean people who pretend to share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "false believers" or "people who falsely claim to be believers"

See: Metaphor

2 Corinthians 11:26 (#6)**"false brothers"**

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "false brothers and sisters"

See: When Masculine Words Include Women

2 Corinthians 11:27 (#1)**"in hard work and hardship, often in sleeplessness, in hunger and thirst, often in fasting, in cold and nakedness"**

If your language does not use abstract nouns for the ideas in this verse, you could express the same ideas in another way. Alternate translation: "I labor and toil, often sleep little, am hungry and thirsty, often fast, and am often cold and naked"

See: Abstract Nouns

2 Corinthians 11:27 (#2)**"in hard work and hardship"**

Here, the words translated **hard work** and **hardship** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "difficult labor" or "tiring toil"

See: Doublet

2 Corinthians 11:27 (#3)**"nakedness"**

Here, the word **nakedness** refers generally to having too little clothing. It does not necessarily mean that Paul had no clothes at all, although that could have been true sometimes. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "without proper clothing" or "being ill-clothed"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:28 (#1)**"apart from the other things"**

Here, the phrase **apart from the other things** could be referring to: (1) many other hardships that Paul does not mention. This would mean that he is now going to mention one last hardship. Alternate translation: "besides everything else I suffer" or "beyond any other hardships" (2) the hardships he has already mentioned, which are external. This would mean that he is now going to mention internal hardships. Alternate translation: "apart from those external things"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:28 (#2)

"there is} the care for me every day, the concern of all the churches"

If your language does not use abstract nouns for the ideas of **care** and **concern**, you could express the same ideas in another way. Alternate translation: "I care every day as I am concerned for all the churches"

See: Abstract Nouns

2 Corinthians 11:28 (#3)

"there is} the care for me every day, the concern of all the churches"

The terms **care** and **concern** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "there is my concern for all the churches every day" or "there is my concerned care every day for all the churches"

See: Doublet

2 Corinthians 11:28 (#4)

"the concern of all the churches"

Here, Paul is using the possessive form to describe **concern** that is directed toward **all the churches**. If this is not clear in your language, you could express the idea in a different way. Alternate translation: "the concern for all the churches" or "the concern I have for all the churches"

See: Possession

2 Corinthians 11:29 (#1)

"Who is weak, and I am not weak"

Paul is using the question form to show that he is **weak** when other believers are **weak**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "If anyone is

weak, I too am weak!" or "I am weak when others are weak!"

See: Rhetorical Question

2 Corinthians 11:29 (#2)

"Who is weak, and I am not weak"

Here Paul could be indicating that: (1) he sympathizes with people who are **weak** by becoming **weak** himself. Alternate translation: "Who is weak, and I do not sympathize by also being weak" (2) when others are **weak**, it makes Paul **weak** too. Alternate translation: "Who is weak, and I do not become weak as a result"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:29 (#3)

"Who is caused to stumble, and I am not inflamed"

Paul is using the question form to show that he is **inflamed** when other believers are **caused to stumble**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "If anyone is caused to stumble, I am inflamed!" or "I am inflamed when others are caused to stumble!"

See: Rhetorical Question

2 Corinthians 11:29 (#4)

"Who is caused to stumble, and I am not inflamed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Whom do others cause to stumble, and I do not become inflamed"

See: Active or Passive

2 Corinthians 11:29 (#5)

"is caused to stumble"

Here Paul speaks of helping or causing another person to sin as if it were making that person

stumble. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: “is caused to sin” or “is led into sin”

See: Metaphor

2 Corinthians 11:29 (#6)

"I am not inflamed"

Here Paul speaks as if he were like a fire that could become **inflamed**. He could mean that: (1) he becomes angry in response to people being **caused to stumble**. Alternate translation: “I do not get angry” or “I do not feel fury” (2) he feels sympathy or shares in the stumbling. Alternate translation: “I do not feel sympathy” or “I am not distressed in response”

See: Metaphor

2 Corinthians 11:30 (#1)

"If"

Paul speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: “When” or “Because”

See: Connect — Factual Conditions

2 Corinthians 11:30 (#2)

"the things of my weakness"

Here, Paul is using the possessive form to describe **things** about him that are characterized by **weakness**. If this is not clear in your language, you could express the idea in another way. Alternate translation: “weak things about me” or “the weaknesses I have”

See: Possession

2 Corinthians 11:30 (#3)

"the things of my weakness"

If your language does not use an abstract noun for the idea of **weakness**, you could express the same idea in another way. Alternate translation: “things about me that are weak”

See: Abstract Nouns

2 Corinthians 11:31 (#1)

"The God and Father"

Father is an important title for God. Both **God** and **Father** refer to God. This phrase could mean that: (1) God is both **God** and **Father** to our Lord Jesus. Alternate translation: “The God of the Lord Jesus, who is the Father” (2) **God** is **Father** to our Lord Jesus. Alternate translation: “God, who is the Father”

See: Translating Son and Father

2 Corinthians 11:31 (#2)

"the one being"

Here, the phrase **the one** refers to **The God and Father**. Alternate translation: “the God who is”

See: Pronouns — When to Use Them

2 Corinthians 11:31 (#3)

"being blessed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Paul implies that everything God created does it. Alternate translation: “whom all things bless” or “whom all creation blesses”

See: Active or Passive

2 Corinthians 11:31 (#4)

"to eternity"

If your language does not use an abstract noun for the idea of **eternity**, you could express the same idea in another way. Alternate translation: “at all times” or “eternally”

See: Abstract Nouns

2 Corinthians 11:31 (#5)**"knows"**

Here Paul states that God **knows** that Paul is **not lying**. The statement that God **knows** makes the claim stronger, since God is the one who can prove that the claim is true. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "he himself knows" or "guarantees"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:31 (#6)**"I am not lying"**

Here Paul could be referring to: (1) what he has already said and what he is about to say. Alternate translation: "I am not lying in what I am saying" (2) what Paul is about to say in the following verses. Alternate translation: "I am not lying in what I will say" (3) what Paul has already said. Alternate translation: "I am not lying in what I said"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:31 (#7)**"I am not lying"**

Paul is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning, **lying**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "I am definitely speaking the truth"

See: Litotes

2 Corinthians 11:32 (#1)**"under Aretas"**

Here, the word **Aretas** is the name of a man who was a king. He obeyed what the Roman leaders required, and they let him be king over an area that included the city of **Damascus**.

See: How to Translate Names

2 Corinthians 11:32 (#2)**"under Aretas the king"**

Here the phrase **under Aretas the king** indicates that **the ethnarch** was appointed by **Aretas** and did what he said. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "who obeyed Aretas the king" or "who ruled under Aretas the king"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:32 (#3)**"of Damascenes"**

Here, the word **Damascenes** refers generally to people who live in the city of **Damascus**.

See: How to Translate Names

2 Corinthians 11:32 (#4)**"the city of Damascenes"**

Here, the phrase **the city of Damascenes** is another way to refer to the city **Damascus**. If it would be helpful in your language, you could refer to that city in whatever way is natural in your language. Alternate translation: "his city" or "the city"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:33 (#1)**"I was lowered in a basket through a window through the wall"**

Here Paul describes how he **escaped** from the city of Damascus (See: [Acts 9:23-25](#)). His friends put him in a **basket**, a large bowl most likely made out of woven rope or plant stems. They attached a rope to the **basket** and **lowered** Paul out a **window** or opening that was in the **wall**. If it would be helpful in your language, you could more explicitly explain how this action was done. Alternate translation: "I was put in a basket and lowered by rope through a window that was in the wall"

See: Assumed Knowledge and Implicit Information

2 Corinthians 11:33 (#2)**"I was lowered"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul implies that friends, who were probably fellow believers, did it. Alternate translation: "friends lowered me" or "other Christians lowered me"

See: Active or Passive

2 Corinthians 11:33 (#3)**"and"**

Here, the word **and** introduces what happened as a result of him being **lowered in a basket**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "so" or "so that"

See: Connect — Reason-and-Result Relationship

2 Corinthians 11:33 (#4)**"his hands"**

Here, the phrase **his hands** represents the power or servants of the "ethnarch," that is, the local ruler of the city. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "his power" or "the people he sent to seize me"

See: Metonymy

2 Corinthians 12:1 (#1)**"to boast. {It is} not profitable, but"**

Here, the phrase **not profitable** could go with: (1) **I will go on to visions and revelations of the Lord**. Alternate translation: "to boast: even though it is not profitable," (2) **It is necessary to boast**. Alternate translation: "to boast, though it is not profitable. But"

See: Information Structure

2 Corinthians 12:1 (#2)**"I will go on to"**

Here Paul speaks of moving on to a new topic as if he were physically moving to a new location. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "I will now speak about"

See: Metaphor

2 Corinthians 12:1 (#3)**"visions and revelations"**

The terms **visions** and **revelations** mean similar things. It is possible that **visions** refers to experiences in which someone sees amazing things, while **revelations** refers to experiences in which someone learns amazing things in general. Paul uses both words to refer in general to all these kinds of experiences. If it would be clearer for your readers, you could express Paul's general focus with a single phrase. Alternate translation: "revelations" or "various visions"

See: Doublet

2 Corinthians 12:1 (#4)**"visions and revelations of the Lord"**

Here, Paul is using the possessive form to describe **visions and revelations** that could: (1) come from **the Lord**. Alternate translation: "visions and revelations from the Lord" (2) be about **the Lord**. Alternate translation: "visions and revelations about the Lord"

See: Possession

2 Corinthians 12:2 (#1)

"I know a man in Christ—whether in the body, I do not know, or out of the body, I do not know, God knows—such a {man} having been caught up to the third heaven 14 years ago"

Here, the clauses **whether in the body, I do not know, or out of the body, I do not know, God knows** interrupt the sentence to indicate that Paul does not know exactly what form the ascent into heaven took. If it would be helpful in your language, you could move these clauses to wherever they

would naturally appear in your language. Alternate translation: "Whether this happened in the body, I do not know, or out of the body, I do not know, God knows. However it happened, I know about a man in Christ who was caught up to the third heaven 14 years ago"

See: Information Structure

2 Corinthians 12:2 (#2)

"I know a man in Christ—" - "such a {man} having been caught up to the third heaven 14 years ago"

In [12:2-5](#), Paul uses the third person to speak about a person who traveled to the **third heaven**. It is clear from [12:6-7](#) that he is actually speaking about himself. So, Paul uses the third person to avoid boasting directly about himself. If possible, use the third person in [12:2-5](#) and reveal later that Paul himself is this **man**. If necessary, you could reveal in this verse that Paul is speaking about himself. Make sure your translation here fits with how you translate [12:3-5](#). Alternate translation: "I know a man in Christ ... such a man having been caught up to the third heaven 14 years ago. That man is me." or "I know a man in Christ, that is, me ... I was caught up to the third heaven 14 years ago"

See: First, Second or Third Person

2 Corinthians 12:2 (#3)

"a man in Christ"

Here Paul uses the spatial metaphor **in Christ** to describe the union of believers with **Christ**. In this case, being **in Christ**, or united to Christ, indicates that the **man** believes in Christ. If it would be helpful in your language, you could use a phrase that refers to a believer or Christian. Alternate translation: "man united to Christ" or "a believer"

See: Metaphor

2 Corinthians 12:2 (#4)

"whether in the body, I do not know, or out of the body, I do not know"

Here Paul refers to a common question related to stories about people traveling to heaven: in what way does the person ascend into heaven? There

were three primary ways a person could ascend: they could go into heaven physically in their body, they could go into heaven in a dream, or they could go into heaven with only their non-physical part, that is, their spirit. Here Paul indicates that he does not know in what way the **man in Christ** ascended into heaven. If it would be helpful in your language, you could make the idea more explicit. Alternate translation: "whether in bodily form, I do not know, or not in bodily form, I do not know" or "whether physically, I do not know, or spiritually, I do not know"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:2 (#5)

"whether in the body, I do not know, or out of the body, I do not know"

Here Paul repeats **I do not know** in order to emphasize his lack of knowledge. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "whether in the body or out of the body, I certainly do not know"

See: Doublet

2 Corinthians 12:2 (#6)

"such a {man} having been caught"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul implies that it was God. Alternate translation: "God having caught up such a man"

See: Active or Passive

2 Corinthians 12:2 (#7)

"up to the third heaven"

Many people in Paul's culture believed that the space that they called "heaven" contained multiple layers or spheres of individual heavens. Here, Paul refers to the **third heaven**. Since he does not specify how many heavens he thinks there are, it is best not to clarify whether this is the highest heaven or not. If it would be helpful in your language, you could use a form that refers more

clearly to the **third** out of multiple heavens. Alternate translation: “up to the third out of multiple heavens” or “into the third sphere of heaven”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:3 (#1)

"And"

Here, the word **And** introduces a restatement of the previous verse with some new information. If it would be helpful in your language, you could use a word or phrase that introduces a restatement. Alternate translation: “I repeat,” or “Indeed,”

See: Connecting Words and Phrases

2 Corinthians 12:3 (#2)

"And I know that such a man—whether in body, or out of the body, I do not know, God knows"

Just as in the previous verse, the clauses **whether in body, or out of the body, I do not know, God knows** interrupt the main sentence, which continues into the next verse. Use the same form you used in the previous verse. Alternate translation: “Whether this happened in the body or out of the body, I do not know, God knows. However it happened, I know about such a man,”

See: Information Structure

2 Corinthians 12:3 (#3)

"I know that such a man"

Here Paul continues to speak about himself in the third person. Make sure that your translation fits with how you chose to translate [12:2](#). Alternate translation: “I know that such a man, that is, me”

See: First, Second or Third Person

2 Corinthians 12:3 (#4)

"whether in body, or out of the body, I do not know"

Here Paul again addresses the question about whether the **man** went into heaven in bodily form or not. He uses almost the same words he used in

[12:2](#), although he does not repeat **I do not know** here. Translate these words as you did in [12:2](#). Alternate translation: “whether in bodily form or not in bodily form, I do not know” or “whether physically or spiritually, I do not know”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:4 (#1)

"he was caught up into Paradise and heard inexpressible words which are not permitted for a man to speak"

Here Paul continues to speak about himself in the third person. Make sure that your translation fits with how you chose to translate [12:2–3](#). Alternate translation: “he, by which I mean I, was caught up into Paradise and heard inexpressible words which are not permitted for a man to speak” or “he was caught up into Paradise and heard inexpressible words which are not permitted for a man to speak. Again, that man is me”

See: First, Second or Third Person

2 Corinthians 12:4 (#2)

"he was caught up into Paradise and heard"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul implies that it was God. Alternate translation: “God caught him up into Paradise and he heard”

See: Active or Passive

2 Corinthians 12:4 (#3)

"Paradise"

Here, the word **Paradise** refers to a place in heaven where those who have trusted in God live after they die and before Jesus comes back. Paul does not explicitly state whether **Paradise** is the “third heaven” or, more likely, within the “third heaven.” If it would be helpful in your language, you could use a word or phrase that refers to the place where believing people go immediately after they die. Alternate translation: “the place of the believing dead” or “the abode of the dead in heaven”

See: Translate Unknowns

2 Corinthians 12:4 (#4)

"inexpressible words which are not permitted for a man to speak"

The terms **inexpressible** and **which are not permitted for a man to speak** mean similar things. It is possible that **inexpressible** indicates that people are unable to speak these amazing **words**, and **which are not permitted** indicates that God does not allow people to speak these **words**. If you do not have clear ways to express these two ideas and if it would be helpful in your language, you could express the general idea with a single phrase. Alternate translation: "words which a man cannot speak" or "amazing and unrepeatable words"

See: Doublet

2 Corinthians 12:4 (#5)

"which are not permitted for a man to speak"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "which a man cannot speak" or "which God does not permit a man to speak"

See: Active or Passive

2 Corinthians 12:4 (#6)

"for a man"

Although the term **man** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "for a human" or "for a person"

See: When Masculine Words Include Women

2 Corinthians 12:5 (#1)

"On behalf of such a {man} I will boast. But on behalf of myself I will not boast"

Here Paul finishes talking about himself in the third person. It is clear here that he does so in order to avoid boasting about himself. Make sure that your translation fits with how you translated [12:2-4](#). If you have not yet revealed that Paul is speaking about himself, this verse may be a good time to do so. Alternate translation: "On behalf of such a man, who is really myself, I will boast. But on behalf of myself I will not directly boast" or "Since I am that man, I could boast about myself. However, I will not boast about myself"

See: First, Second or Third Person

2 Corinthians 12:5 (#2)

"I will not boast, except in my weaknesses"

If, in your language, it would appear that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "I will only boast in my weaknesses"

See: Connect — Exception Clauses

2 Corinthians 12:5 (#3)

"in my weaknesses"

If your language does not use an abstract noun for the idea of **weaknesses**, you could express the same idea in another way. Alternate translation: "about how weak I am" or "about the many ways in which I am weak"

See: Abstract Nouns

2 Corinthians 12:6 (#1)

"For"

Here, the word **For** introduces a further explanation of what Paul said in the previous verse ([12:5](#)). He wishes to say that he could properly boast about the man who ascended to heaven, since that man is himself. If it would be helpful in your language, you could use a different word or phrase that introduces further explanation. Alternate translation: "Now" or "Indeed,"

See: Connecting Words and Phrases

2 Corinthians 12:6 (#2)

"even if I desire to boast, I will not be a fool, for I will be speaking the truth"

Paul is making a conditional statement that sounds hypothetical, but he already knows that the condition is not true. He has decided that he will not **boast**. However, he wants to speak about what would be true if he did actually **boast**. Use a natural form in your language for introducing a condition that the speaker knows is not true. Alternate translation: "were I actually to desire to boast, I would not be a fool, for I would be speaking the truth"

See: Connect — Contrary to Fact Conditions

2 Corinthians 12:6 (#3)

"the truth"

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "what is true"

See: Abstract Nouns

2 Corinthians 12:6 (#4)

"I refrain"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "I refrain from boasting"

See: Ellipsis

2 Corinthians 12:6 (#5)

"would think more of me than"

Here, the phrase **think more of me** refers to how people can think a person is greater or more powerful than they actually are. If it would be helpful in your language, you could use a word or phrase that makes this idea more explicit. Alternate translation: "would consider me to be greater than" or "would think more highly of me than"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:6 (#6)

"what he sees {in} me or hears from me"

Here Paul refers to what people can observe him doing and saying. He wants people to think about him only based on what they see him doing and hear him saying. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "what he sees me do or hears me say" or "what he knows about my deeds and words"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:6 (#7)

"he sees"

Although the term **he** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "he or she"

See: When Masculine Words Include Women

2 Corinthians 12:7 (#1)

"And because of the surpassing {nature} of the revelations, therefore, so that I would not become arrogant"

Here, the phrase **because of the surpassing {nature} of the revelations** could go with: (1) this verse. In this case, the word **therefore** is in an unusual position in the middle of the sentence, and you may need to move it to the beginning of the sentence. Alternate translation: "Therefore, because of the surpassing nature of revelations, so that I would not become super arrogant" (2) the end of the previous verse. If you follow this interpretation, you will need to end the previous verse with no punctuation. Alternate translation: "and also because of the surpassing nature of the revelations. Therefore, so that I would not become super arrogant"

See: Information Structure

2 Corinthians 12:7 (#2)

"because of the surpassing {nature} of the revelations"

Here Paul uses the possessive form to describe the **revelations** as **surpassing**. He could mean that the **revelations**: (1) were very great. Alternate translation: "because of how amazing the revelations were" (2) were very many. Alternate translation: "because of how many revelations I received"

See: Possession

2 Corinthians 12:7 (#3)

"a thorn in the flesh was given to me"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God gave me a thorn in the flesh"

See: Active or Passive

2 Corinthians 12:7 (#4)

"a thorn in the flesh"

Here Paul speaks as if a **thorn** was stabbing him in the **flesh**. He could mean that: (1) he had a sickness or ailment that affected his **flesh**, that is, his body. Alternate translation: "a thorn in the flesh, that is, sickness," (2) people opposed him and his ministry. Alternate translation: "a thorn in the flesh, that is, people opposing me," (3) a demon attacked him. Alternate translation: "a thorn in the flesh, that is, a demon,"

See: Metaphor

2 Corinthians 12:7 (#5)

"a messenger of Satan"

Here Paul refers to a **messenger** or angel that came from or was sent by **Satan**, the devil. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Satan's angel" or "someone sent by Satan"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:7 (#6)

"he might buffet"

Here Paul speaks as if the **messenger of Satan** were physically buffeting or hitting him. He means that the **messenger** caused him to suffer in some physical way. If it would be helpful in your language, you could express the idea in plain language. Alternate translation: "he might hurt"

See: Metaphor

2 Corinthians 12:7 (#7)

"so that I would not become arrogant"

Here most ancient manuscripts include the clause **so that I would not become super arrogant**. The ULT follows that reading. Some ancient manuscripts do not have this clause. Most likely, this clause was accidentally omitted because Paul had already said it once. So, it is recommended that you use the reading of the ULT.

See: Textual Variants

2 Corinthians 12:8 (#1)

"this"

Here, the word **this** could refer: (1) generally to what Paul described in the previous verse. Alternate translation: "this situation" (2) to the "messenger of Satan." Alternate translation: "this messenger of Satan" (3) to the "thorn in the flesh." Alternate translation: "this thorn"

See: Pronouns — When to Use Them

2 Corinthians 12:8 (#2)

"about this, that he would remove {it} from me"

Here Paul refers both to what he **begged the Lord** about (**this**) and what he wanted the Lord to do (**that he would remove {it} from me**). If referring to both of these things would be redundant in your language, and if it would be helpful, you could combine **about this** with **that he would remove {it} from me**. Alternate translation: "that he would remove this from me"

See: Making Assumed Knowledge and Implicit Information Explicit

2 Corinthians 12:8 (#3)

"he would remove {it}"

Here, the subject of **remove** could be: (1) the **Lord**, who can **remove** the thorn and the suffering it causes. Alternate translation: "he would take it away" (2) the thorn, or messenger of Satan, which can **remove** itself from Paul. Alternate translation: "it would depart"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:9 (#1)

"he has said to me"

Here Paul repeats what the Lord said in response to his prayer that the thorn and its suffering be taken away. If it would be helpful in your language, you could use a form that introduces the answer to a question or prayer. Alternate translation: "he has answered me"

See: Quotations and Quote Margins

2 Corinthians 12:9 (#2)

"to me, "My grace is enough for you, for my power is being made perfect in weakness"

It may be more natural in your language to have an indirect quotation here. If you use the following alternate translation, you will need to remove the quotation marks. Alternate translation: "to me that his grace is enough for me, for his power is being made perfect in weakness"

See: Direct and Indirect Quotations

2 Corinthians 12:9 (#3)

"My grace is enough for you, for my power is being made perfect in weakness"

If your language does not use abstract nouns for the ideas of **grace**, **power**, and **weakness**, you could express the same ideas in another way. Alternate translation: "How I act graciously is enough for you,

for when people are weak, I perfect how powerfully I work through them"

See: Abstract Nouns

2 Corinthians 12:9 (#4)

"for you"

Because God is speaking to one person, Paul, the pronoun **you** in the quotation is singular.

See: Forms of 'You' — Singular

2 Corinthians 12:9 (#5)

"for my power is being made perfect in weakness"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is the Lord. Alternate translation: "for I make my power perfect in weakness"

See: Active or Passive

2 Corinthians 12:9 (#6)

"even more in my weaknesses"

Here, the phrase **even more** could indicate that Paul will: (1) boast more in his **weaknesses** than he has already. Alternate translation: "more than I already have in my weaknesses" (2) boast in his **weaknesses** rather than praying for the removal of the thorn. Alternate translation: "in my weaknesses rather than asking God to remove them" (3) boast in his **weaknesses** rather than in his strengths. Alternate translation: "in my weaknesses rather than in my strengths"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:9 (#7)

"in my weaknesses so that the power of Christ might reside upon me"

If your language does not use abstract nouns for the ideas of **weaknesses** and **power**, you could express the same ideas in another way. Alternate translation: "about how weak I am so that Christ

will reside upon me to empower me” or “in how weak I am so that Christ will give his power to me”

See: Abstract Nouns

2 Corinthians 12:9 (#8)

"the power of Christ"

Here, Paul is using the possessive form to describe **power** that comes from **Christ**. If this is not clear in your language, you could express the idea in another way. Alternate translation: “power from Christ”

See: Possession

2 Corinthians 12:9 (#9)

"might reside upon me"

Here Paul speaks as if **the power of Christ** were a person who could **reside** in or **upon** Paul, who is pictured like a tent or house. He means that **the power of Christ** consistently becomes part of his life and is something that he can always have. If it would be helpful in your language, you could use a similar figure of speech or state the meaning plainly. Alternate translation: “might live in me” or “might always be with me”

See: Metaphor

2 Corinthians 12:10 (#1)

"I take delight"

Here Paul means that he is content with these bad experiences and is even happy that he experiences them, because Christ works through him when these bad things happen. He does not mean that he enjoys the bad experiences themselves. If it would be helpful in your language, you could use a phrase that makes this idea more explicit. Alternate translation: “I rejoice when I live” or “I am content to suffer”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:10 (#2)

"in weaknesses, in insults, in hardships, in persecutions and distresses"

If your language does not use abstract nouns for the ideas in this clause, you could express the same ideas in another way. Alternate translation: “in being weak, in being insulted, in being coerced, in being persecuted and distressed”

See: Abstract Nouns

2 Corinthians 12:10 (#3)

"in weaknesses, in insults, in hardships, in persecutions and distresses for the sake of Christ"

Here, the phrase **for the sake of Christ** could go with: (1) the entire list of bad experiences. Alternate translation: “in weaknesses, in insults, in hardships, in persecutions and distresses whenever I experience them for the sake of Christ” (2) the verb **take delight**. Alternate translation: “for the sake of Christ in weaknesses, in insults, in hardships, in persecutions and distresses”

See: Information Structure

2 Corinthians 12:10 (#4)

"for"

Here, the word **For** introduces a reason why Paul takes **delight** in these bad experiences. If it would be helpful in your language, you could use a different word or phrase that introduces a reason or basis for a claim. Alternate translation: “that is because” or “I do that since”

See: Connect — Reason-and-Result Relationship

2 Corinthians 12:11 (#1)

"I have become foolish"

Here Paul means that he has spoken in **foolish** ways in the previous several chapters. He does not mean that he is always a **foolish** person. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “I have been talking in foolish ways”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:11 (#2)**"you yourselves compelled me"**

Here Paul means is that reason why he had to speak in **foolish** ways is that the Corinthians were behaving wrongly. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the way you are acting has compelled me to do so" or "how you are behaving has made me act this way"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:11 (#3)**"you yourselves compelled me"**

Here, the word translated **yourselves** emphasizes **you**. Consider using a natural way to emphasize **you** in your language. Alternate translation: "you indeed compelled me" or "it is you who compelled me"

See: Reflexive Pronouns

2 Corinthians 12:11 (#4)**"For"**

Here, the word **For** introduces an explanation of how the Corinthians **compelled** Paul to be foolish. He goes on to explain that they should have been commending him, but they have not done so. If it would be helpful in your language, you could use a different word or phrase that introduces an explanation. Alternate translation: "That is because" or "You compelled me because, although it has not happened,"

See: Connecting Words and Phrases

2 Corinthians 12:11 (#5)**"I ought to be commended by you"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you ought to commend me"

See: Active or Passive

2 Corinthians 12:11 (#6)**"I lacked"**

Here Paul could be using the past tense because: (1) he is referring to the time when he was with the Corinthians. Alternate translation: "when I visited you, I lacked" (2) he is speaking of what is generally true. Alternate translation: "I lack"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:11 (#7)**"I lacked nothing of the 'super-apostles'"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative verb **lacked** and the negative word **nothing**. Alternate translation: "I have everything that the 'super-apostles' have" or "I am just as good as the 'super-apostles'"

See: Double Negatives

2 Corinthians 12:11 (#8)**"of the 'super-apostles'"**

Here Paul refers to his opponents, the false teachers, with the words that they themselves or their followers used to describe them: "**super-apostles**". He does not actually believe that these people are better apostles or greater than anyone else. If it would be helpful in your language, you could use a form that indicates that Paul is speaking from someone else's perspective to make a point. See how you translated the similar phrase in [11:5](#). Alternate translation: "of the so-called 'super-apostles'" or "of those who consider themselves 'super-apostles'"

See: Irony

2 Corinthians 12:11 (#9)**"even if"**

Paul speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could use a word or phrase that introduces something that is

contrasting but true. Alternate translation: “although” or “despite the fact that”

See: Connect — Factual Conditions

2 Corinthians 12:11 (#10)

"I am nothing"

Here Paul speaks as if he were actually **nothing**. What he means is that he himself is not great or powerful at all without Christ working through him. If it would be helpful in your language, you could express the idea plainly. Alternate translation: “I am worthless on my own” or “I myself have no power or authority”

See: Hyperbole

2 Corinthians 12:12 (#1)

"Indeed"

Here, the word translated **Indeed** could: (1) connect this sentence to the previous claim that Paul is equal to the “super-apostles.” You could use a word or phrase that links two statements, or you could leave **Indeed** untranslated. Alternate translation: “In fact” (2) introduce the first part of a contrast. In this case, Paul does not directly state the second half of the contrast. He would be implying that they did not pay attention to these **signs**. Alternate translation: “Although you did not pay attention to them”

See: Connecting Words and Phrases

2 Corinthians 12:12 (#2)

"the signs of an apostle"

Here, Paul is using the possessive form to describe **signs** that prove that someone is **an apostle**. If this is not clear in your language, you could express the idea in another way. Alternate translation: “the signs that show that someone is an apostle” or “signs that go along with true apostles”

See: Possession

2 Corinthians 12:12 (#3)

"the signs of an apostle were performed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Paul could be implying that: (1) he performed the **signs**. Alternate translation: “I performed the signs of an apostle” (2) God performed the **signs** through him. Alternate translation: “God performed the signs of an apostle through me”

See: Active or Passive

2 Corinthians 12:12 (#4)

"with all endurance"

If your language does not use an abstract noun for the idea of **endurance**, you could express the same idea in another way. Alternate translation: “consistently” or “without ceasing”

See: Abstract Nouns

2 Corinthians 12:12 (#5)

"endurance—both signs and wonders and miracles"

Here, the list, **both signs and wonders and miracles**, could be: (1) examples of what the **signs of an apostle** were. Alternate translation: “endurance, which included both signs and wonders and miracles” (2) the ways in which Paul demonstrated the **signs of an apostle**. Alternate translation: “endurance, shown through signs and wonders and miracles” or “endurance with both signs and wonders and miracles”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:12 (#6)

"both signs and wonders and miracles"

Here Paul uses three similar words to describe supernatural acts that God empowered Paul to do. The word **signs** emphasizes that these acts reveal something; the word **wonders** emphasizes that these acts are amazing or unusual; the word **miracles** emphasizes that these acts are powerful. Paul uses these three words to show that he performed various acts that showed that he was an apostle. If your language does not have different words that emphasize these three aspects of the

supernatural acts, you could combine two or all three of these words into one word or phrase and emphasize the variety in another way. Alternate translation: “many and various miracles” or “both many signs and various miracles”

See: Doublet

2 Corinthians 12:13 (#1)

"For"

Here, the word **For** introduces another reason why the Corinthians should consider Paul to be trustworthy. If it would be helpful in your language, you could use a word or phrase that introduces another reason, or you could leave **For** untranslated. Alternate translation: “Even more,”

See: Connecting Words and Phrases

2 Corinthians 12:13 (#2)

"what is {the way} that you were {treated} worse than the remaining churches, except that I myself did not burden you? Forgive me this injustice"

Here Paul speaks from the perspective of his opponents, who tell the Corinthians that Paul has committed an **injustice** in treating them **worse** than the other churches by not asking them for money. He speaks from their perspective to show the Corinthians that this perspective is foolish and wrong. If it would be helpful in your language, you could use a form that clearly expresses that Paul is speaking from another person's perspective. Alternate translation: “people say that you were treated worse than the remaining churches because I myself did not burden you. If that is true, you need to forgive me for this injustice.” or “what is the way that you were treated worse than the remaining churches? The only way I treated you differently was by not burdening you. If people call that an injustice, please forgive me for it!”

See: Irony

2 Corinthians 12:13 (#3)

"what is {the way} that you were {treated} worse than the remaining churches, except that I myself did not burden you"

Paul is using the question form to show the Corinthians that he treated them like all the other churches except for not asking for money. If you would not use the question form for this purpose in your language, you could translate this as a statement or a negation. Alternate translation: “I did not treat you worse than the remaining churches except that I myself did not burden you.” or “Besides not burdening you, I treated you just as well as the remaining churches.”

See: Rhetorical Question

2 Corinthians 12:13 (#4)

"what is {the way} that you were {treated} worse than the remaining churches, except that I myself did not burden you"

If, in your language, it would appear that Paul was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: “beyond the fact that I myself did not burden you, what is the way that you were treated worse than the remaining churches”

See: Connect — Exception Clauses

2 Corinthians 12:13 (#5)

"you were {treated} worse"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Paul. Alternate translation: “I treated you worse”

See: Active or Passive

2 Corinthians 12:13 (#6)

"the remaining churches"

Here Paul refers to the other **churches** that he works with. If it would be helpful in your language, you could use a form that refers to other churches that Paul knows and helps. Alternate translation: “the other churches that I serve”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:13 (#7)**"I myself did not burden you"**

Here Paul speaks of asking for money as if it were a heavy **burden** that he would have asked the Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. See how you translated the similar phrase in [11:9](#). Alternate translation: "I myself did not trouble you" or "I myself did not ask for money and so harass you"

See: Metaphor

2 Corinthians 12:13 (#8)**"I myself"**

Here, the word translated **myself** emphasizes **I**. Consider using a natural way to emphasize **I** in your language. Alternate translation: "I, for one," or "I indeed"

See: Reflexive Pronouns

2 Corinthians 12:13 (#9)**"this injustice"**

If your language does not use an abstract noun for the idea of **injustice**, you could express the same idea in another way. Alternate translation: "for acting unjustly" or "for doing what is unjust"

See: Abstract Nouns

2 Corinthians 12:14 (#1)**"Behold"**

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express the idea with a word or phrase that asks the audience to listen, or you could use another form that draws the audience's attention to the statement that follows. Alternate translation: "Listen to this" or "Hear this"

See: Exclamations

2 Corinthians 12:14 (#2)**"I will not burden you"**

Here Paul speaks of asking for money as if it were a heavy **burden** that he could have asked the Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. See how you translated the similar phrase in [12:13](#). Alternate translation: "I will not trouble you" or "I will not ask for money and so harass you"

See: Metaphor

2 Corinthians 12:14 (#3)**"For"**

Here, the word **For** introduces a reason why Paul **will not burden** the Corinthians. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a previous claim. Alternate translation: "I will not burden you, because"

See: Connect — Reason-and-Result Relationship

2 Corinthians 12:14 (#4)**"the things of yours, but you"**

Here Paul contrasts **the things** that the Corinthians have, or their possessions, with the Corinthians themselves. What he means is that he does not want the money and possessions that the Corinthians have. Instead, he wants the Corinthians themselves; that is, he wants them to trust him and Jesus. If it would be helpful in your language, you could make the ideas more explicit. Alternate translation: "the things you own, but your loyalty" or "your possessions, but your trust in the Messiah and in me"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:14 (#5)**"but you"**

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but I seek you"

See: Ellipsis

2 Corinthians 12:14 (#6)

"For"

Here, the word **For** introduces an example that illustrates why Paul acts as he does. If it would be helpful in your language, you could use a word or phrase that introduces an example. Alternate translation: "As an illustration of this,"

See: Connecting Words and Phrases

2 Corinthians 12:14 (#7)

"For the children should not store up for the parents, but the parents for the children"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "For the parents should store up for the children, not the children for the parents"

See: Information Structure

2 Corinthians 12:14 (#8)

"For the children should not store up for the parents, but the parents for the children"

Here Paul speaks of himself as a parent and the Corinthians as his **children**. In Paul's culture, **parents** generally saved money for their **children** to use. Paul uses this custom to illustrate how he, as a parent, should be giving to the Corinthians instead of the Corinthians, as children, giving to him. If it would be helpful in your language, you could use a form that indicates that Paul is speaking of himself as a parent and the Corinthians as children. Alternate translation: "For children, like you, should not store up for your parents, like me. Rather, the parents, like me, should store up for the children, like you." or "For I am like your parent, and you are like my children. Children should not store up for the parent, but the parent for the children"

See: Metaphor

2 Corinthians 12:14 (#9)

"the parents for the children"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "the parents should store up for the children"

See: Ellipsis

2 Corinthians 12:15 (#1)

"Now"

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

See: Connecting Words and Phrases

2 Corinthians 12:15 (#2)

"I will most gladly spend and be completely spent"

Here Paul speaks as if his energy, time, and even he himself were money that he or someone else could **spend**. He means that he is willing to use all his energy and time and even to experience hardships and difficulties to help the Corinthians. If it would be helpful in your language, you could use a comparable figure of speech or plain language. Alternate translation: "I will most gladly exhaust everything I have and be completely exhausted" or "I will most gladly use all my resources and be completely worn out"

See: Metaphor

2 Corinthians 12:15 (#3)

"be completely spent"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Paul could be implying that: (1) experiences and other people do it to him. Alternate translation: "allow other people to

completely spend me” or “let external things completely spend me” (2) he does it to himself. Alternate translation: “completely wear myself out”

See: Active or Passive

2 Corinthians 12:15 (#4)

"for the sake of your souls"

Here, the phrase **your souls** represents the Corinthians. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “for your sake” or “for the sake of your lives”

See: Metonymy

2 Corinthians 12:15 (#5)

"If loving you more abundantly, am I to be loved less"

Paul is using the question form to rebuke the Corinthians for loving him **less** when he loves them **more abundantly**. If you would not use the question form for this purpose in your language, you could translate this as a rebuke or an exclamation. Alternate translation: “Since I love you more abundantly, I should not be loved less.” or “Given that I love you more abundantly, I should not be loved less!”

See: Rhetorical Question

2 Corinthians 12:15 (#6)

"If loving"

Paul speaks as if this were a hypothetical situation, but he means that it is true. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Paul is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: “Since I love” or “Given that I love”

See: Connect — Factual Conditions

2 Corinthians 12:15 (#7)

"loving"

Many ancient manuscripts read **loving**. The ULT follows that reading. Other ancient manuscripts read “I love.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

2 Corinthians 12:15 (#8)

"more abundantly," - "less"

Here Paul uses two comparison words without indicating exactly what he is comparing. He could mean that: (1) his love is increasing in comparison to the Corinthians’ love, which is decreasing. Alternate translation: “more than ever ... less than ever” (2) he has much love, while the Corinthians have little love. Alternate translation: “greatly ... only a little” (3) his love for them is greater than his love for other churches, while the Corinthians love him less than other churches do. Alternate translation: “more abundantly than I love other churches ... less than they love me”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:15 (#9)

"am I to be loved less"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is the Corinthians. Alternate translation: “am I to receive less love” or “are you going to love me less”

See: Active or Passive

2 Corinthians 12:16 (#1)

"But let it be {so}, I myself did not burden you, but"

Here, the phrase **But let it be {so}** indicates that something is agreed upon or certainly true. Paul could be referring to: (1) what he is about to say

about not being a **burden** to the Corinthians. He means that he and the Corinthians can agree about that. Alternate translation: “But here is what we can agree on: I myself did not burden you. However” (2) what he said in the previous verse about loving the Corinthians, although he may be loved less. He means that even if that is true, he will still not **burden** the Corinthians. Alternate translation: “Besides all that, I myself did not burden you. However,” or “Even if that has happened, I myself did not burden you. However,”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:16 (#2)

"I myself did not burden"

Here, the word translated **myself** emphasizes **I**. Consider using a natural way to emphasize **I** in your language. Alternate translation: “I indeed did not burden” or “as for me, I did not burden”

See: Reflexive Pronouns

2 Corinthians 12:16 (#3)

"I myself did not burden you"

Here Paul speaks of asking for money as if it were a heavy **burden** that he would have asked the Corinthians to carry for him. If it would be helpful in your language, you could use a comparable figure of speech or plain language. See how you translated the similar phrase in [12:14](#). Alternate translation: “I myself did not trouble you” or “I myself did not ask for money and so harass you”

See: Metaphor

2 Corinthians 12:16 (#4)

"but being crafty, I caught you by deceit"

Here Paul speaks from the perspective of either the Corinthians or the opponents. They may think or say that Paul was **crafty** and **caught** them **by deceit**. He speaks from their perspective so that he can respond to this claim in the following verses. If it would be helpful in your language, you could use a form that clearly expresses that Paul is speaking from another person's perspective. Alternate translation: “but someone may say that I, being

crafty, caught you by deceit” or “but you may think that I caught you by deceit, being crafty”

See: Irony

2 Corinthians 12:16 (#5)

"I caught you"

Here Paul speaks of deceiving or tricking the Corinthians as if he were physically grabbing them. If it would be helpful in your language, you could state the meaning plainly. See the similar phrase “takes advantage” in [11:20](#). Alternate translation: “I took advantage of you” or “I cheated you”

See: Metaphor

2 Corinthians 12:16 (#6)

"by deceit"

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. Alternate translation: “by being deceitful”

See: Abstract Nouns

2 Corinthians 12:17 (#1)

"There is} no one whom I have sent to you, that through him I took advantage of you, is there"

Paul is using the question form to deny that any person he has sent to the Corinthians has cheated them. If you would not use the question form for this purpose in your language, you could translate this as a negation or an exclamation. Alternate translation: “I have not taken advantage of you through anyone whom I have sent to you!” or “There is no one whom I have sent to you through whom I took advantage of you.”

See: Rhetorical Question

2 Corinthians 12:17 (#2)

"him"

Although the term **him** is masculine, Paul is using the word in a generic sense that includes both men and women. Most likely any person whom Paul **sent** would be a man, but Paul is not making this

claim. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "him or her"

See: When Masculine Words Include Women

2 Corinthians 12:18 (#1)

"I urged Titus {to go} and sent the {other} brother with {him}"

Here Paul refers to a trip Titus took previously to visit the Corinthians. He is probably referring to the visit he mentions in [8:6](#). If it would be helpful in your language, you could use a form that refers to a trip that has already been completed. Alternate translation: "I urged Titus to go to you previously, and I sent the other brother with him"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:18 (#2)

"the {other} brother"

Here Paul assumes that the Corinthians know who this **brother** is, so he does not name him. Since we do not know who this person was, you should not make the idea more explicit. Alternate translation: "a brother" or "the brother you know"

See: When to Keep Information Implicit

2 Corinthians 12:18 (#3)

"the {other} brother"

Paul is using the term **brother** to mean a person who shares the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the other believer"

See: Metaphor

2 Corinthians 12:18 (#4)

"Unless Titus took advantage of you"

Paul is using the question form to remind the Corinthians that **Titus** did not take advantage of them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You remember that Titus did not take

advantage of you." or "Titus did not take advantage of you!"

See: Rhetorical Question

2 Corinthians 12:18 (#5)

"Did we not walk in the same spirit? {Did we} not {walk} in the same footsteps"

Paul is using the question form to remind the Corinthians that Titus behaved in the same ways that Paul did. If you would not use the question form for this purpose in your language, you could translate these as statements or exclamations. Alternate translation: "You remember that we walked in the same spirit, and we walked in the same footsteps." or "We walked in the same spirit! We walked in the same footsteps!"

See: Rhetorical Question

2 Corinthians 12:18 (#6)

"Did we not walk" - "Did we} not {walk}"

Here, the word **we** refers to Titus and Paul only. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Did Titus and I not walk ... Did Titus and I not walk"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:18 (#7)

"Did we not walk in the same spirit"

Paul speaks of behavior in life as if it were walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Did we not behave according to the same spirit" or "Did we not live in the same spirit"

See: Metaphor

2 Corinthians 12:18 (#8)

"in the same spirit"

Here, the word **spirit** could refer to: (1) the **spirit** of a person, which refers to the inner life of a person, that is, how that person thinks, feels, and makes decisions. Alternate translation: "in the

same mind” or “in the same heart” (2) the Holy Spirit. Alternate translation: “in the same Holy Spirit”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:18 (#9)

"Did we} not {walk} in the same footsteps"

Here Paul speaks as if he and Titus walked on the same path so closely together that the person walking behind stepped in the **footsteps** of the person in front. He means that they did and said very similar things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “Did we not act in the same ways” or “Did we not behave in very similar ways”

See: Metaphor

2 Corinthians 12:19 (#1)

"Do you think all of this time that we are defending ourselves to you"

Paul is using the question form to deny that what he has said is primarily for the purpose of **defending ourselves**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “Do not think that all of this time we have been defending ourselves to you!” or “I want you to realize that all of this time we have not been defending ourselves to you.”

See: Rhetorical Question

2 Corinthians 12:19 (#2)

"all of this time"

Here, the phrase **all of this time** refers to everything that Paul has written so far in this letter. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “throughout this letter” or “while you listened to what we have said”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:19 (#3)

"Before God"

Here, just as with the phrase “in the presence of God” in [2:17](#), the phrase **Before God** could indicate that: (1) Paul and his fellow workers speak as they do because they know that God sees or knows what they do. So, they speak in a way that pleases God. Alternate translation: “As God desires” or “With God watching” (2) Paul and his fellow workers speak with God as a witness guaranteeing what they say. Alternate translation: “With God as witness” or “With God guaranteeing it”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:19 (#4)

"in Christ"

Here Paul uses the spatial metaphor **in Christ** to describe the union of believers with **Christ**. In this case, being **in Christ**, or united to Christ, explains that Paul and his fellow workers speak from their perspective as those united to Christ. If it would be helpful in your language, you could use a phrase that indicates this explicitly. Alternate translation: “and in union with Christ” or “and because of being united to Christ”

See: Metaphor

2 Corinthians 12:19 (#5)

"all these things"

Here, the phrase **all these things** refers primarily to what Paul has written in this letter so far. However, it also includes everything that Paul and his fellow workers say and do. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “all the things we say and do, including in this letter”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:19 (#6)

"beloved"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies

that he himself loves them. Alternate translation: "people whom I love"

See: Active or Passive

2 Corinthians 12:19 (#7)

"are} for the sake of your building up"

Here, Paul is speaking of the Corinthian believers as if they were a building. If it would be clearer in your language, you could use a more natural metaphor for this or you could state the meaning plainly. See how you translated the similar phrase in [10:8](#). Alternate translation: "are to help you become more faithful to Christ"

See: Metaphor

2 Corinthians 12:20 (#1)

"For"

Here, the word **For** could introduce: (1) a reason why Paul has written what he has in this letter. Alternate translation: "I have written these things because" (2) a reason why Paul wants to build them up. Alternate translation: "I want to build you up because"

See: Connecting Words and Phrases

2 Corinthians 12:20 (#2)

"not such as I wish," - "not such as you wish"

Here Paul refers to how both he and the Corinthians have ideas about how they think the other person should be behaving. He fears that these ideas will not be accurate. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "not such as I expect ... not such as you expect" or "not what I want you to be like ... not what you want me to be like"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:20 (#3)

"you wish; that somehow {there may be}"

Paul is leaving out some of the words that in many languages a sentence would need in order to be

complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "you wish; I fear that somehow there may be"

See: Ellipsis

2 Corinthians 12:20 (#4)

"that somehow {there may be} quarreling"

Here Paul implies that they are doing all these wrong things within their own group. He does not mean that they are doing these things to people outside their group. If it would be helpful in your language, you could make this more explicit. Alternate translation: "that, within your group, somehow there may be quarreling"

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:20 (#5)

"that somehow {there may be} quarreling, jealousy, ragings, rivalries, slanders, gossips, inflated egos, {and} riots"

If your language does not use abstract nouns for any of the ideas in this list, you could express the same ideas in another way. Alternate translation: "that somehow you may be quarrelsome, jealous, angry, competitive, slanderous, gossiping, proud, and disruptive"

See: Abstract Nouns

2 Corinthians 12:21 (#1)

"that"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the previous verse if it would be clearer in your language (See: [12:20](#)). Alternate translation: "and I fear that"

See: Ellipsis

2 Corinthians 12:21 (#2)

"when I come again, my God might humble me"

Here the word **again** could go with: (1) **I come**. In this case, Paul is speaking about how he plans to visit the Corinthians a third time. Alternate translation: “when I come yet again, my God might humble me” (2) **God might humble me**. In this case, Paul means that God may **humble** him again, just as he did when Paul visited the Corinthians previously (See: 2:1). Alternate translation: “when I come, my God might humble me again”

See: Information Structure

2 Corinthians 12:21 (#3)

"my God might humble me before you, and"

Here Paul could be implying that God will **humble** him: (1) because he would feel ashamed about how the Corinthians were acting. Alternate translation: “my God might humble me by making me feel shame about you, and” (2) because he would have to use his authority for tearing down instead of building up. Alternate translation: “my God might humble me before you by making me punish you, and” (3) because he would **mourn** publicly. Alternate translation: “my God might humble me before you because”

See: Assumed Knowledge and Implicit Information

2 Corinthians 12:21 (#4)

"my God"

When Paul speaks of **my God**, he does not mean that this is a different **God** than the one the Corinthians believe in. Rather, he simply wishes to state that this **God** is his God. If the phrase **my God** sounds like it makes a distinction between Paul's God and the Corinthians' God, you could express the idea in another way. Alternate translation: “the God I serve” or “our God”

See: Distinguishing Versus Informing or Reminding

2 Corinthians 12:21 (#5)

"the impurity and sexual immorality and debauchery"

The terms **impurity**, **sexual immorality**, and **debauchery** mean similar things. Paul is using the three terms together to include all types of sexual sin. If it would be clearer for your readers, you

could express the emphasis with two words or a single phrase. Alternate translation: “the debauchery and sexual immorality” or “the many kinds of sexual immorality”

See: Doublet

2 Corinthians 12:21 (#6)

"from the impurity and sexual immorality and debauchery that they did"

If your language does not use abstract nouns for the ideas of **impurity**, **immorality**, and **debauchery**, you could express the same ideas in another way. Alternate translation: “from acting in impure ways and doing sexually immoral things and enjoying indecent actions” or “from acting in impure and sexually immoral and indecent ways”

See: Abstract Nouns

2 Corinthians 13:1 (#1)

"Every matter must be established on the basis of the mouth of two or three witnesses"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: “Only if two or three people have said the same thing about another person should God's people believe that it is true”

See: Active or Passive

2 Corinthians 13:1 (#2)

"Every matter must be established on the basis of the mouth of two or three witnesses"

Paul is quoting here from Deuteronomy 19:15. He has been accusing the Corinthian believers of doing wrong, and so he compares the number of his visits, during which he has observed and will observe this wrong behavior, with the number of witnesses that the Old Testament required for convicting someone of doing wrong. You may want to include some of this information in a footnote.

2 Corinthians 13:1 (#3)

"on the basis of the mouth"

Paul is using the term **mouth** to mean the words that people say by using their mouths. If it would be helpful in your language, you could use a more natural expression from your language or you could state the meaning plainly. Alternate translation: “by the word” or “on the testimony”

See: Metonymy

2 Corinthians 13:2 (#1)

"to all the rest"

Alternate translation: “to all of you other believers”

2 Corinthians 13:2 (#2)

"if I come"

Paul speaks as if this were a hypothetical situation, but he means that he does intend to come again to Corinth. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is uncertain, then you can translate his words as an affirmative statement. Alternate translation: “when I come”

See: Connect — Factual Conditions

2 Corinthians 13:2 (#3)

"I will not spare {anyone}"

The implication is that, when Paul comes, he will punish any believer there who is continuing to live sinfully. You could include this information if that would be helpful to your readers. Alternate translation: “I will not withhold punishment from anyone who is sinning”

See: Assumed Knowledge and Implicit Information

2 Corinthians 13:2 (#4)

"I will not spare {anyone}"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **spare**. Alternate translation: “I will certainly punish everyone”

See: Double Negatives

2 Corinthians 13:3 (#1)

"you are seeking proof of the Christ speaking in me"

If your language does not use an abstract noun for the idea of **proof**, you could express the same idea in another way. Alternate translation: “you want me to prove that Christ speaks through me”

See: Abstract Nouns

2 Corinthians 13:3 (#2)

"speaking in me"

Alternate translation: “speaking through me”

2 Corinthians 13:3 (#3)

"who"

The pronoun **who** refers to **Christ**. If this is not clear for your readers, you could include “Christ” here. Alternate translation: “Christ, who”

See: Pronouns — When to Use Them

2 Corinthians 13:3 (#4)

"but is powerful among you"

The implication is that Christ will be powerful among the Corinthian believers when Paul comes and disciplines them using Christ’s power. You could include this information if that would be helpful to your readers. Alternate translation: “but will punish you powerfully when I come”

See: Assumed Knowledge and Implicit Information

2 Corinthians 13:4 (#1)

"he was also crucified"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: “they crucified him”

See: Active or Passive

2 Corinthians 13:4 (#2)**"as a result of weakness"**

If your language does not use an abstract noun for the idea of **weakness**, you could express the same idea in another way. Alternate translation: "when he was weak"

See: Abstract Nouns

2 Corinthians 13:4 (#3)**"as a result of God's power." - "as a result of God's power"**

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: "because God works powerfully ... because God works powerfully"

See: Abstract Nouns

2 Corinthians 13:4 (#4)**"are weak in him"**

Here, Paul is speaking of his relationship to Christ as if he were inside of Christ. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "are weak as we imitate him" or "are weak, just as he was"

See: Metaphor

2 Corinthians 13:5 (#1)**"Test yourselves," - "Examine yourselves"**

These two phrases mean the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If your language does not have two ways to say this, you could repeat the same phrase and provide emphasis in another way. Alternate translation: "Test yourselves ... Indeed, you must test yourselves"

See: Parallelism

2 Corinthians 13:5 (#2)**"yourselves," - "yourselves." - "about yourselves"**

The word translated **yourselves** is plural, referring to all of the Corinthian believers. However, the meaning is that each believer is to examine himself, not that they should examine each other. If it would be helpful in your language, you could translate this as singular, as in the UST.

See: Reflexive Pronouns

2 Corinthians 13:5 (#3)**"you are in the faith"**

Here, Paul is speaking of **faith** as if it were something which the Corinthians could be inside. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you truly believe in the Messiah" or "you are being faithful to the Messiah"

See: Metaphor

2 Corinthians 13:5 (#4)**"Or do you not fully realize this about yourselves, that Jesus Christ {is} in you—unless you are unapproved"**

Paul is using the question form here to emphasize to the Corinthian believers something that is true: that Jesus Christ does live in them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You know that it is Jesus Christ himself who lives within you—unless you are not in the faith."

See: Rhetorical Question

2 Corinthians 13:5 (#5)**"in you"**

Here, **in you** could mean: (1) Jesus is intimately connected to each believing individual, as if Jesus were living inside each person. Alternate translation: "part of who you are" (2) Jesus is living among them, part of and the most important member of the group. Alternate translation: "among you"

See: Metaphor

2 Corinthians 13:6 (#1)

"I hope"

Paul speaks as if he were uncertain about whether or not the Corinthian believers would understand that he is a true follower or apostle of Christ. He does this in order to convey modesty, but he is actually sure that they know that he is a true follower of Christ. If your language does not state something as uncertain if it is certain or true, and if your readers might think that what Paul is saying here is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "I am sure"

See: Connect — Factual Conditions

2 Corinthians 13:6 (#2)

"we ourselves are"

Here the word **ourselves** emphasizes that Paul is talking about his apostolic team, who introduced the Corinthian believers to Jesus Christ. Use a way that is natural in your language to indicate this significance. Alternate translation: "we, yes, we, are" or "we, who serve Jesus, are"

See: Reflexive Pronouns

2 Corinthians 13:6 (#3)

"we ourselves are"

Paul is referring here to himself and his apostolic team, who introduced the Corinthian believers to Jesus Christ. You could include this information if that would be helpful to your readers. Alternate translation: "we, the very ones who brought you to Christ, are"

See: Assumed Knowledge and Implicit Information

2 Corinthians 13:6 (#4)

"we ourselves are not unapproved"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not**

and the negative word **unapproved**. Alternate translation: "we ourselves are approved" or "we ourselves live as one with the Messiah"

See: Double Negatives

2 Corinthians 13:6 (#5)

"we ourselves are not unapproved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the testing or approving, it is clear from the context that it was God. Alternate translation: "we ourselves have passed this test" or "God has accepted us ourselves as his own"

See: Active or Passive

2 Corinthians 13:7 (#1)

"Now"

Paul is using the word translated **Now** to introduce a slightly new topic. Use a word, phrase, or other method in your language that is natural for this, or it may be more natural to leave it out. Alternate translation: "Also,"

See: Introduction of a New Event

2 Corinthians 13:7 (#2)

"you may not do anything wrong"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **wrong**. Alternate translation: "you may do everything right"

See: Double Negatives

2 Corinthians 13:7 (#3)

"we ourselves might be seen {as} approved"

If your language does not use the passive form in these ways, you could express the ideas in active form or in another way that is natural in your language. If you need to say who does the actions, it is people in general who do the seeing and either God or people who do the approving. Alternate

translation: "people see that, for our part, God approves of us" or "people see our work with you and approve of us, the workers"

See: Active or Passive

2 Corinthians 13:7 (#4)

"approved"

Alternate translation: "having gained God's approval"

2 Corinthians 13:7 (#5)

"ourselves" - "yourselves" - "ourselves"

Paul uses the words **ourselves** and **yourselves** to emphasize the difference between his thinking and the thinking of the Corinthian believers. He wants only good for them, while they suspect that he wants only good for himself. Use a way that is natural in your language to indicate this significance. If you use the following suggestion, it will need a comma before each phrase. Alternate translation: "on our part, ... on your part, ... on our part,"

See: Reflexive Pronouns

2 Corinthians 13:7 (#6)

"even if we ourselves might be as unapproved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the approving, it is either God or people in general. Alternate translation: "even if it seems that God has not approved of us ourselves" or "even if people think that we ourselves have had no part in your success"

See: Active or Passive

2 Corinthians 13:8 (#1)

"For"

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that

what follows is a reason for what came before. Alternate translation: "This is because"

See: Connect — Reason-and-Result Relationship

2 Corinthians 13:8 (#2)

"the truth," - "the truth"

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "God's true message ... God's true message"

See: Abstract Nouns

2 Corinthians 13:9 (#1)

"for your restoration"

Alternate translation: "that you may become spiritually mature"

2 Corinthians 13:9 (#2)

"For"

The word translated as **For** here indicates that what follows continues to give another reason, along with verse 8, for the statement of verse 7. Use a connector that indicates that this is another reason, if that would be natural in your language. Alternate translation: "You see,"

See: Connect — Reason-and-Result Relationship

2 Corinthians 13:9 (#3)

"ourselves" - "yourselves"

Here, as in verse 7, the words **ourselves** and **yourselves** emphasize the difference between Paul and the Corinthian believers. He wants them to be strong in the Lord, and it doesn't matter if people think that he is weak. Use a way that is natural in your language to indicate this significance. If you use the following suggestion, it will need a comma before each phrase. Alternate translation: "on our part, ... on your part,"

See: Reflexive Pronouns

2 Corinthians 13:9 (#4)**"We also pray for this"**

The pronoun **this** here refers to what Paul desires for the Corinthian believers, which he states in two ways. First, that they be **powerful** in serving God, and then for their **restoration** to a right relationship with God. Those are both the same thing. If this is not clear for your readers, you could use a clearer expression. Alternate translation: "In fact, we pray for this"

See: Pronouns — When to Use Them

2 Corinthians 13:10 (#1)**"Because of this"**

The pronoun **this** refers to what Paul has just written in verse 9, that he wants the Corinthian believers to be restored to a right relationship with God. If this is not clear for your readers, you could repeat that information here. Alternate translation: "Because I want you to be restored to God"

See: Pronouns — When to Use Them

2 Corinthians 13:10 (#2)**"these things"**

The words **these things** refer to what Paul has written in the entire letter, but especially to the warnings and exhortations in chapters 10–13. If this is not clear for your readers, you could include that information here. Alternate translation: "the things in this letter"

See: Pronouns — When to Use Them

2 Corinthians 13:10 (#3)**"according to the authority which the Lord gave to me"**

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "as the person that the Lord has authorized"

See: Abstract Nouns

2 Corinthians 13:10 (#4)**"for building up and not for tearing down"**

Here, Paul is speaking of the Corinthian believers as if they were a building. If it would be clearer in your language, you could use a more natural metaphor for this or you could state the meaning plainly. Alternate translation: "to help you become more faithful to Christ and not to make you want to forsake him"

See: Metaphor

2 Corinthians 13:11 (#1)**"brothers"**

Although the term **brothers** is masculine, Paul is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, and if it would be helpful in your language, you could say "brothers and sisters" to indicate this.

See: When Masculine Words Include Women

2 Corinthians 13:11 (#2)**"Be restored"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See how you translated a form of this word at the end of verse 9. Alternate translation: "Work toward maturity" or "Decide to trust and obey God completely"

See: Active or Passive

2 Corinthians 13:11 (#3)**"be encouraged"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The person doing the encouraging could be: (1) Paul. Alternate translation: "allow me to encourage you" (2) God. Alternate translation: "receive encouragement from God"

See: Active or Passive

2 Corinthians 13:11 (#4)**"think the same"**

Here, **think the same** means to agree on the most important things and to not argue about the lesser things. Alternate translation: "make sure that you all agree on what is important"

See: Assumed Knowledge and Implicit Information

2 Corinthians 13:11 (#5)**"live in peace"**

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "be peaceful with each other"

See: Abstract Nouns

2 Corinthians 13:11 (#6)**"the God of love and peace"**

Here, Paul is using the possessive form to describe **God** as being characterized by **love and peace**. This probably means both that God is the source of love and peace and also that he enables his people to have love and peace. Try to include both meanings, if possible. Alternate translation: "God, who gives love and peace,"

See: Possession

2 Corinthians 13:11 (#7)**"the God of love and peace"**

If your language does not use abstract nouns for the ideas of **love and peace**, you could express the same ideas in another way. Alternate translation: "God, who empowers you to love and to be peaceful,"

See: Abstract Nouns

2 Corinthians 13:12 (#1)**"with a holy kiss"**

A **holy kiss** was a symbolic action to show familial love between believers. In some cultures, a kiss as

a greeting is appropriate, but in other cultures it is not appropriate. The idea of a **holy kiss** is that it be a greeting that is appropriate in the culture, whether it be a kiss, a hug, a handshake, or something else, and also that it be **holy**, that is, appropriate between God's people. If this would not be clear to your readers, you can explain the significance of this action in the text or in a footnote. Alternate translation: "warmly, as fellow believers"

See: Symbolic Action

2 Corinthians 13:12 (#2)**"the saints"**

These **saints** are the fellow believers who are there with Paul. You could include this information if that would be helpful to your readers. Alternate translation: "your fellow believers here"

See: Assumed Knowledge and Implicit Information

2 Corinthians 13:13 (#1)**"The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit {be} with all of you"**

Paul ends his letter with this blessing. You can express this as either a blessing or a prayer, in whichever way is more natural in your language. Alternate translation: "I pray for all of you that the Lord Jesus Christ will give you his grace, that God will give you his love, and that the Holy Spirit will give you his fellowship."

See: Blessings

2 Corinthians 13:13 (#2)**"The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit {be} with all of you"**

If your language does not use abstract nouns for the ideas of **grace, love, and fellowship**, you could express the same ideas in another way. Alternate translation: "May the Lord Jesus Christ continue to be gracious to you, may God continue to love you, and may the Holy Spirit unite you all closely together as believers"

See: Abstract Nouns