RESEARCH EDITION

APOSTOLIC BOOKS

TEXT · WORD · MEANING

Full text from the Greek source

VOLUME II

LETTERS OF PAUL · PART I

ROMANS · 1 CORINTHIANS · 2 CORINTHIANS

BOOK 9 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

RESEARCH EDITION

LETTERS OF PAUL

TEXT · WORD · MEANING

PART I

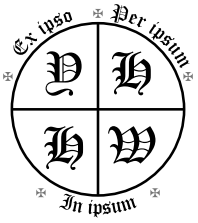
ROMANS · 1 CORINTHIANS · 2 CORINTHIANS

Greek text · literal English layer · controlled translation · smooth English translation · textual notes

Corpus compilation, structure and editing
Priest Sergey Koudy

THE THIRTEENTH DISCIPLE PROJECT
BOOK 9 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked ‘this volume’.

1. The Sayings of Jesus, Volume I: Matthew and Mark — Jesus’ sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.

2. The Sayings of Jesus, Volume II: Luke and John — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.

3. The Sayings of Jesus, Volume III: The Gospel of Thomas — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.

4. The Gospel According to Matthew: Text · Word · Meaning — The complete Gospel, chapters 1–28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

5. The Gospel According to Mark: Text · Word · Meaning — The complete Gospel, chapters 1–16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.

6. The Gospel According to Luke: Text · Word · Meaning — The complete Gospel, chapters 1–24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

7. The Gospel According to John: Text · Word · Meaning — The complete Gospel, chapters 1–21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53–8:11.

8. The Acts of the Apostles: Text · Word · Meaning — The complete book, chapters 1–28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians (this volume) — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

13. The Catholic Epistles: Text · Word · Meaning — James, 1 and 2 Peter, 1, 2 and 3 John, and Jude: seven complete books with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

Letters of Paul

Volume IX: Part I: Romans and Corinthians

This volume brings together all 45 adopted passages in their established order. Each main verse retains the Greek text, a source-order gloss sequence, close English, fluent English, and its accompanying notes.

This volume presents the complete adopted chapter sequence of the letters named above. Original reading sections, translation notes, source qualifications and explicit absence notices remain attached to their passages.

Use the linked contents or the document heading navigator to open a passage. Page numbering is continuous. Passage identifiers remain stable across the series.

Reading this volume

Greek and source-order glosses

In this editable edition, each Greek verse is followed by its English gloss sequence in the same token order. A gloss may contain several English words. It is a contextual aid, not an exhaustive lexical definition or a continuous English sentence.

Close and fluent English

Close English retains significant grammatical and lexical distinctions while supplying readable syntax. Fluent English uses contemporary American English. Material interpretive choices are recorded beside the passage.

Notation and source qualifications

Bracketed words and grammar labels explain supplied English wording or a grammatical function. Textual status notices distinguish the adopted text from separately credited supplementary readings.

Scripture and related passages

References distinguish quotations, allusions, links within the letter and thematic relationships. They do not imply identical wording or decide a disputed interpretation. Systematic comparison with the King James Version belongs to Volume XVI.

Textual status and sources

Romans and both letters to the Corinthians appear in their adopted order. The earlier Romans reading ends with verse 16:24 and explicit absence notices at 16:25-27; those notices are preserved in the chapter text.

The closing doxology is supplied separately at the end of this volume from the already adopted Robinson-Pierpont 2005 supplement. Its source numbering, Romans 14:24-26, corresponds to the canonical aliases 16:25-27. The two reference sets identify the same three verses, not six. This supplement is also included in the continuous reader, Volume XVII.

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IX-ROM-001 · Romans 1:1–32 The gospel, faith, and the human response

Paul’s greeting and calling · Romans 1:1–7

Romans 1:1

Greek: adopted SBLGNT text.

Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ

Word-order interlinear

Paul | a slave | of Christ | Jesus | a called | apostle | having been set apart | for | good news | of God

Close English

Paul, a slave of Christ Jesus, called as an apostle, set apart for the good news of God,

Fluent English

From Paul, a servant of Christ Jesus, called to be an apostle and set apart for God’s good news.

Romans 1:2

Greek: adopted SBLGNT text.

ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις

Word-order interlinear

which | he promised beforehand | through | the | prophets | of him | in | writings | holy

Close English

which he promised beforehand through his prophets in holy writings,

Fluent English

God promised this good news long ago through his prophets in the holy Scriptures.

Romans 1:3

Greek: adopted SBLGNT text.

περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα,

Word-order interlinear

about | the | Son | of him | the one | having come | from | offspring | of David | according to | flesh

Close English

concerning his Son, who came from the offspring of David according to the flesh,

Fluent English

It concerns his Son, who in his human descent came from David’s family.

Romans 1:4

Greek: adopted SBLGNT text.

τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

Word-order interlinear

the one | having been designated | Son | of God | in | power | according to | Spirit | of holiness | by | resurrection | of the dead | Jesus | Christ | the | Lord | of us

Close English

who was designated Son of God in power according to the Spirit of holiness by resurrection from the dead, Jesus Christ our Lord,

Fluent English

Through his resurrection from the dead, he was designated Son of God in power according to the Spirit of holiness: Jesus Christ our Lord.

Romans 1:5

Greek: adopted SBLGNT text.

δι’ οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ,

Word-order interlinear

through | whom | we received | grace | and | apostleship | for | obedience | of faith | among | all | the | Gentiles | for the sake of | the | name | of him

Close English

through whom we received grace and apostleship for the obedience of faith among all the Gentiles for his name’s sake,

Fluent English

Through him we received grace and our apostolic calling to bring about the obedience of faith among all the nations, for the honor of his name.

Romans 1:6

Greek: adopted SBLGNT text.

ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,

Word-order interlinear

among | whom | are | also | you | called ones | of Jesus | Christ

Close English

among whom you also are called ones of Jesus Christ;

Fluent English

You too are among those called to belong to Jesus Christ.

Romans 1:7

Greek: adopted SBLGNT text.

πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Word-order interlinear

to all | those | being | in | Rome | beloved | of God | called | holy ones | grace | to you | and | peace | from | God | Father | of us | and | Lord | Jesus | Christ

Close English

to all in Rome, beloved of God, called as holy ones: grace to you and peace from God our Father and the Lord Jesus Christ.

Fluent English

To all of you in Rome, loved by God and called to be his holy people: grace and peace to you from God our Father and the Lord Jesus Christ.

Section notes

The opening identifies sender, calling, gospel and recipients in a long Greek construction. The close layer retains its connections; fluent English supplies sentences without relocating the verse contents.

Slave is the direct social term in verse 1; servant is used in fluent English. The image expresses Paul’s belonging and service. Called describes both his apostleship and the recipients, without adding a later institutional title.

According to the flesh describes Davidic human descent. Designated in verse 4 retains the force of appointment or identification; Son of God in power is not a statement that Jesus first became God’s Son at the resurrection. Verse 3 already calls him God’s Son.

Spirit of holiness preserves the expression and its contrast with flesh. Capitalization adopts a reference to the Spirit; an interpretation in terms of Christ’s holy spiritual mode of being also exists. Resurrection of the dead is applied here to his resurrection in fluent English.

Obedience of faith can express obedience arising from faith or the obedience that consists in faith. The phrase is retained rather than resolved into a theological formula. All nations and all Gentiles represent the same term in this missionary context.

The hoped-for visit · Romans 1:8–15

Romans 1:8

Greek: adopted SBLGNT text.

Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

Word-order interlinear

first | indeed | I give thanks | to the | God | of me | through | Jesus | Christ | for | all | you | because | the | faith | of you | is proclaimed | in | all | the | world

Close English

First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole world.

Fluent English

First, I thank my God through Jesus Christ for you all. People throughout the world are speaking of your faith.

Romans 1:9

Greek: adopted SBLGNT text.

μάρτυς γάρ μού ἐστιν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι

Word-order interlinear

a witness | for | of me | is | [article] | God | whom | I serve | in | the | spirit | of me | in | the | good news | of the | Son | of him | how | unceasingly | mention | of you | I make

Close English

God is my witness, whom I serve in my spirit in the good news of his Son, how unceasingly I remember you

Fluent English

God knows how constantly I remember you. I serve him with my spirit by proclaiming the good news about his Son.

Romans 1:10

Greek: adopted SBLGNT text.

πάντοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

Word-order interlinear

always | in | the | prayers | of me | asking | if | somehow | now | at last | I may be prospered | in | the | will | of | God | to come | to | you

Close English

always in my prayers, asking whether somehow at last, by the will of God, I may succeed in coming to you.

Fluent English

In my prayers I always ask that, by God’s will, a way may at last open for me to come to you.

Romans 1:11

Greek: adopted SBLGNT text.

ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς,

Word-order interlinear

I long | for | to see | you | so that | some | I may share | gift | with you | spiritual | for | the | being strengthened | you

Close English

For I long to see you, so that I may share some spiritual gift with you for your strengthening,

Fluent English

I long to see you and share some spiritual gift that will strengthen you.

Romans 1:12

Greek: adopted SBLGNT text.

τοῦτο δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

Word-order interlinear

that | and | is | to be encouraged together | among | you | through | the | in | one another | faith | of you | both | and | of me

Close English

that is, that I may be encouraged together with you through one another’s faith, both yours and mine.

Fluent English

What I mean is that we can encourage one another through the faith we share—yours and mine.

Romans 1:13

Greek: adopted SBLGNT text.

οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

Word-order interlinear

not | I want | and | you | to be unaware | brothers | that | often | I intended | to come | to | you | and | was hindered | until | the | present | so that | some | fruit | I might have | also | among | you | as | also | among | the | other | Gentiles

Close English

I do not want you to be unaware, brothers, that I often intended to come to you, though I have been prevented until now, so that I might have some fruit among you also, as among the other Gentiles.

Fluent English

Brothers and sisters, I want you to know that I have often planned to visit, but until now I have been prevented. I hope for fruitful work among you, as among the other Gentiles.

Romans 1:14

Greek: adopted SBLGNT text.

Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·

Word-order interlinear

to Greeks | both | and | non-Greek speakers | to wise | both | and | foolish | a debtor | I am

Close English

I am a debtor both to Greeks and to non-Greek speakers, both to the wise and to the foolish.

Fluent English

I have an obligation to Greeks and non-Greeks alike, to the wise and to those without wisdom.

Romans 1:15

Greek: adopted SBLGNT text.

οὕτως τὸ κατ’ ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

Word-order interlinear

thus | the | according to | me | readiness | also | to you | those | in | Rome | to proclaim good news

Close English

So, for my part, I am eager to proclaim the good news also to you who are in Rome.

Fluent English

That is why I am eager to bring the good news to you in Rome as well.

Section notes

The report throughout the world is Paul’s expansive thanksgiving, not a statistical claim about every inhabitant. His prayer for a visit remains conditional on God’s will.

The spiritual gift in verse 11 is not identified as a particular rite or miraculous ability. Verse 12 emphasizes encouragement in both directions through their faith.

Brothers includes the community addressed; fluent English makes this inclusive address explicit. Non-Greek speakers in verse 14 identifies the linguistic contrast without adding uncivilized. Fruit in verse 13 is rendered as fruitful work, without a numerical result.

The good news and faith · Romans 1:16–17

Romans 1:16

Greek: adopted SBLGNT text.

Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι·

Word-order interlinear

not | for | I am ashamed | of the | good news | power | for | of God | it is | for | salvation | to everyone | who | believes | to a Jew | both | first | and | to a Greek

Close English

For I am not ashamed of the good news, for it is God’s power for salvation to everyone who believes, to the Jew first and also to the Greek.

Fluent English

I am not ashamed of the good news. It is God’s power to save everyone who believes, the Jew first and the Greek as well.

Romans 1:17

Greek: adopted SBLGNT text.

δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

Word-order interlinear

righteousness | for | of God | in | it | is revealed | from | faith | to | faith | as | it is written | the | but | righteous one | by | faith | will live

Close English

For in it the righteousness of God is revealed from faith to faith, as it is written, “The righteous one will live by faith.”

Fluent English

In the good news God’s righteousness is revealed through faith, from beginning to end. As Scripture says, “The righteous will live by faith.”

Section notes

The repeated for links Paul’s eagerness, lack of shame, and account of the gospel. Jew first and Greek also are both retained; neither group is removed from the scope of everyone who believes.

Righteousness of God is kept in both layers. Its relation to God’s character, saving action and the righteous standing he gives remains an interpretive question developed through the letter.

From faith to faith is formally retained in the close layer and interpreted as faith from beginning to end in fluent English. Other readings connect God’s faithfulness and human faith. The text does not name both subjects explicitly.

The quotation is from Habakkuk 2:4. By faith may be linked with righteous or with will live. These layers place it with living while recording the alternative; no missing possessive pronoun is supplied.

Knowledge and exchanged glory · Romans 1:18–23

Romans 1:18

Greek: adopted SBLGNT text.

Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ’ οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,

Word-order interlinear

is revealed | for | wrath | of God | from | heaven | against | all | ungodliness | and | unrighteousness | of people | who | the | truth | in | unrighteousness | suppress

Close English

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth in unrighteousness,

Fluent English

God’s wrath is revealed from heaven against all the ungodliness and wrongdoing of people who suppress the truth by their wrongdoing.

Romans 1:19

Greek: adopted SBLGNT text.

διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς, ὁ θεὸς γὰρ αὐτοῖς ἐφανέρωσεν.

Word-order interlinear

because | the | knowable | of | God | manifest | is | among | them | [article] | God | for | to them | made it manifest

Close English

because what can be known of God is manifest among them, for God made it manifest to them.

Fluent English

What can be known about God is plain to them, because God has made it plain.

Romans 1:20

Greek: adopted SBLGNT text.

τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,

Word-order interlinear

the | for | invisible things | of him | since | creation | of the world | through the | things made | being understood | are clearly seen | the | both | eternal | of him | power | and | divine nature | so that | the | being | they | without excuse

Close English

For since the creation of the world his invisible qualities, both his eternal power and divine nature, are clearly seen, understood through the things made, so that they are without excuse,

Fluent English

Ever since the world was created, God’s invisible qualities—his eternal power and divine nature—have been seen and understood through what he made. So they have no excuse.

Romans 1:21

Greek: adopted SBLGNT text.

διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλὰ ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία·

Word-order interlinear

because | having known | [article] | God | not | as | God | they glorified | or | gave thanks | but | they became futile | in | the | reasonings | of them | and | was darkened | the | uncomprehending | of them | heart

Close English

because, although they knew God, they neither glorified him as God nor gave thanks, but became futile in their reasonings, and their uncomprehending heart was darkened.

Fluent English

Although they knew God, they did not honor him as God or thank him. Their thinking became futile, and their uncomprehending hearts grew dark.

Romans 1:22

Greek: adopted SBLGNT text.

φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν,

Word-order interlinear

claiming | to be | wise | they became foolish

Close English

Claiming to be wise, they became foolish,

Fluent English

They claimed to be wise, but became fools.

Romans 1:23

Greek: adopted SBLGNT text.

καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

Word-order interlinear

and | they exchanged | the | glory | of the | imperishable | God | for | a likeness | of an image | of perishable | humanity | and | birds | and | four-footed animals | and | reptiles

Close English

and exchanged the glory of the imperishable God for the likeness of an image of perishable humanity, birds, four-footed animals, and reptiles.

Fluent English

They exchanged the glory of the undying God for images resembling mortal people, birds, four-footed animals, and reptiles.

Section notes

This begins Paul’s indictment, continuing into the argument of chapter 2. Wrath is presented within that argument about divine judgment. People is not restricted to males by the Greek noun.

What can be known is rendered as manifest among them in close English and plain to them in fluent English. Divine nature does not introduce a claim that creation itself is God.

The contrasts between invisible and clearly seen, wisdom and folly, and imperishable God and perishable images are retained. The categories of creatures recall biblical descriptions of created life and images; this is not one explicitly marked continuous quotation.

Desire and the exchanged truth · Romans 1:24–27

Romans 1:24

Greek: adopted SBLGNT text.

Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς,

Word-order interlinear

therefore | handed over | them | [article] | God | in | the | desires | of the | hearts | of them | to | impurity | for | to be dishonored | the | bodies | of them | among | themselves

Close English

Therefore God handed them over, in the desires of their hearts, to impurity, so that their bodies were dishonored among themselves.

Fluent English

So God handed them over to the impurity their hearts desired, and they dishonored their bodies with one another.

Romans 1:25

Greek: adopted SBLGNT text.

οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

Word-order interlinear

who | exchanged | the | truth | of | God | for | the | lie | and | revered | and | served | the | creation | rather than | the one | having created | who | is | blessed | to | the | ages | amen

Close English

They exchanged the truth of God for the lie, and revered and served the creation rather than the Creator, who is blessed for the ages. Amen.

Fluent English

They traded the truth about God for a lie and worshiped and served created things instead of the Creator, who is blessed forever. Amen.

Romans 1:26

Greek: adopted SBLGNT text.

Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,

Word-order interlinear

because of | this | handed over | them | [article] | God | to | passions | of dishonor | the | both | for | females | of them | exchanged | the | natural | relations | for | the | against | nature

Close English

For this reason God handed them over to dishonorable passions. Their females exchanged natural relations for those contrary to nature,

Fluent English

For this reason God handed them over to shameful passions. Their women exchanged natural sexual relations for relations contrary to nature.

Romans 1:27

Greek: adopted SBLGNT text.

ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

Word-order interlinear

likewise | and | also | the | males | having left | the | natural | relations | with the | female | were inflamed | in | the | desire | of them | for | one another | males | with | males | the | shameful act | performing | and | the | repayment | which | was due | of the | error | of them | in | themselves | receiving

Close English

and likewise the males also abandoned natural relations with the female and were inflamed in their desire for one another, males performing the shameful act with males and receiving in themselves the repayment due for their error.

Fluent English

In the same way, their men left natural sexual relations with women and burned with desire for one another. Men committed shameful acts with men and received in themselves the due consequence of their error.

Section notes

God handed them over recurs in verses 24,26 and28 and is translated consistently. The distinction between creation and Creator is preserved together with Paul’s concluding blessing.

The source uses female and male terms in verses 26–27. The close layer retains them; fluent English uses women and men. Relations renders a term for use in this sexual context. The passage’s evaluative language is retained as Paul’s argument, without introducing modern identity labels or specifying an age or commercial setting absent from the text.

Repayment in verse 27 is rendered as due consequence in fluent English. Neither layer identifies a particular disease, event, or medical mechanism: the verse does not specify one.

The mind and the catalogue of wrongs · Romans 1:28–32

Romans 1:28

Greek: adopted SBLGNT text.

Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,

Word-order interlinear

and | just as | not | they approved | [article] | God | to hold | in | knowledge | handed over | them | [article] | God | to | an unapproved | mind | to do | the things | not | fitting

Close English

And just as they did not see fit to retain God in their knowledge, God handed them over to an unfit mind, to do what is not fitting,

Fluent English

Since they refused to acknowledge God, God handed them over to a debased mind, to do what should not be done.

Romans 1:29

Greek: adopted SBLGNT text.

πεπληρωμένους πάσῃ ἀδικίᾳ πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστάς,

Word-order interlinear

having been filled | with all | unrighteousness | wickedness | greed | evil | full | of envy | murder | strife | deceit | malice | gossips

Close English

filled with all unrighteousness, wickedness, greed, and evil; full of envy, murder, strife, deceit, and malice; gossips,

Fluent English

They became filled with every kind of wrongdoing, wickedness, greed, and evil. They were full of envy, murder, conflict, deceit, and malice. They were gossips,

Romans 1:30

Greek: adopted SBLGNT text.

καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,

Word-order interlinear

slanderers | God-haters | insolent people | arrogant people | boasters | inventors | of evils | to parents | disobedient

Close English

slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

Fluent English

slanderers, haters of God, insolent, arrogant, and boastful. They devised new evils and disobeyed their parents.

Romans 1:31

Greek: adopted SBLGNT text.

ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας·

Word-order interlinear

without understanding | without fidelity | without affection | without mercy

Close English

without understanding, without fidelity, without affection, without mercy.

Fluent English

They lacked understanding, broke their promises, and showed neither affection nor mercy.

Romans 1:32

Greek: adopted SBLGNT text.

οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

Word-order interlinear

who | the | just decree | of | God | having known | that | those | the | such things | practicing | worthy | of death | are | not | only | them | do | but | also | approve | those | practicing

Close English

Although they know God’s just decree, that those who practice such things deserve death, they not only do them but also approve of those who practice them.

Fluent English

They know God’s just judgment that those who do such things deserve death. Yet they keep doing them and approve of others who do them as well.

Section notes

The Greek connects did not approve with an unapproved mind through related word forms. The close layer echoes the relation with see fit and unfit; fluent English gives the sense with refused and debased.

The list retains overlapping terms instead of reducing them to one generic evil. Haters of God is the active interpretation adopted in verse 30; hateful to God is an alternative passive reading. The four negative descriptions in verse 31 remain distinct.

Verse 32 describes knowledge, practice and approval of wrongdoing. It does not instruct the letter’s readers to carry out a sentence. The next chapter turns directly to the person who judges others, an essential continuation of the argument.

IX-ROM-002 · Romans 2:1–29 Judgment, the law, and the heart

The judge and the call to repentance · Romans 2:1–5

Romans 2:1

Greek: adopted SBLGNT text.

Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων·

Word-order interlinear

therefore | without excuse | you are | O | person | everyone | who | judges | in | what | for | you judge | the | other | yourself | you condemn | the | for | same things | you practice | the one | judging

Close English

Therefore you are without excuse, O person, everyone who judges; for in judging the other you condemn yourself, because you who judge practice the same things.

Fluent English

So you have no excuse, whoever you are, when you judge another person. Your judgment condemns yourself, because you do the same things.

Romans 2:2

Greek: adopted SBLGNT text.

οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστιν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

Word-order interlinear

we know | and | that | the | judgment | of | God | is | according to | truth | against | those | the | such things | practicing

Close English

We know that God’s judgment against those who practice such things accords with truth.

Fluent English

We know that God judges those who do such things according to the truth.

Romans 2:3

Greek: adopted SBLGNT text.

λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;

Word-order interlinear

do you reckon | and | this | O | person | who | judges | those | the | such things | practicing | and | does | them | that | you | will escape | the | judgment | of | God

Close English

Do you reckon this, O person who judges those practicing such things and does them yourself, that you will escape God’s judgment?

Fluent English

You judge people for doing these things while doing them yourself. Do you imagine that you will escape God’s judgment?

Romans 2:4

Greek: adopted SBLGNT text.

ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;

Word-order interlinear

or | the | riches | of the | kindness | of him | and | of the | forbearance | and | of the | patience | do you despise | not knowing | that | the | kindness | of | God | to | repentance | you | leads

Close English

Or do you despise the riches of his kindness, forbearance, and patience, not recognizing that God’s kindness leads you to repentance?

Fluent English

Or do you treat his abundant kindness, restraint, and patience with contempt? Do you not recognize that God’s kindness is leading you to repent?

Romans 2:5

Greek: adopted SBLGNT text.

κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ,

Word-order interlinear

according to | but | the | hardness | of you | and | unrepentant | heart | you store up | for yourself | wrath | on | a day | of wrath | and | revelation | of righteous judgment | of | God

Close English

But by your hardness and unrepentant heart you store up wrath for yourself on the day of wrath and revelation of God’s righteous judgment,

Fluent English

Your stubbornness and unrepentant heart are storing up wrath for you, for the day when God’s wrath and righteous judgment are revealed.

Section notes

Therefore carries the argument forward from 1:32. The singular you addresses anyone who judges while committing the same acts; the charge is not confined to one ethnicity in the opening sentence.

Kindness, forbearance and patience remain distinct. Storing up wrath retains the unsettling image of accumulating a treasure. The day of judgment is not dated.

Judgment without favoritism · Romans 2:6–11

Romans 2:6

Greek: adopted SBLGNT text.

ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

Word-order interlinear

who | will repay | each one | according to | the | works | of him

Close English

who will repay each one according to their works:

Fluent English

He will repay each person according to what they have done.

Romans 2:7

Greek: adopted SBLGNT text.

τοῖς μὲν καθ’ ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον·

Word-order interlinear

to those | on the one hand | through | perseverance | in work | good | glory | and | honor | and | imperishability | seeking | life | eternal

Close English

to those who through perseverance in good work seek glory, honor, and imperishability, eternal life;

Fluent English

To those who persist in doing good as they seek glory, honor, and life beyond decay, he will give eternal life.

Romans 2:8

Greek: adopted SBLGNT text.

τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ θυμός,

Word-order interlinear

to those | but | from | selfish ambition | and | disobeying | the | truth | obeying | but | the | unrighteousness | wrath | and | anger

Close English

but for those who act from selfish ambition and disobey the truth while obeying unrighteousness, wrath and anger.

Fluent English

For those driven by selfish ambition, who reject the truth and follow wrongdoing, there will be wrath and anger.

Romans 2:9

Greek: adopted SBLGNT text.

θλῖψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος·

Word-order interlinear

affliction | and | distress | upon | every | soul | of a person | who | works | the | evil | of a Jew | both | first | and | of a Greek

Close English

Affliction and distress will come upon every human soul that works evil, the Jew first and also the Greek;

Fluent English

Trouble and anguish await everyone who does evil, the Jew first and the Greek as well.

Romans 2:10

Greek: adopted SBLGNT text.

δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι·

Word-order interlinear

glory | but | and | honor | and | peace | to everyone | who | works | the | good | to a Jew | both | first | and | to a Greek

Close English

but glory, honor, and peace for everyone who works good, the Jew first and also the Greek.

Fluent English

But glory, honor, and peace await everyone who does good, the Jew first and the Greek as well.

Romans 2:11

Greek: adopted SBLGNT text.

οὐ γάρ ἐστιν προσωπολημψία παρὰ τῷ θεῷ.

Word-order interlinear

not | for | there is | partiality | with | [article] | God

Close English

For there is no partiality with God.

Fluent English

God shows no favoritism.

Section notes

According to their works echoes scriptural judgment language, including Psalm 62:12 and Proverbs 24:12. The distribution to each person and the parallel outcomes in verses 7–10 are retained.

Imperishability names freedom from decay; fluent English gives life beyond decay. Eternal life and the warning of wrath are left within Paul’s developing argument, without inserting a later reconciliation of faith and works.

Every human soul means every person in this construction; it does not define the soul as a separate disembodied entity. Jew first and Greek also recur on both sides of the contrast.

Law, conscience, and hidden things · Romans 2:12–16

Romans 2:12

Greek: adopted SBLGNT text.

Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται·

Word-order interlinear

as many as | for | without law | sinned | without law | also | will perish | and | as many as | under | law | sinned | through | law | will be judged

Close English

For all who sinned without law will also perish without law, and all who sinned under law will be judged through law.

Fluent English

Those who sinned without having the law will perish without it; those who sinned while under the law will be judged by it.

Romans 2:13

Greek: adopted SBLGNT text.

οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ’ οἱ ποιηταὶ ⸀νόμου δικαιωθήσονται.

Word-order interlinear

not | for | the | hearers | of law | righteous | before | [article] | God | but | the | doers | of law | will be justified

Close English

For it is not the hearers of law who are righteous before God, but the doers of law will be justified.

Fluent English

Merely hearing the law does not make people righteous before God. Those who put it into practice will be declared righteous.

Romans 2:14

Greek: adopted SBLGNT text.

ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος·

Word-order interlinear

whenever | for | Gentiles | who | not | law | have | by nature | the things | of the | law | do | these | law | not | having | to themselves | are | a law

Close English

For whenever Gentiles who do not have law do by nature the things of the law, these, though not having law, are a law to themselves.

Fluent English

When Gentiles who do not possess the law naturally do what it requires, they serve as a law for themselves, although they do not possess it.

Romans 2:15

Greek: adopted SBLGNT text.

οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,

Word-order interlinear

who | show | the | work | of the | law | written | in | the | hearts | of them | bearing witness together | of them | the | conscience | and | between | one another | the | thoughts | accusing | or | also | defending

Close English

They show the work of the law written in their hearts, their conscience bearing witness together with it, and their thoughts among themselves accusing or also defending,

Fluent English

They show that what the law requires is written in their hearts. Their conscience bears witness too, while their thoughts argue among themselves, accusing them or even defending them.

Romans 2:16

Greek: adopted SBLGNT text.

ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.

Word-order interlinear

on | a day | when | judges | [article] | God | the | hidden things | of | people | according to | the | good news | of me | through | Christ | Jesus

Close English

on the day when God judges the hidden things of people through Christ Jesus, according to my good news.

Fluent English

This will be seen on the day when God judges people’s secrets through Christ Jesus, as the good news I proclaim declares.

Section notes

Law in this section concerns the law associated with Israel and the situation of Gentiles who do not possess it. The close layer retains law without mechanically adding an English article each time.

By nature is attached to doing in these layers. Another reading attaches it to the Gentiles’ not possessing the law by birth. The identity of these Gentiles and the extent of their obedience are debated; neither Christian nor non-Christian is inserted into the verse.

A law to themselves does not mean permission to act on any desire. Verse 15 describes conduct, conscience and reasoning as witnesses. The work of the law is interpreted as its requirement in fluent English; the expression can also emphasize its effect.

The thoughts in verse 15 accuse or defend, but the Greek leaves their object unstated. Fluent English supplies the persons concerned. Verse 16’s connection to the preceding clauses is debated; this will be seen provides a reading connection, not an additional Greek assertion.

The source sign attached to law in 2:13 is retained with its Greek token. It is an apparatus marker, not a separate lexical item or an English word.

Confidence in knowledge and teaching · Romans 2:17–20

Romans 2:17

Greek: adopted SBLGNT text.

Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ

Word-order interlinear

if | but | you | a Jew | are called | and | rely upon | law | and | boast | in | God

Close English

But if you are called a Jew, rely on law, and boast in God,

Fluent English

Now, you bear the name Jew, rely on the law, and take pride in God.

Romans 2:18

Greek: adopted SBLGNT text.

καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου,

Word-order interlinear

and | you know | the | will | and | approve | the things | that excel | being instructed | from | the | law

Close English

and know the will and approve what is excellent, being instructed from the law,

Fluent English

You know his will and recognize what is best because the law has instructed you.

Romans 2:19

Greek: adopted SBLGNT text.

πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

Word-order interlinear

you are confident | and | yourself | a guide | to be | of blind people | a light | of those | in | darkness

Close English

and are confident that you yourself are a guide to the blind, a light to those in darkness,

Fluent English

You are confident that you can guide the blind and be a light for those in darkness,

Romans 2:20

Greek: adopted SBLGNT text.

παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ—

Word-order interlinear

an instructor | of foolish people | a teacher | of infants | having | the | embodiment | of the | knowledge | and | of the | truth | in | the | law

Close English

an instructor of the foolish, a teacher of infants, having the embodiment of knowledge and truth in the law—

Fluent English

instruct the foolish, and teach beginners, because in the law you possess the embodiment of knowledge and truth.

Section notes

The if construction beginning in verse 17 leads into the questions that follow. Fluent English divides the long address into sentences without changing its person or moving the content between verses.

Approve what is excellent may also be understood as distinguish what differs, with moral discernment in view. Infants is figurative here and is rendered beginners; blindness and darkness remain teaching images.

Teaching others and dishonoring God · Romans 2:21–24

Romans 2:21

Greek: adopted SBLGNT text.

ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;

Word-order interlinear

the one | then | teaching | another | yourself | not | do you teach | the one | proclaiming | not | to steal | do you steal

Close English

You, then, who teach another, do you not teach yourself? You who proclaim not to steal, do you steal?

Fluent English

Then why do you teach others without teaching yourself? You preach against stealing; do you steal?

Romans 2:22

Greek: adopted SBLGNT text.

ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα ἱεροσυλεῖς;

Word-order interlinear

the one | saying | not | to commit adultery | do you commit adultery | the one | abhorring | the | idols | do you rob temples

Close English

You who say not to commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

Fluent English

You forbid adultery; do you commit it? You detest idols; do you plunder temples?

Romans 2:23

Greek: adopted SBLGNT text.

ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις;

Word-order interlinear

who | in | law | boast | through | the | transgression | of the | law | [article] | God | do you dishonor

Close English

You who boast in law, do you dishonor God through transgression of the law?

Fluent English

You take pride in the law; do you dishonor God by breaking it?

Romans 2:24

Greek: adopted SBLGNT text.

τὸ γὰρ ὄνομα τοῦ θεοῦ δι’ ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται.

Word-order interlinear

the | for | name | of | God | because of | you | is blasphemed | among | the | Gentiles | as | it is written

Close English

For “the name of God is blasphemed among the Gentiles because of you,” as it is written.

Fluent English

As Scripture says, “Because of you, God’s name is reviled among the nations.”

Section notes

The questions expose a contradiction between teaching and conduct. They are not expanded into a claim about the conduct of every Jewish person.

Rob temples gives the concrete sense of the verb in verse 22; a broader sense of sacrilege is possible. No particular incident or temple is identified by the verse.

Verse 24 cites Isaiah 52:5 in its Greek form. Paul applies the scriptural complaint to the dishonor arising from conduct. The wording of the quotation is translated here from the letter’s Greek.

The outward mark and the heart · Romans 2:25–29

Romans 2:25

Greek: adopted SBLGNT text.

Περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν.

Word-order interlinear

circumcision | indeed | for | benefits | if | law | you practice | if | but | a transgressor | of law | you are | the | circumcision | of you | uncircumcision | has become

Close English

For circumcision indeed benefits you if you practice law; but if you are a transgressor of law, your circumcision has become uncircumcision.

Fluent English

Circumcision has value if you keep the law. But if you break the law, your circumcision has become as uncircumcision.

Romans 2:26

Greek: adopted SBLGNT text.

ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;

Word-order interlinear

if | then | the | uncircumcision | the | requirements | of the | law | keeps | not | the | uncircumcision | of him | as | circumcision | will be counted

Close English

If, then, the uncircumcised keep the requirements of the law, will their uncircumcision not be counted as circumcision?

Fluent English

If an uncircumcised person keeps the law’s requirements, will that person not be counted as circumcised?

Romans 2:27

Greek: adopted SBLGNT text.

καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.

Word-order interlinear

and | will judge | the | by | nature | uncircumcision | the | law | fulfilling | you | the one | with | written code | and | circumcision | a transgressor | of law

Close English

And the one uncircumcised by nature who fulfills the law will judge you who, with written code and circumcision, are a transgressor of law.

Fluent English

The person who is physically uncircumcised but fulfills the law will condemn you who break it despite having its written code and circumcision.

Romans 2:28

Greek: adopted SBLGNT text.

οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή·

Word-order interlinear

not | for | the one | in | the | outward | a Jew | is | nor | the | in | the | outward | in | flesh | circumcision

Close English

For the one who is a Jew outwardly is not a Jew, nor is outward circumcision in flesh circumcision;

Fluent English

Being a Jew is not a matter of outward appearance, nor is circumcision merely an outward mark in the flesh.

Romans 2:29

Greek: adopted SBLGNT text.

ἀλλ᾽ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ᾽ ἐκ τοῦ θεοῦ.

Word-order interlinear

but | the one | in | the | hidden | a Jew | and | circumcision | of heart | in | Spirit | not | written code | whose | the | praise | not | from | people | but | from | [article] | God

Close English

but the one inwardly is a Jew, and circumcision is of the heart, in Spirit, not written code; that person’s praise is not from people but from God.

Fluent English

A Jew is one inwardly, and circumcision concerns the heart, by the Spirit rather than the written code. Such a person receives praise from God, not from people.

Section notes

Circumcision and uncircumcision can denote the physical condition or the people identified by it. English supplies person where necessary; the argument compares conduct and the outward sign.

With written code and circumcision in verse 27 is concessive in fluent English: despite having them. The text’s charge is breaking the law, not that reading a written text is itself wrongdoing.

Circumcision of the heart recalls Deuteronomy 10:16 and 30:6. Spirit is capitalized to identify God’s Spirit; readings emphasizing a spiritual rather than external change or the human spirit are also possible. The metaphor is retained in both layers.

The concluding praise comes from God. These statements are translated as Paul’s argument about inward obedience and are not an editorial redefinition of modern Jewish identity.

IX-ROM-003 · Romans 3:1–31 Sin, faithfulness, and righteousness

Entrusted words and God’s faithfulness · Romans 3:1–4

Romans 3:1

Greek: adopted SBLGNT text.

Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;

Word-order interlinear

what | then | the | advantage | of the | Jew | or | what | the | benefit | of the | circumcision

Close English

What, then, is the advantage of the Jew, or what is the benefit of circumcision?

Fluent English

What advantage, then, is there in being Jewish? What value does circumcision have?

Romans 3:2

Greek: adopted SBLGNT text.

πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.

Word-order interlinear

much | in | every | way | first | indeed | for | that | they were entrusted | the | oracles | of | God

Close English

Much in every way. First, indeed, they were entrusted with the oracles of God.

Fluent English

Much, in every way. To begin with, they were entrusted with God’s revealed words.

Romans 3:3

Greek: adopted SBLGNT text.

τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει;

Word-order interlinear

what | for | if | were unfaithful | some | surely not | the | unfaithfulness | of them | the | faithfulness | of | God | will nullify

Close English

For what if some were unfaithful? Will their unfaithfulness nullify the faithfulness of God?

Fluent English

What if some proved unfaithful? Could their unfaithfulness cancel God’s faithfulness?

Romans 3:4

Greek: adopted SBLGNT text.

μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.

Word-order interlinear

not | may it happen | let become | but | [article] | God | true | every | but | person | a liar | as | it is written | so that | [modal] | you may be justified | in | the | words | of you | and | you will prevail | when | the | being judged | you

Close English

May it never be! Let God be true, though every person a liar, as it is written: “So that you may be justified in your words and prevail when you are judged.”

Fluent English

Certainly not! Let God be found truthful even if every human being is a liar. As Scripture says, “You will be shown right in what you say and prevail when you are judged.”

Section notes

The opening resumes the question raised by circumcision and inward obedience in chapter 2. The revealed words entrusted to Israel remain an advantage even when some recipients prove unfaithful.

The related faith words in verse 3 are rendered unfaithfulness and faithfulness to retain the contrast concerning reliability. Verse 4 quotes Psalm 51:4 in its Greek form; when you are judged retains the passive wording rather than silently changing it to when you judge.

An objection and its rejection · Romans 3:5–8

Romans 3:5

Greek: adopted SBLGNT text.

εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.

Word-order interlinear

if | but | the | unrighteousness | of us | of God | righteousness | demonstrates | what | will we say | surely not | unrighteous | [article] | God | who | brings | the | wrath | according to | a human | I speak

Close English

But if our unrighteousness demonstrates God’s righteousness, what shall we say? Is God unrighteous to bring wrath? I speak in human terms.

Fluent English

But if our wrongdoing brings God’s righteousness into view, what are we to say? Is God unjust to bring his wrath upon us? I am speaking in human terms.

Romans 3:6

Greek: adopted SBLGNT text.

μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;

Word-order interlinear

not | may it happen | otherwise | how | will judge | [article] | God | the | world

Close English

May it never be! Otherwise, how will God judge the world?

Fluent English

Certainly not! How else could God judge the world?

Romans 3:7

Greek: adopted SBLGNT text.

εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι,

Word-order interlinear

if | but | the | truth | of | God | through | the | my | falsehood | abounded | to | the | glory | of him | why | still | I also | as | a sinner | am judged

Close English

But if God’s truth abounded through my falsehood to his glory, why am I still judged as a sinner?

Fluent English

But if my falsehood makes God’s truth shine more clearly to his glory, why am I still judged a sinner?

Romans 3:8

Greek: adopted SBLGNT text.

καὶ μὴ καθὼς βλασφημούμεθα καὶ καθώς φασίν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστιν.

Word-order interlinear

and | not | as | we are slandered | and | as | say | some | we | to say | that | let us do | the | evil things | so that | may come | the | good things | of whom | the | judgment | just | is

Close English

And why not say, as we are slanderously reported and as some claim we say, “Let us do evil so that good may come”? Their condemnation is just.

Fluent English

Why not say, “Let us do evil so that good will come”? Some slander us by claiming that this is what we teach. Their condemnation is deserved.

Section notes

Paul voices an objection and marks its human mode of reasoning. The questions are not endorsements of doing wrong to increase God’s glory.

May it never be is the close rendering of a forceful rejection; fluent English uses certainly not. Verse 8 explicitly identifies the alleged teaching as a slander.

The scriptural indictment · Romans 3:9–18

Romans 3:9

Greek: adopted SBLGNT text.

Τί οὖν; προεχόμεθα; οὐ πάντως, προῃτιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ’ ἁμαρτίαν εἶναι,

Word-order interlinear

what | then | are we better off | not | at all | we charged beforehand | for | Jews | both | and | Greeks | all | under | sin | to be

Close English

What, then? Are we better off? Not at all, for we have already charged that Jews and Greeks are all under sin,

Fluent English

What follows? Are we in a better position? Not at all. We have already charged that Jews and Greeks alike are under sin’s power.

Romans 3:10

Greek: adopted SBLGNT text.

καθὼς γέγραπται ὅτι Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,

Word-order interlinear

as | it is written | that | not | there is | a righteous one | not even | one

Close English

as it is written: “There is no righteous one, not even one;

Fluent English

As Scripture says, “No one is righteous, not a single person.

Romans 3:11

Greek: adopted SBLGNT text.

οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ⸀ὁ ἐκζητῶν τὸν θεόν·

Word-order interlinear

not | there is | one who | understands | not | there is | one who | seeks | [article] | God

Close English

there is no one who understands; there is no one who seeks God.

Fluent English

No one understands; no one seeks God.

Romans 3:12

Greek: adopted SBLGNT text.

πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν· οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.

Word-order interlinear

all | turned aside | together | became useless | not | there is | one doing | goodness | not | there is | as far as | one

Close English

All turned aside; together they became useless. There is no one who does good, not even one.

Fluent English

All have turned away; together they have become worthless. No one does good, not even one.

Romans 3:13

Greek: adopted SBLGNT text.

τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν,

Word-order interlinear

a grave | opened | the | throat | of them | with the | tongues | of them | they deceived | poison | of vipers | under | the | lips | of them

Close English

Their throat is an opened grave; with their tongues they practiced deceit; vipers’ poison is under their lips;

Fluent English

Their throats are open graves; their tongues deal in deceit. Vipers’ venom lies beneath their lips.

Romans 3:14

Greek: adopted SBLGNT text.

ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει·

Word-order interlinear

whose | the | mouth | of cursing | and | bitterness | is full

Close English

their mouth is full of cursing and bitterness.

Fluent English

Their mouths are filled with curses and bitterness.

Romans 3:15

Greek: adopted SBLGNT text.

ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα,

Word-order interlinear

swift | the | feet | of them | to pour out | blood

Close English

Their feet are swift to shed blood;

Fluent English

Their feet hurry to shed blood.

Romans 3:16

Greek: adopted SBLGNT text.

σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

Word-order interlinear

ruin | and | misery | in | the | ways | of them

Close English

ruin and misery are in their ways,

Fluent English

Ruin and misery mark their paths,

Romans 3:17

Greek: adopted SBLGNT text.

καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

Word-order interlinear

and | a way | of peace | not | they knew

Close English

and the way of peace they did not know.

Fluent English

and they have never known the way of peace.

Romans 3:18

Greek: adopted SBLGNT text.

οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

Word-order interlinear

not | there is | fear | of God | before | the | eyes | of them

Close English

There is no fear of God before their eyes.”

Fluent English

They have no fear of God before their eyes.”

Section notes

Are we better off adopts the interpretation that fits the following charge against Jews and Greeks alike. Are we at a disadvantage is another interpretation of the Greek verb. The verse concerns being under sin and does not cancel the entrusted privilege named in verse 2.

The sequence draws on Psalms 14:1–3 / 53:1–3, 5:9, 140:3, 10:7 and 36:1, and Isaiah 59:7–8. These are linked citations and adaptations, not one uninterrupted passage from a single psalm.

The images move through throat, tongue, lips, mouth, feet and eyes. Open graves and venom are retained as the source’s metaphors. No one, all and not even one preserve the cumulative force of the indictment.

The source apparatus mark attached to the article in 3:11 is preserved without an extra English gloss.

Every mouth silenced · Romans 3:19–20

Romans 3:19

Greek: adopted SBLGNT text.

Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ·

Word-order interlinear

we know | and | that | whatever | the | law | says | to those | under | the | law | it speaks | so that | every | mouth | may be stopped | and | accountable | may become | all | the | world | to | God

Close English

We know that whatever the law says, it speaks to those under the law, so that every mouth may be stopped and the whole world become accountable to God;

Fluent English

We know that the law speaks to those who are under it. Its words silence every mouth and bring the whole world to account before God.

Romans 3:20

Greek: adopted SBLGNT text.

διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

Word-order interlinear

because | by | works | of law | not | will be justified | all | flesh | before | him | through | for | law | knowledge | of sin

Close English

because by works of law no flesh will be justified before him, for through law comes knowledge of sin.

Fluent English

No human being will be declared righteous before him by doing works of the law. Through the law comes awareness of sin.

Section notes

Accountable gives the judicial force of answerability before God. No flesh means no human being here; it does not identify the physical body alone as the subject of sin.

Works of law remains visible. The statement about justification is not expanded into a claim that the law gives no knowledge or has no function: the second clause explicitly names its disclosure of sin.

Righteousness revealed through Christ · Romans 3:21–26

Romans 3:21

Greek: adopted SBLGNT text.

Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

Word-order interlinear

now | but | apart from | law | righteousness | of God | has been revealed | being witnessed | by | the | law | and | the | prophets

Close English

But now, apart from law, the righteousness of God has been revealed, witnessed by the law and the prophets,

Fluent English

But now God’s righteousness has been revealed apart from the law, with the Law and the Prophets bearing witness to it.

Romans 3:22

Greek: adopted SBLGNT text.

δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς πιστεύοντας, οὐ γάρ ἐστιν διαστολή.

Word-order interlinear

righteousness | and | of God | through | faith | of Jesus | Christ | for | all | those | believing | not | for | there is | distinction

Close English

the righteousness of God through faith of Jesus Christ for all who believe; for there is no distinction.

Fluent English

This is God’s righteousness through faith in Jesus Christ, for everyone who believes. There is no distinction:

Romans 3:23

Greek: adopted SBLGNT text.

πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,

Word-order interlinear

all | for | sinned | and | fall short | of the | glory | of | God

Close English

For all sinned and fall short of the glory of God,

Fluent English

all have sinned and fall short of God’s glory.

Romans 3:24

Greek: adopted SBLGNT text.

δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·

Word-order interlinear

being justified | freely | by the | of him | grace | through | the | redemption | that | in | Christ | Jesus

Close English

being justified freely by his grace through the redemption in Christ Jesus,

Fluent English

They are declared righteous as a gift by his grace, through the liberation found in Christ Jesus.

Romans 3:25

Greek: adopted SBLGNT text.

ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων

Word-order interlinear

whom | set forth | [article] | God | a means of atonement | through | faith | in | the | of him | blood | for | a demonstration | of the | righteousness | of him | because of | the | passing over | of the | previously committed | sins

Close English

whom God set forth as a means of atonement, through faith, in his blood, to demonstrate his righteousness because of the passing over of sins previously committed

Fluent English

God presented him as the means of atonement through his blood, received through faith. This demonstrated God’s righteousness, because he had passed over the sins committed before,

Romans 3:26

Greek: adopted SBLGNT text.

ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

Word-order interlinear

in | the | forbearance | of | God | for | the | demonstration | of the | righteousness | of him | in | the | present | time | so that | the | being | he | righteous | and | justifying | the one | by | faith | of Jesus

Close English

in the forbearance of God, to demonstrate his righteousness at the present time, so that he might be righteous and justify the one who has faith in Jesus.

Fluent English

in his forbearance. He did this to demonstrate his righteousness now, so that he is righteous and declares righteous the person who trusts in Jesus.

Section notes

Righteousness of God is retained, continuing the expression in 1:17. Apart from law is set beside the witness of the Law and the Prophets; both sides of the sentence remain present.

Faith of Jesus Christ in the close layer exposes the Greek genitive. Fluent English takes it as faith in Jesus Christ; the construction can also be read as the faithfulness of Jesus Christ. A related expression occurs in verse 26. This is an interpretive choice, not a change of Greek source.

Redemption is rendered liberation in fluent English. The word evokes release; the verse does not identify a recipient of a payment. Freely and grace preserve the gift character of the action.

Means of atonement renders the difficult term in verse 25. It can evoke the mercy seat, the place of atonement on the ark, or function more generally for an atoning means or sacrifice. Expiation and propitiation are familiar interpretations, but neither is expanded here into a complete theory.

Through faith is related to receiving the atoning provision in fluent English; blood retains the sacrificial death imagery. Passing over earlier sins is distinguished from simply declaring those sins nonexistent. Forbearance begins verse 26 in the adopted division and remains there.

Righteous and justify are related Greek terms. The fluent layer uses righteous and declares righteous to keep that relation visible.

Boasting excluded and one God affirmed · Romans 3:27–31

Romans 3:27

Greek: adopted SBLGNT text.

Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως.

Word-order interlinear

where | then | the | boasting | it was excluded | through | what kind | of law | of the | works | no | but | through | a law | of faith

Close English

Where, then, is boasting? It was excluded. Through what kind of law? Of works? No, but through a law of faith.

Fluent English

What room remains for boasting? It has been shut out. By what principle—one based on works? No, by the principle of faith.

Romans 3:28

Greek: adopted SBLGNT text.

λογιζόμεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

Word-order interlinear

we reckon | for | to be justified | by faith | a person | apart from | works | of law

Close English

For we reckon that a person is justified by faith apart from works of law.

Fluent English

We conclude that a person is declared righteous through faith, apart from works of the law.

Romans 3:29

Greek: adopted SBLGNT text.

ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν,

Word-order interlinear

or | of Jews | [article] | God | only | not | also | of Gentiles | yes | also | of Gentiles

Close English

Or is God of Jews only? Is he not also of Gentiles? Yes, also of Gentiles,

Fluent English

Is God the God of Jews alone? Is he not the God of Gentiles too? Yes, of Gentiles too,

Romans 3:30

Greek: adopted SBLGNT text.

εἴπερ εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

Word-order interlinear

since indeed | one | [article] | God | who | will justify | circumcision | by | faith | and | uncircumcision | through | the | faith

Close English

since God is one, who will justify the circumcised by faith and the uncircumcised through faith.

Fluent English

since God is one. He will declare the circumcised righteous by faith and the uncircumcised righteous through that same faith.

Romans 3:31

Greek: adopted SBLGNT text.

νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ἱστάνομεν.

Word-order interlinear

law | then | do we nullify | through | the | faith | not | may it happen | but | law | we establish

Close English

Do we then nullify law through faith? May it never be! Rather, we establish law.

Fluent English

Does faith, then, make the law void? Certainly not! We uphold the law.

Section notes

Law can function as principle in the questions of verse 27; fluent English adopts that sense there while retaining law elsewhere. The contrast with works and faith is not removed.

Verse 28 says apart from works of law; the word alone is not added as if it appeared in Greek. Verse 30’s by faith and through faith describe the same basis for both groups, not two separate paths.

The closing question is answered by upholding the law. The next chapter develops the argument through Abraham and David.

IX-ROM-004 · Romans 4:1–25 Abraham, the promise, and credited righteousness

Abraham, David, and credited righteousness · Romans 4:1–8

Romans 4:1

Greek: adopted SBLGNT text.

Τί οὖν ἐροῦμεν εὑρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα;

Word-order interlinear

what | then | will we say | to have found | Abraham | the | forefather | of us | according to | flesh

Close English

What, then, shall we say Abraham, our forefather according to the flesh, has found?

Fluent English

What, then, did Abraham discover—our ancestor by human descent?

Romans 4:2

Greek: adopted SBLGNT text.

εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ’ οὐ πρὸς θεόν,

Word-order interlinear

if | for | Abraham | by | works | was justified | he has | a ground for boasting | but | not | before | God

Close English

For if Abraham was justified by works, he has a ground for boasting, but not before God.

Fluent English

If Abraham was declared righteous because of his works, he has something to boast about—but not before God.

Romans 4:3

Greek: adopted SBLGNT text.

τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Word-order interlinear

what | for | the | scripture | says | believed | and | Abraham | [article] | God | and | it was reckoned | to him | as | righteousness

Close English

For what does the scripture say? “Abraham believed God, and it was reckoned to him as righteousness.”

Fluent English

What does Scripture say? “Abraham trusted God, and this was credited to him as righteousness.”

Romans 4:4

Greek: adopted SBLGNT text.

τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα·

Word-order interlinear

to the one | but | working | the | wage | not | is reckoned | as | grace | but | as | a debt

Close English

To the one who works, the wage is reckoned not as grace but as a debt.

Fluent English

A worker’s wages are credited as something owed, not as a gift.

Romans 4:5

Greek: adopted SBLGNT text.

τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην,

Word-order interlinear

to the one | but | not | working | believing | but | in | the one | justifying | the | ungodly | is reckoned | the | faith | of him | as | righteousness

Close English

But to the one who does not work but believes in the one who justifies the ungodly, their faith is reckoned as righteousness,

Fluent English

But for the person who does not work and instead trusts the one who declares the ungodly righteous, faith is credited as righteousness.

Romans 4:6

Greek: adopted SBLGNT text.

καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων·

Word-order interlinear

just as | also | David | speaks | the | blessedness | of the | person | to whom | [article] | God | reckons | righteousness | apart from | works

Close English

just as David also speaks of the blessedness of the person to whom God reckons righteousness apart from works:

Fluent English

David likewise speaks of the blessing of the person to whom God credits righteousness apart from works:

Romans 4:7

Greek: adopted SBLGNT text.

Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι,

Word-order interlinear

blessed | those whose | were forgiven | the | lawless deeds | and | those whose | were covered | the | sins

Close English

“Blessed are those whose lawless deeds were forgiven and whose sins were covered;

Fluent English

“Blessed are those whose wrongs are forgiven and whose sins are covered.

Romans 4:8

Greek: adopted SBLGNT text.

μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν.

Word-order interlinear

blessed | a man | whose | not | [emphatic negative] | may reckon | the Lord | sin

Close English

blessed is the man whose sin the Lord will never reckon.”

Fluent English

Blessed is the person whose sin the Lord will never count against them.”

Section notes

According to the flesh identifies Abraham as an ancestor by human descent in the adopted reading of verse 1. The question introduces what his experience shows about boasting and righteousness.

Verse 3 cites Genesis 15:6. Reckon and credit represent the repeated accounting verb throughout the chapter. Grace in verse 4 is set against a debt owed for work; fluent English renders its gift character.

Verses 7–8 quote Psalm 32:1–2. The strong negative in verse 8 is rendered will never count. Covered remains a forgiveness image rather than an instruction to conceal wrongdoing.

The contrast between working and trusting is the comparison Paul develops here. It is not turned into a general command to stop ordinary work.

Faith before the sign · Romans 4:9–12

Romans 4:9

Greek: adopted SBLGNT text.

Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ· Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.

Word-order interlinear

the | blessedness | then | this | upon | the | circumcision | or | also | upon | the | uncircumcision | we say | for | was reckoned | to | Abraham | the | faith | as | righteousness

Close English

Is this blessedness, then, upon the circumcised, or also upon the uncircumcised? For we say, “Faith was reckoned to Abraham as righteousness.”

Fluent English

Does this blessing belong to the circumcised alone, or to the uncircumcised too? We say that faith was credited to Abraham as righteousness.

Romans 4:10

Greek: adopted SBLGNT text.

πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ’ ἐν ἀκροβυστίᾳ·

Word-order interlinear

how | then | was it reckoned | in | circumcision | being | or | in | uncircumcision | not | in | circumcision | but | in | uncircumcision

Close English

How, then, was it reckoned? While he was circumcised or uncircumcised? Not while circumcised, but while uncircumcised.

Fluent English

When was it credited to him: after circumcision or before it? It was before, while he was still uncircumcised.

Romans 4:11

Greek: adopted SBLGNT text.

καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι’ ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην,

Word-order interlinear

and | a sign | he received | of circumcision | a seal | of the | righteousness | of the | faith | that | in | the | uncircumcision | so that | the | being | he | father | of all | those | believing | while | uncircumcised | so that | the | being reckoned | to them | the | righteousness

Close English

He received the sign of circumcision, a seal of the righteousness of the faith he had while uncircumcised, so that he might be father of all who believe while uncircumcised, so that righteousness might be reckoned to them,

Fluent English

He received circumcision as a sign and seal of the righteousness he had through faith before he was circumcised. Thus he could be the father of all who believe while uncircumcised, so that righteousness could be credited to them too.

Romans 4:12

Greek: adopted SBLGNT text.

καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

Word-order interlinear

and | father | of circumcision | to those | not | of | circumcision | only | but | also | to those | walking in line | with the | footsteps | of the | in | uncircumcision | faith | of the | father | of us | Abraham

Close English

and father of the circumcised who are not only circumcised but also walk in the footsteps of the faith our father Abraham had while uncircumcised.

Fluent English

He is also the father of the circumcised who not only bear that mark but follow the footsteps of the faith our father Abraham had before circumcision.

Section notes

The sequence is central: the reckoning in Genesis 15 precedes the circumcision in Genesis 17. Both sign and seal are retained rather than reduced to a single term.

The extended sentence explains Abraham’s fatherhood in relation to uncircumcised believers and circumcised people who share his faith. It does not assert that everyone in the first group is his biological descendant.

Uncircumcision in verse 11 describes the condition in which they believe. Through or while here does not make lack of circumcision a saving action.

Promise, faith, and the God who gives life · Romans 4:13–17

Romans 4:13

Greek: adopted SBLGNT text.

Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως·

Word-order interlinear

not | for | through | law | the | promise | to | Abraham | or | to the | offspring | of him | the | heir | he | to be | of the world | but | through | righteousness | of faith

Close English

For the promise to Abraham or his offspring that he would be heir of the world was not through law, but through the righteousness of faith.

Fluent English

The promise that Abraham and his offspring would inherit the world came through righteousness associated with faith, not through the law.

Romans 4:14

Greek: adopted SBLGNT text.

εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία·

Word-order interlinear

if | for | those | of | law | heirs | has been emptied | the | faith | and | has been nullified | the | promise

Close English

For if those of law are heirs, faith has been emptied and the promise nullified;

Fluent English

If being under the law makes people heirs, faith is emptied of meaning and the promise is made void.

Romans 4:15

Greek: adopted SBLGNT text.

ὁ γὰρ νόμος ὀργὴν κατεργάζεται, οὗ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.

Word-order interlinear

the | for | law | wrath | produces | where | but | not | there is | law | neither | transgression

Close English

for the law produces wrath, but where there is no law, neither is there transgression.

Fluent English

The law brings wrath. Where there is no law, there can be no violation of it.

Romans 4:16

Greek: adopted SBLGNT text.

Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ (ὅς ἐστιν πατὴρ πάντων ἡμῶν,

Word-order interlinear

because of | this | by | faith | so that | according to | grace | so that | the | being | secure | the | promise | to all | the | offspring | not | to the one | of | the | law | only | but | also | to the one | of | faith | of Abraham | who | is | father | of all | us

Close English

For this reason it is by faith, so that it may be according to grace, and the promise may be secure for all the offspring—not only those of the law, but also those of Abraham’s faith, who is father of us all

Fluent English

For this reason the promise rests on faith, so that it comes as grace and is secure for all Abraham’s descendants: not only those under the law, but also those who share his faith. He is the father of us all,

Romans 4:17

Greek: adopted SBLGNT text.

καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε), κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζῳοποιοῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα·

Word-order interlinear

as | it is written | that | a father | of many | nations | I have made | you | before | whom | he believed | God | who | gives life | to the | dead | and | calls | the things | not | existing | as | existing

Close English

(as it is written, “I have made you father of many nations”), before the God in whom he believed, who gives life to the dead and calls things that do not exist as though they exist.

Fluent English

as Scripture says, “I have made you the father of many nations.” He is our father before the God he trusted, who gives the dead life and calls into being what does not exist.

Section notes

Offspring is collective and is rendered descendants where natural. Heir of the world states the wide scope of Paul’s formulation; the phrase is not presented as a verbatim quotation from one Genesis verse.

Transgression in verse 15 concerns violation of a law. The absence of such a violation where there is no law is not expanded into the claim that no kind of sin exists there.

Verse 17 quotes Genesis 17:5. Its phrase before God is connected with Abraham’s fatherhood in fluent English; a connection with the validity of the promise is another reading.

Calling things that do not exist as though they exist retains the form of the last clause. Fluent English interprets it in terms of God’s creative calling into being. The one who calls is God, not a person practicing a verbal technique.

Hope and the promise of descendants · Romans 4:18–22

Romans 4:18

Greek: adopted SBLGNT text.

ὃς παρ’ ἐλπίδα ἐπ’ ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ σπέρμα σου·

Word-order interlinear

who | against | hope | in | hope | believed | so that | the | becoming | he | father | of many | nations | according to | the thing | having been said | thus | will be | the | offspring | of you

Close English

Against hope he believed in hope, so that he might become father of many nations, according to what had been said: “So will your offspring be.”

Fluent English

When there was no ground for hope, he believed in hope that he would become the father of many nations, just as he had been told: “So will your descendants be.”

Romans 4:19

Greek: adopted SBLGNT text.

καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα νενεκρωμένον, ἑκατονταετής που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας,

Word-order interlinear

and | not | having weakened | in the | faith | he considered | the | of himself | body | having become dead | a hundred years old | about | being | and | the | deadness | of the | womb | of Sarah

Close English

Without weakening in faith, he considered his own body as good as dead, being about a hundred years old, and the deadness of Sarah’s womb;

Fluent English

His faith did not weaken as he considered his body, as good as dead at about a hundred years old, and Sarah’s womb, unable to bear a child.

Romans 4:20

Greek: adopted SBLGNT text.

εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ θεῷ

Word-order interlinear

toward | but | the | promise | of | God | not | he wavered | in the | unbelief | but | he was strengthened | in the | faith | giving | glory | to | God

Close English

but he did not waver in unbelief concerning the promise of God; rather, he was strengthened in faith, giving glory to God

Fluent English

He did not waver in unbelief over God’s promise. He grew strong in faith and gave glory to God,

Romans 4:21

Greek: adopted SBLGNT text.

καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι.

Word-order interlinear

and | having been fully convinced | that | what | he has promised | able | he is | also | to do

Close English

and being fully convinced that what he has promised he is also able to do.

Fluent English

fully convinced that God was able to do what he had promised.

Romans 4:22

Greek: adopted SBLGNT text.

διὸ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

Word-order interlinear

therefore | it was reckoned | to him | as | righteousness

Close English

Therefore it was reckoned to him as righteousness.

Fluent English

That is why his faith was credited to him as righteousness.

Section notes

Against hope, in hope keeps the deliberate contrast. The quotation in verse 18 recalls Genesis 15:5 and its promise of offspring.

The adopted Greek says that Abraham considered his body without weakening in faith. It does not contain a negative before considered or the additional word already. Neither is inserted from another textual tradition.

Deadness is a metaphor relating the age and reproductive condition to the preceding description of God giving life. It does not claim that Abraham or Sarah was physically dead.

He was strengthened is passive in the close layer. His confidence concerns God’s ability to fulfill the promise, not a claim that human faith can accomplish anything independently.

The written promise and those who believe · Romans 4:23–25

Romans 4:23

Greek: adopted SBLGNT text.

Οὐκ ἐγράφη δὲ δι’ αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ,

Word-order interlinear

not | it was written | but | for the sake of | him | only | that | it was reckoned | to him

Close English

But “it was reckoned to him” was not written for his sake only,

Fluent English

The words “it was credited to him” were not written for Abraham’s sake alone.

Romans 4:24

Greek: adopted SBLGNT text.

ἀλλὰ καὶ δι’ ἡμᾶς οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν,

Word-order interlinear

but | also | for the sake of | us | to whom | it is to | be reckoned | those | believing | in | the one | having raised | Jesus | the | Lord | of us | from | the dead

Close English

but also for our sake, to whom it is to be reckoned, who believe in the one who raised Jesus our Lord from the dead,

Fluent English

They were written for us too. It is to be credited to us who trust the one who raised Jesus our Lord from the dead.

Romans 4:25

Greek: adopted SBLGNT text.

ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Word-order interlinear

who | was handed over | for | the | trespasses | of us | and | was raised | for | the | justification | of us

Close English

He was handed over for our trespasses and raised for our justification.

Fluent English

He was handed over to death because of our offenses and raised to bring us into right standing with God.

Section notes

The application moves from Abraham to those who trust God as the one who raised Jesus. The future-oriented expression is to be credited remains visible.

The same preposition introduces both our trespasses and our justification in verse 25. Close English keeps for in both places. Fluent English reads the first as the cause and the second as the intended saving outcome; a causal reading of the second has also been proposed.

Handed over has the death of Jesus in view, made explicit in fluent English. Death and resurrection remain joined in the sentence; neither clause is made redundant.

IX-ROM-005 · Romans 5:1–21 Peace, reconciliation, and the gift of life

Peace, perseverance, and hope · Romans 5:1–5

Romans 5:1

Greek: adopted SBLGNT text.

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

Word-order interlinear

having been justified | therefore | by | faith | peace | we have | with | [article] | God | through | the | Lord | of us | Jesus | Christ

Close English

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

Fluent English

Since we have been declared righteous through faith, we have peace with God through our Lord Jesus Christ.

Romans 5:2

Greek: adopted SBLGNT text.

δι’ οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν, καὶ καυχώμεθα ἐπ’ ἐλπίδι τῆς δόξης τοῦ θεοῦ·

Word-order interlinear

through | whom | also | the | access | we have obtained | by the | faith | into | the | grace | this | in | which | we stand | and | we boast | in | hope | of the | glory | of | God

Close English

through whom we have also obtained access by faith into this grace in which we stand, and we boast in hope of the glory of God.

Fluent English

Through him, by faith, we have gained access to the grace in which we now stand. We rejoice in the hope of God’s glory.

Romans 5:3

Greek: adopted SBLGNT text.

οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται,

Word-order interlinear

not | only | and | but | also | we boast | in | the | afflictions | knowing | that | the | affliction | perseverance | produces

Close English

And not only that, but we also boast in afflictions, knowing that affliction produces perseverance,

Fluent English

We rejoice even in our troubles, knowing that trouble produces perseverance,

Romans 5:4

Greek: adopted SBLGNT text.

ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα.

Word-order interlinear

the | and | perseverance | proven character | the | and | proven character | hope

Close English

and perseverance, proven character, and proven character, hope.

Fluent English

perseverance produces tested character, and tested character produces hope.

Romans 5:5

Greek: adopted SBLGNT text.

ἡ δὲ ἐλπὶς οὐ καταισχύνει· ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

Word-order interlinear

the | and | hope | not | puts to shame | because | the | love | of | God | has been poured out | in | the | hearts | of us | through | Spirit | Holy | who | was given | to us

Close English

And hope does not put to shame, because the love of God has been poured out in our hearts through the Holy Spirit given to us.

Fluent English

This hope will not leave us ashamed, because God’s love has been poured into our hearts through the Holy Spirit he has given us.

Section notes

The adopted Greek in verse 1 reads we have peace, not the alternative let us have peace. The difference is textual, not merely a choice of English style. Peace concerns the relationship with God in this context.

Boast is rendered rejoice in the fluent layer. The movement from trouble through perseverance and tested character to hope is retained without claiming that suffering is pleasant or that it always produces the same response.

God’s love in verse 5 is read in light of the love toward us made explicit in verse 8. The Spirit is the one given to the community; the pouring image is retained.

Love demonstrated and reconciliation received · Romans 5:6–11

Romans 5:6

Greek: adopted SBLGNT text.

Ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

Word-order interlinear

still | for | Christ | being | we | weak | still | at | the right time | for | ungodly people | died

Close English

For while we were still weak, Christ died at the right time for the ungodly.

Fluent English

While we were still powerless, Christ died at the right time for people who had no reverence for God.

Romans 5:7

Greek: adopted SBLGNT text.

μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·

Word-order interlinear

scarcely | for | for | a righteous person | someone | will die | for | for | the | good person | perhaps | someone | even | dares | to die

Close English

For scarcely will someone die for a righteous person, though perhaps for a good person someone even dares to die.

Fluent English

Hardly anyone will die for a righteous person, though someone might dare to die for a good person.

Romans 5:8

Greek: adopted SBLGNT text.

συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

Word-order interlinear

demonstrates | but | the | of himself | love | toward | us | [article] | God | that | still | sinners | being | we | Christ | for | us | died

Close English

But God demonstrates his own love toward us in that, while we were still sinners, Christ died for us.

Fluent English

God shows his own love for us in this: Christ died for us while we were still sinners.

Romans 5:9

Greek: adopted SBLGNT text.

πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι’ αὐτοῦ ἀπὸ τῆς ὀργῆς.

Word-order interlinear

much | therefore | more | having been justified | now | by | the | blood | of him | we will be saved | through | him | from | the | wrath

Close English

Much more, then, having now been justified by his blood, we will be saved through him from wrath.

Fluent English

Now that his blood has brought us into right standing with God, how much more will we be saved through him from wrath!

Romans 5:10

Greek: adopted SBLGNT text.

εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·

Word-order interlinear

if | for | enemies | being | we were reconciled | to | God | through | the | death | of the | Son | of him | much | more | having been reconciled | we will be saved | by | the | life | of him

Close English

For if, while enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, we will be saved by his life.

Fluent English

If we were reconciled to God through his Son’s death while we were enemies, how much more, now that we are reconciled, will we be saved by his life!

Romans 5:11

Greek: adopted SBLGNT text.

οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι’ οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

Word-order interlinear

not | only | and | but | also | boasting | in | [article] | God | through | the | Lord | of us | Jesus | Christ | through | whom | now | the | reconciliation | we received

Close English

And not only that, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Fluent English

More than this, we rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Section notes

The two occurrences of still in verse 6 remain visible in the word alignment. Continuous English combines the repeated temporal markers into while we were still weak. The ungodly are the same people described by we, not a different group.

Righteous and good in verse 7 are retained as distinct descriptions; the verse does not define a complete ranking of moral categories. Its contrast prepares for Christ’s death for sinners in verse 8.

Blood keeps the image of Christ’s death, while life in verse 10 follows the death of the Son. Much more structures the argument in both verses 9 and 10.

Reconciliation names the changed relationship with God. The text says we were reconciled to God; the direction is not reversed to say that God was reconciled to us.

Sin, death, and the pattern of Adam · Romans 5:12–14

Romans 5:12

Greek: adopted SBLGNT text.

Διὰ τοῦτο ὥσπερ δι᾽ ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν ἐφ᾽ ᾧ πάντες ἥμαρτον—

Word-order interlinear

because of | this | just as | through | one | person | the | sin | into | the | world | entered | and | through | the | sin | the | death | and | thus | to | all | people | the | death | spread | on account of | which | all | sinned

Close English

For this reason, just as through one person sin entered the world, and through sin death, and thus death spread to all people, because all sinned—

Fluent English

This is how sin entered the world through one person, and death through sin. In this way death spread to all people, because all sinned.

Romans 5:13

Greek: adopted SBLGNT text.

ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου,

Word-order interlinear

until | for | law | sin | was | in | the world | sin | but | not | is charged | not | being | law

Close English

For until law, sin was in the world, but sin is not charged when there is no law;

Fluent English

Sin was in the world before the law came, although sin is not charged to an account when there is no law.

Romans 5:14

Greek: adopted SBLGNT text.

ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστιν τύπος τοῦ μέλλοντος.

Word-order interlinear

but | reigned | the | death | from | Adam | until | Moses | even | over | those | not | having sinned | in | the | likeness | of the | transgression | of Adam | who | is | a pattern | of the one | to come

Close English

yet death reigned from Adam until Moses, even over those who had not sinned in the likeness of the transgression of Adam, who is a pattern of the one to come.

Fluent English

Yet death ruled from Adam to Moses, even over those whose sin did not resemble Adam’s transgression. Adam was a pattern of the one who was to come.

Section notes

The just as comparison begins in verse 12 and is developed through the following discussion, reaching a parallel formulation in verse 18. The close layer marks the unfinished construction; fluent English divides it into readable statements.

The final expression in verse 12 is rendered because all sinned. Its two Greek tokens form a causal construction in this reading. The wording in whom all sinned is not inserted as if it were explicit here. How this relates to Adam’s act and the later comparison remains a question for interpretation.

The contrast between sin before the law and the charging of sin is retained. Death reigns even over those whose act was unlike Adam’s explicit transgression; the verse does not say they committed no sin of any kind.

Pattern translates the term often rendered type. Adam anticipates the comparison with Christ, but the next verses stress differences as well as correspondence.

The gift exceeds the offense · Romans 5:15–17

Romans 5:15

Greek: adopted SBLGNT text.

Ἀλλ᾽ οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

Word-order interlinear

but | not | as | the | trespass | so | also | the | gracious gift | if | for | by the | of the | one | trespass | the | many | died | much | more | the | grace | of | God | and | the | gift | in | grace | that | of the | one | person | Jesus | Christ | to | the | many | overflowed

Close English

But the gracious gift is not like the trespass. For if by the trespass of the one the many died, much more did the grace of God and the gift in the grace of the one person, Jesus Christ, overflow to the many.

Fluent English

The gift of grace is not like the offense. If the many died through one person’s offense, how much more did God’s grace and the gift given in the grace of one person, Jesus Christ, overflow to the many!

Romans 5:16

Greek: adopted SBLGNT text.

καὶ οὐχ ὡς δι᾽ ἑνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

Word-order interlinear

and | not | as | through | one | having sinned | the | gift | the | on the one hand | for | judgment | from | one | to | condemnation | the | but | gracious gift | from | many | trespasses | to | acquittal

Close English

And the gift is not like what came through one who sinned: the judgment from one trespass led to condemnation, but the gracious gift from many trespasses led to acquittal.

Fluent English

The gift also differs from the result of one person’s sin. Judgment followed one offense and brought condemnation; the gracious gift followed many offenses and brought acquittal.

Romans 5:17

Greek: adopted SBLGNT text.

εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.

Word-order interlinear

if | for | by the | of the | one | trespass | the | death | reigned | through | the | one | much | more | those | the | abundance | of the | grace | and | of the | gift | of the | righteousness | receiving | in | life | will reign | through | the | one | Jesus | Christ

Close English

For if by the trespass of the one death reigned through that one, much more will those receiving the abundance of grace and the gift of righteousness reign in life through the one, Jesus Christ.

Fluent English

If death ruled through one person because of that person’s offense, how much more will those who receive the abundance of grace and the gift of righteousness reign in life through the one, Jesus Christ!

Section notes

Grace, gift and gracious gift preserve the cluster of related ideas. The one person and the many remain visible on both sides of the comparison.

Verse 16 contrasts judgment following one offense with the gift following many offenses. Acquittal gives the judicial sense of the concluding word here; the related form in verse 18 is translated righteous act in its different construction.

In verse 17 death reigns, but the recipients of grace will reign in life. Those receiving is retained; it is not silently replaced with an unrestricted or a narrower group.

The two acts and the reign of grace · Romans 5:18–21

Romans 5:18

Greek: adopted SBLGNT text.

Ἄρα οὖν ὡς δι’ ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι’ ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς·

Word-order interlinear

so | then | as | through | one | trespass | to | all | people | to | condemnation | so | also | through | one | righteous act | to | all | people | to | justification | of life

Close English

So then, as through one trespass came condemnation for all people, so also through one righteous act came justification of life for all people.

Fluent English

So, just as one offense brings condemnation for all people, one righteous act brings acquittal and life for all people.

Romans 5:19

Greek: adopted SBLGNT text.

ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

Word-order interlinear

just as | for | through | the | disobedience | of the | one | person | sinners | were made | the | many | so | also | through | the | obedience | of the | one | righteous | will be made | the | many

Close English

For just as through the disobedience of the one person the many were made sinners, so also through the obedience of the one the many will be made righteous.

Fluent English

As the disobedience of one person made the many sinners, so the obedience of the one will make the many righteous.

Romans 5:20

Greek: adopted SBLGNT text.

νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,

Word-order interlinear

law | but | came in alongside | so that | might increase | the | trespass | where | but | increased | the | sin | overflowed still more | the | grace

Close English

But law came in alongside so that the trespass might increase; and where sin increased, grace overflowed still more,

Fluent English

The law came in, so that wrongdoing increased. But where sin increased, grace overflowed far beyond it,

Romans 5:21

Greek: adopted SBLGNT text.

ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

Word-order interlinear

so that | just as | reigned | the | sin | in | the | death | so | also | the | grace | might reign | through | righteousness | to | life | eternal | through | Jesus | Christ | the | Lord | of us

Close English

so that, just as sin reigned in death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

Fluent English

so that, as sin ruled in death, grace would rule through righteousness and lead to eternal life through Jesus Christ our Lord.

Section notes

The Greek of verse 18 omits a finite verb. English supplies came or brings to express the two parallel movements. All people is retained in both clauses; the following verse’s the many is also retained rather than harmonized to a different word.

Justification of life is understood as acquittal that brings life. The comparison is translated without adding a full account of inherited guilt, final universal salvation, or the fate of particular persons.

Were made sinners and will be made righteous preserve the different tenses in verse 19 and the correspondence between disobedience and obedience.

The law’s entry and the increase of the trespass are stated in verse 20; chapters 6 and 7 continue the explanation. This is not an instruction to cause more wrongdoing. The final sentence places grace’s reign through righteousness and Jesus Christ alongside sin’s reign in death.

IX-ROM-006 · Romans 6:1–23 Death to sin and life for God

Baptized into Christ’s death · Romans 6:1–4

Romans 6:1

Greek: adopted SBLGNT text.

Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

Word-order interlinear

what | then | will we say | should we continue | in | sin | so that | the | grace | might increase

Close English

What then will we say? Should we continue in sin so that grace may increase?

Fluent English

What follows from this? Should we stay in sin so that grace will increase?

Romans 6:2

Greek: adopted SBLGNT text.

μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

Word-order interlinear

not | may it happen | we who | died | to | sin | how | still | will we live | in | it

Close English

May it never be! We who died to sin—how will we still live in it?

Fluent English

Absolutely not! We died to sin. How can we go on living in it?

Romans 6:3

Greek: adopted SBLGNT text.

ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

Word-order interlinear

or | are you unaware | that | as many as | were baptized | into | Christ | Jesus | into | the | death | of him | were baptized

Close English

Or do you not know that all of us who were baptized into Christ Jesus were baptized into his death?

Fluent English

Do you not know that when we were baptized into Christ Jesus, we were baptized into his death?

Romans 6:4

Greek: adopted SBLGNT text.

συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρός, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

Word-order interlinear

we were buried together | therefore | with him | through | the | baptism | into | the | death | so that | just as | was raised | Christ | from | the dead | through | the | glory | of the | Father | so | also | we | in | newness | of life | might walk

Close English

Therefore we were buried with him through baptism into death, so that, just as Christ was raised from the dead through the glory of the Father, we too might walk in newness of life.

Fluent English

Through baptism into death we were buried with him. As Christ was raised from the dead through the Father’s glory, so we too are to live a new life.

Section notes

The opening question takes up the increase of grace in 5:20. Paul rejects continuing in sin as a way to increase grace; the objection is not his own recommendation.

Baptized into Christ and into his death retain the repeated into. Burial with Christ and newness of life belong to the same comparison. No particular mode of administering baptism is specified by the English.

Walk in verse 4 is a customary image for conduct and becomes live in fluent English. Glory is retained rather than replaced entirely by power.

Dead to sin and alive to God · Romans 6:5–11

Romans 6:5

Greek: adopted SBLGNT text.

Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·

Word-order interlinear

if | for | united | we have become | with the | likeness | of the | death | of him | certainly | also | of the | resurrection | we will be

Close English

For if we have become united in the likeness of his death, we will also be united in that of his resurrection.

Fluent English

If we have been joined to him in a death like his, we will also be joined to him in a resurrection like his.

Romans 6:6

Greek: adopted SBLGNT text.

τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ,

Word-order interlinear

this | knowing | that | the | old | of us | person | was crucified together | so that | might be rendered powerless | the | body | of | sin | so that | no longer | to serve as slaves | we | to | sin

Close English

We know this: our old person was crucified with him so that the body of sin might be rendered powerless, so that we would no longer be slaves to sin,

Fluent English

We know that our old self was crucified with him, so that the body ruled by sin would lose its power and we would no longer be enslaved to sin.

Romans 6:7

Greek: adopted SBLGNT text.

ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

Word-order interlinear

the one | for | having died | has been acquitted | from | the | sin

Close English

for the one who has died has been acquitted from sin.

Fluent English

For a person who has died has been released from sin.

Romans 6:8

Greek: adopted SBLGNT text.

εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ·

Word-order interlinear

if | and | we died | with | Christ | we believe | that | also | we will live together | with him

Close English

And if we died with Christ, we believe that we will also live with him,

Fluent English

If we died with Christ, we believe we will also share his life.

Romans 6:9

Greek: adopted SBLGNT text.

εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι κυριεύει·

Word-order interlinear

knowing | that | Christ | having been raised | from | the dead | no longer | dies | death | over him | no longer | rules

Close English

knowing that Christ, raised from the dead, no longer dies; death no longer rules over him.

Fluent English

We know that Christ has been raised from the dead and will never die again. Death no longer has power over him.

Romans 6:10

Greek: adopted SBLGNT text.

ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ θεῷ.

Word-order interlinear

the death that | for | he died | to | sin | he died | once for all | the life that | but | he lives | he lives | to | God

Close English

For the death he died, he died to sin once for all; but the life he lives, he lives to God.

Fluent English

His death was a death to sin, once for all. The life he now lives is lived for God.

Romans 6:11

Greek: adopted SBLGNT text.

οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.

Word-order interlinear

so | also | you | reckon | yourselves | to be | dead | on the one hand | to | sin | living | but | to | God | in | Christ | Jesus

Close English

So you too must reckon yourselves dead to sin but alive to God in Christ Jesus.

Fluent English

In the same way, consider yourselves dead to sin and alive for God in Christ Jesus.

Section notes

The term united in verse 5 has an association with growing together. With him is understood from the context and made explicit in fluent English. The future in the resurrection clause is retained; the translation does not silently turn it into a completed past event.

Old person refers to the former self. The body of sin is rendered the body ruled by sin in fluent English. Rendered powerless does not claim that the physical body has been destroyed or that embodiment itself is evil.

The verb in verse 7 belongs to the justify/acquit word family. The close layer retains a judicial expression; released in the fluent layer expresses the freedom from sin being discussed. This difference is interpretive, not a different Greek source.

Christ’s death to sin in verse 10 does not say that he previously committed sin. Once for all marks the unrepeatable death; the commands in verse 11 follow from the preceding description.

Offer yourselves to God · Romans 6:12–14

Romans 6:12

Greek: adopted SBLGNT text.

Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ,

Word-order interlinear

not | therefore | let rule | the | sin | in | the | mortal | of you | body | so as | to | obey | the | desires | of it

Close English

Therefore do not let sin reign in your mortal body, so that you obey its desires,

Fluent English

Do not let sin rule in your mortal body and make you obey its desires.

Romans 6:13

Greek: adopted SBLGNT text.

μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ.

Word-order interlinear

nor | present | the | members | of you | instruments | of unrighteousness | to | sin | but | present | yourselves | to | God | as | from | the dead | living | and | the | members | of you | instruments | of righteousness | to | God

Close English

and do not present your members to sin as instruments of unrighteousness. Instead, present yourselves to God as those alive from the dead, and your members to God as instruments of righteousness.

Fluent English

Do not put any part of your body at sin’s disposal to do wrong. Put yourselves at God’s disposal as people brought from death to life, and offer every part of your body to God to do what is right.

Romans 6:14

Greek: adopted SBLGNT text.

ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

Word-order interlinear

sin | for | over you | not | will rule | not | for | you are | under | law | but | under | grace

Close English

For sin will not rule over you, because you are not under law but under grace.

Fluent English

Sin will not be your master, because you live under grace, not under law.

Section notes

Sin continues to be portrayed as a ruler. The body in verse 12 is mortal, and its desires are the nearest referent of its; bodily life itself is not removed from the possibility of serving God.

Members means parts of the body here. Instruments can also carry the sense of weapons; the fluent layer expresses their use for doing wrong or right without introducing literal weapons.

Not under law but under grace is retained as Paul’s stated reason. The next question directly rejects reading this as permission to sin.

A new obedience · Romans 6:15–19

Romans 6:15

Greek: adopted SBLGNT text.

Τί οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο·

Word-order interlinear

what | then | should we sin | because | not | we are | under | law | but | under | grace | not | may it happen

Close English

What then? Should we sin because we are not under law but under grace? May it never be!

Fluent English

What then? Does being under grace rather than law mean we should sin? Absolutely not!

Romans 6:16

Greek: adopted SBLGNT text.

οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;

Word-order interlinear

not | do you know | that | to whom | you present | yourselves | slaves | for | obedience | slaves | you are | to whom | you obey | whether | of sin | to | death | or | of obedience | to | righteousness

Close English

Do you not know that when you present yourselves as slaves for obedience, you are slaves of the one you obey, whether of sin leading to death or of obedience leading to righteousness?

Fluent English

Do you not know that if you offer yourselves as slaves to obey someone, you become slaves of the one you obey? Sin leads to death; obedience leads to righteousness.

Romans 6:17

Greek: adopted SBLGNT text.

χάρις δὲ τῷ θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,

Word-order interlinear

thanks | but | to | God | that | you were | slaves | of | sin | you obeyed | but | from | heart | to | which | you were handed over | pattern | of teaching

Close English

But thanks be to God that, though you were slaves of sin, you obeyed from the heart the pattern of teaching to which you were handed over,

Fluent English

Thank God! You once were slaves to sin, but you obeyed wholeheartedly the pattern of teaching to which you were entrusted.

Romans 6:18

Greek: adopted SBLGNT text.

ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ·

Word-order interlinear

having been freed | and | from | the | sin | you were enslaved | to | righteousness

Close English

and, freed from sin, you were enslaved to righteousness.

Fluent English

You were freed from sin and became slaves to righteousness.

Romans 6:19

Greek: adopted SBLGNT text.

ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

Word-order interlinear

in human terms | I speak | because of | the | weakness | of the | flesh | of you | just as | for | you presented | the | members | of you | slaves | to | impurity | and | to | lawlessness | for | the | lawlessness | so | now | present | the | members | of you | slaves | to | righteousness | for | holiness

Close English

I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness leading to lawlessness, so now present your members as slaves to righteousness leading to holiness.

Fluent English

I am using a human example because of your human limitations. You once offered the parts of your body as slaves to impurity and lawlessness, producing more lawlessness. Now offer them as slaves to righteousness, leading to holiness.

Section notes

The language of slavery expresses mastery, obedience, and a transfer of allegiance. Verse 19 explicitly calls this a human comparison; the metaphor is retained without turning it into an instruction about owning people.

In verse 17 the people are handed over to a pattern of teaching. This unusual direction is preserved, rather than reversed to make the teaching the thing handed to them. The text does not identify a later creed by name.

Weakness of your flesh in verse 19 is rendered human limitations in the explanation of the comparison. Holiness renders the term also often translated sanctification, with the sense of consecrated living.

The repetition of lawlessness in verse 19 is retained in both continuous layers: the former service produces further lawlessness.

The outcomes of two kinds of service · Romans 6:20–23

Romans 6:20

Greek: adopted SBLGNT text.

Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

Word-order interlinear

when | for | slaves | you were | of | sin | free | you were | with respect to | righteousness

Close English

For when you were slaves of sin, you were free with respect to righteousness.

Fluent English

When you were slaves to sin, righteousness had no claim on you.

Romans 6:21

Greek: adopted SBLGNT text.

τίνα οὖν καρπὸν εἴχετε τότε ἐφ’ οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος·

Word-order interlinear

what | then | fruit | did you have | then | from | which things | now | you are ashamed | the | for | end | of those things | death

Close English

What fruit, then, did you have at that time from the things of which you are now ashamed? For the end of those things is death.

Fluent English

What benefit did you gain then from the things you are now ashamed of? Their outcome is death.

Romans 6:22

Greek: adopted SBLGNT text.

νυνὶ δέ, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.

Word-order interlinear

now | but | having been freed | from | the | sin | having been enslaved | and | to | God | you have | the | fruit | of you | for | holiness | the | and | end | life | eternal

Close English

But now, freed from sin and enslaved to God, you have your fruit leading to holiness, and the end is eternal life.

Fluent English

Now you have been freed from sin and have become slaves to God. The result is holiness, and the final outcome is eternal life.

Romans 6:23

Greek: adopted SBLGNT text.

τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Word-order interlinear

the | for | wages | of | sin | death | the | but | gracious gift | of | God | life | eternal | in | Christ | Jesus | the | Lord | of us

Close English

For the wages of sin are death, but the gracious gift of God is eternal life in Christ Jesus our Lord.

Fluent English

Sin pays death as its wage; God gives eternal life in Christ Jesus our Lord.

Section notes

Free with respect to righteousness describes the previous allegiance, not an endorsement of it. Fruit in verses 21 and 22 becomes benefit or result where English would otherwise obscure the question.

The question in verse 21 includes the things now causing shame, following the adopted punctuation. Its answer is supplied by the contrast with death and the following account of holiness and life.

Wages and gracious gift are contrasted in verse 23. The fluent wording preserves the difference between what sin pays and what God gives, and retains the concluding in Christ Jesus our Lord.

IX-ROM-007 · Romans 7:1–25 The law, sin, and the cry for rescue

Released from the former bond · Romans 7:1–6

Romans 7:1

Greek: adopted SBLGNT text.

Ἢ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ’ ὅσον χρόνον ζῇ;

Word-order interlinear

or | are you unaware | brothers and sisters | to those knowing | for | law | I speak | that | the | law | rules | over the | person | for | as long as | a time | they live

Close English

Or do you not know, brothers and sisters—for I am speaking to those who know law—that the law rules over a person for as long as they live?

Fluent English

Brothers and sisters, I am speaking to people who know the law. Surely you know that the law has authority over a person only while that person is alive.

Romans 7:2

Greek: adopted SBLGNT text.

ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

Word-order interlinear

the | for | married | woman | to the | living | husband | has been bound | by law | if | but | dies | the | husband | she has been released | from | the | law | of the | husband

Close English

For a married woman is bound by law to her living husband; but if the husband dies, she is released from the law concerning the husband.

Fluent English

A married woman is bound by law to her husband while he lives. If he dies, she is released from the law that bound her to him.

Romans 7:3

Greek: adopted SBLGNT text.

ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ.

Word-order interlinear

so | then | while living | the | husband | an adulteress | she will be called | if | she becomes | to a husband | another | if | but | dies | the | husband | free | she is | from | the | law | so that | not | to be | she | an adulteress | having become | to a husband | another

Close English

So then, while her husband lives, she will be called an adulteress if she belongs to another man. But if her husband dies, she is free from the law, so that she is not an adulteress if she belongs to another man.

Fluent English

If she joins herself to another man while her husband is alive, she will be called an adulteress. But if her husband dies, she is free from that law and does not commit adultery by marrying another man.

Romans 7:4

Greek: adopted SBLGNT text.

Ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι ἵνα καρποφορήσωμεν τῷ θεῷ.

Word-order interlinear

so then | brothers and sisters | of me | also | you | were put to death | to the | law | through | the | body | of | Christ | so as | to | become | you | to another | to the one | from | the dead | having been raised | so that | we might bear fruit | for | God

Close English

So then, my brothers and sisters, you too were put to death to the law through the body of Christ, so that you might belong to another, to the one raised from the dead, so that we might bear fruit for God.

Fluent English

My brothers and sisters, through Christ’s body you too died to the law. You now belong to another—to the one raised from the dead—so that we may bear fruit for God.

Romans 7:5

Greek: adopted SBLGNT text.

ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ·

Word-order interlinear

when | for | we were | in | the | flesh | the | passions | of | sins | those | through | the | law | were at work | in | the | members | of us | so as | to | bear fruit | for | death

Close English

For when we were in the flesh, the sinful passions that came through the law were at work in our members to bear fruit for death.

Fluent English

When we lived under the power of the flesh, sinful passions stirred up through the law worked in the parts of our bodies and produced fruit for death.

Romans 7:6

Greek: adopted SBLGNT text.

νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

Word-order interlinear

now | but | we were released | from | the | law | having died | in | that which | we were held | so that | to serve | we | in | newness | of Spirit | and | not | oldness | of letter

Close English

But now we have been released from the law, having died to that in which we were held, so that we serve in newness of Spirit and not in oldness of letter.

Fluent English

Now we have been released from the law, because we died to what held us captive. We therefore serve in the new way of the Spirit, instead of the old way of the written code.

Section notes

Brothers and sisters renders the address to the community. The illustration in verses 2–3 concerns a marriage bond ending at death; it is not presented here as a complete treatment of marriage or divorce.

The application changes the roles of the comparison: the readers die to the law through Christ’s body and belong to the risen Christ. It does not state that the law itself died. Fruit for God contrasts with fruit for death.

In the flesh in verse 5 concerns the former condition under sin’s power. It cannot simply mean having a physical body, since the readers still have bodies. The passions operate through the law, a difficult claim explained in the next section.

Spirit in verse 6 is read as God’s Spirit, with the alternative sense of a new spiritual manner acknowledged. Letter denotes the written code in the contrast, not letters of correspondence.

Sin exploits the commandment · Romans 7:7–12

Romans 7:7

Greek: adopted SBLGNT text.

Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου, τήν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις·

Word-order interlinear

what | then | will we say | the | law | sin | not | may it happen | rather | the | sin | not | I knew | if | not | through | law | the | also | for | coveting | not | I knew | if | not | the | law | said | not | you shall covet

Close English

What then will we say? Is the law sin? May it never be! Yet I would not have known sin except through law. For I would not have known coveting if the law had not said, “You shall not covet.”

Fluent English

What are we to say, then? Is the law itself sin? Absolutely not! Still, it was through the law that I came to know sin. I would not have understood coveting if the law had not said, “Do not covet.”

Romans 7:8

Greek: adopted SBLGNT text.

ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν, χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

Word-order interlinear

an opportunity | but | having taken | the | sin | through | the | commandment | produced | in | me | every kind of | coveting | apart from | for | law | sin | dead

Close English

But sin, taking an opportunity through the commandment, produced in me every kind of coveting; for apart from law, sin is dead.

Fluent English

Sin seized its opportunity through the commandment and produced every kind of coveting in me. Apart from law, sin is dead.

Romans 7:9

Greek: adopted SBLGNT text.

ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν,

Word-order interlinear

I | and | was living | apart from | law | once | having come | but | the | commandment | the | sin | came to life

Close English

And I once lived apart from law; but when the commandment came, sin came to life,

Fluent English

Once I lived apart from law. When the commandment came, sin sprang to life,

Romans 7:10

Greek: adopted SBLGNT text.

ἐγὼ δὲ ἀπέθανον, καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν αὕτη εἰς θάνατον·

Word-order interlinear

I | and | died | and | was found | for me | the | commandment | the one | for | life | this | for | death

Close English

and I died. The commandment that was for life was found for me to lead to death,

Fluent English

and I died. The very commandment meant for life proved to bring me death.

Romans 7:11

Greek: adopted SBLGNT text.

ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι’ αὐτῆς ἀπέκτεινεν.

Word-order interlinear

the | for | sin | an opportunity | having taken | through | the | commandment | deceived | me | and | through | it | killed

Close English

for sin, taking an opportunity through the commandment, deceived me and through it killed me.

Fluent English

Sin seized the opportunity offered by the commandment, deceived me, and used it to kill me.

Romans 7:12

Greek: adopted SBLGNT text.

ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.

Word-order interlinear

so then | the | indeed | law | holy | and | the | commandment | holy | and | righteous | and | good

Close English

So then, the law is holy, and the commandment is holy and righteous and good.

Fluent English

The law, then, is holy; the commandment is holy, right, and good.

Section notes

The command against coveting recalls Exodus 20:17 and Deuteronomy 5:21. The same Greek word family can denote desire more broadly; coveting expresses its force in this command.

Sin is personified as taking an opportunity, deceiving, and killing. The commandment remains distinct from sin and is explicitly called holy, righteous, and good.

The narrative I and the sequence once alive, commandment came, sin came to life, and I died are retained. The translation does not insert an age, a conversion date, or an explicit identification of the speaker with Adam or Israel.

Whether this first-person account is directly autobiographical, representative, or both is an interpretive question. The English keeps the first-person voice without deciding it through added labels.

The good law and the divided actor · Romans 7:13–17

Romans 7:13

Greek: adopted SBLGNT text.

Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον· ἵνα γένηται καθ’ ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

Word-order interlinear

the | then | good | to me | became | death | not | may it happen | rather | the | sin | so that | it might appear | sin | through | the | good | for me | producing | death | so that | might become | beyond | measure | sinful | the | sin | through | the | commandment

Close English

Did what is good, then, become death to me? May it never be! Rather, it was sin, producing death for me through what is good, so that it might be shown to be sin, so that through the commandment sin might become sinful beyond measure.

Fluent English

Did something good bring about my death? Absolutely not! Sin did. It used what is good to produce death in me and so revealed itself as sin. Through the commandment, sin’s utter sinfulness became apparent.

Romans 7:14

Greek: adopted SBLGNT text.

Οἴδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

Word-order interlinear

we know | for | that | the | law | spiritual | is | I | but | of flesh | am | having been sold | under | the | sin

Close English

For we know that the law is spiritual, but I am of flesh, sold under sin.

Fluent English

We know that the law is spiritual. But I am a frail human being, sold as a slave to sin.

Romans 7:15

Greek: adopted SBLGNT text.

ὃ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ’ ὃ μισῶ τοῦτο ποιῶ.

Word-order interlinear

what | for | I carry out | not | I understand | not | for | what | I want | this | I practice | but | what | I hate | this | I do

Close English

For I do not understand what I carry out. I do not practice what I want, but I do what I hate.

Fluent English

I do not understand my own actions. I fail to do what I want and instead do the very thing I hate.

Romans 7:16

Greek: adopted SBLGNT text.

εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

Word-order interlinear

if | but | what | not | I want | this | I do | I agree | with the | law | that | good

Close English

But if I do what I do not want, I agree with the law that it is good.

Fluent English

When I do what I do not want to do, I acknowledge that the law is good.

Romans 7:17

Greek: adopted SBLGNT text.

νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

Word-order interlinear

now | but | no longer | I | carry out | it | but | the | dwelling | in | me | sin

Close English

But now it is no longer I who carry it out, but sin dwelling in me.

Fluent English

So it is no longer I myself doing it, but sin that lives in me.

Section notes

The objection in verse 13 distinguishes the good commandment from sin’s use of it. The close layer retains both purpose clauses; the fluent layer brings out the disclosure of sin’s character.

Of flesh in verse 14 contrasts human frailty with the law’s spiritual character. Sold under sin supplies the slavery image; the passive does not name who sold the speaker, and the translation does not invent that agent.

The change to present-tense description is preserved. I do not understand translates the knowledge verb in verse 15 as the speaker’s inability to make sense of their conduct.

No longer I, but sin dwelling in me states the internal conflict as written. It is not rewritten into a general exemption from responsibility, nor into a diagnosis.

Desire and action · Romans 7:18–20

Romans 7:18

Greek: adopted SBLGNT text.

οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ’ ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὔ·

Word-order interlinear

I know | for | that | not | dwells | in | me | that | is | in | the | flesh | of me | good | the | for | wanting | is present | with me | the | but | carrying out | the | good | not

Close English

For I know that good does not dwell in me—that is, in my flesh. For the desire is present with me, but carrying out the good is not.

Fluent English

I know that nothing good lives in me—that is, in my flesh. I have the desire to do good, but I cannot carry it out.

Romans 7:19

Greek: adopted SBLGNT text.

οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο πράσσω.

Word-order interlinear

not | for | what | I want | I do | good | but | what | not | I want | evil | this | I practice

Close English

For I do not do the good I want, but I practice the evil I do not want.

Fluent English

I do not do the good I want to do. I keep doing the evil I do not want.

Romans 7:20

Greek: adopted SBLGNT text.

εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

Word-order interlinear

if | but | what | not | I want | this | I do | no longer | I | carry out | it | but | the | dwelling | in | me | sin

Close English

But if I do what I do not want, it is no longer I who carry it out, but sin dwelling in me.

Fluent English

If I do what I do not want, it is no longer I myself doing it, but sin living in me.

Section notes

The qualification that is, in my flesh in verse 18 is retained. Removing it would broaden the assertion beyond the way the sentence itself qualifies it.

The repetition of wanting, doing, and sin dwelling within is deliberate. English varies ordinary action verbs where needed, while retaining the contrast between desired good and practiced evil.

The speaker’s desire for the good is present, but its performance fails. No claim about a separate evil substance in the physical body is inserted.

Conflict and rescue · Romans 7:21–25

Romans 7:21

Greek: adopted SBLGNT text.

Εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται·

Word-order interlinear

I find | then | the | law | for the one | wanting | to me | to do | the | good | that | with me | the | evil | is present

Close English

I find, then, this law: when I want to do the good, evil is present with me.

Fluent English

This is the pattern I find: when I want to do good, evil is there within my reach.

Romans 7:22

Greek: adopted SBLGNT text.

συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,

Word-order interlinear

I delight | for | in the | law | of | God | according to | the | inner | person

Close English

For I delight in the law of God according to the inner person,

Fluent English

In my inner self I delight in God’s law.

Romans 7:23

Greek: adopted SBLGNT text.

βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου.

Word-order interlinear

I see | but | another | law | in | the | members | of me | waging war against | the | law | of the | mind | of me | and | taking captive | me | in | the | law | of | sin | the one | being | in | the | members | of me

Close English

but I see another law in my members, waging war against the law of my mind and taking me captive in the law of sin that is in my members.

Fluent English

Yet I see another law at work in the parts of my body. It fights against the law of my mind and takes me prisoner under the law of sin working in my body.

Romans 7:24

Greek: adopted SBLGNT text.

ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

Word-order interlinear

wretched | I | person | who | me | will rescue | from | the | body | of | death | this

Close English

Wretched person that I am! Who will rescue me from this body of death?

Fluent English

What a miserable person I am! Who will rescue me from this body bound to death?

Romans 7:25

Greek: adopted SBLGNT text.

χάρις τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

Word-order interlinear

thanks | to | God | through | Jesus | Christ | the | Lord | of us | so | then | myself | I | with the | on the one hand | mind | serve as a slave | the law | of God | with the | but | flesh | the law | of sin

Close English

Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but the law of sin with my flesh.

Fluent English

Thanks to God through Jesus Christ our Lord! So, with my mind I myself serve God’s law, while with my flesh I serve the law of sin.

Section notes

Law has more than one contextual use in this paragraph. In verse 21 it can denote an observed principle or pattern; the law of God and the competing law of sin must not be silently collapsed into one referent.

The inner person and the mind stand alongside the members and flesh in the conflict. War and captivity are the passage’s images; the body of death in verse 24 is rendered a body bound to death in fluent English.

Thanksgiving through Jesus Christ answers the cry for rescue. The final summary about mind and flesh remains after the thanksgiving, in the order of the adopted Greek; it is not relocated to smooth the argument.

The chapter division does not end the discussion. Romans 8 continues with the Spirit, life, and deliverance from condemnation.

IX-ROM-008 · Romans 8:1–39 The Spirit, hope, and inseparable love

Freedom from condemnation · Romans 8:1–4

Romans 8:1

Greek: adopted SBLGNT text.

Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ·

Word-order interlinear

no | therefore | now | condemnation | for those | in | Christ | Jesus

Close English

Therefore there is now no condemnation for those in Christ Jesus.

Fluent English

There is now, then, no condemnation for those who are in Christ Jesus.

Romans 8:2

Greek: adopted SBLGNT text.

ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

Word-order interlinear

the | for | law | of the | Spirit | of | life | in | Christ | Jesus | freed | you | from | the | law | of | sin | and | of | death

Close English

For the law of the Spirit of life in Christ Jesus freed you from the law of sin and death.

Fluent English

The life-giving Spirit’s law has freed you in Christ Jesus from the law of sin and death.

Romans 8:3

Greek: adopted SBLGNT text.

τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί,

Word-order interlinear

the | for | impossibility | of the | law | in | that | it was weak | through | the | flesh | [article] | God | the | of himself | Son | having sent | in | likeness | of flesh | of sin | and | concerning | sin | condemned | the | sin | in | the | flesh

Close English

For what was impossible for the law, in that it was weak through the flesh, God did: sending his own Son in the likeness of sinful flesh and concerning sin, he condemned sin in the flesh,

Fluent English

God did what the law could not do because of the weakness of the flesh. He sent his own Son in the likeness of sinful human flesh to deal with sin, and condemned sin in the flesh.

Romans 8:4

Greek: adopted SBLGNT text.

ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα·

Word-order interlinear

so that | the | righteous requirement | of the | law | might be fulfilled | in | us | those | not | according to | flesh | walking | but | according to | Spirit

Close English

so that the righteous requirement of the law might be fulfilled in us, who walk not according to flesh but according to Spirit.

Fluent English

He did this so that the law’s righteous requirement would be fulfilled in us, whose lives follow the Spirit rather than the flesh.

Section notes

Verse 1 ends after Christ Jesus in the adopted text. A longer ending about walking according to the Spirit is not inserted here; the relevant wording occurs in verse 4. The pronoun in verse 2 is you, singular, not me or us.

Law in verse 2 names an operative power or governing principle in the contrast between Spirit and sin. The law in verses 3–4 is discussed in relation to its weakness through flesh and its righteous requirement.

In the likeness of sinful flesh preserves both human likeness and the qualifying expression. The object condemned is sin, not the Son. Concerning sin is rendered to deal with sin in fluent English; the expression can also evoke an offering for sin.

The requirement is fulfilled in us, as the Greek states; it is not silently changed to by us.

The Spirit and mortal life · Romans 8:5–11

Romans 8:5

Greek: adopted SBLGNT text.

οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.

Word-order interlinear

those | for | according to | flesh | being | the things | of the | flesh | set their minds on | those | but | according to | Spirit | the things | of the | Spirit

Close English

For those who are according to flesh set their minds on the things of the flesh, but those according to Spirit on the things of the Spirit.

Fluent English

Those who live according to the flesh direct their thoughts to what the flesh desires; those who live according to the Spirit direct them to what the Spirit desires.

Romans 8:6

Greek: adopted SBLGNT text.

τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·

Word-order interlinear

the | for | mindset | of the | flesh | death | the | but | mindset | of the | Spirit | life | and | peace

Close English

For the mindset of the flesh is death, but the mindset of the Spirit is life and peace,

Fluent English

The mind set on the flesh leads to death; the mind set on the Spirit brings life and peace.

Romans 8:7

Greek: adopted SBLGNT text.

διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·

Word-order interlinear

because | the | mindset | of the | flesh | hostility | toward | God | to the | for | law | of | God | not | it submits | nor | for | can it

Close English

because the mindset of the flesh is hostility toward God, for it does not submit to the law of God, nor can it.

Fluent English

A mind directed by the flesh is hostile to God. It does not submit to God’s law and cannot do so.

Romans 8:8

Greek: adopted SBLGNT text.

οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.

Word-order interlinear

those | and | in | flesh | being | God | to please | not | can

Close English

And those who are in the flesh cannot please God.

Fluent English

Those who live in the realm of the flesh cannot please God.

Romans 8:9

Greek: adopted SBLGNT text.

Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

Word-order interlinear

you | but | not | are | in | flesh | but | in | Spirit | if indeed | Spirit | of God | dwells | in | you | if | but | anyone | Spirit | of Christ | not | has | this one | not | is | of him

Close English

But you are not in the flesh but in the Spirit, if indeed God’s Spirit dwells in you. If anyone does not have Christ’s Spirit, that person does not belong to him.

Fluent English

You live in the realm of the Spirit, rather than the flesh, if God’s Spirit truly lives in you. Anyone who does not have the Spirit of Christ does not belong to Christ.

Romans 8:10

Greek: adopted SBLGNT text.

εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.

Word-order interlinear

if | but | Christ | in | you | the | on the one hand | body | dead | because of | sin | the | but | Spirit | life | because of | righteousness

Close English

But if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.

Fluent English

If Christ lives in you, your body is subject to death because of sin, but the Spirit gives life because of righteousness.

Romans 8:11

Greek: adopted SBLGNT text.

εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζῳοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.

Word-order interlinear

if | and | the | Spirit | of the one | having raised | [article] | Jesus | from | the dead | dwells | in | you | the one | having raised | from | the dead | Christ | Jesus | will give life | also | to the | mortal | bodies | of you | because of | the | indwelling | of him | Spirit | in | you

Close English

And if the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ Jesus from the dead will also give life to your mortal bodies because of his Spirit dwelling in you.

Fluent English

If the Spirit of the God who raised Jesus from the dead lives in you, that same God who raised Christ Jesus will also give life to your mortal bodies, because his Spirit lives in you.

Section notes

Flesh in this argument denotes human existence governed apart from the Spirit, rather than merely the material body. Realm and directed thoughts are explanatory choices in fluent English. Body remains a separate word and is promised life in verse 11.

In verse 10 the body is dead is understood as subject to death. Spirit is read as God’s Spirit and life as life-giving; the alternative your spirit is alive is possible and would use the same Greek words.

The adopted wording in verse 11 has Christ Jesus in the second resurrection clause and because of his Spirit, with the accusative construction. Other editions read Christ alone or through his Spirit. These differences are textual and are not quietly substituted here.

The future gift of life to mortal bodies is retained. The verse is not reduced to a statement only about present moral improvement.

Children and heirs · Romans 8:12–17

Romans 8:12

Greek: adopted SBLGNT text.

Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,

Word-order interlinear

so | then | brothers and sisters | debtors | we are | not | to the | flesh | so as | according to | flesh | to live

Close English

So then, brothers and sisters, we are debtors, but not to the flesh, to live according to flesh,

Fluent English

So, brothers and sisters, we have an obligation, but it is not to live as the flesh directs.

Romans 8:13

Greek: adopted SBLGNT text.

εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνῄσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

Word-order interlinear

if | for | according to | flesh | you live | you are going | to die | if | but | by Spirit | the | deeds | of the | body | you put to death | you will live

Close English

for if you live according to flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live.

Fluent English

If you live as the flesh directs, you will die. But if, by the Spirit, you put the body’s wrongful practices to death, you will live.

Romans 8:14

Greek: adopted SBLGNT text.

ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοί εἰσιν θεοῦ.

Word-order interlinear

as many as | for | by Spirit | of God | are led | these | sons | are | of God

Close English

For all who are led by God’s Spirit are sons of God.

Fluent English

All who are led by God’s Spirit are God’s children.

Romans 8:15

Greek: adopted SBLGNT text.

οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἱοθεσίας ἐν ᾧ κράζομεν· Αββα ὁ πατήρ·

Word-order interlinear

not | for | you received | a spirit | of slavery | again | into | fear | but | you received | Spirit | of adoption | in | whom | we cry | Abba | [article] | Father

Close English

For you did not receive a spirit of slavery leading again to fear, but you received the Spirit of adoption, in whom we cry, “Abba, Father!”

Fluent English

You did not receive a spirit that enslaves you and brings you back to fear. You received the Spirit who makes you God’s children, and by that Spirit we cry out, “Abba, Father!”

Romans 8:16

Greek: adopted SBLGNT text.

αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

Word-order interlinear

itself | the | Spirit | bears witness together | with the | spirit | of us | that | we are | children | of God

Close English

The Spirit itself bears witness with our spirit that we are children of God.

Fluent English

The Spirit bears witness together with our own spirit that we are God’s children.

Romans 8:17

Greek: adopted SBLGNT text.

εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξασθῶμεν.

Word-order interlinear

if | and | children | also | heirs | heirs | on the one hand | of God | fellow heirs | and | of Christ | if indeed | we suffer together | so that | also | we might be glorified together

Close English

And if children, then heirs—heirs of God and fellow heirs with Christ, if indeed we suffer with him so that we may also be glorified with him.

Fluent English

As children, we are also heirs: heirs of God and coheirs with Christ, provided we share his suffering so that we may also share his glory.

Section notes

The obligation in verse 12 is expressed negatively: it is not owed to the flesh. Wrongful in the fluent version of verse 13 supplies the contextual limitation on the deeds being put to death; the text is not an instruction to harm the body.

Sons in verse 14 and adoption in verse 15 carry the family and inheritance image developed in verse 17. Children in fluent English includes the whole addressed community. Adoption is retained in the close layer and is explained through becoming God’s children.

Abba is the Aramaic address preserved beside its Greek equivalent Father. It is not expanded into a claim that the word specifically means a small child’s Daddy.

The Spirit and our spirit are distinguished in verse 16. The Greek pronoun referring to Spirit is grammatically neuter; itself in the close layer follows that form without deciding questions of personhood.

Shared suffering and shared glory remain linked by the condition in verse 17. The translation neither deletes the condition nor turns suffering into a purchase price.

Creation waits in hope · Romans 8:18–25

Romans 8:18

Greek: adopted SBLGNT text.

Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

Word-order interlinear

I reckon | for | that | not | worthy | the | sufferings | of the | present | time | in comparison with | the | coming | glory | to be revealed | to | us

Close English

For I reckon that the sufferings of the present time are not worthy to be compared with the glory to be revealed to us.

Fluent English

I consider our present sufferings incomparable to the glory that is to be revealed to us.

Romans 8:19

Greek: adopted SBLGNT text.

ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται·

Word-order interlinear

the | for | eager expectation | of the | creation | the | revealing | of the | sons | of | God | awaits

Close English

For the eager expectation of creation awaits the revealing of the sons of God.

Fluent English

Creation waits with eager longing for God’s children to be revealed.

Romans 8:20

Greek: adopted SBLGNT text.

τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ’ ἐλπίδι

Word-order interlinear

to the | for | futility | the | creation | was subjected | not | willingly | but | because of | the one | having subjected | in | hope

Close English

For creation was subjected to futility, not willingly but because of the one who subjected it, in hope

Fluent English

Creation was subjected to frustration, not by its own choice, but because of the one who subjected it. Yet there is hope

Romans 8:21

Greek: adopted SBLGNT text.

ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.

Word-order interlinear

that | also | itself | the | creation | will be freed | from | the | slavery | of | decay | into | the | freedom | of the | glory | of the | children | of | God

Close English

that creation itself will also be freed from slavery to decay into the freedom of the glory of the children of God.

Fluent English

that creation itself will be freed from slavery to decay and enter the glorious freedom of God’s children.

Romans 8:22

Greek: adopted SBLGNT text.

οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν·

Word-order interlinear

we know | for | that | all | the | creation | groans together | and | suffers labor pains together | until | the | now

Close English

For we know that all creation groans together and suffers labor pains together until now.

Fluent English

We know that all creation has been groaning together in the pains of childbirth up to the present.

Romans 8:23

Greek: adopted SBLGNT text.

οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

Word-order interlinear

not | only | and | but | also | ourselves | the | firstfruits | of the | Spirit | having | we | also | ourselves | in | ourselves | groan | adoption | awaiting | the | redemption | of the | body | of us

Close English

And not only creation, but we ourselves, having the firstfruits of the Spirit, also groan within ourselves, awaiting adoption, the redemption of our body.

Fluent English

We too groan inwardly, even though we have the Spirit as the firstfruits. We wait for our adoption to be completed: the redemption of our bodies.

Romans 8:24

Greek: adopted SBLGNT text.

τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, ὃ γὰρ βλέπει τίς ἐλπίζει;

Word-order interlinear

in the | for | hope | we were saved | hope | but | being seen | not | is | hope | what | for | sees | who | hopes for

Close English

For in hope we were saved. But hope that is seen is not hope; for who hopes for what they see?

Fluent English

We were saved in hope. But if what we hope for is already visible, it is no longer hope. Who hopes for something they can already see?

Romans 8:25

Greek: adopted SBLGNT text.

εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι’ ὑπομονῆς ἀπεκδεχόμεθα.

Word-order interlinear

if | but | what | not | we see | we hope for | with | perseverance | we await

Close English

But if we hope for what we do not see, we await it with perseverance.

Fluent English

If we hope for what we cannot yet see, we wait for it patiently.

Section notes

The glory in verse 18 is to be revealed to us; in us is another way of understanding the relation. Creation is portrayed as waiting, groaning, and suffering labor pains, alongside but distinct from the we of verse 23.

The one who subjected creation in verse 20 is commonly understood as God, with Genesis 3 in the background; the translation retains the unnamed expression. In hope leads into the expected liberation in verse 21.

Firstfruits names an initial gift anticipating what is still to come. The Spirit has already been received, while adoption is still awaited in the redemption of the body. To be completed in fluent English makes that relation explicit.

Redemption of our body is not changed to release from the body. The passage’s hope includes bodily life and creation’s freedom from decay.

Hope that is seen in verse 24 refers to the thing hoped for. The fluent layer unfolds that compact expression without making present visibility the definition of faith.

Intercession and God’s purpose · Romans 8:26–30

Romans 8:26

Greek: adopted SBLGNT text.

Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἴδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις,

Word-order interlinear

likewise | and | also | the | Spirit | helps | the | weakness | of us | [article] | for | what | we should pray | as | is necessary | not | we know | but | itself | the | Spirit | intercedes | with groanings | inexpressible

Close English

Likewise the Spirit also helps our weakness; for we do not know what to pray as we ought, but the Spirit itself intercedes with inexpressible groanings,

Fluent English

The Spirit also helps us in our weakness. We do not know what we ought to pray, but the Spirit intercedes with groans beyond words.

Romans 8:27

Greek: adopted SBLGNT text.

ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

Word-order interlinear

the one | and | searching | the | hearts | knows | what | the | mindset | of the | Spirit | because | according to | God | it intercedes | for | holy ones

Close English

and the one who searches hearts knows the mind of the Spirit, because the Spirit intercedes for the holy ones according to God.

Fluent English

God, who searches hearts, knows the Spirit’s intention, because the Spirit intercedes for God’s people in accordance with God’s will.

Romans 8:28

Greek: adopted SBLGNT text.

Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

Word-order interlinear

we know | and | that | for those | loving | [article] | God | all things | work together | for | good | for those | according to | purpose | called | being

Close English

And we know that all things work together for good for those who love God, those who are called according to purpose.

Fluent English

We know that everything works together for the good of those who love God, who are called in accordance with his purpose.

Romans 8:29

Greek: adopted SBLGNT text.

ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

Word-order interlinear

because | those whom | he knew beforehand | also | he destined beforehand | conformed | to the | image | of the | Son | of him | so as | to | be | he | firstborn | among | many | brothers and sisters

Close English

For those whom he knew beforehand he also destined beforehand to be conformed to the image of his Son, so that he might be firstborn among many brothers and sisters.

Fluent English

Those God knew beforehand he also destined to share the likeness of his Son, so that his Son would be the firstborn among many brothers and sisters.

Romans 8:30

Greek: adopted SBLGNT text.

οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

Word-order interlinear

those whom | and | he destined beforehand | these | also | he called | and | those whom | he called | these | also | he justified | those whom | and | he justified | these | also | he glorified

Close English

And those whom he destined beforehand he also called; those whom he called he also justified; and those whom he justified he also glorified.

Fluent English

Those he destined beforehand he also called. Those he called he put in right standing with himself, and those he put right he also glorified.

Section notes

The Spirit’s intercession continues the groaning language of creation and believers. Inexpressible can mean beyond words or unspoken; the text does not identify a particular ritual or form of speech.

The one searching hearts is made explicit as God in fluent English. According to God is understood as according to God’s will, rather than a change of the Greek source.

In verse 28 the adopted text does not add God as an explicit subject after all things. The close and fluent layers read all things as subject. A reading with God or the Spirit as an implied subject is also possible; manuscripts that explicitly add God present a textual difference. The sentence does not say that each event is itself good.

Knew beforehand and destined beforehand remain distinct in verses 29–30. The stated goal is conformity to the Son’s image; no clause about foreseen faith or a complete theory of predestination is supplied.

The sequence called, justified, glorified retains its past forms, including glorified. The note acknowledges the future glory of verses 17–18 without rewriting the last verb into a future tense.

No charge can prevail · Romans 8:31–34

Romans 8:31

Greek: adopted SBLGNT text.

Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ’ ἡμῶν;

Word-order interlinear

what | then | will we say | to | these things | if | [article] | God | for | us | who | against | us

Close English

What then will we say to these things? If God is for us, who is against us?

Fluent English

What can we say in response? If God is on our side, who can stand against us?

Romans 8:32

Greek: adopted SBLGNT text.

ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

Word-order interlinear

he who | indeed | the | own | Son | not | spared | but | for | us | all | handed over | him | how | not | also | with | him | the | all things | to us | will graciously give

Close English

He who did not spare his own Son but handed him over for us all—how will he not also graciously give us all things with him?

Fluent English

God did not spare his own Son; he handed him over for all of us. Will he not also, along with his Son, graciously give us everything?

Romans 8:33

Greek: adopted SBLGNT text.

τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαιῶν·

Word-order interlinear

who | will bring a charge | against | chosen ones | of God | God | the one | justifying

Close English

Who will bring a charge against God’s chosen ones? God is the one who justifies.

Fluent English

Who will accuse those God has chosen? God is the one who puts them in the right.

Romans 8:34

Greek: adopted SBLGNT text.

τίς ὁ κατακρινῶν; Χριστὸς ὁ ἀποθανών, μᾶλλον δὲ ἐγερθείς, ὅς καί ἐστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν·

Word-order interlinear

who | the one | condemning | Christ | the one | having died | more | rather | having been raised | who | also | is | at | the right hand | of | God | who | also | intercedes | for | us

Close English

Who is the one who condemns? Christ is the one who died—more than that, was raised—who is also at God’s right hand, who also intercedes for us.

Fluent English

Who can condemn them? Christ died and, more than that, was raised. He is at God’s right hand and intercedes for us.

Section notes

The rhetorical questions use a courtroom setting: charge, justification, and condemnation. They do not deny the existence of opponents; their force is assurance in the face of opposition.

Handed over in verse 32 retains the verb rather than hiding it within a general statement of generosity. All of us and all things remain visible in the two clauses.

The adopted punctuation is followed by presenting God’s justification and Christ’s death, resurrection, and intercession as answers to the questions. Different punctuation can make some clauses additional questions without changing the Greek words.

Nothing can separate · Romans 8:35–39

Romans 8:35

Greek: adopted SBLGNT text.

τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλῖψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα;

Word-order interlinear

who | us | will separate | from | the | love | of | Christ | affliction | or | distress | or | persecution | or | famine | or | nakedness | or | danger | or | sword

Close English

Who will separate us from the love of Christ? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword?

Fluent English

What can separate us from Christ’s love? Trouble, anguish, persecution, hunger, lack of clothing, danger, or violent death?

Romans 8:36

Greek: adopted SBLGNT text.

καθὼς γέγραπται ὅτι Ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

Word-order interlinear

as | it is written | that | for the sake | of you | we are being put to death | whole | the | day | we were reckoned | as | sheep | for slaughter

Close English

As it is written, “For your sake we are being put to death all day long; we were reckoned as sheep for slaughter.”

Fluent English

As scripture says, “For your sake we face death all day; we are treated as sheep to be slaughtered.”

Romans 8:37

Greek: adopted SBLGNT text.

ἀλλ᾽ ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

Word-order interlinear

but | in | these things | all | we overwhelmingly conquer | through | the one | having loved | us

Close English

But in all these things we overwhelmingly conquer through the one who loved us.

Fluent English

Yet in all of this we win an overwhelming victory through the one who loved us.

Romans 8:38

Greek: adopted SBLGNT text.

πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις

Word-order interlinear

I have been persuaded | for | that | neither | death | nor | life | nor | angels | nor | rulers | nor | things present | nor | things to come | nor | powers

Close English

For I am persuaded that neither death nor life, neither angels nor rulers, neither things present nor things to come, nor powers,

Fluent English

I am convinced that neither death nor life, neither angels nor rulers, neither the present nor the future, nor any powers,

Romans 8:39

Greek: adopted SBLGNT text.

οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Word-order interlinear

nor | height | nor | depth | nor | any | creation | other | will be able | us | to separate | from | the | love | of | God | the one | in | Christ | Jesus | the | Lord | of us

Close English

neither height nor depth, nor any other creation will be able to separate us from the love of God in Christ Jesus our Lord.

Fluent English

neither height nor depth, nor anything else in creation will be able to separate us from God’s love in Christ Jesus our Lord.

Section notes

Christ’s love is understood as his love for us, consistent with the one who loved us in verse 37. Sword in verse 35 stands for lethal violence and is unfolded as violent death in fluent English.

Verse 36 quotes Psalm 44:22 in common English numbering, 43:23 in the Greek Psalter. The quotation describes suffering within allegiance to God and belongs inside the argument about enduring love.

Overwhelming victory does not remove the troubles just listed. The strong compound verb in verse 37 intensifies victory through the one who loved us.

Rulers and powers are retained without identifying them with particular modern governments or mapping a complete hierarchy of spiritual beings. Height, depth, and anything else in creation complete the comprehensive denial of separation.

IX-ROM-009 · Romans 9:1–33 Israel, promise, and mercy

Grief and Israel’s gifts · Romans 9:1–5

Romans 9:1

Greek: adopted SBLGNT text.

Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,

Word-order interlinear

truth | I speak | in | Christ | not | I lie | bearing witness together | with me | the | conscience | of me | in | Spirit | Holy

Close English

I speak truth in Christ; I do not lie, my conscience bearing witness with me in the Holy Spirit,

Fluent English

I am telling the truth in Christ, not lying. My conscience bears witness with me in the Holy Spirit:

Romans 9:2

Greek: adopted SBLGNT text.

ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου·

Word-order interlinear

that | sorrow | for me | is | great | and | unceasing | pain | in the | heart | of me

Close English

that I have great sorrow and unceasing pain in my heart.

Fluent English

I have great sorrow and constant anguish in my heart.

Romans 9:3

Greek: adopted SBLGNT text.

ηὐχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,

Word-order interlinear

I could wish | for | accursed | to be | myself | I | away from | [article] | Christ | for | the | brothers and sisters | of me | the | kinspeople | of me | according to | flesh

Close English

For I could wish that I myself were accursed, separated from Christ, for my brothers and sisters, my kinspeople according to flesh,

Fluent English

For the sake of my own people, my kin by birth, I could wish that I myself were under a curse and cut off from Christ.

Romans 9:4

Greek: adopted SBLGNT text.

οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,

Word-order interlinear

who | are | Israelites | of whom | the | adoption | and | the | glory | and | the | covenants | and | the | giving of law | and | the | worship | and | the | promises

Close English

who are Israelites, to whom belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises,

Fluent English

They are Israelites. Theirs are the adoption, the glory, the covenants, the giving of the law, the worship, and the promises.

Romans 9:5

Greek: adopted SBLGNT text.

ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων, θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

Word-order interlinear

of whom | the | fathers | and | from | whom | the | Christ | as to | according to | flesh | the one | being | over | all | God | blessed | into | the | ages | amen

Close English

to whom belong the fathers, and from whom is the Christ according to flesh, who is over all, God, blessed for the ages. Amen.

Fluent English

The patriarchs are theirs, and from their people came the Messiah in his human ancestry, who is God over all, forever praised. Amen.

Section notes

The chapter opens with grief for Paul’s own people. Could wish in verse 3 conveys the extraordinary, unfulfilled wish to be accursed and separated from Christ on their behalf. It does not report that this separation actually occurred.

The gifts in verse 4 are stated in relation to Israelites in the present discussion. Covenants is plural in the adopted Greek. Flesh in verses 3 and 5 concerns natural kinship and ancestry, unlike its contrast with the Spirit in chapter 8.

The final clause of verse 5 is read here as describing the Messiah: God over all, blessed forever. Another established punctuation makes it a separate blessing of God after the mention of Christ. This is a syntactic and punctuation question; the alternative is not concealed as if the Greek words themselves settled it unambiguously.

Promise and choice · Romans 9:6–13

Romans 9:6

Greek: adopted SBLGNT text.

Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ·

Word-order interlinear

not | as though | but | that | has failed | the | word | of | God | not | for | all | those | from | Israel | these | Israel

Close English

But it is not as though the word of God has failed. For not all who are from Israel are Israel,

Fluent English

This does not mean that God’s word has failed. Not all who descend from Israel are Israel.

Romans 9:7

Greek: adopted SBLGNT text.

οὐδ’ ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ’· Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα.

Word-order interlinear

nor | because | they are | offspring | of Abraham | all | children | but | in | Isaac | will be called | for you | offspring

Close English

nor, because they are Abraham’s offspring, are they all children; rather, “In Isaac offspring will be named for you.”

Fluent English

Being descended from Abraham does not by itself make everyone his children. Rather, “Through Isaac your descendants will be named.”

Romans 9:8

Greek: adopted SBLGNT text.

τοῦτ’ ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα·

Word-order interlinear

that | is | not | the | children | of the | flesh | these | children | of | God | but | the | children | of the | promise | are reckoned | as | offspring

Close English

That is, it is not the children of the flesh who are children of God, but the children of the promise are reckoned as offspring.

Fluent English

In other words, natural descent does not make people God’s children; the children of the promise are counted as the descendants.

Romans 9:9

Greek: adopted SBLGNT text.

ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρᾳ υἱός.

Word-order interlinear

of promise | for | the | word | this | at | the | time | this | I will come | and | there will be | to | Sarah | a son

Close English

For this is the word of promise: “At this time I will come, and Sarah will have a son.”

Fluent English

This was the promise: “At this time I will return, and Sarah will have a son.”

Romans 9:10

Greek: adopted SBLGNT text.

οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν·

Word-order interlinear

not | only | and | but | also | Rebekah | from | one | conception | having | Isaac | the | father | of us

Close English

And not only that, but also Rebekah, having conceived by one man, Isaac our father—

Fluent English

There is also Rebekah, who conceived children by one man, our father Isaac.

Romans 9:11

Greek: adopted SBLGNT text.

μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ’ ἐκλογὴν πρόθεσις τοῦ θεοῦ μένῃ,

Word-order interlinear

not yet | for | having been born | nor | having done | anything | good | or | bad | so that | the | according to | choice | purpose | of | God | might remain

Close English

for before they were born or had done anything good or bad, so that God’s purpose according to choice might remain,

Fluent English

Before her children were born or had done anything good or bad, God’s purpose in choosing was to stand,

Romans 9:12

Greek: adopted SBLGNT text.

οὐκ ἐξ ἔργων ἀλλ’ ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι·

Word-order interlinear

not | from | works | but | from | the one | calling | it was said | to her | that | the | older | will serve as a slave | the | younger

Close English

not from works but from the one who calls, it was said to her, “The older will serve the younger,”

Fluent English

based on the one who calls, rather than on their works. She was told, “The older will serve the younger.”

Romans 9:13

Greek: adopted SBLGNT text.

καθὼς γέγραπται· Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμίσησα.

Word-order interlinear

as | it is written | [article] | Jacob | I loved | [article] | but | Esau | I hated

Close English

as it is written, “Jacob I loved, but Esau I hated.”

Fluent English

As scripture says, “I loved Jacob, but I hated Esau.”

Section notes

Not all from Israel are Israel is left as Paul’s distinction, without inserting true, spiritual, or a replacement ethnic name. The following examples concern the line of promise and God’s choice.

Verse 7 draws on Genesis 21:12, verse 9 on Genesis 18:10,14, and verse 12 on Genesis 25:23. The Greek word offspring can be collective; it is not reduced here to a single individual.

Rebekah’s children have the same father. The timing before birth and before good or bad acts is retained, as is the contrast between works and the one who calls.

Verse 13 quotes Malachi 1:2–3. Loved and hated remain visible in both layers; choice and rejection help explain their force in this comparison. The quotation’s original setting concerns Jacob/Israel and Esau/Edom, not merely an isolated report of private emotion.

Mercy and hardening · Romans 9:14–18

Romans 9:14

Greek: adopted SBLGNT text.

Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο·

Word-order interlinear

what | then | will we say | surely not | unrighteousness | with | [article] | God | not | may it happen

Close English

What then will we say? Is there unrighteousness with God? May it never be!

Fluent English

What shall we say, then? Is God unjust? Absolutely not!

Romans 9:15

Greek: adopted SBLGNT text.

τῷ Μωϋσεῖ γὰρ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.

Word-order interlinear

to | Moses | for | he says | I will show mercy | whomever | [indefinite] | I show mercy | and | I will have compassion | whomever | [indefinite] | I have compassion

Close English

For he says to Moses, “I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion.”

Fluent English

He says to Moses, “I will show mercy to whomever I show mercy, and compassion to whomever I show compassion.”

Romans 9:16

Greek: adopted SBLGNT text.

ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

Word-order interlinear

so | then | not | of the one | willing | nor | of the one | running | but | of the | showing mercy | God

Close English

So then, it depends not on the one willing or the one running, but on God who shows mercy.

Fluent English

So it depends on God’s mercy, rather than on human desire or effort.

Romans 9:17

Greek: adopted SBLGNT text.

λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

Word-order interlinear

says | for | the | scripture | to | Pharaoh | that | for | very | this | I raised up | you | so that | I might demonstrate | in | you | the | power | of me | and | so that | might be proclaimed | the | name | of me | in | all | the | earth

Close English

For scripture says to Pharaoh, “For this very purpose I raised you up, so that I might demonstrate my power in you and so that my name might be proclaimed in all the earth.”

Fluent English

Scripture says to Pharaoh, “I raised you up for this very purpose: to display my power through you, so that my name would be proclaimed throughout the earth.”

Romans 9:18

Greek: adopted SBLGNT text.

ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

Word-order interlinear

so | then | whomever | he wills | he shows mercy | whomever | and | he wills | he hardens

Close English

So then, he has mercy on whomever he wills, and he hardens whomever he wills.

Fluent English

He therefore shows mercy to whom he wishes and hardens whom he wishes.

Section notes

The question about injustice is an objection Paul rejects. Verse 15 quotes Exodus 33:19; verse 17 invokes the address to Pharaoh in Exodus 9:16.

Running in verse 16 is an image for exertion, rendered effort in fluent English. The Greek has no expressed finite verb in this sentence; depends supplies the relation required by English.

Raised you up in verse 17 is retained without making it a resurrection statement. Its purpose clauses concern the display of power and proclamation of the divine name.

Hardens in verse 18 remains active, with God as its subject. The translation does not replace it with merely allows to become hard, nor add a complete explanation of divine and human agency.

The potter and the vessels · Romans 9:19–24

Romans 9:19

Greek: adopted SBLGNT text.

Ἐρεῖς μοι οὖν· Τί οὖν ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

Word-order interlinear

you will say | to me | then | why | then | still | does he find fault | the | for | will | of him | who | has resisted

Close English

You will say to me, then, “Why does he still find fault? For who has resisted his will?”

Fluent English

Then you will ask me, “Why does God still blame anyone? Who has been able to resist his will?”

Romans 9:20

Greek: adopted SBLGNT text.

ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι Τί με ἐποίησας οὕτως;

Word-order interlinear

O | human being | rather indeed | you | who | are | the one | answering back | to | God | surely not | will say | the | thing formed | to the one | having formed | why | me | did you make | thus

Close English

But who are you, O human being, to answer back to God? Will what is formed say to the one who formed it, “Why did you make me this way?”

Fluent English

But who are you, a human being, to argue back with God? Does the thing made say to its maker, “Why did you make me like this?”

Romans 9:21

Greek: adopted SBLGNT text.

ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος ὃ δὲ εἰς ἀτιμίαν;

Word-order interlinear

or | not | has | authority | the | potter | over the | clay | from | the | same | lump | to make | one | on the one hand | for | honor | vessel | another | but | for | dishonor

Close English

Or does the potter not have authority over the clay, to make from the same lump one vessel for honor and another for dishonor?

Fluent English

Does not the potter have the right to use the same lump of clay to make one vessel for an honored use and another for a lowly use?

Romans 9:22

Greek: adopted SBLGNT text.

εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,

Word-order interlinear

if | but | wishing | [article] | God | to demonstrate | the | wrath | and | to make known | the | power | of him | endured | with | much | patience | vessels | of wrath | prepared | for | destruction

Close English

But what if God, wishing to demonstrate wrath and make known his power, endured with much patience vessels of wrath prepared for destruction,

Fluent English

What if God, wishing to display his wrath and make his power known, bore with great patience vessels of wrath made ready for destruction,

Romans 9:23

Greek: adopted SBLGNT text.

καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν,

Word-order interlinear

and | so that | he might make known | the | riches | of the | glory | of him | upon | vessels | of mercy | which | he prepared beforehand | for | glory

Close English

and did so to make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory,

Fluent English

and did so to make the riches of his glory known to vessels of mercy, which he had prepared beforehand for glory—

Romans 9:24

Greek: adopted SBLGNT text.

οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν;—

Word-order interlinear

whom | also | he called | us | not | only | from | Jews | but | also | from | Gentiles

Close English

even us whom he also called, not only from Jews but also from Gentiles?

Fluent English

that is, us, whom he called from among both Jews and Gentiles?

Section notes

The challenge in verse 19 is the imagined respondent’s speech. The potter and clay language recalls Isaiah 29:16 and 45:9, with related imagery in Jeremiah 18:6; these are related scriptural images, not all exact quotations.

Honor and dishonor in verse 21 concern different uses of vessels; lowly use is the fluent choice for the second. The image is not expanded into a physical description absent from the verse.

Verses 22–24 form a conditional construction without an expressed concluding clause. What if carries its rhetorical force in English. Wishing can be read causally or concessively; the wording here preserves the participial relation without choosing because or although.

Prepared for destruction in verse 22 does not name the agent of preparation. Verse 23 explicitly says that God prepared the vessels of mercy beforehand for glory. That asymmetry is retained rather than supplying an agent or reflexive themselves in verse 22.

Us in verse 24 identifies those called from Jews as well as Gentiles. Both groups remain explicit.

Hosea and Isaiah · Romans 9:25–29

Romans 9:25

Greek: adopted SBLGNT text.

ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·

Word-order interlinear

as | also | in | [article] | Hosea | he says | I will call | the | not | people | of me | people | of me | and | her | not | having been loved | loved

Close English

As he also says in Hosea, “I will call those not my people ‘my people,’ and her who was not loved ‘loved.’”

Fluent English

As he says in Hosea, “I will call those who were not my people ‘my people,’ and her who was unloved I will call ‘beloved.’”

Romans 9:26

Greek: adopted SBLGNT text.

καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς· Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

Word-order interlinear

and | it will be | in | the | place | where | it was said | to them | not | people | of me | you | there | they will be called | sons | of God | living

Close English

“And in the place where it was said to them, ‘You are not my people,’ there they will be called sons of the living God.”

Fluent English

“In the very place where they were told, ‘You are not my people,’ they will be called children of the living God.”

Romans 9:27

Greek: adopted SBLGNT text.

Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται·

Word-order interlinear

Isaiah | and | cries out | concerning | [article] | Israel | even if | is | the | number | of the | sons | of Israel | as | the | sand | of the | sea | the | remnant | will be saved

Close English

And Isaiah cries out concerning Israel, “Even if the number of the sons of Israel is like the sand of the sea, the remnant will be saved;

Fluent English

Isaiah cries out about Israel, “Even if the people of Israel are as numerous as the sand beside the sea, only the remnant will be saved,

Romans 9:28

Greek: adopted SBLGNT text.

λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

Word-order interlinear

a word | for | bringing to completion | and | cutting short | will carry out | the Lord | upon | the | earth

Close English

for the Lord will carry out his word on the earth, completing it and cutting it short.”

Fluent English

for the Lord will carry out his sentence on earth, fully and swiftly.”

Romans 9:29

Greek: adopted SBLGNT text.

καὶ καθὼς προείρηκεν Ἠσαΐας· Εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.

Word-order interlinear

and | as | has said beforehand | Isaiah | if | not | the Lord | of hosts | had left | to us | offspring | as | Sodom | [conditional] | we would have become | and | as | Gomorrah | [conditional] | we would have been made like

Close English

And as Isaiah has said beforehand, “If the Lord of hosts had not left us offspring, we would have become like Sodom and would have been made like Gomorrah.”

Fluent English

As Isaiah foretold, “If the Lord of hosts had not left us descendants, we would have become like Sodom and been made like Gomorrah.”

Section notes

The Hosea passages are 2:23 and 1:10 in common English numbering, corresponding to 2:25 and 2:1 in Hebrew-based numbering used by some editions. The unloved figure in verse 25 is grammatically feminine; her is retained.

Verses 27–28 draw on Isaiah 10:22–23. Only in fluent verse 27 brings out the limiting force of remnant; it is not an additional Greek token. Verse 28 has the shorter adopted wording and is not expanded with clauses found in some other texts.

Word in verse 28 is read as a sentence or decree being carried out. Completing and cutting short become fully and swiftly in fluent English; the compressed Greek expression remains visible in the close layer.

Verse 29 cites Isaiah 1:9. Sabaoth is a transliterated Hebrew title, rendered of hosts; it is not the word Sabbath. Offspring is collective and becomes descendants.

Faith and the stone · Romans 9:30–33

Romans 9:30

Greek: adopted SBLGNT text.

Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·

Word-order interlinear

what | then | will we say | that | Gentiles | those | not | pursuing | righteousness | attained | righteousness | righteousness | and | the one | from | faith

Close English

What then will we say? That Gentiles who did not pursue righteousness attained righteousness, the righteousness from faith,

Fluent English

What follows, then? Gentiles who were not pursuing righteousness have attained it—the righteousness that comes through faith.

Romans 9:31

Greek: adopted SBLGNT text.

Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν.

Word-order interlinear

Israel | but | pursuing | a law | of righteousness | to | a law | not | attained

Close English

but Israel, pursuing a law of righteousness, did not attain that law.

Fluent English

Israel pursued a law leading to righteousness, but did not reach that law’s goal.

Romans 9:32

Greek: adopted SBLGNT text.

διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων· προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,

Word-order interlinear

because of | what | because | not | from | faith | but | as | from | works | they stumbled | at the | stone | of | stumbling

Close English

Why? Because it was not from faith but as though from works. They stumbled at the stone of stumbling,

Fluent English

Why? Because they pursued it through works, as though that were the way, instead of through faith. They stumbled over the stumbling stone,

Romans 9:33

Greek: adopted SBLGNT text.

καθὼς γέγραπται· Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ καταισχυνθήσεται.

Word-order interlinear

as | it is written | look | I place | in | Zion | a stone | of stumbling | and | a rock | of offense | and | the one | believing | on | him | not | will be put to shame

Close English

as it is written, “Look, I place in Zion a stone of stumbling and a rock of offense, and the one who believes in him will not be put to shame.”

Fluent English

as scripture says, “See, I am placing in Zion a stone people stumble over, a rock that makes them fall. Whoever trusts in him will not be left ashamed.”

Section notes

The contrast concerns attaining righteousness through faith and pursuing it as though through works. Israel is not replaced by a statement about every Jewish person in every period.

Law of righteousness in verse 31 is rendered a law leading to righteousness. Did not reach that law’s goal unfolds did not attain to law; the exact compact expression is retained in the close layer.

Verse 33 brings together stone language from Isaiah 8:14 and 28:16. Trust and the promise of not being put to shame continue into chapter 10. The pronoun him preserves the personal application in this argument.

IX-ROM-010 · Romans 10:1–21 The word of faith

Zeal and righteousness · Romans 10:1–4

Romans 10:1

Greek: adopted SBLGNT text.

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν.

Word-order interlinear

brothers and sisters | the | indeed | desire | of the | my | heart | and | the | petition | to | [article] | God | for | them | unto | salvation

Close English

Brothers and sisters, my heart’s desire and my petition to God for them are for salvation.

Fluent English

Brothers and sisters, my heartfelt desire and my prayer to God for them are that they may be saved.

Romans 10:2

Greek: adopted SBLGNT text.

μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν· ἀλλ’ οὐ κατ’ ἐπίγνωσιν,

Word-order interlinear

I bear witness | for | to them | that | zeal | for God | they have | but | not | according to | knowledge

Close English

For I bear them witness that they have zeal for God, but not according to knowledge.

Fluent English

I can testify that they are zealous for God, but their zeal is not guided by understanding.

Romans 10:3

Greek: adopted SBLGNT text.

ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν·

Word-order interlinear

not knowing | for | the | of | God | righteousness | and | the | their own | seeking | to establish | to the | righteousness | of | God | not | they submitted

Close English

For, not knowing God’s righteousness and seeking to establish their own, they did not submit to God’s righteousness.

Fluent English

They did not understand the righteousness that comes from God. Seeking to establish their own, they did not submit to God’s righteousness.

Romans 10:4

Greek: adopted SBLGNT text.

τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

Word-order interlinear

end | for | of law | Christ | unto | righteousness | to everyone | the one | believing

Close English

For Christ is the end of the law for righteousness to everyone who believes.

Fluent English

Christ is the culmination of the law, bringing righteousness to everyone who believes.

Section notes

Them in verse 1 refers back to Paul’s own people in chapter 9; the adopted Greek does not replace the pronoun with the name Israel. His desire and prayer are expressly for their salvation.

God’s righteousness in verse 3 is unfolded in the fluent layer as righteousness that comes from God. The close layer preserves the possessive expression and its contrast with their own righteousness.

End in verse 4 translates telos. Culmination is the fluent choice, expressing the law’s reaching its decisive point in Christ. Goal, completion, and termination are debated aspects of this expression; neither layer inserts a comprehensive claim that every function of the law has ceased. The stated outcome is righteousness for everyone who believes.

The word is near · Romans 10:5–8

Romans 10:5

Greek: adopted SBLGNT text.

Μωϋσῆς γὰρ γράφει ὅτι τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.

Word-order interlinear

Moses | for | writes | that | the | righteousness | the one | from | the | law | the one | having done | person | will live | by | it

Close English

For Moses writes that the person who practices the righteousness from the law will live by it.

Fluent English

Moses writes that the person who carries out the righteousness required by the law will live by it.

Romans 10:6

Greek: adopted SBLGNT text.

ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ’ ἔστιν Χριστὸν καταγαγεῖν·

Word-order interlinear

the | but | from | faith | righteousness | thus | says | not | say | in | the | heart | of you | who | will ascend | into | the | heaven | that | is | Christ | to bring down

Close English

But the righteousness from faith speaks this way: “Do not say in your heart, ‘Who will ascend into heaven?’” That is, to bring Christ down,

Fluent English

But the righteousness that comes through faith says this: “Do not say to yourself, ‘Who will go up to heaven?’” That would mean bringing Christ down.

Romans 10:7

Greek: adopted SBLGNT text.

ἢ· Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ’ ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.

Word-order interlinear

or | who | will descend | into | the | abyss | that | is | Christ | from | the dead | to bring up

Close English

or, “‘Who will descend into the abyss?’” That is, to bring Christ up from the dead.

Fluent English

Or, “‘Who will go down into the abyss?’” That would mean bringing Christ up from the dead.

Romans 10:8

Greek: adopted SBLGNT text.

ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου, τοῦτ’ ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

Word-order interlinear

but | what | does it say | near | you | the | word | is | in | the | mouth | of you | and | in | the | heart | of you | that | is | the | word | of the | faith | which | we proclaim

Close English

But what does it say? “The word is near you, in your mouth and in your heart.” That is the word of faith that we proclaim:

Fluent English

What does it say, then? “The word is near you, in your mouth and in your heart.” This is the message of faith that we proclaim:

Section notes

Verse 5 follows the adopted Greek, including that before the righteousness phrase and the singular by it. The righteousness is what the person practices. Required in fluent English explains its relation to the law; the text is not silently changed to the plural commands or by them. The wording draws on Leviticus 18:5.

Verses 6–8 adapt Deuteronomy 30:12–14 to the proclamation of Christ. They are not presented as a verbatim reproduction of every phrase in Deuteronomy. Paul’s explanatory that is clauses are retained distinctly.

Abyss is the adopted word in verse 7, in place of the journey across the sea in Deuteronomy’s wording. The explanation refers to bringing Christ up from the dead; the translation does not add a description of punishment or a location called hell.

The word near the hearer is identified as the proclaimed message of faith. Mouth and heart prepare for the next sentences.

Belief and confession · Romans 10:9–13

Romans 10:9

Greek: adopted SBLGNT text.

ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·

Word-order interlinear

that | if | you confess | with | the | mouth | of you | as Lord | Jesus | and | believe | in | the | heart | of you | that | [article] | God | him | raised | from | the dead | you will be saved

Close English

that if you confess Jesus as Lord with your mouth and believe in your heart that God raised him from the dead, you will be saved.

Fluent English

If you declare with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

Romans 10:10

Greek: adopted SBLGNT text.

καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν·

Word-order interlinear

with the heart | for | one believes | unto | righteousness | with the mouth | and | one confesses | unto | salvation

Close English

For with the heart one believes unto righteousness, and with the mouth one confesses unto salvation.

Fluent English

Believing in the heart leads to righteousness, and declaring that faith with the mouth leads to salvation.

Romans 10:11

Greek: adopted SBLGNT text.

λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ καταισχυνθήσεται.

Word-order interlinear

says | for | the | scripture | everyone | the one | believing | on | him | not | will be put to shame

Close English

For scripture says, “Everyone who believes in him will not be put to shame.”

Fluent English

Scripture says, “Everyone who trusts in him will not be left ashamed.”

Romans 10:12

Greek: adopted SBLGNT text.

οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος, ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν·

Word-order interlinear

not | for | there is | distinction | of Jew | both | and | Greek | the | for | same | Lord | of all | being rich | toward | all | those | calling upon | him

Close English

For there is no distinction between Jew and Greek, for the same Lord is Lord of all, rich toward all who call upon him.

Fluent English

There is no distinction between Jew and Greek: the same Lord is Lord of all and is generous to everyone who calls on him.

Romans 10:13

Greek: adopted SBLGNT text.

Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται.

Word-order interlinear

everyone | for | who | [indefinite] | calls upon | the | name | of the Lord | will be saved

Close English

For “everyone who calls upon the name of the Lord will be saved.”

Fluent English

For “everyone who calls on the Lord’s name will be saved.”

Section notes

Confess Jesus as Lord is expressed as declare that Jesus is Lord in fluent English. God remains the expressed subject of raised him from the dead.

Verse 10 uses impersonal passive forms: believing and confessing. Heart is the center of inward response, not a restriction to emotion; mouth marks its spoken expression. The sentence does not prescribe two disconnected saving mechanisms.

Verse 11 repeats the promise from Isaiah 28:16 with everyone explicit. Jew and Greek in verse 12 name the two groups in the argument; Greek here functions in the Jew–Gentile contrast.

Verse 13 cites Joel 2:32 in common English numbering. Lord is retained in the quotation and in the surrounding confession; no different personal name is inserted into the cited Greek.

Hearing the message · Romans 10:14–17

Romans 10:14

Greek: adopted SBLGNT text.

Πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;

Word-order interlinear

how | then | may they call upon | on | whom | not | they believed | how | and | may they believe | whom | not | they heard | how | and | may they hear | without | one proclaiming

Close English

How then can they call upon one in whom they have not believed? And how can they believe one whom they have not heard? And how can they hear without someone proclaiming?

Fluent English

How can they call on someone they have not trusted? How can they trust someone they have not heard? And how can they hear without someone proclaiming the message?

Romans 10:15

Greek: adopted SBLGNT text.

πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; καθὼς γέγραπται· Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων τὰ ἀγαθά.

Word-order interlinear

how | and | may they proclaim | if | not | they are sent | as | it is written | how | beautiful | the | feet | of those | announcing good news | the | good things

Close English

And how can they proclaim unless they are sent? As it is written, “How beautiful are the feet of those announcing good things!”

Fluent English

And how can people proclaim the message unless they are sent? As scripture says, “How beautiful are the feet of those who bring good news!”

Romans 10:16

Greek: adopted SBLGNT text.

ἀλλ᾽ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει· Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;

Word-order interlinear

but | not | all | obeyed | the | good news | Isaiah | for | says | Lord | who | believed | the | report | of us

Close English

But not all obeyed the good news. For Isaiah says, “Lord, who has believed our report?”

Fluent English

Yet not everyone obeyed the good news. Isaiah says, “Lord, who has believed our message?”

Romans 10:17

Greek: adopted SBLGNT text.

ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ.

Word-order interlinear

so | the | faith | from | hearing | the | and | hearing | through | a word | of Christ

Close English

So faith comes from hearing, and hearing through the word of Christ.

Fluent English

So faith comes through hearing the message, and that hearing comes through the message about Christ.

Section notes

The questions trace calling, belief, hearing, proclamation, and sending. The Greek in verse 14 permits hearing the person himself; this reading is retained in both layers. Hearing about him is another established rendering. The context connects that hearing with a human proclamation.

Verse 15 draws on Isaiah 52:7. Feet belong to the arriving messengers; the translation keeps the image. The adopted short wording is not expanded with an additional phrase about peace.

Verse 16 quotes Isaiah 53:1. Report becomes message in fluent English. Obeyed is retained because the response described is more than merely having heard a sound.

Verse 17 reads of Christ in the adopted text, not of God. The close layer retains word of Christ; the fluent layer takes this as the message about Christ. A message spoken through or coming from Christ is also a possible construal.

Israel has heard · Romans 10:18–21

Romans 10:18

Greek: adopted SBLGNT text.

Ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε· Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

Word-order interlinear

but | I say | surely not | not | they heard | indeed | into | all | the | earth | went out | the | sound | of them | and | to | the | ends | of the | inhabited world | the | words | of them

Close English

But I say, did they not hear? Indeed they did: “Their sound went out into all the earth, and their words to the ends of the inhabited world.”

Fluent English

But I ask, have they not heard? Certainly they have: “Their sound has gone out throughout the earth, their words to the ends of the world.”

Romans 10:19

Greek: adopted SBLGNT text.

ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔθνει, ἐπ’ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

Word-order interlinear

but | I say | surely not | Israel | not | knew | first | Moses | says | I | will make jealous | you | by | not | a nation | by | a nation | without understanding | I will provoke to anger | you

Close English

But I say, did Israel not know? First Moses says, “I will make you jealous by what is not a nation; by a nation without understanding I will provoke you to anger.”

Fluent English

I ask again, did Israel not understand? First, Moses says, “I will make you jealous through those who are no nation; through a nation without understanding I will make you angry.”

Romans 10:20

Greek: adopted SBLGNT text.

Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει· Εὑρέθην ἐν τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.

Word-order interlinear

Isaiah | and | is very bold | and | says | I was found | by | those | me | not | seeking | manifest | I became | to those | me | not | asking for

Close English

And Isaiah is very bold and says, “I was found by those not seeking me; I became manifest to those not asking for me.”

Fluent English

Isaiah speaks boldly: “Those who were not looking for me found me; I revealed myself to those who were not asking for me.”

Romans 10:21

Greek: adopted SBLGNT text.

πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

Word-order interlinear

to | but | [article] | Israel | he says | whole | the | day | I stretched out | the | hands | of me | toward | a people | disobeying | and | contradicting

Close English

But concerning Israel he says, “All day I stretched out my hands toward a disobedient and contradicting people.”

Fluent English

But about Israel he says, “All day I held out my hands to a people who disobey and argue back.”

Section notes

The questions in verses 18 and 19 are answered as hearing and understanding having taken place. Verse 18 uses Psalm 19:4 in common English numbering. The psalm’s worldwide imagery is applied to the proclaimed message; it is not converted into a modern geographical survey.

Verse 19 cites Deuteronomy 32:21. Moses introduces scripture in which God is the first-person speaker: I will make you jealous. No nation and a nation without understanding preserve the provocation of the cited wording.

Verses 20 and 21 quote Isaiah 65:1–2. The two statements distinguish people who were not seeking God from the addressed disobedient people. Held-out hands remain an image of appeal; the text does not replace this with an invented physical scene.

IX-ROM-011 · Romans 11:1–36 The remnant, the olive tree, and mercy

A remnant by grace · Romans 11:1–6

Romans 11:1

Greek: adopted SBLGNT text.

Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.

Word-order interlinear

I say | then | surely not | rejected | [article] | God | the | people | of him | not | may it happen | also | for | I | an Israelite | am | from | offspring | of Abraham | tribe | of Benjamin

Close English

I say then, has God rejected his people? May it never be! For I too am an Israelite, from Abraham’s offspring, of the tribe of Benjamin.

Fluent English

I ask, then: has God rejected his people? Absolutely not! I myself am an Israelite, descended from Abraham, from the tribe of Benjamin.

Romans 11:2

Greek: adopted SBLGNT text.

οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ;

Word-order interlinear

not | rejected | [article] | God | the | people | of him | whom | he foreknew | or | not | you know | in | Elijah | what | says | the | scripture | how | he appeals | to | God | against | [article] | Israel

Close English

God has not rejected his people whom he foreknew. Or do you not know what scripture says in the Elijah passage, how he appeals to God against Israel?

Fluent English

God has not rejected the people he foreknew. Do you not know what scripture says in the account of Elijah, when he appeals to God against Israel?

Romans 11:3

Greek: adopted SBLGNT text.

Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχήν μου.

Word-order interlinear

Lord | the | prophets | of you | they killed | the | altars | of you | they tore down | and I | was left | alone | and | they seek | the | life | of me

Close English

“Lord, they have killed your prophets, torn down your altars, and I alone am left, and they seek my life.”

Fluent English

“Lord, they have killed your prophets and demolished your altars. I am the only one left, and they are trying to kill me.”

Romans 11:4

Greek: adopted SBLGNT text.

ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

Word-order interlinear

but | what | says | to him | the | divine response | I left | for myself | seven thousand | men | who | not | bent | a knee | to | Baal

Close English

But what does the divine response say to him? “I have left for myself seven thousand men who have not bent a knee to Baal.”

Fluent English

But what is God’s answer to him? “I have kept for myself seven thousand men who have not bowed the knee to Baal.”

Romans 11:5

Greek: adopted SBLGNT text.

οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ’ ἐκλογὴν χάριτος γέγονεν·

Word-order interlinear

thus | then | also | in | the | now | time | a remnant | according to | choice | of grace | has come to be

Close English

So then, in the present time too a remnant has come to be according to a choice of grace.

Fluent English

In the same way, there is also a remnant at the present time, chosen by grace.

Romans 11:6

Greek: adopted SBLGNT text.

εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.

Word-order interlinear

if | but | by grace | no longer | from | works | since | the | grace | no longer | becomes | grace

Close English

But if by grace, it is no longer from works; otherwise grace is no longer grace.

Fluent English

If it is by grace, it is no longer based on works; otherwise grace would cease to be grace.

Section notes

The opening question explicitly rejects the claim that God has rejected his people. Foreknew is retained without adding a definition such as foresaw their faith. Paul’s own Israelite ancestry is part of his argument.

In Elijah means in the scriptural passage about Elijah. Verses 3–4 draw on 1 Kings 19:10,14,18. Seven thousand men follows the stated noun, while the surrounding discussion of a remnant is not restricted to men.

Verse 6 contains the short adopted contrast between grace and works. It is not extended with the additional reciprocal statement found in some textual forms.

The scriptural witness · Romans 11:7–10

Romans 11:7

Greek: adopted SBLGNT text.

τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν,

Word-order interlinear

what | then | what | seeks | Israel | this | not | attained | the | but | chosen | attained | the | but | rest | were hardened

Close English

What then? What Israel seeks, it did not attain, but the chosen attained it, and the rest were hardened,

Fluent English

What follows? Israel did not obtain what it was seeking, but the chosen did obtain it. The rest were hardened,

Romans 11:8

Greek: adopted SBLGNT text.

καθὼς γέγραπται· Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

Word-order interlinear

as | it is written | gave | to them | [article] | God | a spirit | of stupor | eyes | so as | not | to see | and | ears | so as | not | to hear | until | the | today | day

Close English

as it is written, “God gave them a spirit of stupor, eyes not to see and ears not to hear, to this very day.”

Fluent English

as scripture says, “God gave them a spirit of stupor, eyes that do not see and ears that do not hear, down to this day.”

Romans 11:9

Greek: adopted SBLGNT text.

καὶ Δαυὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,

Word-order interlinear

and | David | says | let become | the | table | of them | into | a snare | and | into | a trap | and | into | a stumbling block | and | into | a repayment | to them

Close English

And David says, “Let their table become a snare and a trap, a stumbling block and a repayment to them;

Fluent English

David also says, “Let their table become a snare and a trap, something they stumble over and a punishment for them.

Romans 11:10

Greek: adopted SBLGNT text.

σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

Word-order interlinear

let be darkened | the | eyes | of them | so as | not | to see | and | the | back | of them | through | all | bend together

Close English

let their eyes be darkened so as not to see, and bend their backs continually.”

Fluent English

Let their eyes grow dark so that they cannot see, and keep their backs bent forever.”

Section notes

The chosen renders the collective noun election in verse 7, identifying the people chosen. Were hardened remains passive; verse 8 then explicitly names God as the giver of a spirit of stupor.

Verse 8 combines language associated with Deuteronomy 29:4 and Isaiah 29:10. Spirit of stupor describes insensibility in the quoted image; it is not expanded into a medical diagnosis.

Verses 9–10 draw on Psalm 69:22–23 in common English numbering. The table, trap, darkened eyes, and bent back remain the psalm’s images. The imperative requests belong to the quotation attributed to David.

Fullness and acceptance · Romans 11:11–16

Romans 11:11

Greek: adopted SBLGNT text.

Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.

Word-order interlinear

I say | then | surely not | they stumbled | so that | they might fall | not | may it happen | but | by the | their | trespass | the | salvation | to the | Gentiles | unto | the | to make jealous | them

Close English

I say then, did they stumble so that they might fall? May it never be! Rather, through their trespass salvation has come to the Gentiles, to make them jealous.

Fluent English

I ask, then: did they stumble in order to fall? Absolutely not! Instead, their trespass has brought salvation to the Gentiles, to stir Israel to jealousy.

Romans 11:12

Greek: adopted SBLGNT text.

εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν.

Word-order interlinear

if | but | the | trespass | of them | riches | of the world | and | the | failure | of them | riches | of Gentiles | by how much | more | the | fullness | of them

Close English

But if their trespass is riches for the world, and their failure riches for Gentiles, how much more their fullness!

Fluent English

If their trespass has enriched the world and their failure has enriched the Gentiles, how much more will their full inclusion do!

Romans 11:13

Greek: adopted SBLGNT text.

Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἐφ’ ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω,

Word-order interlinear

to you | but | I speak | the | Gentiles | insofar as | as much as | indeed | then | I am | I | of Gentiles | an apostle | the | ministry | of me | I glorify

Close English

Now I speak to you Gentiles. Inasmuch, then, as I am an apostle to Gentiles, I glorify my ministry,

Fluent English

Now I am speaking to you Gentiles. As an apostle to the Gentiles, I honor my ministry,

Romans 11:14

Greek: adopted SBLGNT text.

εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.

Word-order interlinear

if | somehow | I might make jealous | of me | the | flesh | and | save | some | from | them

Close English

if somehow I might make my own flesh jealous and save some of them.

Fluent English

in the hope of stirring my own people to jealousy and saving some of them.

Romans 11:15

Greek: adopted SBLGNT text.

εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;

Word-order interlinear

if | for | the | rejection | of them | reconciliation | of the world | what | the | acceptance | if | not | life | from | the dead

Close English

For if their rejection is reconciliation for the world, what will their acceptance be but life from the dead?

Fluent English

If their rejection has meant reconciliation for the world, what will their acceptance mean except life from the dead?

Romans 11:16

Greek: adopted SBLGNT text.

εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

Word-order interlinear

if | but | the | first portion | holy | also | the | lump | and | if | the | root | holy | also | the | branches

Close English

And if the first portion is holy, so is the lump; and if the root is holy, so are the branches.

Fluent English

If the first portion of dough is holy, the whole batch is holy; and if the root is holy, the branches are holy too.

Section notes

The fall in verse 11 is distinguished from the stumble that has occurred. The question and emphatic rejection are preserved rather than adding a timetable. Israel supplies the pronoun’s referent in the fluent ending.

Failure in verse 12 translates a term also capable of defeat or loss. Fullness is read as full inclusion in fluent English; completion or full number are related possibilities. The translation does not specify a numerical total absent from the verse.

My flesh in verse 14 means Paul’s own people by kinship. Save some describes the intended effect of his ministry; it is not a claim that he acts independently of God.

Life from the dead in verse 15 is retained. Whether the phrase points to resurrection or describes extraordinary renewal is an interpretive question not resolved by replacing the image.

The first portion and the batch of dough in verse 16 recall the offering in Numbers 15:19–21. Holy here concerns consecration or belonging to God. The following root and branches introduce the olive-tree comparison.

The olive tree · Romans 11:17–24

Romans 11:17

Greek: adopted SBLGNT text.

Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου,

Word-order interlinear

if | but | some | of the | branches | were broken off | you | and | a wild olive | being | were grafted in | among | them | and | a fellow sharer | of the | root | of the | richness | of the | olive tree | became

Close English

But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became a sharer in the root of the olive tree’s richness,

Fluent English

Some branches were broken off, and you, a wild olive shoot, were grafted in among the others to share the olive tree’s nourishing root.

Romans 11:18

Greek: adopted SBLGNT text.

μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις ἀλλὰ ἡ ῥίζα σέ.

Word-order interlinear

not | boast over | the | branches | if | but | you boast | not | you | the | root | support | but | the | root | you

Close English

do not boast over the branches. But if you do boast, it is not you who support the root, but the root you.

Fluent English

So do not boast over the branches. If you do, remember: you do not support the root; the root supports you.

Romans 11:19

Greek: adopted SBLGNT text.

ἐρεῖς οὖν· Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ.

Word-order interlinear

you will say | then | were broken off | branches | so that | I | might be grafted in

Close English

You will say then, “Branches were broken off so that I might be grafted in.”

Fluent English

You will say, “Branches were broken off so that I could be grafted in.”

Romans 11:20

Greek: adopted SBLGNT text.

καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ·

Word-order interlinear

well | by the | unbelief | they were broken off | you | but | by the | faith | stand | not | high things | think | but | fear

Close English

Very well: they were broken off through unbelief, and you stand through faith. Do not think highly of yourself, but fear,

Fluent English

True: they were broken off because of unbelief, and you stand by faith. Do not become arrogant; be afraid.

Romans 11:21

Greek: adopted SBLGNT text.

εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται.

Word-order interlinear

if | for | [article] | God | the | according to | nature | branches | not | spared | neither | you | will he spare

Close English

for if God did not spare the natural branches, neither will he spare you.

Fluent English

For if God did not spare the natural branches, he will not spare you either.

Romans 11:22

Greek: adopted SBLGNT text.

ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἐὰν ἐπιμένῃς τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

Word-order interlinear

see | then | kindness | and | severity | of God | toward | on the one hand | those | having fallen | severity | toward | but | you | kindness | of God | if | you remain | in the | kindness | otherwise | also | you | will be cut off

Close English

See then God’s kindness and severity: severity toward those who fell, but God’s kindness toward you, if you remain in that kindness; otherwise you too will be cut off.

Fluent English

Consider both God’s kindness and his severity: severity toward those who fell, and God’s kindness toward you, provided you remain in that kindness. Otherwise you too will be cut off.

Romans 11:23

Greek: adopted SBLGNT text.

κἀκεῖνοι δέ, ἐὰν μὴ ἐπιμένωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

Word-order interlinear

and they | but | if | not | they remain | in the | unbelief | will be grafted in | able | for | is | [article] | God | again | to graft in | them

Close English

And they too, if they do not remain in unbelief, will be grafted in, for God is able to graft them in again.

Fluent English

They too will be grafted in if they do not persist in unbelief, because God is able to graft them in again.

Romans 11:24

Greek: adopted SBLGNT text.

εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

Word-order interlinear

if | for | you | from | the | according to | nature | were cut off | wild olive | and | contrary to | nature | were grafted in | into | a cultivated olive | by how much | more | these | the | according to | nature | will be grafted in | to the | their own | olive tree

Close English

For if you were cut from what is by nature a wild olive and grafted contrary to nature into a cultivated olive, how much more will these natural branches be grafted into their own olive tree!

Fluent English

You were cut from a wild olive tree and, contrary to nature, grafted into a cultivated one. How much more readily will the natural branches be grafted back into their own olive tree!

Section notes

Some branches, rather than every branch, are said to have been broken off. The singular you addresses a Gentile hearer as representative of the group. Among them refers to the branches that remain.

The adopted wording in verse 17 has root of the richness of the olive tree without an added and between root and richness. Nourishing root is its fluent expression. The image emphasizes dependence on the root, not the superiority of the graft.

Verse 20 retains the imperative to fear, rather than reducing it to confidence or respect alone. Verse 21 directly says God will not spare you; no perhaps is added.

The conditions in verses 22–23 remain explicit for both the grafted and broken branches. Remaining in kindness and not remaining in unbelief govern the stated outcomes.

Contrary to nature in verse 24 belongs to the comparison of wild and cultivated olive growth. No technical claim about every ancient grafting practice is required by the translation.

Israel and mercy · Romans 11:25–32

Romans 11:25

Greek: adopted SBLGNT text.

Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ,

Word-order interlinear

not | for | I want | you | to be ignorant | brothers and sisters | the | mystery | this | so that | not | you may be | in yourselves | wise | that | hardening | in | part | to | Israel | has happened | until | when | the | fullness | of the | Gentiles | comes in

Close English

For I do not want you to be unaware of this mystery, brothers and sisters, so that you may not be wise in your own eyes: a hardening has come upon Israel in part until the fullness of the Gentiles comes in,

Fluent English

Brothers and sisters, I want you to understand this mystery so that you do not think yourselves wise: part of Israel has become hardened until the full number of Gentiles comes in.

Romans 11:26

Greek: adopted SBLGNT text.

καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται· Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

Word-order interlinear

and | thus | all | Israel | will be saved | as | it is written | will come | from | Zion | the one | rescuing | he will turn away | ungodliness | from | Jacob

Close English

and in this way all Israel will be saved, as it is written, “The deliverer will come from Zion; he will turn ungodliness away from Jacob.

Fluent English

In this way all Israel will be saved, as scripture says: “The deliverer will come from Zion and turn ungodliness away from Jacob.

Romans 11:27

Greek: adopted SBLGNT text.

καὶ αὕτη αὐτοῖς ἡ παρ’ ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

Word-order interlinear

and | this | for them | the | from | me | covenant | when | I take away | the | sins | of them

Close English

And this is my covenant with them, when I take away their sins.”

Fluent English

This is my covenant with them, when I take away their sins.”

Romans 11:28

Greek: adopted SBLGNT text.

κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι’ ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας·

Word-order interlinear

with respect to | on the one hand | the | good news | enemies | because of | you | with respect to | but | the | choice | beloved | because of | the | fathers

Close English

With respect to the good news they are enemies for your sake, but with respect to the choice they are beloved for the fathers’ sake,

Fluent English

As regards the good news, they are enemies for your sake; as regards God’s choice, they are loved for the sake of the patriarchs.

Romans 11:29

Greek: adopted SBLGNT text.

ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ.

Word-order interlinear

irrevocable | for | the | gifts | and | the | calling | of | God

Close English

for the gifts and the calling of God are irrevocable.

Fluent English

God’s gifts and calling are irrevocable.

Romans 11:30

Greek: adopted SBLGNT text.

ὥσπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,

Word-order interlinear

just as | for | you | once | disobeyed | [article] | God | now | but | were shown mercy | by the | of these | disobedience

Close English

For just as you once disobeyed God but now have been shown mercy through their disobedience,

Fluent English

You once disobeyed God, but now you have received mercy through their disobedience.

Romans 11:31

Greek: adopted SBLGNT text.

οὕτως καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν·

Word-order interlinear

thus | also | these | now | disobeyed | by the | your | mercy | so that | also | they | now | may be shown mercy

Close English

so these too have now disobeyed, so that through the mercy shown to you they too may now be shown mercy.

Fluent English

In the same way, they have now disobeyed, so that through the mercy you received they too may now receive mercy.

Romans 11:32

Greek: adopted SBLGNT text.

συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν ἵνα τοὺς πάντας ἐλεήσῃ.

Word-order interlinear

shut up together | for | [article] | God | the | all | into | disobedience | so that | the | all | he might show mercy

Close English

For God has confined all in disobedience so that he might show mercy to all.

Fluent English

God has confined everyone in disobedience in order to show mercy to everyone.

Section notes

Mystery in verse 25 is a disclosed divine purpose, not simply an insoluble puzzle. In part is rendered part of Israel in fluent English; the close layer retains the less specified phrase. Until marks a boundary without a supplied date.

In this way renders houtos in verse 26. It is not silently changed to and only then. All Israel is retained without substituting the church, a modern state, or an explicit claim about every individual. The scope and fulfillment of the phrase remain interpretive questions.

Verses 26–27 combine language from Isaiah 59:20–21 and 27:9. The adopted text says from Zion, and that direction is retained. The covenant and removal of sins remain linked.

Verse 28 presents two simultaneous relations: enemies regarding the good news and beloved regarding God’s choice. The close layer leaves enemies without an added possessive; the surrounding contrast concerns their relation to God and the Gentile recipients.

Verse 31 retains both occurrences of now. Through the mercy shown to you is here attached to their receiving mercy; attaching it to their disobedience is another possible construction. Your mercy means mercy received by the Gentile addressees, not their personal generosity.

All in both clauses of verse 32 is retained, with everyone in fluent English. The sentence’s universal scope is not narrowed in translation, nor expanded into an explanation of how every individual finally responds.

Praise to God · Romans 11:33–36

Romans 11:33

Greek: adopted SBLGNT text.

Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

Word-order interlinear

O | depth | of riches | and | wisdom | and | knowledge | of God | how | unsearchable | the | judgments | of him | and | untraceable | the | ways | of him

Close English

O the depth of God’s riches and wisdom and knowledge! How unsearchable his judgments and untraceable his ways!

Fluent English

What depth there is in God’s riches, wisdom, and knowledge! His judgments are beyond searching out, and his ways beyond tracing.

Romans 11:34

Greek: adopted SBLGNT text.

Τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

Word-order interlinear

who | for | knew | the mind | of the Lord | or | who | a counselor | of him | became

Close English

“For who has known the mind of the Lord? Or who has become his counselor?”

Fluent English

“Who has known the Lord’s mind? Who has been his adviser?”

Romans 11:35

Greek: adopted SBLGNT text.

ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

Word-order interlinear

or | who | gave beforehand | to him | and | it will be repaid | to him

Close English

“Or who has first given to him, and it will be repaid to that person?”

Fluent English

“Who has given to him first, so as to be owed repayment?”

Romans 11:36

Greek: adopted SBLGNT text.

ὅτι ἐξ αὐτοῦ καὶ δι’ αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

Word-order interlinear

because | from | him | and | through | him | and | unto | him | the | all things | to him | the | glory | into | the | ages | amen

Close English

For from him and through him and to him are all things. To him be the glory for the ages. Amen.

Fluent English

Everything is from him, through him, and for him. Glory to him forever. Amen.

Section notes

Verse 33 is read as naming God’s riches, wisdom, and knowledge together. Another construal relates riches more directly to wisdom and knowledge. The exclamation expresses the limits of human searching.

Verse 34 draws on Isaiah 40:13; verse 35 recalls Job 41:11 in common English numbering. The questions deny that God depends on a human adviser or owes repayment for a prior gift.

From, through, and to in verse 36 preserve the three relations of all things to God. For him is the fluent choice for the final direction.

IX-ROM-012 · Romans 12:1–21 A renewed life of service and love

A renewed life · Romans 12:1–2

Romans 12:1

Greek: adopted SBLGNT text.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·

Word-order interlinear

I appeal | therefore | to you | brothers and sisters | through | the | mercies | of | God | to present | the | bodies | of you | a sacrifice | living | holy | pleasing | to | God | the | rational | worship | of you

Close English

I appeal to you therefore, brothers and sisters, through God’s mercies, to present your bodies as a living sacrifice, holy and pleasing to God, your rational worship.

Fluent English

So, brothers and sisters, in view of God’s mercy, I urge you to offer your bodies as a living sacrifice, holy and pleasing to God. This is your fitting worship.

Romans 12:2

Greek: adopted SBLGNT text.

καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

Word-order interlinear

and | not | be conformed | to the | age | this | but | be transformed | by the | renewal | of the | mind | so as | the | to discern | you | what | the | will | of | God | the | good | and | pleasing | and | perfect

Close English

And do not be conformed to this age, but be transformed by the renewal of the mind, so that you may discern what God’s will is, what is good and pleasing and perfect.

Fluent English

Do not take the shape of this present age. Be transformed through a renewed mind, so that you can discern God’s will: what is good, pleasing to him, and complete.

Section notes

Therefore connects these appeals with the preceding account of mercy. Mercies is plural in the close layer; the fluent collective mercy does not reduce it to a single act.

Bodies remains explicit. The living sacrifice concerns embodied life offered to God; it is not an instruction to kill or injure the body. Rational worship renders logike latreia closely; fitting worship is the fluent choice. Spiritual or reasonable worship are other established construals.

This age means the present order. Be transformed preserves the passive command; the translation does not insert an additional expressed agent. Discern includes testing and recognizing what is good. Complete renders teleion, also commonly translated perfect.

One body, many gifts · Romans 12:3–8

Romans 12:3

Greek: adopted SBLGNT text.

Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ’ ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

Word-order interlinear

I say | for | through | the | grace | the one | having been given | to me | to everyone | the one | being | among | you | not | to think too highly | beyond | what | it is necessary | to think | but | to think | so as | the | to think soberly | to each | as | [article] | God | apportioned | a measure | of faith

Close English

For through the grace given to me I say to everyone among you not to think more highly than one ought to think, but to think with sober judgment, each as God has apportioned a measure of faith.

Fluent English

By the grace given to me, I tell everyone among you: do not think too highly of yourself. Make a sober assessment, in keeping with the measure of faith God has allotted to each of you.

Romans 12:4

Greek: adopted SBLGNT text.

καθάπερ γὰρ ἐν ἑνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν,

Word-order interlinear

just as | for | in | one | body | many | members | we have | the | but | members | all | not | the | same | have | function

Close English

For just as we have many members in one body, and the members do not all have the same function,

Fluent English

One body has many parts, and those parts do not all perform the same function.

Romans 12:5

Greek: adopted SBLGNT text.

οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ’ εἷς ἀλλήλων μέλη.

Word-order interlinear

thus | the | many | one | body | we are | in | Christ | the | and | individually | one | of one another | members

Close English

so we, the many, are one body in Christ, and individually members of one another.

Fluent English

In the same way, many though we are, we form one body in Christ, and each of us belongs to the others.

Romans 12:6

Greek: adopted SBLGNT text.

ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως,

Word-order interlinear

having | but | gifts | according to | the | grace | the one | having been given | to us | different | whether | prophecy | according to | the | proportion | of the | faith

Close English

Having gifts that differ according to the grace given to us, let us use them: if prophecy, according to the proportion of faith;

Fluent English

Our gifts differ according to the grace we have received. Let us use them: if the gift is prophecy, prophesy in proportion to faith;

Romans 12:7

Greek: adopted SBLGNT text.

εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ,

Word-order interlinear

whether | service | in | the | service | whether | the one | teaching | in | the | teaching

Close English

if service, in serving; if one teaches, in teaching;

Fluent English

if service, give yourself to serving; if teaching, to teaching;

Romans 12:8

Greek: adopted SBLGNT text.

εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει, ὁ μεταδιδοὺς ἐν ἁπλότητι, ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἱλαρότητι.

Word-order interlinear

whether | the one | encouraging | in | the | encouragement | the one | sharing | in | generosity | the one | leading | in | diligence | the one | showing mercy | in | cheerfulness

Close English

if one encourages, in encouragement; the one sharing, with generosity; the one leading, with diligence; the one showing mercy, with cheerfulness.

Fluent English

if encouragement, to encouraging. Give generously, lead diligently, and show mercy cheerfully.

Section notes

Verse 3 repeats words from the thinking word-group to contrast exaggerated self-estimation with sober judgment. Measure of faith is retained without imposing a scale of personal spiritual worth.

Members in verses 4–5 are body parts in an image of shared life. Each belongs to the others; the passage does not depict isolated gifts detached from the community.

Verses 6–8 have no expressed main finite verb in Greek. Let us use them supplies the implied exhortation. The continuing English commands express the function of the Greek fragments.

Prophecy is not limited here to predicting future events. In proportion to faith is retained; whether faith means personal trust or the shared content of faith is not settled by adding a doctrinal formula.

Service remains general service, rather than a specified later church office. Generosity is the contextual reading of simplicity or singleness in verse 8. Leading can also include caring for others; the text supplies diligence as its manner.

Sincere love · Romans 12:9–13

Romans 12:9

Greek: adopted SBLGNT text.

Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ·

Word-order interlinear

the | love | without hypocrisy | abhorring | the | evil | clinging | to the | good

Close English

Let love be without hypocrisy. Abhor evil; cling to good.

Fluent English

Love sincerely. Detest what is evil and hold firmly to what is good.

Romans 12:10

Greek: adopted SBLGNT text.

τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι,

Word-order interlinear

in the | love of siblings | toward | one another | devoted | in the | honor | one another | taking the lead

Close English

Be devoted to one another in sibling love, taking the lead in honoring one another;

Fluent English

Love one another with family affection. Take the lead in showing one another honor.

Romans 12:11

Greek: adopted SBLGNT text.

τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες,

Word-order interlinear

in the | diligence | not | sluggish | in the | spirit | boiling | the | Lord | serving

Close English

not sluggish in diligence, fervent in spirit, serving the Lord;

Fluent English

Do not grow slack in your zeal. Keep your spirit fervent as you serve the Lord.

Romans 12:12

Greek: adopted SBLGNT text.

τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες,

Word-order interlinear

in the | hope | rejoicing | in the | affliction | enduring | in the | prayer | persisting

Close English

rejoicing in hope, enduring affliction, persisting in prayer;

Fluent English

Rejoice in hope, be steadfast in trouble, and persevere in prayer.

Romans 12:13

Greek: adopted SBLGNT text.

ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

Word-order interlinear

in the | needs | of the | holy ones | sharing | the | hospitality | pursuing

Close English

sharing in the needs of the holy ones, pursuing hospitality.

Fluent English

Share in meeting the needs of God’s people, and actively welcome guests.

Section notes

The short participial clauses function as exhortations. English finite commands make that force readable while the word-order layer preserves the source forms.

Sibling love and family affection describe the relationship among believers. Taking the lead in showing honor is the chosen sense of verse 10; giving preference or outdoing one another in honor are related renderings.

Fervent in spirit in verse 11 uses an image of boiling. Here spirit is read as the person’s inward enthusiasm; a reference to the Holy Spirit is also possible. The adopted text reads serving the Lord, not serving the time.

Holy ones means God’s people, not a later restricted class of canonized saints. Pursuing hospitality suggests active welcome, not merely tolerating an unexpected visitor.

Life with others · Romans 12:14–18

Romans 12:14

Greek: adopted SBLGNT text.

εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ καταρᾶσθε.

Word-order interlinear

bless | those | persecuting | bless | and | not | curse

Close English

Bless those who persecute; bless and do not curse.

Fluent English

Bless those who persecute you. Bless them; do not curse them.

Romans 12:15

Greek: adopted SBLGNT text.

χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων.

Word-order interlinear

to rejoice | with | those rejoicing | to weep | with | those weeping

Close English

Rejoice with those rejoicing; weep with those weeping.

Fluent English

Share the joy of those who rejoice and the tears of those who weep.

Romans 12:16

Greek: adopted SBLGNT text.

τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ’ ἑαυτοῖς.

Word-order interlinear

the | same | toward | one another | thinking | not | the | high things | thinking | but | with the | lowly | associating | not | become | wise | in | yourselves

Close English

Be of the same mind toward one another, not setting your minds on high things but associating with the lowly. Do not become wise in your own eyes.

Fluent English

Live in harmony with one another. Do not pursue high status; associate with humble people. Do not think yourselves wise.

Romans 12:17

Greek: adopted SBLGNT text.

μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·

Word-order interlinear

to no one | evil | for | evil | repaying | taking thought for | good things | before | all | people

Close English

Repay no one evil for evil; take thought for what is good in the sight of all people.

Fluent English

Do not repay anyone’s evil with evil. Give thought to what everyone can recognize as honorable.

Romans 12:18

Greek: adopted SBLGNT text.

εἰ δυνατόν, τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·

Word-order interlinear

if | possible | that | from | you | with | all | people | living at peace

Close English

If possible, so far as it depends on you, live at peace with all people.

Fluent English

If it is possible, as far as it rests with you, live peacefully with everyone.

Section notes

The adopted text of verse 14 has those persecuting without an expressed you. Fluent English supplies you as the contextually understood object; the close layer retains the shorter wording.

The lowly in verse 16 is read as humble people. The Greek form can also refer to humble things or tasks. Neither association with people nor willingness to do humble work should be mistaken for a second, separately expressed clause.

Verse 17 concerns conduct recognizable as honorable. Verse 18 explicitly qualifies peace by what is possible and what depends on the addressees; neither qualification is omitted.

Overcome evil with good · Romans 12:19–21

Romans 12:19

Greek: adopted SBLGNT text.

μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται γάρ· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος.

Word-order interlinear

not | yourselves | avenging | beloved | but | give | room | to the | wrath | it is written | for | to me | vengeance | I | will repay | says | the Lord

Close English

Do not avenge yourselves, beloved, but give room for wrath, for it is written, “Vengeance belongs to me; I will repay, says the Lord.”

Fluent English

Beloved, do not take revenge. Leave room for God’s wrath, for scripture says, “Vengeance is mine; I will repay, says the Lord.”

Romans 12:20

Greek: adopted SBLGNT text.

ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

Word-order interlinear

but | if | is hungry | the | enemy | of you | feed | him | if | he thirsts | give drink | to him | this | for | doing | coals | of fire | you will heap | upon | the | head | of him

Close English

But “if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will heap coals of fire on his head.”

Fluent English

Instead, “If your enemy is hungry, give them food; if thirsty, give them something to drink. By doing this, you will heap burning coals on their head.”

Romans 12:21

Greek: adopted SBLGNT text.

μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

Word-order interlinear

not | be conquered | by | the | evil | but | conquer | with | the | good | the | evil

Close English

Do not be conquered by evil, but conquer evil with good.

Fluent English

Do not let evil overcome you. Overcome evil with good.

Section notes

Wrath in verse 19 has no expressed possessive. The quotation that follows identifies divine repayment, so God’s wrath is the fluent reading. The citation draws on Deuteronomy 32:35.

Verse 20 quotes Proverbs 25:21–22. The burning-coals image is kept in both layers. Shame leading to repentance and divine judgment are established interpretations; no single explanation is substituted for the image. In context, feeding and giving drink are the commanded actions, not physically burning an enemy.

The closing imperative states the controlling contrast: respond to evil with good. Singular they in fluent verse 20 makes the general enemy example inclusive without changing its singular reference.

IX-ROM-013 · Romans 13:1–14 Authority, love, and the approaching day

Governing authorities · Romans 13:1–4

Romans 13:1

Greek: adopted SBLGNT text.

Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω, οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι εἰσίν.

Word-order interlinear

every | soul | to authorities | being over | let be subject | not | for | there is | authority | if | not | by | God | the ones | and | existing | by | God | having been ordered | are

Close English

Let every person be subject to the governing authorities, for there is no authority except by God, and those that exist have been ordered by God.

Fluent English

Everyone is to be subject to the governing authorities. No authority exists apart from God, and the authorities that exist have been appointed by God.

Romans 13:2

Greek: adopted SBLGNT text.

ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήμψονται.

Word-order interlinear

so that | the one | opposing | the | authority | the | of | God | ordering | has resisted | those | and | having resisted | for themselves | judgment | will receive

Close English

Therefore the one opposing authority has resisted God’s ordering, and those who resist will receive judgment upon themselves.

Fluent English

Anyone who opposes the authority is therefore resisting what God has ordered, and those who resist will bring judgment on themselves.

Romans 13:3

Greek: adopted SBLGNT text.

οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς·

Word-order interlinear

the | for | rulers | not | are | a terror | to the | good | work | but | to the | bad | you want | and | not | to fear | the | authority | the | good | do | and | you will have | praise | from | it

Close English

For rulers are not a terror to good conduct but to bad. Do you wish not to fear the authority? Do good, and you will have praise from it,

Fluent English

Rulers are a terror to bad conduct, not to good. Do you want to have no fear of the authority? Do what is good, and it will praise you.

Romans 13:4

Greek: adopted SBLGNT text.

θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

Word-order interlinear

of God | for | a servant | it is | to you | for | the | good | if | but | the | bad | you do | fear | not | for | in vain | the | sword | it bears | of God | for | a servant | it is | an avenger | for | wrath | to the one | the | bad | practicing

Close English

for it is God’s servant for your good. But if you do evil, fear, for it does not bear the sword in vain; it is God’s servant, an avenger for wrath against the one practicing evil.

Fluent English

It serves God for your good. But if you do evil, be afraid: it carries the sword for a purpose. It is God’s servant, bringing punishment on the person who does evil.

Section notes

Every soul is the idiom for every person. Governing authorities is the contextual sense of authorities that are above: the rulers, tax collection, and sword in the following verses identify civic authority.

Ordered and appointed in verse 1 preserve the divine agency stated by the text. The translation does not reduce this to merely permitted, nor add a modern constitutional account of how rulers obtain office.

Judgment in verse 2 is retained without specifying an earthly court or the final judgment. In verse 4 the authority is twice called God’s servant; the term does not by itself name an ecclesiastical office.

The sword in verse 4 represents the authority’s coercive and punitive power. Wrath is retained in close English and expressed as punishment in fluent English. The statements about good and evil remain Paul’s formulation; no list of political exceptions or applications is inserted into the verse.

Conscience and what is owed · Romans 13:5–7

Romans 13:5

Greek: adopted SBLGNT text.

διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν,

Word-order interlinear

therefore | necessary | to be subject | not | only | because of | the | wrath | but | also | because of | the | conscience

Close English

Therefore it is necessary to be subject, not only because of wrath but also because of conscience.

Fluent English

So submission is necessary, both because of the punishment and for the sake of conscience.

Romans 13:6

Greek: adopted SBLGNT text.

διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

Word-order interlinear

because of | this | for | also | taxes | you pay | public servants | for | of God | they are | to | very | this | devoting themselves

Close English

For this reason you also pay taxes, for they are God’s public servants, devoting themselves to this very task.

Fluent English

This is also why you pay taxes: the authorities are God’s servants, attending to this very work.

Romans 13:7

Greek: adopted SBLGNT text.

ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμήν.

Word-order interlinear

pay back | to all | the | dues | to the one | the | tax | the | tax | to the one | the | custom | the | custom | to the one | the | fear | the | fear | to the one | the | honor | the | honor

Close English

Pay to all what is owed: tax to whom tax is owed, custom to whom custom, fear to whom fear, honor to whom honor.

Fluent English

Give everyone what is due: taxes, customs, respect, or honor, to each as owed.

Section notes

Verse 5 gives two reasons: wrath or punishment, and conscience. The latter is not replaced with mere fear of being caught. In this argument the authority’s punishment is understood in relation to God.

You pay taxes in verse 6 is read as a statement; the same Greek form can also function as a command. The next verse has an explicit command to render what is due.

Tax and custom distinguish types of public dues. Fear becomes respect in fluent verse 7, while honor remains distinct. The repeated to whom structure is compacted in fluent English, but all four obligations remain.

The debt of love · Romans 13:8–10

Romans 13:8

Greek: adopted SBLGNT text.

Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν.

Word-order interlinear

to no one | nothing | owe | if | not | the | one another | to love | the one | for | loving | the | other | law | has fulfilled

Close English

Owe no one anything except to love one another, for the one who loves the other has fulfilled the law.

Fluent English

Owe no one anything except the continuing obligation to love one another. Whoever loves another person has fulfilled the law.

Romans 13:9

Greek: adopted SBLGNT text.

τὸ γάρ· Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Word-order interlinear

the | for | not | you shall commit adultery | not | you shall murder | not | you shall steal | not | you shall desire | and | if | any | other | commandment | in | the | saying | this | is summed up | in | the | you shall love | the | neighbor | of you | as | yourself

Close English

For “You shall not commit adultery; you shall not murder; you shall not steal; you shall not covet,” and any other commandment are summed up in this saying: “You shall love your neighbor as yourself.”

Fluent English

The commands “Do not commit adultery,” “Do not murder,” “Do not steal,” “Do not covet,” and any other command are summed up in this: “Love your neighbor as yourself.”

Romans 13:10

Greek: adopted SBLGNT text.

ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

Word-order interlinear

the | love | to the | neighbor | evil | not | does | fulfillment | therefore | of law | the | love

Close English

Love does no evil to the neighbor; therefore love is the fulfillment of the law.

Fluent English

Love does no harm to a neighbor. Love therefore fulfills the law.

Section notes

Verse 8 moves from what is owed to the ongoing obligation of mutual love. Continuing obligation is a contextual explanation in the fluent layer, not extra Greek wording. The translation itself does not supply rules for modern lending or credit.

The quoted prohibitions in verse 9 come from the Decalogue, Exodus 20 and Deuteronomy 5; the summarizing love command is Leviticus 19:18. The adopted list does not include an additional prohibition of false witness.

The other in verse 8 and neighbor in verses 9–10 concern another person, not merely someone living next door. Fulfilled and fulfillment preserve the relation of love to the law.

The approaching day · Romans 13:11–14

Romans 13:11

Greek: adopted SBLGNT text.

Καὶ τοῦτο εἰδότες τὸν καιρόν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.

Word-order interlinear

and | this | knowing | the | time | that | an hour | already | you | from | sleep | to be raised | now | for | nearer | to us | the | salvation | than | when | we believed

Close English

And do this knowing the time, that it is already the hour for you to rise from sleep, for salvation is now nearer to us than when we believed.

Fluent English

Do all this with an understanding of the time: the hour has already come for you to wake from sleep. Our salvation is nearer now than when we first believed.

Romans 13:12

Greek: adopted SBLGNT text.

ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποβαλώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ ὅπλα τοῦ φωτός.

Word-order interlinear

the | night | has advanced | the | and | day | has drawn near | let us put off | therefore | the | works | of the | darkness | let us put on | and | the | weapons | of the | light

Close English

The night is far advanced, and the day has drawn near. Let us therefore put off the works of darkness and put on the weapons of light.

Fluent English

The night is nearly over, and the day is near. Let us cast off the deeds of darkness and put on the armor of light.

Romans 13:13

Greek: adopted SBLGNT text.

ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ,

Word-order interlinear

as | in | day | decently | let us walk | not | in revelries | and | drunkenness | not | in beds | and | debauchery | not | in strife | and | jealousy

Close English

Let us walk decently, as in the daytime, not in revelry and drunkenness, not in sexual indulgence and debauchery, not in strife and jealousy,

Fluent English

Let us live honorably, as in daylight, free from drunken revelry, sexual immorality and debauchery, quarreling and jealousy.

Romans 13:14

Greek: adopted SBLGNT text.

ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

Word-order interlinear

but | put on | the | Lord | Jesus | Christ | and | of the | flesh | provision | not | make | for | desires

Close English

but put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its desires.

Fluent English

Clothe yourselves with the Lord Jesus Christ. Make no plans to indulge the desires of the flesh.

Section notes

And this in verse 11 refers back to the preceding conduct; do all this supplies the implied connection. The adopted pronoun is you in the call to wake, followed by us in the statement about salvation.

First believed unfolds the past inception of belief. The nearness of salvation and the approaching day remain the author’s temporal language without an added calculation or modern date.

Weapons in verse 12 becomes armor in fluent English, fitting the clothing verb. Darkness and light frame ethical conduct; the verse does not instruct readers to acquire literal military equipment.

Beds in the word-order gloss of verse 13 is an idiom for illicit sexual conduct, rendered sexual indulgence or sexual immorality in the continuous layers. It does not condemn sleep or marriage simply as such.

Put on the Lord Jesus Christ is retained as a clothing image in verse 14. Flesh here is the orientation whose desires are being indulged, not a command to neglect ordinary bodily care.

IX-ROM-014 · Romans 14:1–23 Welcome, conscience, and peace

Welcome without contempt · Romans 14:1–4

Romans 14:1

Greek: adopted SBLGNT text.

Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.

Word-order interlinear

the one | but | being weak | in the | faith | welcome | not | for | disputes | of opinions

Close English

Welcome the one who is weak in faith, but not for disputes over opinions.

Fluent English

Welcome the person whose faith is weak, without making their convictions a matter for dispute.

Romans 14:2

Greek: adopted SBLGNT text.

ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

Word-order interlinear

one | on the one hand | believes | to eat | all things | the one | but | being weak | vegetables | eats

Close English

One believes that one may eat everything, but the weak person eats vegetables.

Fluent English

One person believes they may eat anything; another, whose faith is weak, eats only vegetables.

Romans 14:3

Greek: adopted SBLGNT text.

ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ θεὸς γὰρ αὐτὸν προσελάβετο.

Word-order interlinear

the one | eating | the one | not | eating | not | let despise | the one | and | not | eating | the one | eating | not | let judge | [article] | God | for | him | welcomed

Close English

Let the one who eats not despise the one who does not eat, and let the one who does not eat not judge the one who eats, for God has welcomed that person.

Fluent English

The person who eats must not look down on the one who abstains, and the person who abstains must not condemn the one who eats. God has welcomed that person.

Romans 14:4

Greek: adopted SBLGNT text.

σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ, δυνατεῖ γὰρ ὁ κύριος στῆσαι αὐτόν.

Word-order interlinear

you | who | are | the one | judging | another’s | household servant | to the | own | master | he stands | or | falls | he will be upheld | but | is able | for | the | Lord | to make stand | him

Close English

Who are you to judge another’s household servant? Before his own master he stands or falls. And he will be upheld, for the Lord is able to make him stand.

Fluent English

Who are you to judge someone else’s servant? It is their own master who decides whether they stand or fall. They will stand, because the Lord can uphold them.

Section notes

Weak in faith concerns the convictions at issue in the following food-and-day examples, not physical frailty. Welcome is the same verb used when God is said to have welcomed the person in verse 3.

Disputes over opinions in verse 1 can concern arguing over convictions or passing judgment on them. The invitation to community is not to become an examination aimed at winning an argument.

Eats and does not eat in verses 2–3 refer to the foods under discussion. The latter is not a claim that the person consumes no food at all; vegetables makes the contrast clear.

The household servant in verse 4 stands under that servant’s own master. The Lord, rather than God, is the adopted noun in the final clause. The promise that the person will stand rests on the Lord’s ability.

Living for the Lord · Romans 14:5–9

Romans 14:5

Greek: adopted SBLGNT text.

Ὃς μὲν κρίνει ἡμέραν παρ’ ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοῒ πληροφορείσθω·

Word-order interlinear

one | on the one hand | judges | a day | above | a day | one | but | judges | every | day | each | in | the | own | mind | let be fully convinced

Close English

One judges one day above another, but another judges every day alike. Let each be fully convinced in one’s own mind.

Fluent English

One person regards one day as more important than another; someone else regards every day alike. Each should be fully convinced in their own mind.

Romans 14:6

Greek: adopted SBLGNT text.

ὁ φρονῶν τὴν ἡμέραν κυρίῳ φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.

Word-order interlinear

the one | regarding | the | day | for the Lord | regards | and | the one | eating | for the Lord | eats | gives thanks | for | to | God | and | the one | not | eating | for the Lord | not | eats | and | gives thanks | to | God

Close English

The one who observes the day observes it for the Lord. And the one who eats eats for the Lord, for that person gives thanks to God; and the one who does not eat abstains for the Lord and gives thanks to God.

Fluent English

Whoever observes a particular day does so for the Lord. Whoever eats does so for the Lord and thanks God. Whoever abstains also does so for the Lord and thanks God.

Romans 14:7

Greek: adopted SBLGNT text.

Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνῄσκει·

Word-order interlinear

no one | for | of us | for oneself | lives | and | no one | for oneself | dies

Close English

For none of us lives for oneself, and none dies for oneself.

Fluent English

None of us lives for ourselves, and none of us dies for ourselves.

Romans 14:8

Greek: adopted SBLGNT text.

ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε ἀποθνῄσκωμεν, τῷ κυρίῳ ἀποθνῄσκομεν. ἐάν τε οὖν ζῶμεν ἐάν τε ἀποθνῄσκωμεν, τοῦ κυρίου ἐσμέν.

Word-order interlinear

if | whether | for | we live | for the | Lord | we live | if | whether | we die | for the | Lord | we die | if | whether | then | we live | if | whether | we die | the | Lord’s | we are

Close English

For if we live, we live for the Lord, and if we die, we die for the Lord. So whether we live or die, we belong to the Lord.

Fluent English

If we live, we live for the Lord; if we die, we die for the Lord. Whether living or dying, we are the Lord’s.

Romans 14:9

Greek: adopted SBLGNT text.

εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

Word-order interlinear

for | this | for | Christ | died | and | lived | so that | both | of the dead | and | of the living | he might be Lord

Close English

For this purpose Christ died and lived, so that he might be Lord of both the dead and the living.

Fluent English

Christ died and came to life for this purpose: to be Lord of both the dead and the living.

Section notes

Verse 5 does not identify the day as a particular Sabbath, festival, or fast. Alike supplies the comparison implied by regards every day. Each person’s conviction remains explicit.

Verse 6 follows the adopted shorter wording: it has the positive observance of a day and then both eating and abstaining. An additional clause about not observing the day is not imported.

Living and dying for oneself in verses 7–8 is explained by belonging to the Lord. The passage’s immediate emphasis is this relation to the Lord, rather than a general maxim that every act affects society.

Verse 9 reads died and lived. Came to life in fluent English expresses the contrast in context; the close layer preserves lived without adding an independent verb meaning rose.

Each will give account · Romans 14:10–12

Romans 14:10

Greek: adopted SBLGNT text.

Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ θεοῦ,

Word-order interlinear

you | but | why | judge | the | brother or sister | of you | or | also | you | why | despise | the | brother or sister | of you | all | for | we will stand before | the | judgment seat | of | God

Close English

But you, why do you judge your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before God’s judgment seat,

Fluent English

Why, then, do you condemn your brother or sister? Why do you look down on them? We will all stand before God’s judgment seat.

Romans 14:11

Greek: adopted SBLGNT text.

γέγραπται γάρ· Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

Word-order interlinear

it is written | for | I live | I | says | the Lord | that | to me | will bend | every | knee | and | every | tongue | will acknowledge | [article] | God

Close English

for it is written, “As I live, says the Lord, every knee will bow to me, and every tongue will acknowledge God.”

Fluent English

Scripture says, “As surely as I live, says the Lord, every knee will bow to me, and every tongue will acknowledge God.”

Romans 14:12

Greek: adopted SBLGNT text.

ἄρα ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει.

Word-order interlinear

so | each | of us | concerning | oneself | an account | will give

Close English

So each of us will give an account concerning oneself.

Fluent English

Each of us, then, will have to give a personal account.

Section notes

The two questions return to judging and despising in verse 3. Brother or sister identifies a fellow believer; neither attitude is assigned exclusively to one sex.

Verse 10 reads the judgment seat of God in the adopted text, not the judgment seat of Christ. Verse 11 draws principally on Isaiah 45:23, introduced with a scriptural oath formula.

Acknowledge in verse 11 renders a verb also used for confession or praise. Every knee and every tongue remain the images of universal acknowledgment.

Verse 12 has the shorter adopted wording ending will give an account, without the additional to God found in many editions. God is clear from the preceding context, but those words are not inserted into either continuous translation.

Love before food · Romans 14:13–18

Romans 14:13

Greek: adopted SBLGNT text.

Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

Word-order interlinear

no longer | therefore | one another | let us judge | but | this | decide | rather | the | not | to put | a stumbling block | for the | brother or sister | or | a trap

Close English

Therefore let us no longer judge one another; rather, decide this: not to place a stumbling block or a trap before a brother or sister.

Fluent English

Let us stop judging one another. Decide instead never to put an obstacle or a trap in a fellow believer’s path.

Romans 14:14

Greek: adopted SBLGNT text.

οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι’ ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

Word-order interlinear

I know | and | have been persuaded | in | the Lord | Jesus | that | nothing | unclean | through | itself | if | not | to the one | reckoning | something | unclean | to be | to that one | unclean

Close English

I know and am persuaded in the Lord Jesus that nothing is unclean in itself, except that to the one who considers something unclean, it is unclean.

Fluent English

In the Lord Jesus, I know and am convinced that nothing is unclean in itself. But if someone regards it as unclean, it is unclean for that person.

Romans 14:15

Greek: adopted SBLGNT text.

εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.

Word-order interlinear

if | for | because of | food | the | brother or sister | of you | is grieved | no longer | according to | love | you walk | not | by the | food | of you | that one | destroy | for | whom | Christ | died

Close English

For if your brother or sister is grieved because of food, you are no longer walking according to love. Do not destroy by your food the one for whom Christ died.

Fluent English

If your food distresses a brother or sister, you are no longer acting in love. Do not let what you eat destroy someone for whom Christ died.

Romans 14:16

Greek: adopted SBLGNT text.

μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

Word-order interlinear

not | let be maligned | therefore | of you | the | good

Close English

Therefore do not let your good be maligned.

Fluent English

Do not let what is good for you be spoken of as evil.

Romans 14:17

Greek: adopted SBLGNT text.

οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ·

Word-order interlinear

not | for | is | the | kingdom | of | God | eating | and | drinking | but | righteousness | and | peace | and | joy | in | Spirit | Holy

Close English

For God’s kingdom is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Fluent English

God’s kingdom is not a matter of food and drink. It is righteousness, peace, and joy in the Holy Spirit.

Romans 14:18

Greek: adopted SBLGNT text.

ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.

Word-order interlinear

the one | for | in | this | serving | [article] | Christ | pleasing | to | God | and | approved | by | people

Close English

For the one serving Christ in this is pleasing to God and approved by people.

Fluent English

Whoever serves Christ in this way pleases God and wins people’s approval.

Section notes

Judge and decide in verse 13 translate two uses of the same Greek verb. The contrast changes the object of judgment: decide against causing another person to stumble.

Unclean in verse 14 translates common in its ritual sense. It does not mean physically dirty. Nothing concerns the foods under discussion, not a declaration that every kind of conduct is morally indifferent.

In the Lord Jesus expresses the setting of Paul’s conviction; some construe it as an appeal to the Lord’s authority. The translation preserves the phrase without inventing a direct quotation from Jesus.

Destroy in verse 15 is kept as a strong warning, not diluted to annoy. Verse 16 concerns the good available to the addressees being spoken against through its harmful use.

Righteousness, peace, and joy in verse 17 remain together with in the Holy Spirit. Verse 18 has the singular in this, rendered in this way, rather than an imported plural these things.

Peace and conviction · Romans 14:19–23

Romans 14:19

Greek: adopted SBLGNT text.

ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

Word-order interlinear

so | then | the things | of | peace | let us pursue | and | the things | of | building up | the | toward | one another

Close English

So then let us pursue the things of peace and the things that build one another up.

Fluent English

Let us pursue what brings peace and helps us build one another up.

Romans 14:20

Greek: adopted SBLGNT text.

μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

Word-order interlinear

not | for the sake | of food | tear down | the | work | of | God | all things | indeed | clean | but | evil | for the | person | the one | through | stumbling | eating

Close English

Do not tear down God’s work for the sake of food. All things are indeed clean, but it is wrong for the person who eats in a way that causes stumbling.

Fluent English

Do not destroy God’s work over food. All foods are clean, but eating is wrong when it causes someone to stumble.

Romans 14:21

Greek: adopted SBLGNT text.

καλὸν τὸ μὴ φαγεῖν κρέα μηδὲ πιεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ·

Word-order interlinear

good | the | not | to eat | meat | nor | to drink | wine | nor | in | what | the | brother or sister | of you | stumbles | or | is ensnared | or | is weakened

Close English

It is good not to eat meat or drink wine or do anything by which your brother or sister stumbles or is ensnared or is weakened.

Fluent English

It is good to refrain from meat, wine, or anything else that makes a brother or sister stumble, fall into a trap, or become weak.

Romans 14:22

Greek: adopted SBLGNT text.

σὺ πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·

Word-order interlinear

you | faith | which | you have | according to | yourself | have | before | [article] | God | blessed | the one | not | judging | oneself | in | what | one approves

Close English

The faith that you have, keep to yourself before God. Blessed is the one who does not judge oneself in what one approves.

Fluent English

Keep your own conviction before God. Blessed is the person who does not condemn themselves by what they approve.

Romans 14:23

Greek: adopted SBLGNT text.

ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

Word-order interlinear

the one | but | doubting | if | one eats | has been condemned | because | not | from | faith | everything | and | which | not | from | faith | sin | is

Close English

But the one who doubts is condemned if that person eats, because it is not from faith; and everything that is not from faith is sin.

Fluent English

But someone who eats while doubting stands condemned, because the action does not come from faith. Whatever does not come from faith is sin.

Section notes

Building up in verse 19 continues a construction image, contrasted with tearing down God’s work in verse 20. God’s work can refer to the believer or more broadly to the community; no exclusive referent is supplied.

The last clause of verse 20 is compact: eating through stumbling. The fluent layer reads it as eating that causes someone else to stumble. An alternative understands the eater as acting against their own conscience; the close layer retains wording that does not force a named affected person.

Verse 21 retains the adopted longer ending: stumbles, is ensnared, or is weakened. These last two clauses are absent in some other critical texts, but they belong to the Greek text used here.

Faith in verse 22 is expressed as conviction in fluent English because the issue is confidence about eating before God. The exhortation is not generalized into a ban on speaking about faith.

The doubt in verse 23 concerns the disputed action. Is condemned is passive, with no expressed agent; the translation preserves that form. The final statement remains broad, while the notes retain its immediate setting in actions that do not arise from faith.

IX-ROM-015 · Romans 15:1–33 Shared hope, ministry, and travel plans

Bearing one another · Romans 15:1–6

Romans 15:1

Greek: adopted SBLGNT text.

Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.

Word-order interlinear

we ought | but | we | the | strong | the | weaknesses | of the | not strong | to bear | and | not | ourselves | to please

Close English

We who are strong ought to bear the weaknesses of those who are not strong, and not to please ourselves.

Fluent English

We who are strong ought to carry the weaknesses of those who lack strength, instead of pleasing ourselves.

Romans 15:2

Greek: adopted SBLGNT text.

ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν·

Word-order interlinear

each | of us | the | neighbor | let please | for | the | good | toward | building up

Close English

Let each of us please the neighbor for good, toward building up.

Fluent English

Each of us should please our neighbor for their good, to build them up.

Romans 15:3

Greek: adopted SBLGNT text.

καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν· ἀλλὰ καθὼς γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπ’ ἐμέ.

Word-order interlinear

also | for | the | Christ | not | himself | pleased | but | as | it is written | the | reproaches | of those | reproaching | you | fell | upon | me

Close English

For even Christ did not please himself; rather, as it is written, “The reproaches of those reproaching you fell upon me.”

Fluent English

Christ did not please himself. As scripture says, “The insults of those who insult you fell on me.”

Romans 15:4

Greek: adopted SBLGNT text.

ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

Word-order interlinear

whatever things | for | were written beforehand | for | the | our | instruction | were written | so that | through | the | endurance | and | through | the | encouragement | of the | scriptures | the | hope | we might have

Close English

For whatever was written beforehand was written for our instruction, so that through endurance and through the encouragement of the scriptures we might have hope.

Fluent English

Everything written in scripture beforehand was written to instruct us, so that through perseverance and the encouragement the scriptures give, we might have hope.

Romans 15:5

Greek: adopted SBLGNT text.

ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,

Word-order interlinear

the | and | God | of | endurance | and | of | encouragement | may give | to you | the | same | to think | among | one another | according to | Christ | Jesus

Close English

May the God of endurance and encouragement grant you to think the same way among one another, according to Christ Jesus,

Fluent English

May the God who gives perseverance and encouragement enable you to live in harmony with one another in keeping with Christ Jesus,

Romans 15:6

Greek: adopted SBLGNT text.

ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Word-order interlinear

so that | with one accord | with | one | mouth | you might glorify | the | God | and | Father | of the | Lord | of us | Jesus | Christ

Close English

so that with one accord and one mouth you may glorify the God and Father of our Lord Jesus Christ.

Fluent English

so that together, with one voice, you may glorify the God and Father of our Lord Jesus Christ.

Section notes

We who are strong includes Paul among those addressed. Weaknesses continues the discussion of conscience in chapter 14. Bearing them is more than putting up with an inconvenience; pleasing the neighbor is directed toward the neighbor’s good and growth.

Verse 3 quotes Psalm 69:9 in common English numbering, numbered 69:10 in editions counting the heading. The first-person speaker’s reproaches are applied to Christ.

What was written beforehand in verse 4 refers to the scriptures, made explicit in the fluent opening. The adopted Greek repeats through before encouragement; both means remain in English. God is then described in relation to endurance and encouragement.

The same mind in verse 5 becomes harmony in fluent English. According to Christ Jesus qualifies the shared outlook; the translation does not add a demand for identical opinions on all matters. One mouth in verse 6 is the image of a united voice.

Welcome and shared hope · Romans 15:7–13

Romans 15:7

Greek: adopted SBLGNT text.

Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς, εἰς δόξαν τοῦ θεοῦ.

Word-order interlinear

therefore | welcome | one another | just as | also | the | Christ | welcomed | you | for | glory | of | God

Close English

Therefore welcome one another, just as Christ also welcomed you, for God’s glory.

Fluent English

Welcome one another, then, as Christ welcomed you, to the glory of God.

Romans 15:8

Greek: adopted SBLGNT text.

λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,

Word-order interlinear

I say | for | Christ | a servant | to have become | of circumcision | for | truth | of God | so as | the | to confirm | the | promises | of the | fathers

Close English

For I say that Christ has become a servant of the circumcision on behalf of God’s truth, to confirm the promises to the fathers,

Fluent English

Christ has become a servant to the circumcised to show God’s faithfulness by confirming the promises made to the patriarchs,

Romans 15:9

Greek: adopted SBLGNT text.

τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν· καθὼς γέγραπται· Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.

Word-order interlinear

the | and | Gentiles | for | mercy | to glorify | [article] | God | as | it is written | because of | this | I will praise | you | among | Gentiles | and | to the | name | of you | I will sing

Close English

and that the Gentiles might glorify God for mercy, as it is written, “For this reason I will praise you among Gentiles, and sing to your name.”

Fluent English

and so that the Gentiles may glorify God for his mercy. As scripture says, “For this reason I will praise you among the nations and sing to your name.”

Romans 15:10

Greek: adopted SBLGNT text.

καὶ πάλιν λέγει· Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

Word-order interlinear

and | again | it says | rejoice | nations | with | the | people | of him

Close English

And again it says, “Rejoice, nations, with his people.”

Fluent English

Again it says, “Rejoice, nations, together with his people.”

Romans 15:11

Greek: adopted SBLGNT text.

καὶ πάλιν· Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.

Word-order interlinear

and | again | praise | all | the | nations | the | Lord | and | let praise | him | all | the | peoples

Close English

And again, “Praise the Lord, all the nations, and let all the peoples praise him.”

Fluent English

And again, “All you nations, praise the Lord; let every people praise him.”

Romans 15:12

Greek: adopted SBLGNT text.

καὶ πάλιν Ἡσαΐας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ’ αὐτῷ ἔθνη ἐλπιοῦσιν.

Word-order interlinear

and | again | Isaiah | says | there will be | the | root | of | Jesse | and | the one | arising | to rule | nations | on | him | nations | will hope

Close English

And again Isaiah says, “There will be the root of Jesse, the one arising to rule the nations; in him the nations will hope.”

Fluent English

Isaiah also says, “The root of Jesse will come, the one who rises to rule the nations. In him the nations will place their hope.”

Romans 15:13

Greek: adopted SBLGNT text.

ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

Word-order interlinear

the | and | God | of | hope | may fill | you | with all | joy | and | peace | in | the | believing | so as | the | to abound | you | in | the | hope | in | power | of Spirit | Holy

Close English

May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit.

Fluent English

May the God of hope fill you with joy and peace in all their fullness as you believe, so that your hope may overflow through the Holy Spirit’s power.

Section notes

Welcome repeats the key verb from 14:1,3. Verse 7 reads welcomed you, not us. For God’s glory remains the purpose expressed at the end of the sentence.

Circumcision in verse 8 designates the circumcised people. Truth is rendered faithfulness in fluent English because the following clause concerns confirming promises. The Gentiles’ glorifying God for mercy follows in verse 9.

The scriptural sequence is Psalm 18:49 (18:50 in heading-inclusive numbering; compare 2 Samuel 22:50), Deuteronomy 32:43 in its Greek form, Psalm 117:1, and Isaiah 11:10. Nations and Gentiles render the same Greek noun according to the quotation and its setting.

Root of Jesse retains Isaiah’s image for the promised ruler from Jesse’s line. The one arising to rule is not automatically rewritten as an explicit resurrection statement.

Verse 13 is a wish or prayer, not a command to manufacture joy. Believing, hope, and the Holy Spirit’s power remain distinct parts of the sentence.

Paul’s ministry · Romans 15:14–21

Romans 15:14

Greek: adopted SBLGNT text.

Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

Word-order interlinear

I am persuaded | and | brothers and sisters | of me | also | myself | I | concerning | you | that | also | yourselves | full | you are | of goodness | having been filled | with all | knowledge | being able | also | one another | to admonish

Close English

I myself am also persuaded about you, my brothers and sisters, that you yourselves are full of goodness, filled with all knowledge, and able also to admonish one another.

Fluent English

My brothers and sisters, I am personally convinced that you are full of goodness, richly supplied with knowledge, and able to instruct and correct one another.

Romans 15:15

Greek: adopted SBLGNT text.

τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμιμνῄσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ

Word-order interlinear

more boldly | but | I wrote | to you | in | part | as | reminding again | you | because of | the | grace | the one | having been given | to me | by | [article] | God

Close English

But I have written to you more boldly in some respects, as a reminder to you, because of the grace given me by God

Fluent English

Still, I have written rather boldly in places to remind you, because of the grace God gave me

Romans 15:16

Greek: adopted SBLGNT text.

εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.

Word-order interlinear

for | the | to be | me | a minister | of Christ | Jesus | to | the | Gentiles | serving as a priest | the | good news | of | God | so that | might become | the | offering | of the | Gentiles | acceptable | having been sanctified | in | Spirit | Holy

Close English

to be a minister of Christ Jesus to the Gentiles, serving as a priest of God’s good news, so that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

Fluent English

to serve Christ Jesus among the Gentiles. I perform priestly service with God’s good news, so that the Gentiles may be an acceptable offering, made holy by the Holy Spirit.

Romans 15:17

Greek: adopted SBLGNT text.

ἔχω οὖν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·

Word-order interlinear

I have | therefore | the | boasting | in | Christ | Jesus | the things | toward | [article] | God

Close English

Therefore I have reason to boast in Christ Jesus in the things pertaining to God.

Fluent English

In Christ Jesus, then, I have grounds for boasting about my service to God.

Romans 15:18

Greek: adopted SBLGNT text.

οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι’ ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ,

Word-order interlinear

not | for | I will dare | anything | to speak | of what | not | accomplished | Christ | through | me | for | obedience | of Gentiles | by word | and | deed

Close English

For I will not dare to speak of anything except what Christ accomplished through me for the obedience of Gentiles, by word and deed,

Fluent English

I will speak only of what Christ has accomplished through me to bring the Gentiles to obedience, through what I have said and done,

Romans 15:19

Greek: adopted SBLGNT text.

ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος· ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,

Word-order interlinear

in | power | of signs | and | wonders | in | power | of Spirit | so that | I | from | Jerusalem | and | around | as far as | [article] | Illyricum | have fulfilled | the | good news | of | Christ

Close English

by the power of signs and wonders, by the power of the Spirit, so that from Jerusalem and around as far as Illyricum I have fulfilled the proclamation of Christ’s good news,

Fluent English

through powerful signs and wonders and the Spirit’s power. From Jerusalem all the way around to Illyricum, I have fully proclaimed the good news about Christ.

Romans 15:20

Greek: adopted SBLGNT text.

οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ’ ἀλλότριον θεμέλιον οἰκοδομῶ,

Word-order interlinear

thus | and | making it an ambition | to announce good news | not | where | was named | Christ | so that | not | on | another’s | foundation | I might build

Close English

and in this way making it my ambition to proclaim good news where Christ has not been named, so that I may not build upon another’s foundation,

Fluent English

My ambition has been to proclaim the good news where Christ has not yet been named, so that I do not build on someone else’s foundation.

Romans 15:21

Greek: adopted SBLGNT text.

ἀλλὰ καθὼς γέγραπται· Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἳ οὐκ ἀκηκόασιν συνήσουσιν.

Word-order interlinear

but | as | it is written | to whom | not | it was announced | concerning | him | they will see | and | those who | not | have heard | will understand

Close English

but as it is written, “Those to whom nothing was announced about him will see, and those who have not heard will understand.”

Fluent English

Rather, as scripture says, “Those who were not told about him will see; those who have not heard will understand.”

Section notes

The commendation in verse 14 is followed by a reminder of why Paul has written boldly. Knowledge is the capacity relevant to mutual instruction, not an added assertion that the recipients know every possible fact.

In verse 16 priestly language describes the ministry of the good news. Offering of the Gentiles is read as the Gentiles themselves being offered, rather than a gift they bring. The Holy Spirit makes the offering holy.

The double negative in verse 18 restricts Paul’s claim to what Christ has accomplished through him. Word and deed are followed by signs, wonders, and the Spirit’s power; these are not separate agents replacing Christ.

Verse 19 reads Spirit without an added of God or Holy in the adopted wording. All the way around to Illyricum preserves the geographical extent without deciding whether Paul entered the province or reached its border.

Fulfilled the proclamation in verse 19 is rendered fully proclaimed. Proclamation supplies the activity implicit in fulfilling the good news; it does not say that every inhabitant personally heard Paul.

Verse 21 draws on Isaiah 52:15. The foundation image in verse 20 expresses Paul’s stated mission preference, not a prohibition on all later work in an existing community.

Jerusalem and Spain · Romans 15:22–29

Romans 15:22

Greek: adopted SBLGNT text.

Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·

Word-order interlinear

therefore | also | I was hindered | the | many times | from | to come | to | you

Close English

For this reason I have also been hindered many times from coming to you.

Fluent English

That is why I have so often been kept from coming to you.

Romans 15:23

Greek: adopted SBLGNT text.

νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν,

Word-order interlinear

now | but | no longer | a place | having | in | the | regions | these | a longing | and | having | the | to come | to | you | for | many | years

Close English

But now, no longer having a place in these regions, and having had a longing to come to you for many years,

Fluent English

Now I have no further place for this work in these regions, and for many years I have longed to visit you.

Romans 15:24

Greek: adopted SBLGNT text.

ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν, ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ’ ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ—

Word-order interlinear

whenever | [indefinite] | I travel | to | [article] | Spain | I hope | for | passing through | to see | you | and | by | you | to be sent onward | there | if | of you | first | in | part | I have been filled

Close English

whenever I travel to Spain—for I hope to see you while passing through and to be sent onward there by you, after first enjoying your company for a while—

Fluent English

When I travel to Spain, I hope to see you on the way. After enjoying your company for a time, I hope you will help me continue my journey there.

Romans 15:25

Greek: adopted SBLGNT text.

νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς ἁγίοις.

Word-order interlinear

now | but | I travel | to | Jerusalem | serving | the | holy ones

Close English

but now I am traveling to Jerusalem, serving the holy ones.

Fluent English

For now, however, I am going to Jerusalem to serve God’s people there.

Romans 15:26

Greek: adopted SBLGNT text.

εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἰερουσαλήμ.

Word-order interlinear

were pleased | for | Macedonia | and | Achaia | a contribution | some | to make | for | the | poor | of the | holy ones | the ones | in | Jerusalem

Close English

For Macedonia and Achaia were pleased to make a contribution for the poor among the holy ones in Jerusalem.

Fluent English

Macedonia and Achaia have gladly decided to make a contribution for the poor among God’s people in Jerusalem.

Romans 15:27

Greek: adopted SBLGNT text.

εὐδόκησαν γάρ, καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

Word-order interlinear

they were pleased | for | and | debtors | they are | of them | if | for | the | spiritual things | of them | shared in | the | Gentiles | they ought | also | in | the | material things | to minister | to them

Close English

For they were pleased to do so, and they are their debtors; for if the Gentiles have shared in their spiritual things, they ought also to serve them in material things.

Fluent English

They were glad to do it, and indeed they owe them a debt. Since the Gentiles have shared in the Jewish believers’ spiritual blessings, they ought also to help them with material needs.

Romans 15:28

Greek: adopted SBLGNT text.

τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι’ ὑμῶν εἰς Σπανίαν·

Word-order interlinear

this | therefore | having completed | and | having sealed | to them | the | fruit | this | I will depart | through | you | to | Spain

Close English

Therefore, when I have completed this and sealed this fruit over to them, I will depart by way of you for Spain.

Fluent English

Once I have completed this task and safely delivered the contribution to them, I will set out for Spain by way of you.

Romans 15:29

Greek: adopted SBLGNT text.

οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

Word-order interlinear

I know | and | that | coming | to | you | in | fullness | of blessing | of Christ | I will come

Close English

And I know that when I come to you, I will come in the fullness of Christ’s blessing.

Fluent English

I know that when I visit you, I will come with the full blessing of Christ.

Section notes

No longer having a place in verse 23 is understood in relation to the mission just described. The fluent layer says no further place for this work, not that no Christians or unevangelized people remain.

Verse 24 has a suspended construction that runs into the travel explanation. Fluent English divides it into readable sentences. Being sent onward includes help for the journey, not merely a farewell greeting; Spain remains an intended destination.

Macedonia and Achaia in verse 26 stand for the contributing communities there. Contribution renders a word also meaning sharing or fellowship, whose material expression is clear from the context.

The debt in verse 27 links Gentile participation in spiritual blessings with material service to Jewish believers. Material things translates fleshly things in this context; it does not mean sinful things.

Sealed this fruit over to them in verse 28 is expressed as safely delivering the contribution. Fruit is the collection’s yield; sealing conveys secure completion or delivery. The translation does not add a particular ancient banking procedure.

Verse 29 has the blessing of Christ, without an added of the gospel. The future visits remain Paul’s expressed expectation; this chapter does not narrate their eventual outcome.

A request for prayer · Romans 15:30–33

Romans 15:30

Greek: adopted SBLGNT text.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,

Word-order interlinear

I appeal | and | to you | brothers and sisters | through | the | Lord | of us | Jesus | Christ | and | through | the | love | of the | Spirit | to struggle together | with me | in | the | prayers | for | me | to | [article] | God

Close English

I appeal to you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to struggle together with me in prayers to God on my behalf,

Fluent English

Brothers and sisters, by our Lord Jesus Christ and by the love the Spirit gives, I urge you to join me in earnest prayer to God on my behalf.

Romans 15:31

Greek: adopted SBLGNT text.

ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἡ εἰς Ἰερουσαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται,

Word-order interlinear

so that | I might be rescued | from | those | disobeying | in | [article] | Judea | and | the | service | of me | the one | for | Jerusalem | acceptable | to the | holy ones | may become

Close English

so that I may be rescued from those who disobey in Judea and my service for Jerusalem may be acceptable to the holy ones,

Fluent English

Pray that I may be rescued from the disobedient in Judea and that my service for Jerusalem may be welcomed by God’s people.

Romans 15:32

Greek: adopted SBLGNT text.

ἵνα ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν.

Word-order interlinear

so that | in | joy | having come | to | you | through | the will | of God | I may be refreshed together | with you

Close English

so that, coming to you with joy through God’s will, I may be refreshed together with you.

Fluent English

Then, if God wills, I may come to you with joy and find refreshment in your company.

Romans 15:33

Greek: adopted SBLGNT text.

ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.

Word-order interlinear

the | and | God | of | peace | with | all | you | amen

Close English

May the God of peace be with you all. Amen.

Fluent English

May the God of peace be with every one of you. Amen.

Section notes

By the Lord and by the love of the Spirit give the grounds of the appeal. Love of the Spirit is read in fluent English as love the Spirit gives, rather than the addressees’ love directed toward the Spirit.

Struggle together with me is a metaphor for their shared earnest prayer. Verses 31–32 give its aims: rescue, acceptance of the service, and a joyful visit with mutual refreshment.

Those disobeying in Judea is not replaced with an indiscriminate label for all Judeans or all Jewish people. Holy ones here identifies the believers who are to receive the service.

Through God’s will in verse 32 becomes if God wills in fluent English, making the dependence of the desired visit clear. Verse 33 supplies the English wish may be for the Greek blessing without an expressed finite verb.

IX-ROM-016 · Romans 16:1–27 Greetings, discernment, and grace

Phoebe commended · Romans 16:1–2

Romans 16:1

Greek: adopted SBLGNT text.

Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν καὶ διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς,

Word-order interlinear

I commend | and | to you | Phoebe | the | sister | of us | being | also | a servant | of the | church | the one | in | Cenchreae

Close English

I commend to you Phoebe our sister, who is also a servant of the church in Cenchreae,

Fluent English

I commend our sister Phoebe to you. She ministers in the church at Cenchreae.

Romans 16:2

Greek: adopted SBLGNT text.

ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι, καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

Word-order interlinear

so that | her | you may welcome | in | the Lord | worthily | of the | holy ones | and | stand beside | her | in | whatever | [particle] | of you | she may need | matter | also | for | she herself | a benefactor | of many | has become | and | of me | myself

Close English

so that you may welcome her in the Lord in a manner worthy of the holy ones, and stand beside her in whatever matter she may need you. For she herself has been a benefactor of many, including me.

Fluent English

Welcome her in the Lord as befits his holy people, and help her with whatever she needs from you. She has supported many people, including me.

Section notes

Diakonos in verse 1 is servant in close English; she ministers in fluent English gives the service a public setting in the church. Deacon is a legitimate alternative where an established ministry is understood. The wording itself does not specify a later church office’s duties or rules.

Benefactor in verse 2 conveys substantial support, stronger than a casual act of kindness. Welcome her and stand beside her concern the community’s reception and practical help; no particular legal case or business transaction is supplied.

Cenchreae is the named church’s location. Phoebe’s possible role as bearer of the letter is an inference, not an additional statement translated into these verses.

Coworkers and early believers · Romans 16:3–7

Romans 16:3

Greek: adopted SBLGNT text.

Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ,

Word-order interlinear

greet | Prisca | and | Aquila | the | fellow workers | of me | in | Christ | Jesus

Close English

Greet Prisca and Aquila, my fellow workers in Christ Jesus,

Fluent English

Greet Prisca and Aquila, who work alongside me in Christ Jesus.

Romans 16:4

Greek: adopted SBLGNT text.

οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,

Word-order interlinear

who | for | the | life | of me | the | of themselves | neck | risked | to whom | not | I | alone | give thanks | but | also | all | the | churches | of the | Gentiles

Close English

who risked their own necks for my life. Not only I give thanks to them, but also all the churches of the Gentiles.

Fluent English

They risked their lives for me. I am grateful to them, and so are all the Gentile churches.

Romans 16:5

Greek: adopted SBLGNT text.

καὶ τὴν κατ᾽ οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.

Word-order interlinear

and | the | in | the house | of them | church | greet | Epaenetus | the | beloved | of me | who | is | firstfruits | of | Asia | for | Christ

Close English

And greet the church in their house. Greet my beloved Epaenetus, who is the firstfruits of Asia for Christ.

Fluent English

Greet the church that meets in their home. Greet my dear Epaenetus, the first person in Asia to come to Christ.

Romans 16:6

Greek: adopted SBLGNT text.

ἀσπάσασθε Μαριάμ, ἥτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.

Word-order interlinear

greet | Mary | who | much | labored | for | you

Close English

Greet Mary, who labored much for you.

Fluent English

Greet Mary, who has worked so hard for you.

Romans 16:7

Greek: adopted SBLGNT text.

ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.

Word-order interlinear

greet | Andronicus | and | Junia | the | relatives | of me | and | fellow prisoners | of me | who | are | prominent | among | the | apostles | who | also | before | me | have become | in | Christ

Close English

Greet Andronicus and Junia, my relatives and fellow prisoners, who are prominent among the apostles and were in Christ before me.

Fluent English

Greet Andronicus and Junia, my fellow Jews and fellow prisoners. They are distinguished among the apostles and came to Christ before I did.

Section notes

Prisca follows the adopted name form. Risked their necks is the Greek image in verse 4; fluent English uses risked their lives. The text names neither the occasion nor the manner of the danger.

Firstfruits in verse 5 is rendered as the first person in Asia to come to Christ. Asia is the Roman province, not the whole modern continent. The adopted text names Asia, not Achaia; verse 6 says Mary labored for you.

Junia is read as a woman’s name, consistent with the adopted Greek form. Prominent among the apostles is the reading chosen here; well known to the apostles is an alternative construal. The note keeps that interpretive distinction visible rather than replacing the phrase with a claim about later church ranks.

Relatives becomes fellow Jews in fluent English, as elsewhere in this letter; the term can denote kin more broadly than immediate family. Fellow prisoners establishes shared experience of imprisonment without identifying its place, date, or whether they were imprisoned simultaneously. Before me describes their belonging to Christ before Paul did.

Greetings to the communities · Romans 16:8–16

Romans 16:8

Greek: adopted SBLGNT text.

ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητόν μου ἐν κυρίῳ.

Word-order interlinear

greet | Ampliatus | the | beloved | of me | in | the Lord

Close English

Greet Ampliatus, my beloved in the Lord.

Fluent English

Greet Ampliatus, my dear friend in the Lord.

Romans 16:9

Greek: adopted SBLGNT text.

ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου.

Word-order interlinear

greet | Urbanus | the | fellow worker | of us | in | Christ | and | Stachys | the | beloved | of me

Close English

Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.

Fluent English

Greet Urbanus, who works with us in Christ, and my dear Stachys.

Romans 16:10

Greek: adopted SBLGNT text.

ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

Word-order interlinear

greet | Apelles | the | approved one | in | Christ | greet | those | from | the household | of Aristobulus

Close English

Greet Apelles, the approved one in Christ. Greet those of Aristobulus’s household.

Fluent English

Greet Apelles, whose faithfulness in Christ has stood the test. Greet those who belong to Aristobulus’s household.

Romans 16:11

Greek: adopted SBLGNT text.

ἀσπάσασθε Ἡρῳδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ.

Word-order interlinear

greet | Herodion | the | relative | of me | greet | those | from | the household | of Narcissus | the ones | being | in | the Lord

Close English

Greet Herodion, my relative. Greet those of Narcissus’s household who are in the Lord.

Fluent English

Greet Herodion, my fellow Jew. Greet the members of Narcissus’s household who belong to the Lord.

Romans 16:12

Greek: adopted SBLGNT text.

ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.

Word-order interlinear

greet | Tryphaena | and | Tryphosa | the women | laboring | in | the Lord | greet | Persis | the | beloved | who | much | labored | in | the Lord

Close English

Greet Tryphaena and Tryphosa, who labor in the Lord. Greet beloved Persis, who labored much in the Lord.

Fluent English

Greet Tryphaena and Tryphosa, who work hard in the Lord’s service. Greet dear Persis, who has worked so hard in the Lord.

Romans 16:13

Greek: adopted SBLGNT text.

ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

Word-order interlinear

greet | Rufus | the | chosen one | in | the Lord | and | the | mother | of him | and | of me

Close English

Greet Rufus, the chosen one in the Lord, and his mother and mine.

Fluent English

Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me too.

Romans 16:14

Greek: adopted SBLGNT text.

ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

Word-order interlinear

greet | Asyncritus | Phlegon | Hermes | Patrobas | Hermas | and | the | with | them | brothers and sisters

Close English

Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers and sisters with them.

Fluent English

Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the fellow believers with them.

Romans 16:15

Greek: adopted SBLGNT text.

ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

Word-order interlinear

greet | Philologus | and | Julia | Nereus | and | the | sister | of him | and | Olympas | and | the | with | them | all | holy ones

Close English

Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the holy ones with them.

Fluent English

Greet Philologus and Julia, Nereus and his sister, Olympas, and all God’s holy people with them.

Romans 16:16

Greek: adopted SBLGNT text.

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

Word-order interlinear

greet | one another | with | a kiss | holy | greet | you | the | churches | all | of the | Christ

Close English

Greet one another with a holy kiss. All the churches of Christ greet you.

Fluent English

Greet each other with a holy kiss. All the churches of Christ send you their greetings.

Section notes

Approved in Christ in verse 10 expresses tested worth. Those of Aristobulus’s household and the believers in Narcissus’s household are greeted; these expressions do not themselves say that Aristobulus or Narcissus belonged to the church.

The labor of Tryphaena, Tryphosa, and Persis is named explicitly. The feminine forms are reflected in the names and contextual wording, without assigning unexpressed offices.

His mother and mine in verse 13 is interpreted relationally in fluent English: she has been a mother to Paul too. The text does not establish biological kinship or identify this Rufus with a person of the same name in another book.

Brothers and sisters and holy people describe the groups with those named. Holy kiss remains a concrete greeting in verse 16; no substitute modern greeting is inserted. All the churches of Christ is the wording of the greeting, not a later denominational name.

Discernment and peace · Romans 16:17–20

Romans 16:17

Greek: adopted SBLGNT text.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ’ αὐτῶν·

Word-order interlinear

I appeal | and | to you | brothers and sisters | to watch | those | the | divisions | and | the | stumbling blocks | contrary to | the | teaching | which | you | learned | making | and | turn away | from | them

Close English

I appeal to you, brothers and sisters, to watch those who make divisions and stumbling blocks contrary to the teaching you learned, and turn away from them.

Fluent English

Brothers and sisters, I urge you to watch out for people who cause divisions and lead others astray, contrary to the teaching you received. Keep away from them.

Romans 16:18

Greek: adopted SBLGNT text.

οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων.

Word-order interlinear

the ones | for | such | the | Lord | of us | Christ | not | serve as slaves | but | the | of themselves | belly | and | through | the | smooth speech | and | flattery | deceive | the | hearts | of the | unsuspecting

Close English

For such people do not serve our Lord Christ, but their own belly, and through smooth speech and flattery they deceive the hearts of the unsuspecting.

Fluent English

Such people serve their own appetites, not our Lord Christ. With smooth talk and flattery they deceive unsuspecting people.

Romans 16:19

Greek: adopted SBLGNT text.

ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ’ ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

Word-order interlinear

the | for | of you | obedience | to | all | has reached | over | you | therefore | I rejoice | I want | and | you | wise | to be | toward | the | good | unmixed | and | toward | the | evil

Close English

For your obedience has reached everyone. Therefore I rejoice over you, but I want you to be wise toward what is good and unmixed with what is evil.

Fluent English

Everyone has heard of your obedience, and that gives me joy. I want you to be wise about what is good and innocent of what is evil.

Romans 16:20

Greek: adopted SBLGNT text.

ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ’ ὑμῶν.

Word-order interlinear

the | and | God | of the | peace | will crush | the | Satan | under | the | feet | of you | in | speed | the | grace | of the | Lord | of us | Jesus | Christ | with | you

Close English

And the God of peace will soon crush Satan under your feet. May the grace of our Lord Jesus Christ be with you.

Fluent English

The God of peace will soon crush Satan beneath your feet. May the grace of our Lord Jesus Christ be with you.

Section notes

The warning concerns divisions and obstacles contrary to the teaching the readers learned. Fluent English expresses the harmful effect as leading others astray; the passage does not identify these people by name.

Belly in verse 18 is retained in close English and expressed as appetites in fluent English. Smooth speech and flattery describe deceptive persuasion. The adopted title is our Lord Christ, with no added Jesus here.

Unmixed in verse 19 conveys freedom from involvement in evil, rendered innocent in fluent English. It does not recommend ignorance of the warning just given.

Crush Satan under your feet retains the image of decisive defeat. Soon translates the timing expression without assigning a calendar date. The God of peace is the subject; the feet belong to the addressed community. Verse 20 includes Jesus Christ in this adopted text.

Closing greetings and blessing · Romans 16:21–27

Romans 16:21

Greek: adopted SBLGNT text.

Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

Word-order interlinear

greets | you | Timothy | the | fellow worker | of me | and | Lucius | and | Jason | and | Sosipater | the | relatives | of me

Close English

Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives.

Fluent English

Timothy, who works with me, sends his greetings, along with my fellow Jews Lucius, Jason, and Sosipater.

Romans 16:22

Greek: adopted SBLGNT text.

ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.

Word-order interlinear

greet | you | I | Tertius | the one | having written | the | letter | in | the Lord

Close English

I, Tertius, who wrote the letter, greet you in the Lord.

Fluent English

I am Tertius, the one who wrote this letter down, and I greet you in the Lord.

Romans 16:23

Greek: adopted SBLGNT text.

ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

Word-order interlinear

greets | you | Gaius | the | host | of me | and | of whole | the | church | greets | you | Erastus | the | steward | of the | city | and | Quartus | the | brother

Close English

Gaius, my host and the host of the whole church, greets you. Erastus, the city steward, greets you, and Quartus, the brother.

Fluent English

Gaius, who hosts me and the whole church, sends his greetings. So do Erastus, the city treasurer, and our brother Quartus.

Romans 16:24

Greek: adopted SBLGNT text.

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

Word-order interlinear

the | grace | of the | Lord | of us | Jesus | Christ | with | all | of you | amen

Close English

May the grace of our Lord Jesus Christ be with you all. Amen.

Fluent English

May the grace of our Lord Jesus Christ be with all of you. Amen.

Section notes

Tertius speaks in his own voice in verse 22 as the person who wrote the letter down. This identifies the scribe and does not transfer the letter’s authorship from Paul.

Gaius hosts Paul and the whole church. City steward becomes city treasurer for Erastus; the verse does not identify him with an inscription or with every other bearer of the same name. Quartus is a personal name.

Verse 24 is included because it belongs to the SBLGNT main text. Editions that omit it follow a different textual decision. The three following numbered positions are displayed as absence notices, with no invented Greek or English verse text.

The doxology numbered 16:25–27 in many editions is absent from the main text used here. The alternative numbering 14:24–26 refers to the same three verses. The doxology appears separately in the appendix.

Romans 16:25 / Textual status

Absent from the adopted SBLGNT main text. This numbered position is retained as a textual-status notice; no Greek or English translation is supplied.

Romans 16:26 / Textual status

Absent from the adopted SBLGNT main text. This numbered position is retained as a textual-status notice; no Greek or English translation is supplied.

Romans 16:27 / Textual status

Absent from the adopted SBLGNT main text. This numbered position is retained as a textual-status notice; no Greek or English translation is supplied.

IX-1CO-001 · 1 Corinthians 1:1–31 Calling, unity, and the cross

Called and made holy · 1 Corinthians 1:1–3

1 Corinthians 1:1

Greek: adopted SBLGNT text.

Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς

Word-order interlinear

Paul | called | an apostle | of Christ | Jesus | through | the will | of God | and | Sosthenes | the | brother

Close English

Paul, called as an apostle of Christ Jesus through God’s will, and Sosthenes our brother,

Fluent English

From Paul, called by God’s will to be an apostle of Christ Jesus, and from our brother Sosthenes.

1 Corinthians 1:2

Greek: adopted SBLGNT text.

τῇ ἐκκλησίᾳ τοῦ θεοῦ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, τῇ οὔσῃ ἐν Κορίνθῳ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ αὐτῶν καὶ ἡμῶν·

Word-order interlinear

to the | church | of | God | having been sanctified | in | Christ | Jesus | the one | being | in | Corinth | called | holy ones | with | all | those | calling upon | the | name | of the | Lord | of us | Jesus | Christ | in | every | place | of them | and | of us

Close English

to the church of God in Corinth, those sanctified in Christ Jesus, called as holy ones, together with all who call on the name of our Lord Jesus Christ in every place, their Lord and ours:

Fluent English

To God’s church in Corinth: you have been made holy in Christ Jesus and called to be God’s holy people, together with everyone everywhere who calls on the name of our Lord Jesus Christ, their Lord and ours.

1 Corinthians 1:3

Greek: adopted SBLGNT text.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Word-order interlinear

grace | to you | and | peace | from | God | Father | of us | and | the Lord | Jesus | Christ

Close English

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

Fluent English

May grace and peace be yours from God our Father and the Lord Jesus Christ.

Section notes

The greeting names Paul and Sosthenes without establishing that this Sosthenes is the person in Acts 18:17. Called as an apostle and called as holy ones share the language of vocation.

Verse 2 moves from the singular church to its plural members. The adopted word order places sanctified in Christ Jesus before the location phrase; close English rearranges these phrases for clarity. Sanctified and holy ones refer to God’s community, not a later class of canonized individuals.

Their Lord and ours connects the final pronouns in verse 2 with the Lord. An alternative connects them with every place, but the common Lord suits the letter’s concern for unity. Call on the name retains the language of invocation.

Grace and steadfastness · 1 Corinthians 1:4–9

1 Corinthians 1:4

Greek: adopted SBLGNT text.

Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ,

Word-order interlinear

I give thanks | to | God | of me | always | concerning | you | for | the | grace | of | God | the one | having been given | to you | in | Christ | Jesus

Close English

I always give thanks to my God for you because of the grace of God given to you in Christ Jesus,

Fluent English

I always thank my God for you because of the grace he has given you in Christ Jesus.

1 Corinthians 1:5

Greek: adopted SBLGNT text.

ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,

Word-order interlinear

that | in | everything | you were enriched | in | him | in | all | speech | and | all | knowledge

Close English

because in him you were enriched in everything, in all speech and all knowledge,

Fluent English

In him you have been richly supplied in every way, in everything you say and everything you know.

1 Corinthians 1:6

Greek: adopted SBLGNT text.

καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,

Word-order interlinear

just as | the | testimony | of | Christ | was confirmed | among | you

Close English

just as the testimony about Christ was confirmed among you,

Fluent English

The testimony about Christ has taken firm root among you.

1 Corinthians 1:7

Greek: adopted SBLGNT text.

ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

Word-order interlinear

so that | you | not | are lacking | in | any | gift | eagerly awaiting | the | revelation | of the | Lord | of us | Jesus | Christ

Close English

so that you lack no gift as you eagerly await the revelation of our Lord Jesus Christ,

Fluent English

So you lack no gift as you eagerly wait for our Lord Jesus Christ to be revealed.

1 Corinthians 1:8

Greek: adopted SBLGNT text.

ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Word-order interlinear

who | also | will confirm | you | until | the end | unaccusable | on | the | day | of the | Lord | of us | Jesus | Christ

Close English

who will also confirm you to the end, unaccusable on the day of our Lord Jesus Christ.

Fluent English

He will also keep you firm to the end, so that you will be free from accusation on the day of our Lord Jesus Christ.

1 Corinthians 1:9

Greek: adopted SBLGNT text.

πιστὸς ὁ θεὸς δι’ οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

Word-order interlinear

faithful | [is] the | God | through | whom | you were called | into | fellowship | of the | Son | of him | Jesus | Christ | the | Lord | of us

Close English

God is faithful, through whom you were called into fellowship with his Son, Jesus Christ our Lord.

Fluent English

God is faithful. He called you to share in life with his Son, Jesus Christ our Lord.

Section notes

Thanksgiving is addressed to my God in verse 4. Speech and knowledge are gifts here; the later critique does not make every use of speech or knowledge wrong.

Testimony about Christ in verse 6 takes the genitive as the message concerning him. Confirmed among you becomes taken firm root in fluent English. No particular miraculous event is supplied.

Verse 8 retains the pronoun he, whose nearest antecedent is the Lord Jesus Christ in verse 7; the following sentence names God as faithful. Free from accusation gives the forensic force of unaccusable. Fellowship in verse 9 means participation with the Son, not merely social companionship.

A divided community · 1 Corinthians 1:10–17

1 Corinthians 1:10

Greek: adopted SBLGNT text.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ.

Word-order interlinear

I appeal | and | to you | brothers and sisters | through | the | name | of the | Lord | of us | Jesus | Christ | that | the | same | you may say | all | and | not | there may be | among | you | divisions | you may be | but | restored together | in | the | same | mind | and | in | the | same | judgment

Close English

I appeal to you, brothers and sisters, through the name of our Lord Jesus Christ, that you all say the same thing and that there be no divisions among you, but that you be restored together in the same mind and the same judgment.

Fluent English

Brothers and sisters, I appeal to you in the name of our Lord Jesus Christ: agree with one another. Let there be no divisions among you; be united in your thinking and judgment.

1 Corinthians 1:11

Greek: adopted SBLGNT text.

ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσιν.

Word-order interlinear

it was made clear | for | to me | concerning | you | brothers and sisters | of me | by | those | of Chloe | that | quarrels | among | you | are

Close English

For it was made clear to me about you, my brothers and sisters, by Chloe’s people, that there are quarrels among you.

Fluent English

My brothers and sisters, people associated with Chloe have told me that you are quarreling.

1 Corinthians 1:12

Greek: adopted SBLGNT text.

λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μέν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ.

Word-order interlinear

I mean | and | this | that | each | of you | says | I | indeed | am | of Paul | I | but | of Apollos | I | but | of Cephas | I | but | of Christ

Close English

What I mean is this: each of you says, “I belong to Paul,” “I to Apollos,” “I to Cephas,” or “I to Christ.”

Fluent English

Here is what I mean: one says, “I belong to Paul,” another, “I belong to Apollos,” another, “I belong to Cephas,” and another, “I belong to Christ.”

1 Corinthians 1:13

Greek: adopted SBLGNT text.

μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

Word-order interlinear

has been divided | the | Christ | surely not | Paul | was crucified | for | you | or | into | the | name | of Paul | were you baptized

Close English

Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized into Paul’s name?

Fluent English

Has Christ been split apart? Was Paul crucified for you? Were you baptized in Paul’s name?

1 Corinthians 1:14

Greek: adopted SBLGNT text.

εὐχαριστῶ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον,

Word-order interlinear

I give thanks | that | no one | of you | I baptized | except | [not] | Crispus | and | Gaius

Close English

I give thanks that I baptized none of you except Crispus and Gaius,

Fluent English

I am thankful that I baptized none of you except Crispus and Gaius.

1 Corinthians 1:15

Greek: adopted SBLGNT text.

ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε·

Word-order interlinear

so that | not | anyone | may say | that | into | the | my | name | you were baptized

Close English

so that no one may say that you were baptized into my name.

Fluent English

So no one can say that you were baptized in my name.

1 Corinthians 1:16

Greek: adopted SBLGNT text.

ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

Word-order interlinear

I baptized | and | also | the | of Stephanas | household | as for the rest | not | I know | whether | anyone | else | I baptized

Close English

I also baptized the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.

Fluent English

I did also baptize Stephanas’s household. Beyond that, I do not remember whether I baptized anyone else.

1 Corinthians 1:17

Greek: adopted SBLGNT text.

οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

Word-order interlinear

not | for | sent | me | Christ | to baptize | but | to proclaim good news | not | in | wisdom | of speech | so that | not | may be emptied | the | cross | of the | Christ

Close English

For Christ did not send me to baptize but to proclaim good news, not in wisdom of speech, so that the cross of Christ might not be emptied of its power.

Fluent English

Christ sent me to proclaim the good news, rather than to baptize, and to do so without clever rhetoric that would drain Christ’s cross of its power.

Section notes

Say the same thing is an appeal for agreement, expressed as unity of thought and judgment. Chloe’s people are not identified more narrowly as children, servants, or employees.

The repeated I belong gives the claims in verse 12 their parallel shape. Cephas is the name used here; the translation does not silently substitute Peter. The text does not establish the precise organization of four parties.

Paul’s questions in verse 13 expect rejection of divided allegiance. The adopted verse 14 says I give thanks without an expressed to God; no missing object is restored. Verse 15 says you were baptized, and verse 16 openly adds the remembered baptism of Stephanas’s household.

Verse 17 identifies Paul’s commissioned task while he has just acknowledged baptizing people. Wisdom of speech is rendered clever rhetoric in fluent English; the issue is reliance on impressive discourse that empties the cross of its force.

The cross and God’s wisdom · 1 Corinthians 1:18–25

1 Corinthians 1:18

Greek: adopted SBLGNT text.

Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σῳζομένοις ἡμῖν δύναμις θεοῦ ἐστιν.

Word-order interlinear

the | message | for | the one | of the | cross | to those | indeed | perishing | foolishness | is | to those | but | being saved | us | the power | of God | it is

Close English

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is God’s power.

Fluent English

The message of the cross seems foolish to those who are perishing. But for us who are being saved, it is the power of God.

1 Corinthians 1:19

Greek: adopted SBLGNT text.

γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

Word-order interlinear

it is written | for | I will destroy | the | wisdom | of the | wise | and | the | understanding | of the | understanding ones | I will set aside

Close English

For it is written, “I will destroy the wisdom of the wise, and I will set aside the understanding of the discerning.”

Fluent English

Scripture says, “I will destroy the wisdom of the wise and overturn the understanding of the discerning.”

1 Corinthians 1:20

Greek: adopted SBLGNT text.

ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;

Word-order interlinear

where | [is] a wise person | where | [is] a scribe | where | [is] a debater | of the | age | this | has not | made foolish | the | God | the | wisdom | of the | world

Close English

Where is the wise person? Where is the scribe? Where is the debater of this age? Has God not made the world’s wisdom foolish?

Fluent English

Where is the wise thinker? Where is the scholar? Where is this age’s skilled debater? Hasn’t God shown the world’s wisdom to be foolish?

1 Corinthians 1:21

Greek: adopted SBLGNT text.

ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.

Word-order interlinear

since | for | in | the | wisdom | of | God | not | knew | the | world | through | the | wisdom | the | God | was pleased | the | God | through | the | foolishness | of the | proclamation | to save | those | believing

Close English

For since, in God’s wisdom, the world did not know God through wisdom, God was pleased to save those who believe through the foolishness of the proclamation.

Fluent English

In God’s wisdom, the world did not come to know him through its own wisdom. God chose to save those who believe through the message that seems so foolish.

1 Corinthians 1:22

Greek: adopted SBLGNT text.

ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν·

Word-order interlinear

since | both | Jews | signs | ask for | and | Greeks | wisdom | seek

Close English

For Jews ask for signs and Greeks seek wisdom,

Fluent English

Jews ask for miraculous signs, and Greeks look for wisdom.

1 Corinthians 1:23

Greek: adopted SBLGNT text.

ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον ἔθνεσιν δὲ μωρίαν,

Word-order interlinear

we | but | proclaim | Christ | having been crucified | to Jews | indeed | a stumbling block | to Gentiles | but | foolishness

Close English

but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles,

Fluent English

We proclaim a crucified Christ: a stumbling block to Jews and foolishness to Gentiles.

1 Corinthians 1:24

Greek: adopted SBLGNT text.

αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν.

Word-order interlinear

to them | but | the | called ones | Jews | both | and | Greeks | Christ | God’s | power | and | God’s | wisdom

Close English

but to those who are called, both Jews and Greeks, Christ is God’s power and God’s wisdom.

Fluent English

Yet for those God calls, Jews and Greeks alike, Christ is the power of God and the wisdom of God.

1 Corinthians 1:25

Greek: adopted SBLGNT text.

ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

Word-order interlinear

because | the | foolish thing | of | God | wiser | than | people | is | and | the | weak thing | of | God | stronger | than | people

Close English

Because God’s foolishness is wiser than human beings, and God’s weakness is stronger than human beings.

Fluent English

For what seems foolish in God is wiser than human wisdom, and what seems weak in God is stronger than human strength.

Section notes

Word of the cross means its message. The present forms those perishing and those being saved remain visible; the latter includes us. Fluent English makes the perspective in foolishness explicit with seems.

Verse 19 quotes Isaiah 29:14. The three questions in verse 20 challenge recognized wisdom; scribe becomes scholar without limiting the person to a named party.

In verse 21 the foolishness is that of the proclaimed message, not a claim that preaching as an activity is inherently foolish. Human wisdom is the contextual sense of the world’s wisdom. God’s decision to save is the main assertion.

Jews and Greeks in verse 22 introduce contrasting expectations; verse 23 uses Gentiles, and verse 24 returns to Greeks. These source distinctions are retained. The statements describe the argument’s groups, not every individual’s response.

God’s foolishness and weakness in verse 25 are deliberately paradoxical. Fluent English marks them as what seems foolish or weak, without attributing actual intellectual or moral deficiency to God.

Boasting in the Lord · 1 Corinthians 1:26–31

1 Corinthians 1:26

Greek: adopted SBLGNT text.

Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς·

Word-order interlinear

consider | for | the | calling | of you | brothers and sisters | that | not | many | wise | according to | flesh | not | many | powerful | not | many | well born

Close English

For consider your calling, brothers and sisters: not many were wise according to the flesh, not many powerful, not many well born.

Fluent English

Brothers and sisters, consider who you were when God called you. Not many of you were wise by human standards, powerful, or born into prominent families.

1 Corinthians 1:27

Greek: adopted SBLGNT text.

ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφούς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τὰ ἰσχυρά,

Word-order interlinear

but | the | foolish things | of the | world | chose | the | God | so that | he might shame | the | wise | and | the | weak things | of the | world | chose | the | God | so that | he might shame | the | strong things

Close English

But God chose the foolish things of the world to shame the wise, and God chose the weak things of the world to shame the strong,

Fluent English

God chose what the world considers foolish to shame the wise. He chose what the world considers weak to shame the strong.

1 Corinthians 1:28

Greek: adopted SBLGNT text.

καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ,

Word-order interlinear

and | the | low born things | of the | world | and | the | despised things | chose | the | God | the things | not | being | so that | the things | being | he might bring to nothing

Close English

and God chose the lowborn things of the world and the despised things, the things that are not, to bring to nothing the things that are,

Fluent English

God chose what the world looks down on, what it despises and treats as nothing, to bring to nothing what it regards as something.

1 Corinthians 1:29

Greek: adopted SBLGNT text.

ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.

Word-order interlinear

so that | not | may boast | any | flesh | before | the | God

Close English

so that no flesh may boast before God.

Fluent English

So no human being can boast before God.

1 Corinthians 1:30

Greek: adopted SBLGNT text.

ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις,

Word-order interlinear

from | him | and | you | are | in | Christ | Jesus | who | became | wisdom | for us | from | God | righteousness | both | and | sanctification | and | redemption

Close English

But from him you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption,

Fluent English

It is because of God that you are in Christ Jesus. Christ has become God’s wisdom for us, our righteousness, our holiness, and our liberation.

1 Corinthians 1:31

Greek: adopted SBLGNT text.

ἵνα καθὼς γέγραπται· Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

Word-order interlinear

so that | just as | it is written | the one | boasting | in | the Lord | let boast

Close English

so that, as it is written, “Let the one who boasts boast in the Lord.”

Fluent English

So, as Scripture says, “Whoever boasts should boast in the Lord.”

Section notes

Consider your calling is read as an appeal. Not many does not mean none. According to flesh in verse 26 concerns human standards of status; well born denotes distinguished family origin.

The neuter expressions foolish things and weak things include the people the context describes. Things that are not is rendered as those treated as nothing, preserving the reversal of social estimation without turning it into an assertion that these people do not exist.

God is the source of the readers’ life in Christ in verse 30. Wisdom, righteousness, sanctification, and redemption describe what Christ is for them; the list is not rearranged into successive stages. Liberation renders redemption without inventing a specified ransom payment.

Verse 31 echoes Jeremiah 9:23–24 in a shortened form. The unfinished so that construction is retained in close English and resolved as so in fluent English. Boasting in the Lord answers the exclusion of human boasting in verse 29.

IX-1CO-002 · 1 Corinthians 2:1–16 Proclamation and the Spirit

Power and proclamation · 1 Corinthians 2:1–5

1 Corinthians 2:1

Greek: adopted SBLGNT text.

Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ’ ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ θεοῦ.

Word-order interlinear

and I | having come | to | you | brothers and sisters | came | not | with | superiority | of speech | or | wisdom | proclaiming | to you | the | testimony | of | God

Close English

And when I came to you, brothers and sisters, I did not come with superiority of speech or wisdom, proclaiming to you the testimony of God.

Fluent English

Brothers and sisters, when I came to proclaim God’s testimony to you, I did not rely on impressive speech or wisdom.

1 Corinthians 2:2

Greek: adopted SBLGNT text.

οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον·

Word-order interlinear

not | for | I decided | anything | to know | among | you | if | not | Jesus | Christ | and | him | having been crucified

Close English

For I decided to know nothing among you except Jesus Christ, and him crucified.

Fluent English

I resolved that, among you, I would know nothing except Jesus Christ, and him crucified.

1 Corinthians 2:3

Greek: adopted SBLGNT text.

κἀγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς,

Word-order interlinear

and I | in | weakness | and | in | fear | and | in | trembling | much | was | with | you

Close English

And I was with you in weakness and in fear and much trembling,

Fluent English

I came to you in weakness, afraid and trembling greatly.

1 Corinthians 2:4

Greek: adopted SBLGNT text.

καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖ σοφίας ἀλλ’ ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,

Word-order interlinear

and | the | speech | of me | and | the | proclamation | of me | not | in | persuasion | of wisdom | but | in | demonstration | of Spirit | and | power

Close English

and my speech and my proclamation were not in persuasion of wisdom, but in demonstration of the Spirit and power,

Fluent English

My speech and proclamation did not depend on wisdom’s persuasive force. They showed the Spirit at work in power,

1 Corinthians 2:5

Greek: adopted SBLGNT text.

ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ᾽ ἐν δυνάμει θεοῦ.

Word-order interlinear

so that | the | faith | of you | not | might be | in | wisdom | of people | but | in | the power | of God

Close English

so that your faith might rest not in human wisdom but in God’s power.

Fluent English

so that your faith would rest on God’s power, rather than on human wisdom.

Section notes

Verse 1 reads testimony in the adopted text, not the variant mystery. The translation retains this distinction even though mystery occurs in verse 7. The testimony of God can be understood as testimony concerning God or coming from him.

Know nothing except Jesus Christ in verse 2 names the focus of Paul’s proclamation. Weakness, fear, and trembling are retained without diagnosing an illness or reconstructing a particular incident.

The adopted verse 4 has persuasion of wisdom, without the additional words found in some forms of the text. Spirit and power remain separate in close English; fluent English treats them as the Spirit’s powerful activity. No specific miracle is added. The stated purpose in verse 5 concerns the basis of the readers’ faith.

Wisdom once hidden · 1 Corinthians 2:6–9

1 Corinthians 2:6

Greek: adopted SBLGNT text.

Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων·

Word-order interlinear

wisdom | however | we speak | among | the | mature | wisdom | but | not | of the | age | this | nor | of the | rulers | of the | age | this | the ones | being brought to nothing

Close English

Yet we speak wisdom among the mature, but not wisdom of this age or of the rulers of this age, who are being brought to nothing.

Fluent English

We do speak wisdom among those who are mature. It is not the wisdom of this age or of its rulers, whose power is coming to nothing.

1 Corinthians 2:7

Greek: adopted SBLGNT text.

ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν·

Word-order interlinear

but | we speak | God’s | wisdom | in | a mystery | the | having been hidden | which | determined beforehand | the | God | before | the | ages | for | the glory | of us

Close English

Instead, we speak God’s wisdom in a mystery, the hidden wisdom that God determined before the ages for our glory,

Fluent English

We speak of God’s wisdom, once hidden as a mystery, which God destined for our glory before the ages began.

1 Corinthians 2:8

Greek: adopted SBLGNT text.

ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν·

Word-order interlinear

which | no one | of the | rulers | of the | age | this | has known | if | for | they had known | not | [would] | the | Lord | of | glory | they would have crucified

Close English

which none of the rulers of this age has known. For if they had known it, they would not have crucified the Lord of glory.

Fluent English

None of this age’s rulers understood it. If they had, they would not have crucified the Lord of glory.

1 Corinthians 2:9

Greek: adopted SBLGNT text.

ἀλλὰ καθὼς γέγραπται· Ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

Word-order interlinear

but | just as | it is written | what | eye | not | saw | and | ear | not | heard | and | upon | the heart | of a person | not | arose | what | prepared | the | God | for those | loving | him

Close English

But as it is written, “What an eye did not see and an ear did not hear, and what did not arise in a human heart, what God prepared for those who love him.”

Fluent English

As Scripture says, “What no eye has seen, no ear has heard, and no human mind has imagined, these are the things God has prepared for those who love him.”

Section notes

Mature translates complete or full-grown in verse 6. The contrast concerns maturity in relation to the message, not a claim to sinless perfection. Wisdom is affirmed here, distinguished from the wisdom previously criticized.

Rulers of this age is retained without narrowing the expression to a named earthly authority or adding an identification with supernatural powers. The text states their coming nullification and their failure to recognize the wisdom disclosed in Christ.

Mystery in verse 7 is wisdom once concealed, now spoken, not a puzzle that remains permanently unsolvable. Before the ages concerns God’s prior purpose; for our glory is retained.

The quotation in verse 9 resembles Isaiah 64:4, but does not reproduce one identified Old Testament verse word for word. Heart here includes thought and understanding, expressed as mind in fluent English. The close layer leaves the quotation’s incomplete syntax visible; the reading layer supplies a connecting clause.

Revealed through the Spirit · 1 Corinthians 2:10–13

1 Corinthians 2:10

Greek: adopted SBLGNT text.

ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος, τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.

Word-order interlinear

to us | for | revealed | the | God | through | the | Spirit | the | for | Spirit | all things | searches | even | the | depths | of | God

Close English

For God revealed them to us through the Spirit, for the Spirit searches all things, even the depths of God.

Fluent English

God has revealed these things to us through the Spirit. The Spirit searches everything, even God’s own depths.

1 Corinthians 2:11

Greek: adopted SBLGNT text.

τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.

Word-order interlinear

who | for | knows | among people | the things | of the | person | if | not | the | spirit | of the | person | the one | in | them | so | also | the things | of | God | no one | has known | if | not | the | Spirit | of | God

Close English

For who among human beings knows a person’s things except the person’s spirit within them? So also no one has known the things of God except the Spirit of God.

Fluent English

Who knows what is within a person except that person’s own spirit? In the same way, no one knows what is within God except God’s Spirit.

1 Corinthians 2:12

Greek: adopted SBLGNT text.

ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν·

Word-order interlinear

we | however | not | the | spirit | of the | world | received | but | the | Spirit | the one | from | the | God | so that | we may know | the things | by | the | God | freely given | to us

Close English

But we received not the spirit of the world, but the Spirit from God, so that we might know the things freely given to us by God,

Fluent English

We have received the Spirit who comes from God, rather than the spirit of the world, so that we can understand what God has freely given us.

1 Corinthians 2:13

Greek: adopted SBLGNT text.

ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ’ ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες.

Word-order interlinear

which | also | we speak | not | in | taught | by human | wisdom | words | but | in | taught | by Spirit | to spiritual people | spiritual things | explaining

Close English

which we also speak, not in words taught by human wisdom but in those taught by the Spirit, explaining spiritual things to spiritual people.

Fluent English

We speak about these things in words the Spirit teaches us, rather than words taught by human wisdom, explaining spiritual matters to people who have the Spirit.

Section notes

Verse 10 begins for in this adopted text. These things is the object supplied in English from the preceding context. The Spirit’s searching includes the depths of God; the metaphor is not expanded into a process by which God acquires previously unknown information.

Verse 11 distinguishes a person’s spirit from the Spirit of God. The analogy concerns knowledge from within. The translation does not turn it into a full account of the components of human nature.

The freely given things in verse 12 link reception of the Spirit with understanding God’s gifts. The pronoun we is retained across the argument without identifying a narrowly defined group at every occurrence.

The final phrase in verse 13 is interpreted as explaining spiritual things to spiritual people. Other grammatical possibilities include expressing spiritual things in spiritual words and comparing spiritual things with spiritual things. The translation records its choice; the Greek form itself can refer to people or things.

Discerning and Christ’s mind · 1 Corinthians 2:14–16

1 Corinthians 2:14

Greek: adopted SBLGNT text.

Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται·

Word-order interlinear

natural | but | a person | not | receives | the things | of the | Spirit | of | God | foolishness | for | to them | they are | and | not | can | know | because | spiritually | they are examined

Close English

But a natural person does not receive the things of the Spirit of God, for they are foolishness to that person, and they cannot know them because they are examined spiritually.

Fluent English

A person without the Spirit does not welcome what comes from God’s Spirit. It seems foolish to them, and they cannot understand it, because it is discerned through the Spirit.

1 Corinthians 2:15

Greek: adopted SBLGNT text.

ὁ δὲ πνευματικὸς ἀνακρίνει τὰ πάντα, αὐτὸς δὲ ὑπ’ οὐδενὸς ἀνακρίνεται.

Word-order interlinear

the | but | spiritual person | examines | [the] | all things | they themselves | but | by | no one | are examined

Close English

But the spiritual person examines all things, while they themselves are examined by no one.

Fluent English

The person who has the Spirit can discern all things, yet no one can properly assess that person.

1 Corinthians 2:16

Greek: adopted SBLGNT text.

τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

Word-order interlinear

who | for | has known | the mind | of the Lord | who | will instruct | him | we | but | the mind | of Christ | have

Close English

For who has known the Lord’s mind, so as to instruct him? But we have Christ’s mind.

Fluent English

For who has understood the Lord’s mind well enough to instruct him? We, however, have the mind of Christ.

Section notes

Natural in close English renders psychikos; without the Spirit in fluent English draws out its contrast with spiritual in this passage. It does not mean that a person is less than human or lacks ordinary intelligence.

Examine, discern, and assess translate the repeated verb for evaluating or investigating in verses 14–15. The claim about the spiritual person belongs to this contrast in discernment; it is not expanded into exemption from correction or ethical accountability.

Verse 16 draws on Isaiah 40:13. The final we have Christ’s mind answers the preceding question through participation in Christ’s understanding; no statement of individual omniscience is added.

IX-1CO-003 · 1 Corinthians 3:1–23 Workers, foundation, and temple

Infancy and rivalry · 1 Corinthians 3:1–4

1 Corinthians 3:1

Greek: adopted SBLGNT text.

Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ’ ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.

Word-order interlinear

and I | brothers and sisters | not | was able | to speak | to you | as | to spiritual people | but | as | to people of flesh | as | to infants | in | Christ

Close English

And I, brothers and sisters, could not speak to you as spiritual people but as people of flesh, as infants in Christ.

Fluent English

Brothers and sisters, I could not speak to you as people led by the Spirit. I had to speak to you as people still governed by human impulses, as infants in Christ.

1 Corinthians 3:2

Greek: adopted SBLGNT text.

γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, οὔπω γὰρ ἐδύνασθε. ἀλλ’ οὐδὲ ἔτι νῦν δύνασθε,

Word-order interlinear

milk | you | I gave to drink | not | solid food | not yet | for | you were able | but | not even | still | now | you are able

Close English

I gave you milk to drink, not solid food, for you were not yet able to take it. But even now you still are not able,

Fluent English

I gave you milk instead of solid food because you were not ready for it. You are still not ready, even now,

1 Corinthians 3:3

Greek: adopted SBLGNT text.

ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε;

Word-order interlinear

still | for | fleshly | you are | where | for | among | you | jealousy | and | strife | are not | fleshly | you | and | according to | a human being | walking

Close English

for you are still fleshly. For where there is jealousy and strife among you, are you not fleshly and walking according to human ways?

Fluent English

because human impulses still govern you. With jealousy and quarrels among you, aren’t you living by merely human standards?

1 Corinthians 3:4

Greek: adopted SBLGNT text.

ὅταν γὰρ λέγῃ τις· Ἐγὼ μέν εἰμι Παύλου, ἕτερος δέ· Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποί ἐστε;

Word-order interlinear

whenever | for | says | someone | I | indeed | am | of Paul | another | but | I | of Apollos | not | human beings | are you

Close English

For when someone says, “I belong to Paul,” and another, “I to Apollos,” are you not merely human?

Fluent English

When one says, “I belong to Paul,” and another, “I belong to Apollos,” aren’t you behaving in a merely human way?

Section notes

People of flesh in verse 1 and fleshly in verse 3 preserve the related Greek terms. The context explains the problem through jealousy and rivalry; fluent English uses human impulses. This passage does not single out bodily existence or sexuality as the meaning of flesh.

Milk and solid food describe the capacity to receive teaching. Paul still calls the readers infants in Christ. Their lack of maturity is not translated as exclusion from Christ.

The adopted verse 3 names jealousy and strife without an added third item. Verse 4 says human beings, not another occurrence of fleshly. Merely human in English conveys the contrast in the rhetorical question.

Workers and God’s field · 1 Corinthians 3:5–9

1 Corinthians 3:5

Greek: adopted SBLGNT text.

Τί οὖν ἐστιν Ἀπολλῶς; τί δέ ἐστιν Παῦλος; διάκονοι δι’ ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν.

Word-order interlinear

what | then | is | Apollos | what | and | is | Paul | servants | through | whom | you believed | and | to each | as | the | Lord | gave

Close English

What, then, is Apollos? And what is Paul? Servants through whom you believed, as the Lord gave to each.

Fluent English

What is Apollos, and what is Paul? Servants through whom you came to believe, each carrying out the work the Lord assigned.

1 Corinthians 3:6

Greek: adopted SBLGNT text.

ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ηὔξανεν·

Word-order interlinear

I | planted | Apollos | watered | but | the | God | was giving growth

Close English

I planted, Apollos watered, but God was giving the growth.

Fluent English

I planted and Apollos watered, but God made it grow.

1 Corinthians 3:7

Greek: adopted SBLGNT text.

ὥστε οὔτε ὁ φυτεύων ἐστίν τι οὔτε ὁ ποτίζων, ἀλλ᾽ ὁ αὐξάνων θεός.

Word-order interlinear

so that | neither | the one | planting | is | anything | nor | the one | watering | but | the one | giving growth | God

Close English

So neither the one who plants nor the one who waters is anything, but God who gives the growth.

Fluent English

What matters is God, who makes things grow, rather than the person planting or watering.

1 Corinthians 3:8

Greek: adopted SBLGNT text.

ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον,

Word-order interlinear

the one | planting | and | also | the one | watering | one | are | each | but | the | own | wages | will receive | according to | the | own | labor

Close English

The one who plants and the one who waters are one, but each will receive their own wages according to their own labor,

Fluent English

The planter and the one who waters work as one, and each will receive a reward for their own labor.

1 Corinthians 3:9

Greek: adopted SBLGNT text.

θεοῦ γάρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε.

Word-order interlinear

God’s | for | we are | fellow workers | God’s | field | God’s | building | you are

Close English

For we are God’s fellow workers; you are God’s field, God’s building.

Fluent English

We work together in God’s service. You are God’s field, God’s building.

Section notes

What is Apollos? and what is Paul? redirect attention from personal allegiance to their role as servants. The Lord’s gift in verse 5 is expressed as assigned work in fluent English.

The farming image distinguishes planting, watering, and God’s giving growth. Are one in verse 8 concerns the workers’ shared task; each still has their own labor and reward.

God’s fellow workers in verse 9 is interpreted as coworkers in God’s service. Working together with God is another possible construal. The repeated God’s ties workers, field, and building to him. The final image prepares for the foundation and construction that follow.

The foundation and the fire · 1 Corinthians 3:10–15

1 Corinthians 3:10

Greek: adopted SBLGNT text.

Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ·

Word-order interlinear

according to | the | grace | of | God | the one | given | to me | as | a wise | master builder | a foundation | I laid | another | but | builds upon | each | but | let watch | how | they build upon

Close English

According to God’s grace given to me, I laid a foundation as a wise master builder, and another builds on it. But let each watch how they build on it.

Fluent English

By the grace God gave me, I laid a foundation like a skilled master builder, and someone else is building on it. Each person must take care how they build.

1 Corinthians 3:11

Greek: adopted SBLGNT text.

θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός·

Word-order interlinear

a foundation | for | other | no one | can | lay | besides | the one | lying | which | is | Jesus | Christ

Close English

For no one can lay another foundation besides the one already laid, which is Jesus Christ.

Fluent English

No one can lay a foundation other than the one already in place: Jesus Christ.

1 Corinthians 3:12

Greek: adopted SBLGNT text.

εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,

Word-order interlinear

if | and | anyone | builds upon | on | the | foundation | gold | silver | stones | precious | wood | grass | straw

Close English

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

Fluent English

Someone may build on this foundation with gold, silver, costly stones, wood, hay, or straw.

1 Corinthians 3:13

Greek: adopted SBLGNT text.

ἑκάστου τὸ ἔργον φανερὸν γενήσεται, ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει.

Word-order interlinear

of each | the | work | visible | will become | the | for | Day | will disclose | because | in | fire | it is revealed | and | of each | the | work | what sort | it is | the | fire | itself | will test

Close English

each one’s work will become visible, for the Day will disclose it, because it is revealed in fire, and the fire itself will test what sort of work each has done.

Fluent English

Each person’s work will be exposed. The Day will bring it to light as it is revealed in fire, and the fire itself will test the quality of everyone’s work.

1 Corinthians 3:14

Greek: adopted SBLGNT text.

εἴ τινος τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται·

Word-order interlinear

if | anyone’s | the | work | will remain | which | they built upon | wages | they will receive

Close English

If anyone’s work that they built on the foundation remains, they will receive wages.

Fluent English

If someone’s work survives, they will receive a reward.

1 Corinthians 3:15

Greek: adopted SBLGNT text.

εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

Word-order interlinear

if | anyone’s | the | work | will be burned up | they will suffer loss | they themselves | but | will be saved | so | yet | as | through | fire

Close English

If anyone’s work is burned up, they will suffer loss, but they themselves will be saved, yet so as through fire.

Fluent English

If someone’s work burns up, they will lose their reward. They themselves will be saved, but like someone escaping through fire.

Section notes

Wise master builder expresses skill in laying the foundation. The foundation is explicitly Jesus Christ; the builders’ work is evaluated in relation to what is already laid.

The materials in verse 12 form a contrast in what will endure. Costly stones does not require an identification with small gemstones; the building image allows valuable construction stone.

The Day in verse 13 is the time of divine judgment. It is revealed in fire most naturally refers to the Day, though reference to the work is also possible. Fire itself retains the emphatic pronoun present in the adopted Greek.

The distinction in verses 14–15 is between the work and its builder. Lose their reward in fluent English makes the loss explicit in relation to verse 14. Saved as through fire remains an image of survival through danger; no detailed account of a later purification process is inserted.

God’s holy temple · 1 Corinthians 3:16–17

1 Corinthians 3:16

Greek: adopted SBLGNT text.

Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;

Word-order interlinear

not | do you know | that | a temple | of God | you are | and | the | Spirit | of | God | dwells | in | you

Close English

Do you not know that you are God’s temple and that God’s Spirit dwells in you?

Fluent English

Don’t you know that you together are God’s temple and that God’s Spirit lives in you?

1 Corinthians 3:17

Greek: adopted SBLGNT text.

εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

Word-order interlinear

if | anyone | the | temple | of | God | destroys | will destroy | this person | the | God | the | for | temple | of | God | holy | is | which people | are | you

Close English

If anyone destroys God’s temple, God will destroy that person. For God’s temple is holy, and you are that temple.

Fluent English

If anyone destroys God’s temple, God will destroy them. God’s temple is holy, and you are that temple.

Section notes

You is plural and temple singular. Fluent English adds together to make the corporate reference explicit: the community is God’s temple. This setting should be distinguished from the later discussion of the body in 6:19.

Destroys and will destroy translate the same Greek verb in verse 17. The force of the warning is retained. God’s temple is holy supplies the reason, followed by the identification of the readers as that temple.

All belongs to you · 1 Corinthians 3:18–23

1 Corinthians 3:18

Greek: adopted SBLGNT text.

Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός,

Word-order interlinear

no one | themselves | let deceive | if | anyone | thinks | wise | to be | among | you | in | the | age | this | foolish | let become | so that | they may become | wise

Close English

Let no one deceive themselves. If anyone among you thinks they are wise in this age, let them become foolish so that they may become wise,

Fluent English

Do not deceive yourselves. If any of you considers yourself wise by this age’s standards, become a fool so that you can become truly wise.

1 Corinthians 3:19

Greek: adopted SBLGNT text.

ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστιν· γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν·

Word-order interlinear

the | for | wisdom | of the | world | this | foolishness | with | the | God | is | it is written | for | the one | catching | the | wise | in | the | craftiness | of them

Close English

for the wisdom of this world is foolishness with God. For it is written, “He catches the wise in their craftiness,”

Fluent English

This world’s wisdom is foolishness in God’s sight. Scripture says, “He catches the wise in their own cunning.”

1 Corinthians 3:20

Greek: adopted SBLGNT text.

καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι.

Word-order interlinear

and | again | the Lord | knows | the | reasonings | of the | wise | that | they are | futile

Close English

and again, “The Lord knows the reasonings of the wise, that they are futile.”

Fluent English

And again, “The Lord knows that the reasonings of the wise are futile.”

1 Corinthians 3:21

Greek: adopted SBLGNT text.

ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν,

Word-order interlinear

so | no one | let boast | in | human beings | all things | for | yours | are

Close English

So let no one boast in human beings. For all things are yours,

Fluent English

So stop boasting about human leaders. Everything belongs to you:

1 Corinthians 3:22

Greek: adopted SBLGNT text.

εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε θάνατος εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν,

Word-order interlinear

whether | Paul | whether | Apollos | whether | Cephas | whether | the world | whether | life | whether | death | whether | present things | whether | coming things | all things | yours

Close English

whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come, all are yours,

Fluent English

Paul, Apollos, Cephas, the world, life, death, the present, and the future. All are yours,

1 Corinthians 3:23

Greek: adopted SBLGNT text.

ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

Word-order interlinear

you | and | Christ’s | Christ | and | God’s

Close English

and you are Christ’s, and Christ is God’s.

Fluent English

and you belong to Christ, and Christ belongs to God.

Section notes

Becoming foolish in verse 18 reverses the standards of this age; it is not a demand to abandon thought. Truly in fluent English makes the contrast between the two valuations of wisdom explicit.

Verse 19 cites Job 5:13, and verse 20 draws on Psalm 94:11, with the wise where the psalm speaks of human beings. The translation follows the quotation as it appears here, preserving its wording even where an English Old Testament version differs.

Human leaders in verse 21 makes the immediate reference of human beings explicit from the names that follow. All is yours reverses the earlier factional claims of belonging to Paul or Apollos. The conclusion places the community in relation to Christ and Christ to God; it is not recast as a license to control other people.

IX-1CO-004 · 1 Corinthians 4:1–21 Stewards, irony, and a father’s appeal

Stewards under judgment · 1 Corinthians 4:1–5

1 Corinthians 4:1

Greek: adopted SBLGNT text.

Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ.

Word-order interlinear

in this way | us | let regard | a person | as | servants | of Christ | and | stewards | of mysteries | of God

Close English

Let a person regard us in this way: as servants of Christ and stewards of God’s mysteries.

Fluent English

This is how people should regard us: as Christ’s servants, entrusted with God’s mysteries.

1 Corinthians 4:2

Greek: adopted SBLGNT text.

ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστός τις εὑρεθῇ.

Word-order interlinear

here | moreover | it is sought | among | the | stewards | that | faithful | someone | may be found

Close English

Here, moreover, what is sought in stewards is that one be found faithful.

Fluent English

What is required of those entrusted with such a task is that they prove faithful.

1 Corinthians 4:3

Greek: adopted SBLGNT text.

ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ’ ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ’ οὐδὲ ἐμαυτὸν ἀνακρίνω·

Word-order interlinear

to me | but | as | a very little thing | it is | that | by | you | I should be examined | or | by | a human | day | but | not even | myself | I examine

Close English

But it is a very small thing to me that I should be examined by you or by a human day of judgment. I do not even examine myself,

Fluent English

It matters very little whether you or any human court assess me. I do not even make the final assessment of myself.

1 Corinthians 4:4

Greek: adopted SBLGNT text.

οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ’ οὐκ ἐν τούτῳ δεδικαίωμαι, ὁ δὲ ἀνακρίνων με κύριός ἐστιν.

Word-order interlinear

nothing | for | against myself | I am conscious of | but | not | by | this | I have been acquitted | the one | but | examining | me | the Lord | is

Close English

for I am conscious of nothing against myself, but I have not been acquitted by this. The one who examines me is the Lord.

Fluent English

My conscience accuses me of nothing, but that does not clear me. The Lord is the one who assesses me.

1 Corinthians 4:5

Greek: adopted SBLGNT text.

ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν, καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ θεοῦ.

Word-order interlinear

so | not | before | the time | anything | judge | until | [particle] | comes | the | Lord | who | also | will illuminate | the | hidden things | of the | darkness | and | will disclose | the | purposes | of the | hearts | and | then | the | praise | will come | to each | from | the | God

Close English

So judge nothing before the time, until the Lord comes, who will both illuminate the hidden things of darkness and disclose the purposes of hearts. Then each will receive praise from God.

Fluent English

So do not pass judgment before the appointed time. Wait until the Lord comes: he will bring what is hidden in darkness to light and expose the intentions of people’s hearts. Then each person’s praise will come from God.

Section notes

Servants and stewards name entrusted service. The mysteries are God’s previously hidden purposes now entrusted to proclamation, not secret information treated as the ministers’ private possession.

Human day in verse 3 is rendered human day of judgment in close English and human court in fluent English. It contrasts with the Lord’s assessment. The reading layer’s final assessment makes the context explicit; it does not deny every form of self-examination.

A clear conscience does not by itself amount to acquittal in verse 4. The Lord is the examiner. Verse 5 turns from human estimates of status to the disclosure of hidden intentions and praise from God.

Received rather than earned · 1 Corinthians 4:6–7

1 Corinthians 4:6

Greek: adopted SBLGNT text.

Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι’ ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τό· Μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

Word-order interlinear

these things | and | brothers and sisters | I applied figuratively | to | myself | and | Apollos | for | you | so that | in | us | you may learn | the saying | not | beyond | what | is written | so that | not | one | for | the | one | you are puffed up | against | the | other

Close English

These things, brothers and sisters, I have applied figuratively to myself and Apollos for your sake, so that in us you may learn “Not beyond what is written,” so that none of you may be puffed up in favor of one against another.

Fluent English

Brothers and sisters, I have used myself and Apollos as examples for your benefit. Learn from us the meaning of “Not beyond what is written,” so that none of you becomes proud of one leader at another’s expense.

1 Corinthians 4:7

Greek: adopted SBLGNT text.

τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

Word-order interlinear

who | for | you | distinguishes | what | and | do you have | which | not | you received | if | and | indeed | you received | why | do you boast | as | not | having received

Close English

For who distinguishes you? What do you have that you did not receive? And if you received it, why do you boast as though you had not received it?

Fluent English

Who makes you different from anyone else? What do you possess that was not given to you? If it was given to you, why boast as though it were your own achievement?

Section notes

Applied figuratively in verse 6 refers back to the argument’s use of Paul and Apollos. The text does not identify a hidden set of named opponents behind every example.

Not beyond what is written is a difficult, compressed saying. It may refer especially to the scriptural passages already cited. The translation preserves its wording rather than replacing it with a reconstructed rule. The following clause states the practical concern: pride in one person against another.

The questions in verse 7 challenge claims of superiority. Your own achievement in fluent English explains the contrast with receiving; the close layer keeps the repeated receive and boast.

Honor and the spectacle · 1 Corinthians 4:8–13

1 Corinthians 4:8

Greek: adopted SBLGNT text.

Ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

Word-order interlinear

already | having been filled | you are | already | you became rich | apart from | us | you began to reign | and | would that | indeed | you did reign | so that | also | we | with you | might reign together

Close English

Already you are filled! Already you have become rich! You have begun to reign apart from us! Indeed, I wish you did reign, so that we too might reign with you.

Fluent English

Already satisfied! Already rich! You have become kings without us! If only you really were reigning, so that we could reign with you too.

1 Corinthians 4:9

Greek: adopted SBLGNT text.

δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

Word-order interlinear

I think | for | the | God | us | the | apostles | last | displayed | as | condemned to death | because | a spectacle | we became | to the | world | both | to angels | and | to human beings

Close English

For I think God has displayed us apostles last, as people condemned to death, because we have become a spectacle to the world, to angels and to human beings.

Fluent English

It seems to me that God has put us apostles on display at the very end, like people condemned to death. We have become a spectacle before the world, before angels and human beings alike.

1 Corinthians 4:10

Greek: adopted SBLGNT text.

ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

Word-order interlinear

we | [are] foolish | for | Christ | you | but | prudent | in | Christ | we | weak | you | but | strong | you | honored | we | but | dishonored

Close English

We are foolish for Christ, but you are prudent in Christ; we are weak, but you are strong; you are honored, but we are dishonored.

Fluent English

We are fools for Christ, while you are so wise in Christ! We are weak, but you are strong; you are honored, while we are despised.

1 Corinthians 4:11

Greek: adopted SBLGNT text.

ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν

Word-order interlinear

until | the | present | hour | both | we hunger | and | we thirst | and | we are poorly clothed | and | we are beaten | and | we are homeless

Close English

To this very hour we hunger and thirst, are poorly clothed, are beaten, and are homeless,

Fluent English

Even now we go hungry and thirsty, wear inadequate clothing, suffer beatings, and have no settled home.

1 Corinthians 4:12

Greek: adopted SBLGNT text.

καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα,

Word-order interlinear

and | we toil | working | with the | own | hands | being insulted | we bless | being persecuted | we endure

Close English

and we toil, working with our own hands. When insulted, we bless; when persecuted, we endure;

Fluent English

We toil with our own hands. When people insult us, we bless them; when they persecute us, we endure it.

1 Corinthians 4:13

Greek: adopted SBLGNT text.

δυσφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

Word-order interlinear

being slandered | we appeal | as | refuse | of the | world | we became | of all | scrapings | until | now

Close English

when slandered, we appeal. We have become like the world’s refuse, everyone’s scrapings, to this moment.

Fluent English

When people slander us, we respond with a gentle appeal. To this very moment we are treated like the world’s garbage, the refuse everyone throws away.

Section notes

Already satisfied, rich, and reigning in verse 8 is irony, not an uncomplicated affirmation of the community’s success. The repeated already is retained. Paul’s wish to reign with them exposes the difference between their self-estimate and the apostles’ present condition.

Last and condemned to death in verse 9 create a public spectacle. The translation does not choose one reconstructed procession or arena practice as the only historical setting. Angels and human beings are both named as witnesses.

The contrasts in verse 10 continue the irony. Verses 11–12 name deprivation, violence, and manual labor directly; the English does not substitute an invented list of particular events.

Appeal in verse 13 conveys a conciliatory response to slander. Refuse and scrapings are severe images of being treated as waste. A possible sacrificial background to these words is not made an explicit claim of this verse.

A father’s appeal · 1 Corinthians 4:14–17

1 Corinthians 4:14

Greek: adopted SBLGNT text.

Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ’ ὡς τέκνα μου ἀγαπητὰ νουθετῶν·

Word-order interlinear

not | shaming | you | I write | these things | but | as | children | of me | beloved | admonishing

Close English

I do not write these things to shame you, but to admonish you as my beloved children.

Fluent English

I am writing this to warn you as my dear children, rather than to shame you.

1 Corinthians 4:15

Greek: adopted SBLGNT text.

ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ’ οὐ πολλοὺς πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

Word-order interlinear

even if | for | ten thousand | guardians | you have | in | Christ | yet | not | many | fathers | in | for | Christ | Jesus | through | the | good news | I | you | fathered

Close English

For even if you have ten thousand guardians in Christ, you do not have many fathers. For in Christ Jesus I fathered you through the good news.

Fluent English

You may have countless guardians in Christ, but you do not have many fathers. Through the good news, I became your father in Christ Jesus.

1 Corinthians 4:16

Greek: adopted SBLGNT text.

παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

Word-order interlinear

I appeal | therefore | to you | imitators | of me | become

Close English

Therefore I appeal to you: become imitators of me.

Fluent English

So I urge you to follow my example.

1 Corinthians 4:17

Greek: adopted SBLGNT text.

διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν Χριστῷ Ἰησοῦ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

Word-order interlinear

for | this | I sent | to you | Timothy | who | is | of me | a child | beloved | and | faithful | in | the Lord | who | you | will remind | the | ways | of me | the ones | in | Christ | Jesus | just as | everywhere | in | every | church | I teach

Close English

For this reason I sent Timothy to you, who is my beloved and faithful child in the Lord. He will remind you of my ways in Christ Jesus, just as I teach everywhere in every church.

Fluent English

That is why I sent Timothy to you. He is my dear and faithful child in the Lord, and he will remind you how I live in Christ Jesus, in keeping with what I teach everywhere, in every church.

Section notes

Admonishing beloved children explains the purpose of the preceding sharp words. Guardians in verse 15 evokes a household attendant responsible for a child, not simply a modern classroom teacher.

Ten thousand is a large rhetorical number, rendered countless in fluent English. The fatherhood is explicitly in Christ Jesus and through the good news. The appeal to imitation concerns Paul’s example in that relationship.

Timothy is a beloved and faithful child in the Lord. My ways in Christ Jesus includes Paul’s manner of life, connected to what he teaches in every church. The adopted text here includes Jesus.

The intended visit · 1 Corinthians 4:18–21

1 Corinthians 4:18

Greek: adopted SBLGNT text.

ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες·

Word-order interlinear

as though | not | coming | but | I | to | you | became puffed up | some

Close English

But some have become puffed up, as though I were not coming to you.

Fluent English

Some of you have grown arrogant, assuming that I am not coming to you.

1 Corinthians 4:19

Greek: adopted SBLGNT text.

ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν,

Word-order interlinear

I will come | but | soon | to | you | if | the | Lord | wills | and | I will know | not | the | speech | of those | having become puffed up | but | the | power

Close English

But I will come to you soon, if the Lord wills, and I will find out not the speech of those who are puffed up, but their power,

Fluent English

If the Lord wills, I will come to you soon. Then I will find out what power these arrogant people have, beyond their talk.

1 Corinthians 4:20

Greek: adopted SBLGNT text.

οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ’ ἐν δυνάμει.

Word-order interlinear

not | for | in | speech | [is] the | kingdom | of | God | but | in | power

Close English

for God’s kingdom is not in speech but in power.

Fluent English

God’s kingdom is a matter of power, not merely talk.

1 Corinthians 4:21

Greek: adopted SBLGNT text.

τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος;

Word-order interlinear

what | do you want | with | a rod | should I come | to | you | or | in | love | a spirit | and | of gentleness

Close English

What do you want? Should I come to you with a rod, or in love and a spirit of gentleness?

Fluent English

What would you prefer: that I come with a rod of discipline, or with love and a gentle spirit?

Section notes

Puffed up repeats the image of inflated pride from verse 6. The proposed visit is qualified by if the Lord wills; the chapter does not narrate its fulfillment.

Power in verses 19–20 contrasts with empty claims. The translation does not specify an unmentioned sign or threat. Spirit of gentleness in verse 21 describes the manner of the visit; lowercase spirit preserves that sense.

Rod of discipline in fluent English makes the disciplinary force of the rod image explicit. The question gives the community a choice of response to the warning and the loving appeal.

IX-1CO-005 · 1 Corinthians 5:1–13 Discipline and the Passover

The reported offense · 1 Corinthians 5:1–5

1 Corinthians 5:1

Greek: adopted SBLGNT text.

Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.

Word-order interlinear

actually | it is heard | among | you | sexual immorality | and | such | sexual immorality | as | not even | among | the | Gentiles | so that | a wife | someone | of the | father | has

Close English

Sexual immorality is actually reported among you, and such immorality as is not even among the Gentiles: someone has his father’s wife.

Fluent English

There are reports of sexual immorality among you, of a kind not even found among the Gentiles: a man is living with his father’s wife.

1 Corinthians 5:2

Greek: adopted SBLGNT text.

καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας;

Word-order interlinear

and | you | having become puffed up | are | and | not | rather | you mourned | so that | might be removed | from | the midst | of you | the one | the | deed | this | having done

Close English

And you are puffed up! Should you not rather have mourned, so that the one who did this deed might be removed from your midst?

Fluent English

Yet you are proud! Shouldn’t you have grieved instead, and removed from your community the man who did this?

1 Corinthians 5:3

Greek: adopted SBLGNT text.

Ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον

Word-order interlinear

I | indeed | for | being absent | in the | body | being present | but | in the | spirit | already | have judged | as | being present | the one | in this manner | this | having done

Close English

For I, though absent in body but present in spirit, have already judged the one who has done this, as though I were present,

Fluent English

Although I am absent in body, I am with you in spirit. I have already reached a judgment about the man who did this, as though I were there.

1 Corinthians 5:4

Greek: adopted SBLGNT text.

ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν ⸀Ἰησοῦ,

Word-order interlinear

in | the | name | of the | Lord | of us | Jesus | having assembled | you | and | the | my | spirit | with | the | power | of the | Lord | of us | Jesus

Close English

in the name of our Lord Jesus, when you and my spirit are assembled together with the power of our Lord Jesus,

Fluent English

When you assemble in the name of our Lord Jesus, with me present in spirit and with the power of our Lord Jesus,

1 Corinthians 5:5

Greek: adopted SBLGNT text.

παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

Word-order interlinear

to hand over | the | such person | to | Satan | for | destruction | of the | flesh | so that | the | spirit | may be saved | on | the | day | of the | Lord

Close English

to hand such a person over to Satan for the destruction of the flesh, so that the spirit may be saved on the day of the Lord.

Fluent English

hand this man over to Satan for the destruction of his flesh, so that his spirit may be saved on the day of the Lord.

Section notes

Has his father’s wife in verse 1 describes the relationship without naming the woman or reconstructing the father’s circumstances. Father’s wife is retained rather than silently replaced by a more specific family designation. The comparison with the Gentiles expresses Paul’s denunciation of the reported conduct.

Puffed up continues the language of pride from chapter 4. The expected response is mourning and removal from the community. The man who has done this is the person addressed by the disciplinary decision.

Verses 3–5 form one extended construction. Close English attaches the decision to hand the man over to I have already judged; fluent English turns the concluding infinitive into a direct instruction. In the name of our Lord Jesus is attached to the assembly in the reading layer; other attachments within the sentence are possible.

Destruction of the flesh may refer to bodily affliction or to the destruction of the person’s sinful orientation. Flesh is retained in both translations so that this uncertainty is not silently resolved. The stated aim is the salvation of his spirit on the Lord’s day. No human method of inflicting harm is supplied.

Verse 4 has our Lord Jesus twice, with the adopted apparatus sign preserved on the second Jesus. Verse 5 reads the Lord without an added Jesus or Christ.

Leaven and the Passover · 1 Corinthians 5:6–8

1 Corinthians 5:6

Greek: adopted SBLGNT text.

Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

Word-order interlinear

not | good | [is] the | boasting | of you | not | do you know | that | a little | leaven | whole | the | batch of dough | leavens

Close English

Your boasting is not good. Do you not know that a little leaven leavens the whole batch of dough?

Fluent English

Your boasting is wrong. Don’t you know that a little leaven works through the whole batch of dough?

1 Corinthians 5:7

Greek: adopted SBLGNT text.

ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός·

Word-order interlinear

clean out | the | old | leaven | so that | you may be | a new | batch of dough | just as | you are | unleavened | also | for | the | Passover | of us | was sacrificed | Christ

Close English

Clean out the old leaven so that you may be a new batch, just as you are unleavened. For our Passover, Christ, was sacrificed.

Fluent English

Clear out the old leaven and become a fresh batch of dough, as you really are, free from leaven. For Christ, our Passover lamb, has been sacrificed.

1 Corinthians 5:8

Greek: adopted SBLGNT text.

ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ’ ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

Word-order interlinear

so | let us celebrate | not | with | leaven | old | nor | with | leaven | of malice | and | wickedness | but | with | unleavened bread | of sincerity | and | truth

Close English

So let us celebrate the festival, not with old leaven or with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Fluent English

Let us therefore celebrate with the unleavened bread of sincerity and truth, having done away with the old leaven of malice and wickedness.

Section notes

Leaven is the fermenting agent that spreads through dough. The image makes the community’s boasting and tolerated conduct a concern for the whole group.

Clean out the old leaven and you are unleavened stand together in verse 7: the command appeals to the identity already asserted. Passover language recalls the removal of leaven and the sacrificial meal; fluent English supplies lamb as the implied sacrificial referent of Christ our Passover.

Let us celebrate the festival in verse 8 continues the image. Malice and wickedness are the old leaven; sincerity and truth are the unleavened bread. The reading layer rearranges the contrast for fluency while retaining both pairs.

Inside and outside · 1 Corinthians 5:9–13

1 Corinthians 5:9

Greek: adopted SBLGNT text.

Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,

Word-order interlinear

I wrote | to you | in | the | letter | not | to associate with | sexually immoral people

Close English

I wrote to you in the letter not to associate with sexually immoral people,

Fluent English

In my letter I told you not to associate with people who practice sexual immorality.

1 Corinthians 5:10

Greek: adopted SBLGNT text.

οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἅρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.

Word-order interlinear

not | altogether | the | sexually immoral people | of the | world | this | or | the | greedy | and | swindlers | or | idolaters | since | you would have had | then | from | the | world | to depart

Close English

not altogether the sexually immoral people of this world, or the greedy and swindlers, or idolaters, since then you would have had to leave the world.

Fluent English

I did not mean all the sexually immoral people in the world, or the greedy, swindlers, or idolaters. To avoid them altogether, you would have to leave the world.

1 Corinthians 5:11

Greek: adopted SBLGNT text.

νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος ᾖ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοίδορος ἢ μέθυσος ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν.

Word-order interlinear

now | but | I wrote | to you | not | to associate with | if | anyone | a brother | being called | is | sexually immoral | or | greedy | or | an idolater | or | an abusive person | or | a drunkard | or | a swindler | with the | such person | not even | to eat together

Close English

But now I have written to you not to associate with anyone called a brother who is sexually immoral or greedy or an idolater or abusive or a drunkard or a swindler, not even to eat with such a person.

Fluent English

What I mean is that you must not associate with someone known as a fellow believer who practices sexual immorality, is greedy, worships idols, abuses others verbally, is habitually drunk, or swindles people. Do not even share a meal with such a person.

1 Corinthians 5:12

Greek: adopted SBLGNT text.

τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε,

Word-order interlinear

what | for | to me | those | outside | to judge | not | those | inside | you | judge

Close English

For what have I to do with judging those outside? Is it not those inside whom you judge,

Fluent English

What business do I have judging outsiders? Isn’t it those within the community whom you judge,

1 Corinthians 5:13

Greek: adopted SBLGNT text.

τοὺς δὲ ἔξω ὁ θεὸς κρίνει; ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

Word-order interlinear

those | but | outside | the | God | judges | remove | the | evil person | from | you | yourselves

Close English

while God judges those outside? Remove the evil person from among yourselves.

Fluent English

while God judges those outside? Remove the person who does evil from among you.

Section notes

The letter in verse 9 is understood as an earlier communication in the argument, but the translation does not invent its contents beyond the instruction recalled here. Verse 10 rules out a demand for complete separation from everyone outside the community.

But now I have written in verse 11 can introduce a clarification of the earlier instruction or refer to the present letter. Fluent English chooses what I mean, making the clarification explicit. Known as a fellow believer renders the person called a brother without restricting the instruction to biological kin.

The six descriptions in verse 11 keep their source order. Abusive refers to reviling speech and drunkard to habitual drunkenness. Not even to eat is retained without restricting the meal to the Lord’s Supper alone.

The adopted punctuation carries the question in verse 12 into the first clause of verse 13; both English layers preserve that link. God judges is present in the adopted accented text. The closing command echoes the removal formula in Deuteronomy, including 17:7; no additional penalty from those settings is imported.

IX-1CO-006 · 1 Corinthians 6:1–20 Disputes, freedom, and the body

Disputes before outsiders · 1 Corinthians 6:1–6

1 Corinthians 6:1

Greek: adopted SBLGNT text.

Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;

Word-order interlinear

dares | anyone | of you | a dispute | having | against | the | other | to go to law | before | the | unjust | and | not | before | the | holy ones

Close English

Does anyone among you, having a dispute against another, dare to go to law before the unjust and not before the holy ones?

Fluent English

When one of you has a dispute with another, how can you dare to seek a judgment from the unjust instead of from God’s holy people?

1 Corinthians 6:2

Greek: adopted SBLGNT text.

ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

Word-order interlinear

or | not | do you know | that | the | holy ones | the | world | will judge | and | if | by | you | is judged | the | world | unworthy | are you | of cases | smallest

Close English

Or do you not know that the holy ones will judge the world? And if the world is judged by you, are you unworthy of the smallest cases?

Fluent English

Don’t you know that God’s holy people will judge the world? If you are to judge the world, are you incapable of deciding the smallest disputes?

1 Corinthians 6:3

Greek: adopted SBLGNT text.

οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν, μήτιγε βιωτικά;

Word-order interlinear

not | do you know | that | angels | we will judge | how much more | everyday matters

Close English

Do you not know that we will judge angels, how much more the affairs of everyday life?

Fluent English

Don’t you know that we will judge angels? Surely we can deal with everyday affairs!

1 Corinthians 6:4

Greek: adopted SBLGNT text.

βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε;

Word-order interlinear

everyday | indeed | then | cases | if | you have | the ones | without standing | in | the | church | these | do you appoint

Close English

If, then, you have cases concerning everyday life, do you appoint those without standing in the church?

Fluent English

So when everyday disputes arise, do you choose as judges people who have no standing in the church?

1 Corinthians 6:5

Greek: adopted SBLGNT text.

πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ,

Word-order interlinear

to | shame | you | I speak | so | not | is there | among | you | anyone | wise | who | will be able | to decide | between | [the] midst | of the | brother | of him

Close English

I say this to your shame. Is there really no wise person among you who can decide between fellow believers,

Fluent English

I am saying this to shame you. Is there no one among you wise enough to settle a dispute between fellow believers,

1 Corinthians 6:6

Greek: adopted SBLGNT text.

ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;

Word-order interlinear

but | a brother | against | a brother | goes to law | and | this | before | unbelievers

Close English

but brother goes to law against brother, and this before unbelievers?

Fluent English

so that one believer goes to court against another, and does so before unbelievers?

Section notes

The unjust and the holy ones in verse 1 distinguish the outsiders from God’s people in this argument. Unbelievers in verse 6 clarifies the first group. The translation does not add an accusation that each outside judge is personally corrupt.

Cases in verses 2 and 4 may also denote tribunals. Everyday matters renders the adjective for things belonging to ordinary life. The future judgment of the world and angels provides Paul’s comparison; no account of its procedure is added.

Verse 4 is a question in the adopted text. Those without standing in the church is left open in close English; the context favors outside judges, although the phrase has also been understood as low-status members. Choosing their services explains appoint without assuming that the church formally appointed civic judges.

The question in verses 5–6 crosses the verse division. Between fellow believers renders the compressed Greek expression between his brother, which requires two parties to the dispute.

Wrongdoing and a changed identity · 1 Corinthians 6:7–11

1 Corinthians 6:7

Greek: adopted SBLGNT text.

ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστιν ὅτι κρίματα ἔχετε μεθ’ ἑαυτῶν· διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

Word-order interlinear

already | indeed | then | altogether | a defeat | for you | it is | that | lawsuits | you have | among | yourselves | for | what | not | rather | are you wronged | for | what | not | rather | are you defrauded

Close English

Already, then, it is altogether a defeat for you that you have lawsuits among yourselves. Why not rather be wronged? Why not rather be defrauded?

Fluent English

Having lawsuits with one another is already a defeat for you. Why not accept being wronged? Why not accept being defrauded?

1 Corinthians 6:8

Greek: adopted SBLGNT text.

ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.

Word-order interlinear

but | you | do wrong | and | defraud | and | this | brothers

Close English

But you yourselves do wrong and defraud, and that to brothers.

Fluent English

Instead, you are the ones doing wrong and defrauding others—and your own fellow believers at that.

1 Corinthians 6:9

Greek: adopted SBLGNT text.

Ἢ οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται

Word-order interlinear

or | not | do you know | that | the unjust | of God | [the] kingdom | not | will inherit | not | be misled | neither | the sexually immoral | nor | idolaters | nor | adulterers | nor | soft men | nor | men who bed males

Close English

Or do you not know that the unjust will not inherit God’s kingdom? Do not be misled: neither the sexually immoral, nor idolaters, nor adulterers, nor soft men, nor men who bed males,

Fluent English

Don’t you know that those who do wrong will not inherit God’s kingdom? Do not deceive yourselves. Those who practice sexual immorality, worship idols, commit adultery, take the passive role in sex with men, or have sex with males,

1 Corinthians 6:10

Greek: adopted SBLGNT text.

οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες βασιλείαν θεοῦ κληρονομήσουσιν.

Word-order interlinear

nor | thieves | nor | the greedy | nor | drunkards | nor | abusive people | nor | swindlers | [the] kingdom | of God | will inherit

Close English

nor thieves, nor the greedy, nor drunkards, nor abusive people, nor swindlers will inherit God’s kingdom.

Fluent English

or who steal, act greedily, are habitually drunk, revile others, or swindle people will not inherit God’s kingdom.

1 Corinthians 6:11

Greek: adopted SBLGNT text.

καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

Word-order interlinear

and | these things | some | you were | but | you washed yourselves | but | you were made holy | but | you were justified | in | the | name | of the | Lord | Jesus | and | in | the | Spirit | of the | God | of us

Close English

And some of you were these things. But you washed yourselves, but you were made holy, but you were justified in the name of the Lord Jesus and in the Spirit of our God.

Fluent English

Some of you once lived in these ways. But you were washed clean, made holy, and put right with God in the name of the Lord Jesus and by the Spirit of our God.

Section notes

Defeat in verse 7 describes the condition already exposed by their lawsuits. Paul then turns from accepting a wrong to the wrongs the Corinthians themselves commit. Brothers is rendered fellow believers in the reading layer.

Verse 9 has two separate terms: malakoi, literally soft ones, and arsenokoitai, a compound referring to males and bedding. Close English keeps the first term’s image; fluent English chooses a sexual-role interpretation for it. The second is rendered men who bed males. The precise scope of both terms is debated.

A common reading understands the pair in terms of passive and active participants in male–male intercourse. Other readings narrow the setting to prostitution or relations with boys. Neither age nor payment is stated in these Greek words here, so these restrictions are not inserted. The translation describes conduct rather than introducing a modern label for sexual orientation.

The list continues into verse 10. Reviling speech, habitual drunkenness, greed, and swindling remain distinct. Verse 11 recalls a changed identity without implying that every member had practiced every listed behavior.

You washed yourselves represents the middle form in verse 11; you were washed clean gives its resulting condition in fluent English. Washing may evoke baptism, but that noun is not added. The adopted text reads the Lord Jesus without Christ. Made holy and justified are kept distinct.

Freedom and the purpose of the body · 1 Corinthians 6:12–14

1 Corinthians 6:12

Greek: adopted SBLGNT text.

Πάντα μοι ἔξεστιν· ἀλλ’ οὐ πάντα συμφέρει. πάντα μοι ἔξεστιν· ἀλλ’ οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.

Word-order interlinear

all things | for me | are allowed | but | not | all things | are beneficial | all things | for me | are allowed | but | not | I | will be mastered | by | anything

Close English

“All things are allowed for me”—but not all things are beneficial. “All things are allowed for me”—but I will not be mastered by anything.

Fluent English

“I am free to do anything”—but not everything does good. “I am free to do anything”—but nothing will become my master.

1 Corinthians 6:13

Greek: adopted SBLGNT text.

τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·

Word-order interlinear

the | foods | for the | stomach | and | the | stomach | for the | foods | the | but | God | both | this | and | these | will bring to an end | the | but | body | not | for the | sexual immorality | but | for the | Lord | and | the | Lord | for the | body

Close English

“Foods for the stomach, and the stomach for foods”—but God will bring both it and them to an end. The body, however, is not for sexual immorality but for the Lord, and the Lord for the body.

Fluent English

“Food belongs to the stomach, and the stomach to food”—yet God will bring both to an end. The body is for the Lord, not for sexual immorality, and the Lord is for the body.

1 Corinthians 6:14

Greek: adopted SBLGNT text.

ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

Word-order interlinear

the | and | God | both | the | Lord | raised | and | us | will raise | through | the | power | of him

Close English

And God both raised the Lord and will raise us through his power.

Fluent English

God raised the Lord, and by his power he will also raise us.

Section notes

Quotation marks in verses 12–13 are editorial: they identify slogans that Paul qualifies. The exact extent of the quotation in verse 13 is uncertain; some include the statement about God bringing food and stomach to an end. The reading here places that statement outside the quotation.

Allowed and mastered in verse 12 have related Greek roots, linking a claim of freedom with the danger of coming under another power. Beneficial asks what does good rather than merely what is permitted.

The repeated for in verse 13 states both the body’s relation to the Lord and the Lord’s relation to the body. Verse 14 contrasts the passing food-and-stomach arrangement with God’s raising of the Lord and future raising of us.

Joining and belonging · 1 Corinthians 6:15–17

1 Corinthians 6:15

Greek: adopted SBLGNT text.

οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστιν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο.

Word-order interlinear

not | do you know | that | the | bodies | of you | members | of Christ | are | having taken | then | the | members | of the | Christ | shall I make | of a prostitute | members | not | may it happen

Close English

Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? May it never happen!

Fluent English

Don’t you know that your bodies are parts of Christ? Should I take what belongs to Christ and make it part of a prostitute? Certainly not!

1 Corinthians 6:16

Greek: adopted SBLGNT text.

ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν.

Word-order interlinear

or | not | do you know | that | the one | joining himself | to the | prostitute | one | body | is | will be | for | it says | the | two | into | flesh | one

Close English

Or do you not know that the one who joins himself to a prostitute is one body? For it says, “The two will become one flesh.”

Fluent English

Don’t you know that someone who joins himself to a prostitute becomes one body with her? Scripture says that the two will become one flesh.

1 Corinthians 6:17

Greek: adopted SBLGNT text.

ὁ δὲ κολλώμενος τῷ κυρίῳ ἓν πνεῦμά ἐστιν.

Word-order interlinear

the one | but | joining himself | to the | Lord | one | spirit | is

Close English

But the one who joins himself to the Lord is one spirit.

Fluent English

Someone who is joined to the Lord, however, is one with him in spirit.

Section notes

Members means parts of a body, continuing the argument about belonging to Christ. The question in verse 15 is followed by Paul’s emphatic rejection.

Verse 16 cites Genesis 2:24. Flesh in this citation is retained rather than changed to body, although the preceding assertion speaks of one body. It says introduces scripture without naming a human speaker.

One spirit in verse 17 describes union with the Lord. Fluent English supplies with him from the context. The phrase can also be understood with reference to the Spirit; the lower-case form here does not settle every aspect of that interpretation.

The body as a sanctuary · 1 Corinthians 6:18–20

1 Corinthians 6:18

Greek: adopted SBLGNT text.

φεύγετε τὴν πορνείαν· πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

Word-order interlinear

flee | the | sexual immorality | every | sin | that | ever | may do | a person | outside | the | body | is | the one | but | committing sexual immorality | against | the | own | body | sins

Close English

Flee sexual immorality. Every sin a person may commit is outside the body, but the one who commits sexual immorality sins against his own body.

Fluent English

Run from sexual immorality. Every other sin a person commits is outside the body, but sexual immorality is a sin against one’s own body.

1 Corinthians 6:19

Greek: adopted SBLGNT text.

ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἑαυτῶν,

Word-order interlinear

or | not | do you know | that | the | body | of you | a sanctuary | of the | in | you | Holy | Spirit | is | whom | you have | from | God | and | not | are you | of yourselves

Close English

Or do you not know that your body is a sanctuary of the Holy Spirit in you, whom you have from God? And you are not your own,

Fluent English

Don’t you know that your body is a sanctuary for the Holy Spirit within you, whom God has given you? You do not belong to yourselves,

1 Corinthians 6:20

Greek: adopted SBLGNT text.

ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

Word-order interlinear

you were bought | for | at a price | glorify | therefore | the | God | in | the | body | of you

Close English

for you were bought at a price. Therefore glorify God in your body.

Fluent English

because you were bought at a price. Use your body, then, to bring glory to God.

Section notes

Verse 18 literally says every sin. The fluent layer adds other to express the comparison with the sexual sin named immediately afterward. An alternative reading treats part of the sentence as another slogan; no speaker change is marked in the adopted Greek.

Body and sanctuary in verse 19 are singular while your and you are plural. The translation keeps that shape. The context stresses bodily conduct and belonging; compare the community-as-sanctuary language in 3:16–17.

Bought at a price gives no amount or named purchaser here. The conclusion asks for God to be glorified in the body. The adopted text ends there; the longer traditional addition about the spirit is not supplied.

IX-1CO-007 · 1 Corinthians 7:1–40 Marriage and the circumstances of calling

Marriage, abstinence, and differing gifts · 1 Corinthians 7:1–7

1 Corinthians 7:1

Greek: adopted SBLGNT text.

Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι·

Word-order interlinear

concerning | now | the things that | you wrote | [it is] good | for a man | a woman | not | to touch

Close English

Now concerning the things you wrote: “It is good for a man not to touch a woman.”

Fluent English

Now to the matters you raised in your letter: “It is good for a man to abstain from sexual relations with a woman.”

1 Corinthians 7:2

Greek: adopted SBLGNT text.

διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω.

Word-order interlinear

because of | but | the | sexual immoralities | each man | the | his own | wife | let him have | and | each woman | the | own | husband | let her have

Close English

But because of sexual immoralities, let each man have his own wife, and let each woman have her own husband.

Fluent English

But because sexual immorality occurs, each man should have relations with his own wife, and each woman with her own husband.

1 Corinthians 7:3

Greek: adopted SBLGNT text.

τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

Word-order interlinear

to the | wife | the | husband | the | obligation | let him fulfill | likewise | and | also | the | wife | to the | husband

Close English

Let the husband fulfill his obligation to his wife, and likewise the wife to her husband.

Fluent English

A husband should fulfill his marital obligation to his wife, and a wife should do the same for her husband.

1 Corinthians 7:4

Greek: adopted SBLGNT text.

ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή.

Word-order interlinear

the | wife | over the | own | body | not | has authority | but | the | husband | likewise | and | also | the | husband | over the | own | body | not | has authority | but | the | wife

Close English

The wife does not have authority over her own body, but the husband does; likewise, the husband does not have authority over his own body, but the wife does.

Fluent English

The wife’s body is under her husband’s authority, and the husband’s body is equally under his wife’s authority.

1 Corinthians 7:5

Greek: adopted SBLGNT text.

μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν ἵνα σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

Word-order interlinear

not | deprive | one another | if | perhaps not | [conditional particle] | by | agreement | for | a time | so that | you may devote yourselves | to the | prayer | and | again | at | the | same place | you may be | so that | not | may tempt | you | the | Satan | because of | the | lack of self-control | of you

Close English

Do not deprive one another, except perhaps by agreement for a time, so that you may devote yourselves to prayer and be together again, so that Satan may not tempt you because of your lack of self-control.

Fluent English

Do not withhold sexual relations from one another, except by mutual agreement for a limited time devoted to prayer. Then come together again, so that your lack of self-control does not expose you to Satan’s temptation.

1 Corinthians 7:6

Greek: adopted SBLGNT text.

τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ’ ἐπιταγήν.

Word-order interlinear

this | but | I say | by way of | concession | not | by way of | command

Close English

I say this as a concession, not as a command.

Fluent English

I am giving permission for this, rather than requiring it.

1 Corinthians 7:7

Greek: adopted SBLGNT text.

θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ⸀ὁ δὲ οὕτως.

Word-order interlinear

I wish | now | all | people | to be | as | also | myself | but | each | his own | has | gift | from | God | one | indeed | in this way | another | but | in that way

Close English

Now I wish all people were as I myself am. But each has a gift of his own from God, one in this way and another in that way.

Fluent English

I wish everyone could live as I do. Yet God gives each person a particular gift, one of this kind and another of that kind.

Section notes

Verse 1 begins a response to the Corinthians’ letter. Quotation marks identify the statement about not touching a woman as a likely claim from that correspondence; this is an editorial interpretation. Touch is a sexual euphemism here, made explicit in fluent English.

Have his own wife and have her own husband in verse 2 are understood in the reading layer as continuing marital relations. The following reciprocal obligations support this choice; the words are not turned into an unconditional requirement that every person marry.

Verses 3–5 apply the obligation and bodily authority to both spouses. The exception for abstinence requires agreement, is temporary, and is directed toward prayer. The adopted text has prayer alone, without a fasting addition.

This in verse 6 most naturally refers to permission for that temporary abstinence. Close English retains the pronoun rather than expanding its object. Verse 7 recognizes different gifts without assigning a single gift to everyone. The source apparatus sign on the second article is preserved.

Remaining, separating, and shared holiness · 1 Corinthians 7:8–16

1 Corinthians 7:8

Greek: adopted SBLGNT text.

Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ·

Word-order interlinear

I say | now | to the | unmarried | and | to the | widows | [it is] good | for them | if | they remain | as | I also

Close English

Now I say to the unmarried and to widows: it is good for them if they remain as I also am.

Fluent English

To those who are unmarried and to widows, I say that it is good to remain unmarried, as I am.

1 Corinthians 7:9

Greek: adopted SBLGNT text.

εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρεῖττον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι.

Word-order interlinear

if | but | not | they exercise self-control | let them marry | better | for | it is | to marry | than | to burn

Close English

But if they do not exercise self-control, let them marry, for it is better to marry than to burn.

Fluent English

If they cannot control their desire, however, they should marry. Marriage is better than burning with passion.

1 Corinthians 7:10

Greek: adopted SBLGNT text.

Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι—

Word-order interlinear

to the | but | married | I command | not | I | but | the | Lord | a wife | from | a husband | not | to separate

Close English

To the married I give this command—not I, but the Lord: a wife is not to separate from her husband—

Fluent English

For those who are married, the instruction comes from the Lord, rather than from me: a wife should not leave her husband.

1 Corinthians 7:11

Greek: adopted SBLGNT text.

ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω— καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

Word-order interlinear

if | but | even | she separates | let her remain | unmarried | or | to the | husband | let her be reconciled | and | a husband | a wife | not | to leave

Close English

but if she does separate, let her remain unmarried or be reconciled to her husband—and a husband is not to leave his wife.

Fluent English

If she does leave, she should remain unmarried or be reconciled with him. A husband should not dismiss his wife.

1 Corinthians 7:12

Greek: adopted SBLGNT text.

Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ’ αὐτοῦ, μὴ ἀφιέτω αὐτήν·

Word-order interlinear

to the | but | rest | I say | I | not | the | Lord | if | any | brother | a wife | has | unbelieving | and | she | consents | to live | with | him | not | let him leave | her

Close English

To the rest I say—I, not the Lord: if any brother has an unbelieving wife, and she agrees to live with him, let him not leave her.

Fluent English

To the others I give my own instruction, without citing a command of the Lord: if a believer’s wife does not share his faith but agrees to live with him, he should not dismiss her.

1 Corinthians 7:13

Greek: adopted SBLGNT text.

καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ’ αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα.

Word-order interlinear

and | a woman | if | any | has | a husband | unbelieving | and | he | consents | to live | with | her | not | let her leave | the | husband

Close English

And if any woman has an unbelieving husband, and he agrees to live with her, let her not leave her husband.

Fluent English

Likewise, if a woman’s husband does not share her faith but agrees to live with her, she should not leave him.

1 Corinthians 7:14

Greek: adopted SBLGNT text.

ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν.

Word-order interlinear

has been made holy | for | the | husband | the | unbelieving | through | the | wife | and | has been made holy | the | wife | the | unbelieving | through | the | brother | since | otherwise | the | children | of you | unclean | are | now | but | holy | they are

Close English

For the unbelieving husband has been made holy through the wife, and the unbelieving wife has been made holy through the brother. Otherwise your children would be unclean, but as it is, they are holy.

Fluent English

The husband who does not believe is made holy through his wife, and the wife who does not believe is made holy through her believing husband. Otherwise your children would be unclean; in fact, they are holy.

1 Corinthians 7:15

Greek: adopted SBLGNT text.

εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις, ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ θεός.

Word-order interlinear

if | but | the | unbeliever | separates | let that one separate | not | has been enslaved | the | brother | or | the | sister | in | the | such cases | in | but | peace | has called | us | the | God

Close English

But if the unbeliever separates, let that person separate. The brother or sister is not enslaved in such cases; God has called us in peace.

Fluent English

If the unbelieving partner leaves, let that person leave. In such a case the believing husband or wife is not held in bondage. God has called us to live in peace.

1 Corinthians 7:16

Greek: adopted SBLGNT text.

τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

Word-order interlinear

what | for | do you know | wife | whether | the | husband | you will save | or | what | do you know | husband | whether | the | wife | you will save

Close English

For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

Fluent English

Wife, how can you know whether you will save your husband? And husband, how can you know whether you will save your wife?

Section notes

Unmarried in verse 8 may include widowers but does not itself establish Paul’s previous marital history. Burn in verse 9 is read as burning with desire, which fluent English states explicitly.

Not I, but the Lord in verse 10 points to Jesus’ teaching on separation; compare Mark 10:9–12. I, not the Lord in verse 12 introduces Paul’s judgment on a further situation for which he does not cite such a saying. The two source-attribution formulas are kept distinct.

Made holy, unclean, and holy in verse 14 concern the family’s relation to the sphere of God’s people. The passage still calls the spouse an unbeliever; the translation does not turn shared holiness into a statement that personal faith is unnecessary. The adopted Greek says through the brother, clarified as the believing husband in fluent English.

Not enslaved in verse 15 is stronger imagery than a simple instruction to remain. Its implications for remarriage are debated and are not supplied as extra words. The adopted text says God has called us, not you. Verse 16 asks whether a spouse will be saved; it gives no assurance of that outcome.

Calling and social condition · 1 Corinthians 7:17–24

1 Corinthians 7:17

Greek: adopted SBLGNT text.

Εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατείτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

Word-order interlinear

if | not | to each | as | has assigned | the | Lord | each | as | has called | the | God | thus | let him walk | and | thus | in | the | churches | all | I direct

Close English

Only, as the Lord has assigned to each and as God has called each, so let each walk. And this is what I direct in all the churches.

Fluent English

Let each person live in the circumstances the Lord has assigned, the circumstances in which God called them. This is the direction I give in every church.

1 Corinthians 7:18

Greek: adopted SBLGNT text.

περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληταί τις; μὴ περιτεμνέσθω.

Word-order interlinear

having been circumcised | anyone | was called | not | let him undo it | in | uncircumcision | has been called | anyone | not | let him be circumcised

Close English

Was anyone called circumcised? Let him not undo it. Has anyone been called uncircumcised? Let him not be circumcised.

Fluent English

If a man was circumcised when God called him, he should not try to reverse it. If he was uncircumcised, he should not seek circumcision.

1 Corinthians 7:19

Greek: adopted SBLGNT text.

ἡ περιτομὴ οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ.

Word-order interlinear

the | circumcision | nothing | is | and | the | uncircumcision | nothing | is | but | keeping | [the] commandments | of God

Close English

Circumcision is nothing, and uncircumcision is nothing, but keeping God’s commandments matters.

Fluent English

Neither being circumcised nor being uncircumcised counts for anything. What counts is obeying God’s commands.

1 Corinthians 7:20

Greek: adopted SBLGNT text.

ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη ἐν ταύτῃ μενέτω.

Word-order interlinear

each | in | the | calling | in which | he was called | in | this | let him remain

Close English

Let each remain in the calling in which he was called.

Fluent English

Each person should remain in the situation in which God called them.

1 Corinthians 7:21

Greek: adopted SBLGNT text.

Δοῦλος ἐκλήθης; μή σοι μελέτω· ἀλλ’ εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.

Word-order interlinear

a slave | were you called | not | to you | let it matter | but | if | indeed | you can | free | become | rather | make use of it

Close English

Were you called as a slave? Do not let it trouble you. But if you can indeed become free, rather make use of it.

Fluent English

Were you enslaved when God called you? Do not let that weigh on you. But if you have a chance to gain freedom, take it.

1 Corinthians 7:22

Greek: adopted SBLGNT text.

ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ.

Word-order interlinear

the one | for | in | [the] Lord | having been called | a slave | a freed person | of [the] Lord | is | likewise | the | free person | having been called | a slave | is | of Christ

Close English

For the slave called in the Lord is the Lord’s freed person; likewise, the free person who was called is Christ’s slave.

Fluent English

An enslaved person who is called in the Lord belongs to the Lord as someone set free. In the same way, a free person who is called belongs to Christ as his slave.

1 Corinthians 7:23

Greek: adopted SBLGNT text.

τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

Word-order interlinear

at a price | you were bought | not | become | slaves | of human beings

Close English

You were bought at a price; do not become slaves of human beings.

Fluent English

You were purchased at a price. Do not make yourselves slaves to human beings.

1 Corinthians 7:24

Greek: adopted SBLGNT text.

ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῷ.

Word-order interlinear

each | in | what | he was called | brothers | in | this | let him remain | with | God

Close English

Brothers, let each remain with God in the situation in which he was called.

Fluent English

Brothers and sisters, each of you should live before God in the situation in which you were called.

Section notes

Walk in verse 17 means conduct one’s life. The Lord assigns and God calls in the adopted order. Calling in verse 20 is applied to the circumstances in which the call was received, rather than to a modern occupation alone.

Undo it in verse 18 renders the attempt to reverse the visible status of circumcision. Verse 19 supplies matters in English to complete the contrast with keeping God’s commandments.

Make use of it in verse 21 has no expressed object. Fluent English chooses taking the opportunity for freedom. Another reading takes it as making use of the existing condition of slavery; the close layer leaves the object implicit.

Freed person and slave in verse 22 retain the reversal of social descriptions in relation to the Lord and Christ. Verse 23 repeats the price-and-purchase language of 6:20. With God in verse 24 relates the instruction to life before God.

The present distress and passing world · 1 Corinthians 7:25–31

1 Corinthians 7:25

Greek: adopted SBLGNT text.

Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.

Word-order interlinear

concerning | now | the | virgins | a command | of [the] Lord | not | I have | a judgment | but | I give | as | having received mercy | from | [the] Lord | trustworthy | to be

Close English

Now concerning virgins, I have no command from the Lord, but I give a judgment as one who has received mercy from the Lord to be trustworthy.

Fluent English

As for those who have never married, I have no command from the Lord. I offer my judgment as someone whom the Lord’s mercy has made trustworthy.

1 Corinthians 7:26

Greek: adopted SBLGNT text.

νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

Word-order interlinear

I think | then | this | good | to be | because of | the | present | distress | that | [it is] good | for a person | the | thus | to be

Close English

I think, then, that this is good because of the present distress: it is good for a person to remain as he is.

Fluent English

In view of the present distress, I think it is good for a person to stay as they are.

1 Corinthians 7:27

Greek: adopted SBLGNT text.

δέδεσαι γυναικί; μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα·

Word-order interlinear

have you been bound | to a wife | not | seek | release | have you been released | from | a wife | not | seek | a wife

Close English

Are you bound to a wife? Do not seek release. Are you free from a wife? Do not seek a wife.

Fluent English

If you are married, do not seek to end the marriage. If you are unmarried, do not look for a wife.

1 Corinthians 7:28

Greek: adopted SBLGNT text.

ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες. καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτεν. θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.

Word-order interlinear

if | but | even | you marry | not | you sinned | and | if | marries | the | virgin | not | she sinned | distress | but | in the | flesh | will have | the | such people | I | but | you | would spare

Close English

But even if you marry, you have not sinned. And if the virgin marries, she has not sinned. Yet such people will have distress in the flesh, and I would spare you.

Fluent English

Still, you do not sin by marrying, and neither does an unmarried woman who marries. But married people will face troubles in this earthly life, and I would spare you those.

1 Corinthians 7:29

Greek: adopted SBLGNT text.

τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν,

Word-order interlinear

this | but | I say | brothers | the | time | having been shortened | is | the | remaining | so that | even | those | having | wives | as | not | having | may be

Close English

But this I say, brothers: the time has been shortened. From now on, let even those who have wives be as though they had none,

Fluent English

This is what I mean, brothers and sisters: the time has grown short. From now on, those who have wives should live as though they had none,

1 Corinthians 7:30

Greek: adopted SBLGNT text.

καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες,

Word-order interlinear

and | those | weeping | as | not | weeping | and | those | rejoicing | as | not | rejoicing | and | those | buying | as | not | possessing

Close English

and those who weep as though not weeping, and those who rejoice as though not rejoicing, and those who buy as though not possessing,

Fluent English

those who mourn as though they were not mourning, those who rejoice as though they were not rejoicing, and those who buy as though nothing were theirs to keep,

1 Corinthians 7:31

Greek: adopted SBLGNT text.

καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

Word-order interlinear

and | those | using | the | world | as | not | using fully | is passing away | for | the | form | of the | world | this

Close English

and those who use the world as though not using it fully. For the form of this world is passing away.

Fluent English

and those who use the world as though they were not fully occupied with it. This world’s present form is passing away.

Section notes

Virgins in verse 25 is read as people who have not married, with unmarried women specifically appearing later. The term is retained in close English. Paul marks this section as his judgment, associated with mercy and trustworthiness, without claiming an explicit command from the Lord.

Present distress is retained in verse 26. The passage does not identify a particular local disaster; an expectation of final distress may be part of its horizon, especially in verses 29–31.

Bound and released in verse 27 are marital images. Free from a wife does not itself specify whether a man has never married, is widowed, or has been separated. Verse 28 explicitly says that marrying is not a sin. Distress in the flesh becomes troubles in earthly life in the reading layer.

The compressed transition in verse 29 is rendered from now on. The series of as though comparisons expresses the transience of present conditions, ending with the world’s passing form. It is read alongside the marital obligations already given in verses 3–5.

Concern and undivided devotion · 1 Corinthians 7:32–35

1 Corinthians 7:32

Greek: adopted SBLGNT text.

Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ·

Word-order interlinear

I want | now | you | free from concerns | to be | the | unmarried man | is concerned about | the things | of the | Lord | how | he may please | the | Lord

Close English

Now I want you to be free from concerns. The unmarried man is concerned about the Lord’s affairs, how he may please the Lord;

Fluent English

I want you to be free from worries. An unmarried man directs his concern to the Lord’s affairs and to pleasing the Lord.

1 Corinthians 7:33

Greek: adopted SBLGNT text.

ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί,

Word-order interlinear

the one | but | having married | is concerned about | the things | of the | world | how | he may please | the | wife

Close English

but the married man is concerned about the world’s affairs, how he may please his wife,

Fluent English

A married man directs his concern to everyday affairs and to pleasing his wife,

1 Corinthians 7:34

Greek: adopted SBLGNT text.

καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ᾖ ἁγία καὶ τῷ σώματι καὶ ⸀τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί.

Word-order interlinear

and | he has been divided | and | the | woman | the | unmarried | and | the | virgin | is concerned about | the things | of the | Lord | so that | she may be | holy | both | in the | body | and | in the | spirit | the one | but | having married | is concerned about | the things | of the | world | how | she may please | the | husband

Close English

and he is divided. The unmarried woman and the virgin are concerned about the Lord’s affairs, so that they may be holy in both body and spirit; but the married woman is concerned about the world’s affairs, how she may please her husband.

Fluent English

and his attention is divided. An unmarried woman, including one who has never married, is concerned with the Lord’s affairs and with being holy in body and spirit. A married woman is concerned with everyday affairs and with pleasing her husband.

1 Corinthians 7:35

Greek: adopted SBLGNT text.

τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως.

Word-order interlinear

this | but | for | the | of you | own | benefit | I say | not | so that | a snare | on you | I may throw | but | for | the | proper conduct | and | devotion | to the | Lord | without distraction

Close English

I say this for your own benefit, not to throw a snare over you, but for proper conduct and devotion to the Lord without distraction.

Fluent English

I say this for your good. I want to encourage a fitting life devoted to the Lord without distraction, rather than put you under a restraint.

Section notes

The verb for being concerned is repeated of both the Lord’s affairs and the world’s affairs. Fluent English uses concern rather than treating each instance as harmful anxiety. Paul’s stated aim is freedom from distracting concerns.

And he is divided opens verse 34 and completes the description of the married man. The unmarried woman and the virgin are two linked descriptions with a singular verb in Greek. Fluent English treats the never-married woman as included within the unmarried group; other distinctions between the two descriptions are possible.

Body and spirit describe the scope of holiness in verse 34. A snare in verse 35 is an image of constraint. The conclusion frames the advice as beneficial guidance toward devotion. The adopted apparatus sign before spirit’s article is retained.

A disputed case and a widow’s freedom · 1 Corinthians 7:36–40

1 Corinthians 7:36

Greek: adopted SBLGNT text.

Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω· οὐχ ἁμαρτάνει· γαμείτωσαν.

Word-order interlinear

if | but | anyone | to act improperly | toward | the | virgin | of him | thinks | if | he is | of strong passion | and | thus | it ought | to happen | what | he wishes | let him do | not | he sins | let them marry

Close English

But if anyone thinks he is acting improperly toward his virgin, if his passion is strong and it ought to happen this way, let him do what he wishes. He does not sin; let them marry.

Fluent English

If a man thinks he is treating his betrothed improperly, and his desire is strong enough that marriage is called for, he may do as he wishes. He is committing no sin; they may marry.

1 Corinthians 7:37

Greek: adopted SBLGNT text.

ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει·

Word-order interlinear

who | but | has stood | in | the | heart | of him | firm | not | having | compulsion | authority | but | he has | over | the | own | will | and | this | has decided | in | the | own | heart | to keep | the | his own | virgin | well | he will do

Close English

But the one who stands firm in his heart, having no compulsion but authority over his own will, and has decided in his own heart to keep his virgin, will do well.

Fluent English

A man who has firmly made up his mind, is under no compulsion, and can govern his own decision also does well if he decides not to marry his betrothed.

1 Corinthians 7:38

Greek: adopted SBLGNT text.

ὥστε καὶ ὁ γαμίζων τὴν παρθένον ἑαυτοῦ καλῶς ποιεῖ, καὶ ὁ μὴ ⸀γαμίζων κρεῖσσον ποιήσει.

Word-order interlinear

so then | both | the one | marrying | the | virgin | of himself | well | does | and | the one | not | marrying | better | will do

Close English

So then, the one who marries his virgin does well, and the one who does not marry will do better.

Fluent English

Thus a man who marries his betrothed does well, while one who does not marry her will do better.

1 Corinthians 7:39

Greek: adopted SBLGNT text.

Γυνὴ δέδεται ἐφ’ ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ·

Word-order interlinear

a wife | has been bound | for | as much | time | lives | the | husband | of her | if | but | falls asleep | the | husband | free | she is | to whom | she wishes | to be married | only | in | [the] Lord

Close English

A wife is bound for as long as her husband lives. But if her husband falls asleep, she is free to marry whom she wishes, only in the Lord.

Fluent English

A wife remains bound to her husband during his lifetime. If he dies, she is free to marry the person she chooses, provided the marriage is in the Lord.

1 Corinthians 7:40

Greek: adopted SBLGNT text.

μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην, δοκῶ δὲ κἀγὼ πνεῦμα θεοῦ ἔχειν.

Word-order interlinear

happier | but | she is | if | thus | she remains | according to | the | my | judgment | I think | and | I too | [the] Spirit | of God | to have

Close English

But she is happier if she remains as she is, according to my judgment; and I think that I too have God’s Spirit.

Fluent English

In my judgment she will be happier if she remains unmarried. And I believe that I too have the Spirit of God.

Section notes

His virgin in verses 36–38 does not identify the relationship unambiguously. This reading understands an engaged man and his betrothed. Another major interpretation understands a father or guardian considering marriage for a daughter or ward. The close layer retains his virgin to keep the source expression visible.

The adjective hyperakmos in verse 36 can refer to strong sexual desire or to being beyond the prime of age. The reading here takes the man’s strong desire as the issue. The age-related reading fits the alternative account of a guardian and an unmarried woman. Let them marry is plural; he does not sin is singular.

The verb gamizo in verse 38 commonly means give in marriage. Here it is rendered marry in line with the engaged-couple reading. Under the guardian interpretation it would mean arranging the woman’s marriage. The source apparatus sign on its second occurrence is preserved.

Keep his virgin in verse 37 is interpreted as keeping the relationship unmarried. The comparison well and better in verse 38 continues Paul’s preference within the chapter’s circumstances, while affirming that marriage is not sin.

Falls asleep in verse 39 is the image for dying. The wife’s freedom to marry is stated along with only in the Lord, understood as marriage within shared allegiance to the Lord. No by the law phrase is added to the adopted opening. Verse 40 again marks Paul’s judgment and his claim to have God’s Spirit.

IX-1CO-008 · 1 Corinthians 8:1–13 Knowledge, love, and another person’s conscience

Knowledge and love · 1 Corinthians 8:1–3

1 Corinthians 8:1

Greek: adopted SBLGNT text.

Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.

Word-order interlinear

concerning | now | the | things sacrificed to idols | we know | that | all | knowledge | we have | the | knowledge | puffs up | the | but | love | builds up

Close English

Now concerning things sacrificed to idols: we know that “we all have knowledge.” Knowledge puffs up, but love builds up.

Fluent English

As for food sacrificed to idols, we know the claim that “all of us have knowledge.” Knowledge inflates pride; love strengthens others.

1 Corinthians 8:2

Greek: adopted SBLGNT text.

εἴ τις δοκεῖ ἐγνωκέναι τι, οὔπω ἔγνω καθὼς δεῖ γνῶναι·

Word-order interlinear

if | anyone | thinks | to have known | anything | not yet | he knew | as | it is necessary | to know

Close English

If anyone thinks he has known anything, he has not yet known as he ought to know.

Fluent English

Someone who thinks they know something has not yet learned to know it as they should.

1 Corinthians 8:3

Greek: adopted SBLGNT text.

εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ᾽ αὐτοῦ.

Word-order interlinear

if | but | anyone | loves | the | God | this one | has been known | by | him

Close English

But if anyone loves God, that person is known by him.

Fluent English

But the person who loves God is known by God.

Section notes

Things sacrificed to idols refers here to sacrificial food. The chapter also uses a general term for food and, in verse 13, the specific term meat; these distinctions are retained.

We all have knowledge is marked as a likely Corinthian claim. The quotation marks are editorial. Paul’s contrast between being puffed up and building up recalls the earlier discussion of pride and prepares for the ironic reuse of build up in verse 10.

Verse 2 questions the adequacy of someone’s supposed knowledge. Verse 3 changes the direction: the person is known by God. That passive is retained instead of changing it into the person’s knowledge of God.

One God and one Lord · 1 Corinthians 8:4–6

1 Corinthians 8:4

Greek: adopted SBLGNT text.

Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς.

Word-order interlinear

concerning | the | eating | then | of the | things sacrificed to idols | we know | that | nothing | [is] an idol | in | [the] world | and | that | no | God | if | not | one

Close English

Concerning the eating of things sacrificed to idols, then, we know that an idol is nothing in the world and that there is no God except one.

Fluent English

So, about eating food sacrificed to idols: we know that an idol has no real standing in the world, and that there is only one God.

1 Corinthians 8:5

Greek: adopted SBLGNT text.

καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί,

Word-order interlinear

and | for | even if | there are | so-called | gods | whether | in | heaven | or | on | earth | just as | there are | gods | many | and | lords | many

Close English

For even if there are so-called gods, whether in heaven or on earth—as indeed there are many gods and many lords—

Fluent English

Even if there are beings called gods, in heaven or on earth—and there are many called gods and lords—

1 Corinthians 8:6

Greek: adopted SBLGNT text.

ἀλλ᾽ ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος Ἰησοῦς Χριστός, δι᾽ οὗ τὰ πάντα καὶ ἡμεῖς δι᾽ αὐτοῦ.

Word-order interlinear

yet | for us | one | God | the | Father | from | whom | [are] the | all things | and | we | for | him | and | one | Lord | Jesus | Christ | through | whom | [are] the | all things | and | we | through | him

Close English

yet for us there is one God, the Father, from whom are all things and we for him, and one Lord, Jesus Christ, through whom are all things and we through him.

Fluent English

for us there is one God, the Father. Everything comes from him, and we live for him. And there is one Lord, Jesus Christ. Everything exists through him, and through him we live.

Section notes

An idol is nothing in verse 4 is a judgment about its supposed divinity, not a denial that a physical image exists. The statement is followed by the confession of one God.

Verses 5–6 form a contrast between the many called gods and lords and what is confessed for us. The reading does not add an explanation of the identity of every being referred to.

Verse 6 carefully distinguishes from whom and for him with reference to the Father from through whom and through him with reference to Jesus Christ. English supplies exists and live to complete the clauses; the Greek has no corresponding explicit verb in those clauses.

Habit, conscience, and freedom · 1 Corinthians 8:7–9

1 Corinthians 8:7

Greek: adopted SBLGNT text.

Ἀλλ’ οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται.

Word-order interlinear

but | not | in | all | [is] the | knowledge | some | but | by the | habit | until | now | of the | idol | as | a thing sacrificed to idols | eat | and | the | conscience | of them | weak | being | is defiled

Close English

But not everyone has this knowledge. Some, because of their habit concerning the idol until now, eat it as something sacrificed to an idol, and their conscience, being weak, is defiled.

Fluent English

Yet not everyone has this understanding. Some are still shaped by their former association with idols, so they eat the food as an offering to an idol. Their vulnerable conscience is then defiled.

1 Corinthians 8:8

Greek: adopted SBLGNT text.

βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν, οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα.

Word-order interlinear

food | but | us | not | will present | to the | God | neither | for | if | we eat | do we have more | nor | if | not | we eat | do we lack

Close English

But food will not present us to God. For neither do we have more if we eat, nor do we lack if we do not eat.

Fluent English

Food will not improve our standing before God. Eating it gives us no advantage, and abstaining leaves us no worse off.

1 Corinthians 8:9

Greek: adopted SBLGNT text.

βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.

Word-order interlinear

watch | but | lest | somehow | the | right | of you | this | a stumbling block | may become | to the | weak

Close English

But watch that this right of yours does not somehow become a stumbling block to the weak.

Fluent English

Take care that exercising this right does not cause someone whose conscience is vulnerable to stumble.

Section notes

The adopted word in verse 7 is habit or accustomed association, not conscience at that first occurrence. Conscience appears later in the verse. The reading describes the continuing effect of former attachment to idols without asserting continued participation in their worship.

Weak here concerns a person’s conscience in relation to idol food. Vulnerable in fluent English states that contextual sense; the Greek term is not treated as a judgment about intelligence or physical strength.

Verse 8 first says that eating brings no advantage, then that not eating brings no loss. That adopted order is preserved, even though other printed texts reverse the clauses. Present us to God is understood as commend us to God, not simply bring us into God’s presence.

Right in verse 9 continues the vocabulary of freedom from 6:12. Its exercise must be considered in relation to another person’s stumbling.

The cost to another person · 1 Corinthians 8:10–13

1 Corinthians 8:10

Greek: adopted SBLGNT text.

ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

Word-order interlinear

if | for | anyone | sees | you | the one | having | knowledge | in | an idol’s temple | reclining at table | not | the | conscience | of him | weak | being | will be built up | toward | the | the things | sacrificed to idols | to eat

Close English

For if someone sees you, the one who has knowledge, reclining at table in an idol’s temple, will not his conscience, weak as he is, be built up to eat things sacrificed to idols?

Fluent English

Suppose someone sees you, with all your knowledge, dining in an idol’s temple. Won’t this embolden that person, whose conscience is weak, to eat food sacrificed to idols?

1 Corinthians 8:11

Greek: adopted SBLGNT text.

ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι’ ὃν Χριστὸς ἀπέθανεν.

Word-order interlinear

is being destroyed | for | the one | being weak | by | the | your | knowledge | the | brother | for | whom | Christ | died

Close English

For the weak person is being destroyed by your knowledge, the brother for whom Christ died.

Fluent English

Your knowledge is bringing ruin to this vulnerable person—a fellow believer for whom Christ died.

1 Corinthians 8:12

Greek: adopted SBLGNT text.

οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἁμαρτάνετε.

Word-order interlinear

thus | and | sinning | against | the | brothers | and | striking | of them | the | conscience | being weak | against | Christ | you sin

Close English

And by sinning in this way against the brothers and striking their weak conscience, you sin against Christ.

Fluent English

When you sin against fellow believers in this way, wounding their vulnerable conscience, you are sinning against Christ.

1 Corinthians 8:13

Greek: adopted SBLGNT text.

διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

Word-order interlinear

therefore | if | food | causes to stumble | the | brother | of me | not | ever | will I eat | meat | into | the | age | so that | not | the | brother | of me | I may cause to stumble

Close English

Therefore, if food causes my brother to stumble, I will certainly never eat meat, so that I may not cause my brother to stumble.

Fluent English

So if what I eat causes a fellow believer to fall, I will give up meat altogether to avoid causing that person to fall.

Section notes

Reclining at table in verse 10 describes dining in an idol’s temple. The adopted text explicitly says sees you. Build up is used ironically: the supposed strengthening encourages conduct that violates the other person’s conscience. Fluent English renders this embolden.

Verse 11 uses the present is being destroyed. Your knowledge is emphasized, while the final description identifies the endangered person as a fellow believer for whom Christ died. The translation preserves that final emphasis.

Striking the conscience in verse 12 becomes wounding it in fluent English. The sin against fellow believers is also a sin against Christ.

Cause to stumble in verse 13 concerns leading someone into a fall, rather than merely displeasing them. The double negative and into the age express a firm, continuing refusal to eat meat if it has that consequence.

IX-1CO-009 · 1 Corinthians 9:1–27 Rights and voluntary service

The apostle’s claim · 1 Corinthians 9:1–6

1 Corinthians 9:1

Greek: adopted SBLGNT text.

Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑόρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;

Word-order interlinear

not | am I | free | not | am I | an apostle | not | Jesus | the | Lord | of us | have I seen | not | the | work | of me | you | are | in | [the] Lord

Close English

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

Fluent English

Am I not a free person and an apostle? Haven’t I seen Jesus our Lord? And aren’t you the result of my work in the Lord?

1 Corinthians 9:2

Greek: adopted SBLGNT text.

εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι, ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.

Word-order interlinear

if | to others | not | I am | an apostle | yet | surely | to you | I am | the | for | seal | of me | of the | apostleship | you | are | in | [the] Lord

Close English

If I am not an apostle to others, I certainly am to you, for you are the seal of my apostleship in the Lord.

Fluent English

Even if others do not regard me as an apostle, I certainly am one for you. Your life in the Lord confirms my apostleship.

1 Corinthians 9:3

Greek: adopted SBLGNT text.

Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσίν ἐστιν αὕτη.

Word-order interlinear

the | my | defense | to those | me | examining | is | this

Close English

My defense to those who examine me is this:

Fluent English

Here is my answer to those who question me:

1 Corinthians 9:4

Greek: adopted SBLGNT text.

μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν;

Word-order interlinear

[question particle] | not | do we have | a right | to eat | and | to drink

Close English

Do we not have a right to eat and drink?

Fluent English

Don’t we have the right to receive food and drink?

1 Corinthians 9:5

Greek: adopted SBLGNT text.

μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;

Word-order interlinear

[question particle] | not | do we have | a right | a sister | as wife | to take along | as | also | the | other | apostles | and | the | brothers | of the | Lord | and | Cephas

Close English

Do we not have a right to take along a wife who is a sister, as do the other apostles and the Lord’s brothers and Cephas?

Fluent English

Don’t we have the right to travel with a believing wife, as the other apostles, the Lord’s brothers, and Cephas do?

1 Corinthians 9:6

Greek: adopted SBLGNT text.

ἢ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι;

Word-order interlinear

or | only | I | and | Barnabas | not | have | a right | not | to work

Close English

Or is it only Barnabas and I who have no right not to work?

Fluent English

Or are Barnabas and I the only ones who must work to support ourselves?

Section notes

The four opening questions appeal to freedom, apostleship, seeing Jesus, and the Corinthians themselves as Paul’s work in the Lord. The adopted order is free before apostle, and the title is Jesus our Lord without an added Christ.

Seal in verse 2 is the image of confirmation. This in verse 3 is taken to introduce the questions that follow, though it can also point back to the preceding defense.

Eat and drink in verse 4 is understood in context as receiving support. Sister as wife in verse 5 means a wife who shares the faith, not a biological sister. Cephas is retained as the name used here; it refers to Peter.

The Lord’s brothers is left as the source’s kinship description without resolving later debates about the exact family relationship. Work in verse 6 refers to earning a living, not to the absence of apostolic labor.

Support and the law · 1 Corinthians 9:7–14

1 Corinthians 9:7

Greek: adopted SBLGNT text.

τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

Word-order interlinear

who | serves as a soldier | at his own | expense | ever | who | plants | a vineyard | and | the | fruit | of it | not | eats | who | tends | a flock | and | from | the | milk | of the | flock | not | eats

Close English

Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Who tends a flock and does not eat from its milk?

Fluent English

Does a soldier pay all his own expenses? Does someone plant a vineyard without eating its fruit, or tend a flock without sharing its milk?

1 Corinthians 9:8

Greek: adopted SBLGNT text.

Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει;

Word-order interlinear

[question particle] | according to | a human | these things | do I say | or | also | the | law | these things | not | says

Close English

Do I say these things merely in a human way, or does not the law also say these things?

Fluent English

Is this only human reasoning? Doesn’t the law say the same thing?

1 Corinthians 9:9

Greek: adopted SBLGNT text.

ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται· Οὐ κημώσεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ,

Word-order interlinear

in | for | the | of Moses | law | it is written | not | you shall muzzle | an ox | threshing | [question particle] | about the | oxen | is there concern | to the | God

Close English

For it is written in the law of Moses, “You shall not muzzle an ox while it threshes.” Is it oxen that concern God,

Fluent English

The law of Moses says not to muzzle an ox while it is threshing. Is God speaking about oxen,

1 Corinthians 9:10

Greek: adopted SBLGNT text.

ἢ δι’ ἡμᾶς πάντως λέγει; δι’ ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει ἐπ’ ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ’ ἐλπίδι τοῦ μετέχειν.

Word-order interlinear

or | for | us | entirely | does he speak | for | us | for | it was written | because | ought | in | hope | the one | plowing | to plow | and | the one | threshing | in | hope | of | sharing

Close English

or does he speak entirely for our sake? For it was written for our sake, because the one who plows ought to plow in hope, and the one who threshes in hope of sharing.

Fluent English

or is he surely speaking for our sake? It was written for us: those who plow and thresh should do so in the hope of sharing the harvest.

1 Corinthians 9:11

Greek: adopted SBLGNT text.

εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

Word-order interlinear

if | we | for you | the | spiritual things | sowed | [is it] great | if | we | of you | the | material things | will reap

Close English

If we sowed spiritual things for you, is it a great thing if we reap material things from you?

Fluent English

If we have sown what nourishes your spiritual life, is it too much to receive material support from you?

1 Corinthians 9:12

Greek: adopted SBLGNT text.

εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ’ οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μή τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

Word-order interlinear

if | others | of the | over you | right | share | not | more | we | but | not | we used | the | right | this | but | all things | we endure | so that | not | any | hindrance | we may give | to the | good news | of the | Christ

Close English

If others share in this right over you, do we not have it even more? But we did not use this right. Instead, we endure everything so that we may put no hindrance in the way of the good news of Christ.

Fluent English

If others have a claim to your support, surely we have an even greater one. Yet we have not exercised that right. We put up with everything to avoid placing any obstacle in the path of Christ’s good news.

1 Corinthians 9:13

Greek: adopted SBLGNT text.

οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται;

Word-order interlinear

not | do you know | that | those | the | sacred things | working | the things | from | the | temple | eat | those | at the | altar | serving | with the | altar | share

Close English

Do you not know that those who perform sacred duties eat what comes from the temple, and those who serve at the altar share with the altar?

Fluent English

Don’t you know that temple workers receive food from the temple, and those who serve at the altar share in what is offered there?

1 Corinthians 9:14

Greek: adopted SBLGNT text.

οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.

Word-order interlinear

thus | also | the | Lord | directed | those | the | good news | proclaiming | from | the | good news | to live

Close English

In the same way, the Lord directed those who proclaim the good news to live from the good news.

Fluent English

The Lord likewise directed that people who announce the good news should receive their livelihood from that work.

Section notes

The soldier, vineyard worker, and shepherd illustrate receiving a livelihood from one’s work. Eat from the milk in verse 7 is made idiomatic as sharing the milk in the fluent layer.

Verse 9 quotes Deuteronomy 25:4. The question continues into verse 10. No only is inserted before oxen: Paul redirects the cited rule toward human workers, but this does not require a general denial of God’s care for animals.

Pantos in verse 10 can be understood as entirely or surely. Close English takes the former; fluent English takes the latter. Sharing has the harvest as its implied object. Spiritual things and material things in verse 11 continue the sowing-and-reaping comparison.

The right in verse 12 is the claim to support from the Corinthians. Paul distinguishes possessing it from using it. The temple and altar examples in verse 13 describe receiving portions connected with service.

Live from the good news in verse 14 concerns livelihood. The appeal to the Lord’s instruction resembles the worker-and-support sayings in Matthew 10:10 and Luke 10:7; the verse does not reproduce either saying word for word.

Proclamation without payment · 1 Corinthians 9:15–18

1 Corinthians 9:15

Greek: adopted SBLGNT text.

Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἤ— τὸ καύχημά μου οὐδεὶς κενώσει.

Word-order interlinear

I | but | not | have used | any | of these things | not | I wrote | but | these things | so that | thus | it may happen | for | me | [it is] good | for | for me | rather | to die | than | the | boast | of me | no one | will empty

Close English

But I have used none of these things. Nor have I written these things so that this may be done for me, for I would rather die than—no one will empty my boast.

Fluent English

I have made use of none of these rights, and I am not writing this to secure such support for myself. I would rather die than—no one will take this reason for boasting away from me.

1 Corinthians 9:16

Greek: adopted SBLGNT text.

ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα, ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοί ἐστιν ἐὰν μὴ εὐαγγελίσωμαι.

Word-order interlinear

if | for | I proclaim good news | not | there is | for me | a boast | necessity | for | on me | lies | woe | for | to me | it is | if | not | I proclaim good news

Close English

For if I proclaim the good news, I have no boast, because necessity lies upon me. For woe to me if I do not proclaim the good news!

Fluent English

Simply announcing the good news gives me no reason to boast: I am under an obligation. Woe to me if I fail to announce it!

1 Corinthians 9:17

Greek: adopted SBLGNT text.

εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.

Word-order interlinear

if | for | willingly | this | I do | a reward | I have | if | but | unwillingly | a stewardship | I have been entrusted with

Close English

For if I do this willingly, I have a reward; but if unwillingly, I have been entrusted with a stewardship.

Fluent English

If I do this by my own choice, I have a reward. If it is not my own choice, I am still carrying out a responsibility entrusted to me.

1 Corinthians 9:18

Greek: adopted SBLGNT text.

τίς οὖν μού ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

Word-order interlinear

what | then | of me | is | the | reward | that | proclaiming good news | without expense | I may offer | the | good news | so as | to | not | make full use of | the | right | of me | in | the | good news

Close English

What, then, is my reward? That in proclaiming the good news I may offer it without expense, so as not to make full use of my right in the good news.

Fluent English

What reward do I have, then? I can offer the good news at no cost, without claiming the support to which its proclamation entitles me.

Section notes

I have written in verse 15 is read as referring to the present letter from the reader’s perspective. These things means the rights just discussed. Both English layers preserve the abruptly broken comparison I would rather die than, followed by a new assertion about Paul’s boast.

The necessity in verse 16 is the obligation to proclaim. Woe is an expression of distress or judgment, not a new instruction to the readers.

Willingly and unwillingly in verse 17 contrast a task freely chosen with a commission laid upon someone. They need not mean that Paul personally resents the work. Stewardship recalls entrusted responsibility.

The reward in verse 18 is identified with offering the good news without charge. Not making full use of a right is retained; the verb is not translated as abusing a right.

Freedom in service of others · 1 Corinthians 9:19–23

1 Corinthians 9:19

Greek: adopted SBLGNT text.

Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω·

Word-order interlinear

free | for | being | from | all | to all | myself | I enslaved | so that | the | more | I may gain

Close English

For although I am free from all, I enslaved myself to all, so that I might gain more.

Fluent English

Although I am free of everyone, I have made myself everyone’s slave in order to win more people.

1 Corinthians 9:20

Greek: adopted SBLGNT text.

καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·

Word-order interlinear

and | I became | to the | Jews | as | a Jew | so that | Jews | I may gain | to those | under | law | as | under | law | not | being | myself | under | law | so that | those | under | law | I may gain

Close English

To the Jews I became as a Jew, so that I might gain Jews; to those under law, as under law —although I myself am not under law—so that I might gain those under law;

Fluent English

Among Jews I lived as a Jew to win Jews. Among those under the law I lived as someone under the law, though I am not myself under it, to win those who are.

1 Corinthians 9:21

Greek: adopted SBLGNT text.

τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ’ ἔννομος Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους·

Word-order interlinear

to those | without law | as | without law | not | being | without law | of God | but | within law | of Christ | so that | I may gain | those | without law

Close English

to those without law, as without law—not being without God’s law but within Christ’s law—so that I might gain those without law.

Fluent English

Among those outside the law I lived as someone outside it, to win them. Yet I am not free of God’s law: I am bound to Christ’s law.

1 Corinthians 9:22

Greek: adopted SBLGNT text.

ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω.

Word-order interlinear

I became | to the | weak | weak | so that | the | weak | I may gain | to the | all | I have become | all things | so that | by every means | some | I may save

Close English

To the weak I became weak, so that I might gain the weak. I have become all things to all people, so that by every means I might save some.

Fluent English

With the weak I became weak in order to win them. I have adapted myself to all kinds of people, seeking by every means to save some.

1 Corinthians 9:23

Greek: adopted SBLGNT text.

πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

Word-order interlinear

all things | and | I do | for | the | good news | so that | a fellow participant | in it | I may become

Close English

And I do all things for the good news, so that I may become a fellow participant in it.

Fluent English

I do all this for the good news, so that I too may share in its benefits.

Section notes

The freedom-and-slavery contrast in verse 19 concerns Paul’s voluntary service. Gain is rendered win in fluent English; the repeated verb refers to people reached by the message, not financial gain.

Verse 20 includes the qualification that Paul himself is not under law. Verse 21 distinguishes those outside the law of Moses from being without obligation to God: Paul identifies himself as within Christ’s law.

Verse 22 says I became weak, without as before weak in the adopted text. The final purpose is to save some, not a claim that every person will respond. Fluent English explains all things to all as adapting to different people.

Fellow participant in the good news in verse 23 is understood as sharing in what it brings. Benefits in fluent English makes that relationship explicit.

The race and the discipline · 1 Corinthians 9:24–27

1 Corinthians 9:24

Greek: adopted SBLGNT text.

Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε.

Word-order interlinear

not | do you know | that | those | in | a stadium | running | all | indeed | run | one | but | receives | the | prize | thus | run | so that | you may obtain it

Close English

Do you not know that those who run in a stadium all run, but one receives the prize? Run in such a way that you may obtain it.

Fluent English

You know that everyone in a race runs, but only one runner receives the prize. Run with the aim of winning it.

1 Corinthians 9:25

Greek: adopted SBLGNT text.

πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.

Word-order interlinear

everyone | and | the one | competing | in all things | exercises self-control | those | indeed | then | so that | a perishable | wreath | they may receive | we | but | an imperishable one

Close English

Everyone who competes exercises self-control in all things. They do so to receive a perishable wreath, but we an imperishable one.

Fluent English

Every competitor practices self-control in everything. Athletes do it for a wreath that will decay; we do it for one that will last.

1 Corinthians 9:26

Greek: adopted SBLGNT text.

ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων·

Word-order interlinear

I | therefore | thus | run | as | not | aimlessly | thus | box | as | not | air | striking

Close English

Therefore I run, not aimlessly; I box, not as one striking air.

Fluent English

So I run with a goal in sight, and I box with blows that are meant to land.

1 Corinthians 9:27

Greek: adopted SBLGNT text.

ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

Word-order interlinear

but | I pummel | of me | the | body | and | make it a slave | lest | somehow | to others | having proclaimed | myself | disqualified | I may become

Close English

But I pummel my body and make it a slave, lest after proclaiming to others I myself become disqualified.

Fluent English

I discipline my body and bring it under control, so that after announcing the message to others I do not myself fail the test.

Section notes

The race comparison urges purposeful effort. The contrast with one prizewinner belongs to the image; the text does not say that only one believer can be saved.

Wreath in verse 25 is the winner’s crown, contrasted as perishable and imperishable. The translation adds no claim about the material of a particular local prize.

Boxing and pummeling in verses 26–27 are athletic images. Close English keeps the force of the bodily language; fluent English states its disciplinary sense. The text supplies no particular practice of bodily punishment.

Proclaiming to others can also evoke a herald’s announcement in the athletic setting. Disqualified means failing approval or the test; its force is preserved without limiting it to loss of office alone.

IX-1CO-010 · 1 Corinthians 10:1–33 Warnings, participation, and the good of others

Shared gifts in the wilderness · 1 Corinthians 10:1–5

1 Corinthians 10:1

Greek: adopted SBLGNT text.

Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διῆλθον,

Word-order interlinear

not | I want | for | you | to be unaware | brothers | that | the | fathers | of us | all | under | the | cloud | were | and | all | through | the | sea | passed

Close English

For I do not want you to be unaware, brothers, that our fathers were all under the cloud and all passed through the sea,

Fluent English

Brothers and sisters, I want you to remember that our ancestors were all under the cloud and all passed through the sea.

1 Corinthians 10:2

Greek: adopted SBLGNT text.

καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ,

Word-order interlinear

and | all | into | the | Moses | were baptized | in | the | cloud | and | in | the | sea

Close English

and all were baptized into Moses in the cloud and in the sea,

Fluent English

In the cloud and the sea they all received baptism into Moses.

1 Corinthians 10:3

Greek: adopted SBLGNT text.

καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον

Word-order interlinear

and | all | the | same | spiritual | food | ate

Close English

and all ate the same spiritual food,

Fluent English

They all ate the same spiritual food

1 Corinthians 10:4

Greek: adopted SBLGNT text.

καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα, ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός·

Word-order interlinear

and | all | the | same | spiritual | drank | drink | they were drinking | for | from | a spiritual | following | rock | the | rock | and | was | the | Christ

Close English

and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was Christ.

Fluent English

and drank the same spiritual drink. They drank from a spiritual rock that accompanied them, and that rock was Christ.

1 Corinthians 10:5

Greek: adopted SBLGNT text.

ἀλλ᾽ οὐκ ἐν τοῖς πλείοσιν αὐτῶν ηὐδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

Word-order interlinear

but | not | with | the | most | of them | was pleased | the | God | they were struck down | for | in | the | wilderness

Close English

But God was not pleased with most of them, for they were struck down in the wilderness.

Fluent English

Yet most of them did not please God: their bodies lay scattered in the wilderness.

Section notes

Our fathers places the story of Israel’s ancestors within the argument addressed to the Corinthians. Cloud and sea recall Exodus 13–14. The repeated all emphasizes shared privileges before the contrast with most in verse 5.

Baptized into Moses in verse 2 interprets the wilderness events in language of identification with a leader. The adopted verb is middle in form; English received baptism expresses the participation without implying that they physically baptized themselves.

Spiritual is retained for the food, drink, and rock. It points to divine provision and Paul’s spiritual reading of the events, rather than to food with no material reality. The rock that followed them and its identification with Christ remain explicit.

The same food and drink means that the ancestors shared them with one another. It is not expanded to say that these were identical to the later Christian meal. Verse 5 recalls the wilderness deaths; compare Numbers 14.

Examples and a warning against confidence · 1 Corinthians 10:6–13

1 Corinthians 10:6

Greek: adopted SBLGNT text.

Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν.

Word-order interlinear

these things | now | examples | for us | became | so as | to | not | be | us | desirers | of evil things | just as | they also | desired

Close English

Now these things became examples for us, so that we should not desire evil things as they also desired.

Fluent English

These events became warnings for us, so that we would not crave evil as they did.

1 Corinthians 10:7

Greek: adopted SBLGNT text.

μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν· ὥσπερ γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν παίζειν.

Word-order interlinear

nor | idolaters | become | as | some | of them | just as | it is written | sat down | the | people | to eat | and | to drink | and | they rose | to play

Close English

Do not become idolaters, as some of them did, just as it is written: “The people sat down to eat and drink, and rose to play.”

Fluent English

Do not turn to idols as some of them did. Scripture describes the people sitting down for food and drink, then getting up to revel.

1 Corinthians 10:8

Greek: adopted SBLGNT text.

μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες.

Word-order interlinear

nor | let us commit sexual immorality | as | some | of them | committed sexual immorality | and | fell | in one | day | twenty | three | thousand

Close English

Nor let us commit sexual immorality, as some of them did, and twenty-three thousand fell in one day.

Fluent English

We must not practice sexual immorality as some of them did, when twenty-three thousand died in a single day.

1 Corinthians 10:9

Greek: adopted SBLGNT text.

μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθώς τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλλυντο.

Word-order interlinear

nor | let us put to the test | the | Christ | as | some | of them | tested | and | by | the | serpents | were being destroyed

Close English

Nor let us put Christ to the test, as some of them tested him and were destroyed by the serpents.

Fluent English

We must not test Christ as some of them did, and were killed by snakes.

1 Corinthians 10:10

Greek: adopted SBLGNT text.

μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.

Word-order interlinear

nor | grumble | just as | some | of them | grumbled | and | were destroyed | by | the | destroyer

Close English

Nor grumble, as some of them grumbled and were destroyed by the destroyer.

Fluent English

Do not grumble as some of them did, only to perish at the hands of the destroyer.

1 Corinthians 10:11

Greek: adopted SBLGNT text.

ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

Word-order interlinear

these things | now | as examples | were happening | to them | they were written | and | for | admonition | of us | upon | whom | the | ends | of the | ages | have come

Close English

Now these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

Fluent English

These events happened to them as examples and were written down to warn us, who live at the culmination of the ages.

1 Corinthians 10:12

Greek: adopted SBLGNT text.

ὥστε ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ,

Word-order interlinear

therefore | the one | thinking | to stand | let him watch | lest | he fall

Close English

Therefore let the one who thinks he stands watch that he does not fall.

Fluent English

Anyone who thinks they are standing firm should take care not to fall.

1 Corinthians 10:13

Greek: adopted SBLGNT text.

πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

Word-order interlinear

a test | you | not | has seized | if | not | human | faithful | but | [is] the | God | who | not | will allow | you | to be tested | beyond | what | you can | but | will provide | with | the | test | also | the | way out | for | being able | to endure

Close English

No test has seized you except a human one. But God is faithful: he will not allow you to be tested beyond what you can bear, but with the test he will also provide the way out, so that you may be able to endure.

Fluent English

The testing you face belongs to the common human experience. God is faithful. He will not allow you to be tested beyond your capacity, and with the test he will provide a way through, enabling you to endure it.

Section notes

Examples in verses 6 and 11 makes the events instructive for the present audience. Evil desires recall Numbers 11. Verse 7 quotes Exodus 32:6; play is read as revelry in that setting.

Verse 8 retains twenty-three thousand and in one day. Numbers 25:9 gives twenty-four thousand as the plague’s toll. The translation records Paul’s wording without replacing the number or inventing a reconciliation.

The adopted text of verse 9 reads Christ, not the Lord or God. The snakes recall Numbers 21:5–9. The destroyer in verse 10 is left unnamed; no identification with Satan is inserted.

Ends of the ages in verse 11 is plural, rendered culmination of the ages in fluent English. Verse 12 warns against self-confidence, while verse 13 grounds endurance in God’s faithfulness.

Peirasmos in verse 13 can mean testing or temptation. Testing is chosen here while preserving its moral pressure in context. The way out is linked to the ability to endure; fluent English uses way through to keep that connection. The sentence does not promise the absence of a test.

Sharing at a table · 1 Corinthians 10:14–22

1 Corinthians 10:14

Greek: adopted SBLGNT text.

Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας.

Word-order interlinear

therefore | beloved | of me | flee | from | the | idolatry

Close English

Therefore, my beloved, flee from idolatry.

Fluent English

So, my dear friends, keep far away from idolatry.

1 Corinthians 10:15

Greek: adopted SBLGNT text.

ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὅ φημι.

Word-order interlinear

as | to sensible people | I speak | judge | you | what | I say

Close English

I speak as to sensible people; judge for yourselves what I say.

Fluent English

I am addressing people who can reason. Consider what I am saying and judge it for yourselves.

1 Corinthians 10:16

Greek: adopted SBLGNT text.

τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν;

Word-order interlinear

the | cup | of the | blessing | which | we bless | not | a sharing | is | in the | blood | of the | Christ | the | bread | which | we break | not | a sharing | in the | body | of the | Christ | is

Close English

The cup of blessing that we bless, is it not a sharing in Christ’s blood? The bread that we break, is it not a sharing in Christ’s body?

Fluent English

When we speak the blessing over the cup, don’t we share in the blood of Christ? When we break the bread, don’t we share in his body?

1 Corinthians 10:17

Greek: adopted SBLGNT text.

ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.

Word-order interlinear

because | one | bread | one | body | the | many | we are | the | for | all | from | the | one | bread | we share

Close English

Because there is one bread, we who are many are one body, for we all share from the one bread.

Fluent English

There is one loaf, and we, though many, form one body, because all of us share that one loaf.

1 Corinthians 10:18

Greek: adopted SBLGNT text.

βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;

Word-order interlinear

consider | the | Israel | according to | flesh | not | those | eating | the | sacrifices | sharers | in the | altar | are

Close English

Consider Israel according to the flesh: are not those who eat the sacrifices sharers in the altar?

Fluent English

Consider the people of Israel by descent. Don’t those who eat the sacrifices participate in what belongs to the altar?

1 Corinthians 10:19

Greek: adopted SBLGNT text.

τί οὖν φημι; ὅτι εἰδωλόθυτόν τί ἐστιν, ἢ ὅτι εἴδωλόν τί ἐστιν;

Word-order interlinear

what | then | am I saying | that | a thing sacrificed to idols | anything | is | or | that | an idol | anything | is

Close English

What, then, am I saying? That something sacrificed to idols is anything, or that an idol is anything?

Fluent English

What do I mean? That food sacrificed to an idol has some special significance, or that the idol itself is anything?

1 Corinthians 10:20

Greek: adopted SBLGNT text.

ἀλλ’ ὅτι ἃ θύουσιν, δαιμονίοις καὶ οὐ θεῷ θύουσιν, οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

Word-order interlinear

but | that | what | they sacrifice | to demons | and | not | to God | they sacrifice | not | I want | and | you | sharers | with the | demons | to become

Close English

Rather, what they sacrifice they sacrifice to demons and not to God, and I do not want you to become sharers with demons.

Fluent English

My point is that their sacrifices are offered to demons, rather than to God. I do not want you to enter into fellowship with demons.

1 Corinthians 10:21

Greek: adopted SBLGNT text.

οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

Word-order interlinear

not | you can | [the] cup | of [the] Lord | drink | and | [the] cup | of demons | not | you can | [the] table | of [the] Lord | share in | and | [the] table | of demons

Close English

You cannot drink the Lord’s cup and the cup of demons. You cannot share in the Lord’s table and the table of demons.

Fluent English

You cannot drink both from the Lord’s cup and from the cup of demons, or participate both at the Lord’s table and at theirs.

1 Corinthians 10:22

Greek: adopted SBLGNT text.

ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

Word-order interlinear

or | do we provoke to jealousy | the | Lord | [question particle] | stronger | than him | are we

Close English

Or do we provoke the Lord to jealousy? Are we stronger than he?

Fluent English

Are we trying to provoke the Lord’s jealousy? Surely we are not stronger than he is!

Section notes

Flee in verse 14 repeats the decisive language used about sexual immorality in 6:18. Paul invites the readers to assess the argument that follows.

Cup of blessing refers to the cup over which a blessing or thanksgiving is spoken. Sharing renders koinonia and links the blood and body of Christ to the community’s participation. Blood and body are retained without replacing them with an abstract doctrine.

One bread in verse 17 becomes one loaf in fluent English. Israel according to the flesh in verse 18 identifies Israel by descent; the translation does not add a contrast with a supposedly obsolete people.

Verse 19 retains the order sacrificial food, then idol. Verse 20 has an unspecified they, without the added words the Gentiles. Its contrast of demons and God recalls Deuteronomy 32:17; the question about jealousy in verse 22 recalls 32:21.

The repeated cups and tables in verse 21 express incompatible participation. The words are not reduced to a statement about the physical origin of food alone.

Food, freedom, and another conscience · 1 Corinthians 10:23–30

1 Corinthians 10:23

Greek: adopted SBLGNT text.

Πάντα ἔξεστιν· ἀλλ’ οὐ πάντα συμφέρει. ⸀πάντα ἔξεστιν· ἀλλ’ οὐ πάντα οἰκοδομεῖ.

Word-order interlinear

all things | are allowed | but | not | all things | are beneficial | all things | are allowed | but | not | all things | build up

Close English

“All things are allowed”—but not all things are beneficial. “All things are allowed”—but not all things build up.

Fluent English

“Everything is permitted”—but not everything does good. “Everything is permitted”—but not everything strengthens the community.

1 Corinthians 10:24

Greek: adopted SBLGNT text.

μηδεὶς τὸ ἑαυτοῦ ζητείτω ἀλλὰ τὸ τοῦ ἑτέρου.

Word-order interlinear

no one | the thing | of himself | let him seek | but | the thing | of the | other

Close English

Let no one seek his own good, but the other person’s.

Fluent English

Each of you should seek the good of others instead of pursuing your own advantage.

1 Corinthians 10:25

Greek: adopted SBLGNT text.

πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν,

Word-order interlinear

everything | the thing | in | a meat market | being sold | eat | nothing | investigating | because of | the | conscience

Close English

Eat everything sold in the meat market, investigating nothing for the sake of conscience,

Fluent English

You may eat whatever is sold at the meat market without investigating its origin as a matter of conscience,

1 Corinthians 10:26

Greek: adopted SBLGNT text.

τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

Word-order interlinear

of the | Lord | for | [is] the | earth | and | the | fullness | of it

Close English

for the earth and its fullness belong to the Lord.

Fluent English

because the earth and everything in it belong to the Lord.

1 Corinthians 10:27

Greek: adopted SBLGNT text.

εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·

Word-order interlinear

if | anyone | invites | you | of the | unbelievers | and | you wish | to go | everything | the thing | being set before | you | eat | nothing | investigating | because of | the | conscience

Close English

If one of the unbelievers invites you and you wish to go, eat everything set before you, investigating nothing for the sake of conscience.

Fluent English

If an unbeliever invites you to a meal and you choose to go, eat what is served without asking questions about its origin for reasons of conscience.

1 Corinthians 10:28

Greek: adopted SBLGNT text.

ἐὰν δέ τις ὑμῖν εἴπῃ· Τοῦτο ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι’ ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν·

Word-order interlinear

if | but | anyone | to you | says | this | a sacred offering | is | not | eat | because of | that person | the one | having informed | and | the | conscience

Close English

But if someone says to you, “This is a sacred offering,” do not eat, for the sake of the person who informed you and of conscience.

Fluent English

If someone tells you that the food was offered in sacrifice, however, refrain from eating it out of regard for that person and for conscience.

1 Corinthians 10:29

Greek: adopted SBLGNT text.

συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου· ἱνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

Word-order interlinear

conscience | and | I mean | not | the | one’s own | but | the | of the | other | why | for | the | freedom | of me | is judged | by | another | conscience

Close English

And I mean the other person’s conscience, not your own. For why is my freedom judged by another conscience?

Fluent English

I mean the other person’s conscience, rather than yours. For why should someone else’s conscience sit in judgment on my freedom?

1 Corinthians 10:30

Greek: adopted SBLGNT text.

εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;

Word-order interlinear

if | I | with thanks | partake | why | am I reviled | over | what | I | give thanks for

Close English

If I partake with thanks, why am I reviled for what I give thanks for?

Fluent English

If I eat with gratitude, why should I be denounced over food for which I thank God?

Section notes

Verse 23 echoes the claims in 6:12, but the adopted text here has no for me. The apparatus sign on the second all things is preserved. Build up returns to the vocabulary of chapter 8.

The principle in verse 24 concerns the other person’s good. The meat-market and private-meal cases in verses 25 and 27 do not call for investigating whether every item had a sacrificial origin.

Verse 26 recalls Psalm 24:1. Its fullness means everything filling the earth. The adopted text does not repeat this line at the end of verse 28.

Sacred offering in verse 28 uses a different Greek term from things sacrificed to idols. The person making the remark is not identified as either a believer or an unbeliever. Conscience in verse 29 is explicitly the other person’s.

The questions in verses 29–30 are retained as Paul’s words. Some interpreters hear an objection voiced by another speaker; no explicit change of speaker appears in the source. With thanks in verse 30 is supported by the repeated verb give thanks, with God supplied as its implied recipient in fluent English.

The good of the many · 1 Corinthians 10:31–33

1 Corinthians 10:31

Greek: adopted SBLGNT text.

Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.

Word-order interlinear

whether | then | you eat | or | you drink | or | anything | you do | all things | for | [the] glory | of God | do

Close English

Therefore, whether you eat or drink or do anything, do all things for God’s glory.

Fluent English

Whatever you do—eating, drinking, or anything else—let it all bring glory to God.

1 Corinthians 10:32

Greek: adopted SBLGNT text.

ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἕλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,

Word-order interlinear

without causing stumbling | both | to Jews | become | and | to Greeks | and | to the | church | of the | God

Close English

Cause no stumbling to Jews or Greeks or the church of God,

Fluent English

Avoid causing anyone to stumble, whether Jews, Greeks, or God’s church,

1 Corinthians 10:33

Greek: adopted SBLGNT text.

καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.

Word-order interlinear

just as | I also | in all things | all | please | not | seeking | the thing | of myself | beneficial | but | the thing | of the | many | so that | they may be saved

Close English

just as I also please all people in all things, not seeking my own benefit but that of the many, so that they may be saved.

Fluent English

as I seek to accommodate everyone in all I do, pursuing the good of the many rather than my own advantage, so that they may be saved.

Section notes

God’s glory in verse 31 governs ordinary acts as well as the disputed meals. Verse 32 names Jews, Greeks, and the church of God without treating Greeks as a technical name for every later cultural group.

Cause no stumbling continues the chapter’s concern about the effects of conduct. Please all people in verse 33 is read as accommodating others for their benefit, qualified by the purpose that they may be saved.

The appeal continues in 1 Corinthians 11:1 with imitation of Paul as he imitates Christ.

IX-1CO-011 · 1 Corinthians 11:1–34 Honor in worship and the shared meal

Tradition, heads, and covering · 1 Corinthians 11:1–6

1 Corinthians 11:1

Greek: adopted SBLGNT text.

μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

Word-order interlinear

imitators | of me | become | as | I also | of Christ

Close English

Become imitators of me, as I also am of Christ.

Fluent English

Follow my example as I follow Christ’s.

1 Corinthians 11:2

Greek: adopted SBLGNT text.

Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε.

Word-order interlinear

I praise | now | you | because | in all things | me | you remember | and | just as | I handed down | to you | the | traditions | you hold fast

Close English

Now I praise you because you remember me in all things and hold fast to the traditions just as I handed them down to you.

Fluent English

I commend you for remembering me in everything and holding to the traditions as I passed them on to you.

1 Corinthians 11:3

Greek: adopted SBLGNT text.

θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.

Word-order interlinear

I want | but | you | to know | that | of every | man | the | head | the | Christ | is | [the] head | and | of a woman | the | man | [the] head | and | of the | Christ | the | God

Close English

But I want you to know that the head of every man is Christ, the head of a woman is the man, and the head of Christ is God.

Fluent English

I want you to understand this: Christ is the head of every man, the man is the head of the woman, and God is the head of Christ.

1 Corinthians 11:4

Greek: adopted SBLGNT text.

πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ·

Word-order interlinear

every | man | praying | or | prophesying | down over | [the] head | having [a covering] | dishonors | the | head | of him

Close English

Every man who prays or prophesies with something over his head dishonors his head;

Fluent English

A man who prays or prophesies with his head covered brings dishonor on his head.

1 Corinthians 11:5

Greek: adopted SBLGNT text.

πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς, ἓν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

Word-order interlinear

every | but | woman | praying | or | prophesying | uncovered | with the | head | dishonors | the | head | of her | one thing | for | it is | and | the | same | as the one | having been shaved

Close English

but every woman who prays or prophesies with her head uncovered dishonors her head, for it is one and the same as having been shaved.

Fluent English

A woman who prays or prophesies with her head uncovered brings dishonor on her head. It amounts to the same thing as having her head shaved.

1 Corinthians 11:6

Greek: adopted SBLGNT text.

εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

Word-order interlinear

if | for | not | covers herself | a woman | also | let her cut her hair | if | but | [it is] shameful | for a woman | the | to cut her hair | or | to shave herself | let her cover herself

Close English

For if a woman does not cover herself, let her also cut her hair. But if it is shameful for a woman to cut her hair or shave herself, let her cover herself.

Fluent English

If a woman leaves her head uncovered, she might as well cut off her hair. But if cutting it off or shaving it is shameful for a woman, she should cover her head.

Section notes

Verse 1 completes the preceding appeal in 10:33 by linking Paul’s example to Christ. Verse 2 then speaks of traditions handed on and held fast; no brothers is added to its adopted opening.

Head in verse 3 is retained in both layers because it connects to the literal head in verses 4–5. Interpretations emphasize authority or source and origin; the metaphor is not silently replaced by either explanation. Man and woman can also mean husband and wife, especially in the middle pair of verse 3.

Having something down over the head in verse 4 is read as a head covering. The Greek does not name the garment. Dishonors his or her head may concern the literal head and the relational head of verse 3; the English preserves the wording.

Both men and women are described as praying or prophesying. Verse 6 develops the comparison with cutting or shaving the hair. The reading states the argument’s shame-and-honor judgments without adding a claim about a particular modern custom.

Origin, authority, and mutual dependence · 1 Corinthians 11:7–12

1 Corinthians 11:7

Greek: adopted SBLGNT text.

ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλήν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστιν.

Word-order interlinear

a man | indeed | for | not | ought | to cover | the | head | [the] image | and | glory | of God | being | the | woman | but | [the] glory | of a man | is

Close English

For a man ought not to cover his head, since he is God’s image and glory; but the woman is the man’s glory.

Fluent English

A man should not cover his head, since he is the image and glory of God. A woman is the glory of man.

1 Corinthians 11:8

Greek: adopted SBLGNT text.

οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός·

Word-order interlinear

not | for | is | man | from | woman | but | woman | from | man

Close English

For man is not from woman, but woman from man;

Fluent English

For the man did not come from the woman; the woman came from the man.

1 Corinthians 11:9

Greek: adopted SBLGNT text.

καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

Word-order interlinear

also | for | not | was created | man | for | the | woman | but | woman | for | the | man

Close English

for man was not created for the woman, but woman for the man.

Fluent English

Nor was the man created for the woman, but the woman for the man.

1 Corinthians 11:10

Greek: adopted SBLGNT text.

διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

Word-order interlinear

for | this | ought | the | woman | authority | to have | on | the | head | because of | the | angels

Close English

For this reason the woman ought to have authority on her head, because of the angels.

Fluent English

That is why a woman ought to have authority over her head, because of the angels.

1 Corinthians 11:11

Greek: adopted SBLGNT text.

πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ·

Word-order interlinear

nevertheless | neither | woman | apart from | man | nor | man | apart from | woman | in | [the] Lord

Close English

Nevertheless, in the Lord neither is woman apart from man nor man apart from woman;

Fluent English

Yet in the Lord a woman is not independent of a man, nor a man independent of a woman.

1 Corinthians 11:12

Greek: adopted SBLGNT text.

ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.

Word-order interlinear

just as | for | the | woman | [is] from | the | man | so | also | the | man | [is] through | the | woman | the | but | all things | [are] from | the | God

Close English

for just as the woman is from the man, so also the man is through the woman, and all things are from God.

Fluent English

As the woman came from the man, so a man comes into the world through a woman. Everything comes from God.

Section notes

Verses 7–9 use creation language and recall Genesis 2’s account of the woman from the man. Verse 7 calls the man God’s image and glory and the woman the man’s glory; it does not explicitly deny that woman bears God’s image.

Verse 10 literally speaks of having authority on the head, because of the angels. It contains neither veil nor sign of submission. Close English retains on; fluent English chooses authority over her head. Other readings understand a covering as a sign of authority, either hers or another’s. The relationship between authority, covering, and angels remains disputed.

Nevertheless in verse 11 introduces mutual dependence in the Lord. Verse 12 distinguishes the woman from the man in the creation account from the man through the woman in birth, then traces everything to God. The differing prepositions are preserved.

Nature and practice · 1 Corinthians 11:13–16

1 Corinthians 11:13

Greek: adopted SBLGNT text.

ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;

Word-order interlinear

among | you | yourselves | judge | fitting | is it | a woman | uncovered | to the | God | to pray

Close English

Judge among yourselves: is it fitting for a woman to pray to God uncovered?

Fluent English

Judge this for yourselves: is it fitting for a woman to pray to God with her head uncovered?

1 Corinthians 11:14

Greek: adopted SBLGNT text.

οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστιν,

Word-order interlinear

not even | the | nature | itself | teaches | you | that | a man | indeed | if | he wears long hair | a dishonor | to him | it is

Close English

Does not nature itself teach you that if a man wears long hair, it is a dishonor to him,

Fluent English

Doesn’t nature itself teach you that long hair brings a man dishonor,

1 Corinthians 11:15

Greek: adopted SBLGNT text.

γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται.

Word-order interlinear

a woman | but | if | she wears long hair | a glory | to her | it is | because | the | long hair | in place of | a covering | has been given

Close English

but if a woman wears long hair, it is a glory to her? For long hair has been given in place of a covering.

Fluent English

while it brings a woman glory? Her long hair has been given as a covering.

1 Corinthians 11:16

Greek: adopted SBLGNT text.

εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

Word-order interlinear

if | but | anyone | seems | contentious | to be | we | such | a custom | not | have | nor | the | churches | of the | God

Close English

But if anyone seems to be contentious, we have no such custom, nor do the churches of God.

Fluent English

If anyone wants to argue about this, we have no such practice, and neither do God’s churches.

Section notes

The rhetorical question in verses 14–15 crosses the verse boundary. Nature is retained as Paul’s appeal to the perceived order of life; no modern biological explanation is supplied.

Long hair renders a verb describing wearing the hair long. In place of a covering in close English reflects anti; fluent English uses as a covering. The connection between this natural covering and the earlier head covering is interpreted in different ways and is not resolved by adding a garment name.

Verse 15 has no explicit to her after has been given in the adopted text; her in the fluent sentence identifies the hair from context. Verse 16 says no such custom, not no other custom. Such may refer to the disputed practice or to contentious behavior; the wording is kept without supplying a new object.

A gathering that divides · 1 Corinthians 11:17–22

1 Corinthians 11:17

Greek: adopted SBLGNT text.

Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἧσσον συνέρχεσθε.

Word-order interlinear

this | now | instructing | not | I praise | because | not | for | the | better | but | for | the | worse | you come together

Close English

Now in giving this instruction I do not praise you, because you come together not for the better but for the worse.

Fluent English

In the following matter I cannot commend you: your gatherings do more harm than good.

1 Corinthians 11:18

Greek: adopted SBLGNT text.

πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω.

Word-order interlinear

first | indeed | for | coming together | you | in | assembly | I hear | divisions | among | you | to exist | and | a part | some | I believe

Close English

For first, when you come together as an assembly, I hear that divisions exist among you, and I believe it in part.

Fluent English

To begin with, I hear that there are divisions when you gather as a church, and I believe there is some truth in the report.

1 Corinthians 11:19

Greek: adopted SBLGNT text.

δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα καὶ οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

Word-order interlinear

it is necessary | for | also | factions | among | you | to be | so that | also | the | approved | evident | may become | among | you

Close English

For there must also be factions among you, so that those who are approved may become evident among you.

Fluent English

Factions must arise among you, so that those who stand the test can be recognized.

1 Corinthians 11:20

Greek: adopted SBLGNT text.

συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν,

Word-order interlinear

coming together | therefore | you | at | the | same place | not | it is possible | [the] Lord’s | supper | to eat

Close English

Therefore, when you come together in one place, it is not possible to eat the Lord’s supper,

Fluent English

When you assemble, what you are eating does not amount to the Lord’s supper.

1 Corinthians 11:21

Greek: adopted SBLGNT text.

ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.

Word-order interlinear

each | for | the | own | supper | takes ahead | in | the | eating | and | one | indeed | is hungry | another | but | is drunk

Close English

for each takes his own supper ahead of others when eating, and one is hungry while another is drunk.

Fluent English

Each goes ahead with a private meal, leaving one person hungry while another gets drunk.

1 Corinthians 11:22

Greek: adopted SBLGNT text.

μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἴπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

Word-order interlinear

[question particle] | for | houses | not | do you have | for | the | eating | and | drinking | or | the | church | of the | God | do you despise | and | put to shame | those | not | having | what | shall I say | to you | shall I praise | you | in | this | not | I praise

Close English

Do you not have houses for eating and drinking? Or do you despise God’s church and put to shame those who have nothing? What shall I say to you? Shall I praise you? In this I do not praise you.

Fluent English

Don’t you have homes where you can eat and drink? Or do you look down on God’s church and humiliate those who have nothing? What can I say? Should I commend you? Certainly not for this.

Section notes

The refusal to praise in verse 17 contrasts with verse 2. The following problem is the effect of gatherings marked by division. Church in verse 18 is the assembled community, not a building.

Factions in verse 19 describes parties or divisions; it is not given the later technical sense of doctrinal heresies. The approved are those shown to stand the test.

Verse 20 denies that their conduct amounts to eating the Lord’s supper. The contrast between own supper and Lord’s supper is central. Takes ahead in verse 21 is understood as going ahead with one’s own meal; it may also carry the sense of taking or consuming it.

Those who have nothing in verse 22 identifies deprivation in this meal setting. The language of humiliation and unequal provision remains explicit; the translation does not turn the passage into a concern only about ritual form.

The received account of the meal · 1 Corinthians 11:23–26

1 Corinthians 11:23

Greek: adopted SBLGNT text.

Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδετο ἔλαβεν ἄρτον

Word-order interlinear

I | for | received | from | the | Lord | what | also | I handed on | to you | that | the | Lord | Jesus | on | the | night | in which | he was being handed over | took | bread

Close English

For I received from the Lord what I also handed on to you: that the Lord Jesus, on the night when he was being handed over, took bread,

Fluent English

What I passed on to you I received from the Lord: on the night he was handed over, the Lord Jesus took a loaf of bread.

1 Corinthians 11:24

Greek: adopted SBLGNT text.

καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· Τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

Word-order interlinear

and | having given thanks | he broke | and | said | this | of me | is | the | body | the one | for | you | this | do | for | the | my | remembrance

Close English

and after giving thanks, he broke it and said, “This is my body, which is for you. Do this in remembrance of me.”

Fluent English

After giving thanks, he broke the bread and said, “This is my body for you. Do this as a remembrance of me.”

1 Corinthians 11:25

Greek: adopted SBLGNT text.

ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

Word-order interlinear

likewise | also | the | cup | after | the | eating supper | saying | this | the | cup | the | new | covenant | is | in | the | my | blood | this | do | as often as | ever | you drink | for | the | my | remembrance

Close English

Likewise also the cup after supper, saying, “This cup is the new covenant in my blood. Do this, whenever you drink, in remembrance of me.”

Fluent English

After supper he did the same with the cup, saying, “This cup is the new covenant in my blood. Whenever you drink it, do this as a remembrance of me.”

1 Corinthians 11:26

Greek: adopted SBLGNT text.

ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρι οὗ ἔλθῃ.

Word-order interlinear

as often as | for | ever | you eat | the | bread | this | and | the | cup | you drink | the | death | of the | Lord | you proclaim | until | when | he comes

Close English

For whenever you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Fluent English

Every time you eat this bread and drink from the cup, you announce the Lord’s death until his coming.

Section notes

Received and handed on in verse 23 are terms for transmitting teaching. From the Lord identifies its source without specifying whether Paul received this account through human transmission or direct revelation.

Handed over is retained for the passive verb describing that night. It can include betrayal, but the agent is not named in this sentence. The same Greek verb also occurs in the different sense handed on to you.

Verse 24 reads my body, which is for you. Broken, given, and the commands take and eat are not added to this adopted wording. The bread is broken in the preceding action; the body clause itself has the shorter form.

Verse 25 places the cup after supper and speaks of the new covenant in Jesus’ blood. The repeated remembrance is kept. Compare Luke 22:19–20; similar wording does not mean that every detail is identical.

Verse 26 speaks in the second person to the participants and connects the meal with proclamation of the Lord’s death until he comes. The adopted text has the cup, without an additional this.

Discernment and waiting for one another · 1 Corinthians 11:27–34

1 Corinthians 11:27

Greek: adopted SBLGNT text.

Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου.

Word-order interlinear

therefore | whoever | ever | eats | the | bread | or | drinks | the | cup | of the | Lord | unworthily | answerable | will be | for the | body | and | the | blood | of the | Lord

Close English

Therefore whoever eats the bread or drinks the Lord’s cup unworthily will be answerable for the Lord’s body and blood.

Fluent English

Anyone who eats the bread or drinks the Lord’s cup in an unworthy manner will be guilty of wrongdoing against the Lord’s body and blood.

1 Corinthians 11:28

Greek: adopted SBLGNT text.

δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω·

Word-order interlinear

let examine | but | a person | himself | and | thus | from | the | bread | let him eat | and | from | the | cup | let him drink

Close English

But let a person examine himself, and in this way eat from the bread and drink from the cup;

Fluent English

Each person should examine themselves, and then eat the bread and drink from the cup.

1 Corinthians 11:29

Greek: adopted SBLGNT text.

ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα.

Word-order interlinear

the one | for | eating | and | drinking | judgment | on himself | eats | and | drinks | not | discerning | the | body

Close English

for the one who eats and drinks without discerning the body eats and drinks judgment on himself.

Fluent English

Someone who eats and drinks without recognizing the body brings judgment upon themselves in eating and drinking.

1 Corinthians 11:30

Greek: adopted SBLGNT text.

διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι καὶ κοιμῶνται ἱκανοί.

Word-order interlinear

because of | this | among | you | many | [are] weak | and | sick | and | are sleeping | a considerable number

Close English

Because of this, many among you are weak and sick, and a considerable number are asleep.

Fluent English

That is why many in your community are weak and ill, and a number have died.

1 Corinthians 11:31

Greek: adopted SBLGNT text.

εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα·

Word-order interlinear

if | but | ourselves | we were discerning | not | [conditional particle] | we would be judged

Close English

But if we discerned ourselves, we would not be judged.

Fluent English

If we examined ourselves properly, we would not come under judgment.

1 Corinthians 11:32

Greek: adopted SBLGNT text.

κρινόμενοι δὲ ὑπὸ κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

Word-order interlinear

being judged | but | by | [the] Lord | we are disciplined | so that | not | with | the | world | we may be condemned

Close English

But when we are judged by the Lord, we are disciplined so that we may not be condemned with the world.

Fluent English

The Lord’s judgment disciplines us so that we will not share the world’s condemnation.

1 Corinthians 11:33

Greek: adopted SBLGNT text.

Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε.

Word-order interlinear

therefore | brothers | of me | coming together | for | the | eating | one another | wait for

Close English

Therefore, my brothers, when you come together to eat, wait for one another.

Fluent English

So, my brothers and sisters, wait for one another when you gather to eat.

1 Corinthians 11:34

Greek: adopted SBLGNT text.

εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

Word-order interlinear

if | anyone | is hungry | in | a house | let him eat | so that | not | for | judgment | you may come together | the | and | remaining things | when | ever | I come | I will arrange

Close English

If anyone is hungry, let him eat at home, so that you may not come together for judgment. And I will arrange the remaining things when I come.

Fluent English

Anyone who is hungry should eat at home, so that your gathering does not bring judgment on you. I will settle the remaining matters when I arrive.

Section notes

Unworthily in verse 27 modifies the manner of eating or drinking, rather than labeling someone intrinsically unworthy. The source says or between eating and drinking, and body and blood in the consequence.

Verse 29 has the body, without of the Lord, and does not repeat unworthily. The body can be understood in relation to Christ’s body in the meal and to the gathered community as his body; the translation leaves that scope visible.

Weak and sick in verse 30 describe bodily conditions in Paul’s account of this community. Sleeping is the image for death, made explicit in fluent English; it is not interpreted as mere spiritual inattentiveness.

Discerning in verses 29 and 31, being judged, and being condemned are related but distinct terms. The discipline of verse 32 is directed away from condemnation with the world.

Wait for one another in verse 33 answers the private meals of verse 21. The final instruction about eating at home concerns hunger and the community’s judgment. The promised further directions are left unspecified.

IX-1CO-012 · 1 Corinthians 12:1–31 One Spirit, many members

Recognizing speech by the Spirit · 1 Corinthians 12:1–3

1 Corinthians 12:1

Greek: adopted SBLGNT text.

Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.

Word-order interlinear

concerning | now | the | spiritual things | brothers | not | I want | you | to be ignorant

Close English

Now concerning spiritual things, brothers, I do not want you to be ignorant.

Fluent English

My brothers and sisters, I want you to understand the gifts of the Spirit.

1 Corinthians 12:2

Greek: adopted SBLGNT text.

οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι.

Word-order interlinear

you know | that | when | pagans | you were | toward | the | idols | the | speechless | however | ever | you were led | being carried away

Close English

You know that when you were pagans, you were carried away to the speechless idols, however you were led.

Fluent English

You know how, in your pagan life, you were swept along toward idols that cannot speak, however you happened to be led.

1 Corinthians 12:3

Greek: adopted SBLGNT text.

διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει· Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν· Κύριος Ἰησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ.

Word-order interlinear

therefore | I make known | to you | that | no one | in | [the] Spirit | of God | speaking | says | accursed | Jesus | and | no one | is able | to say | Lord | Jesus | if | not | in | [the] Spirit | Holy

Close English

Therefore I make known to you that no one speaking in God’s Spirit says, “Jesus is accursed,” and no one can say, “Jesus is Lord,” except in the Holy Spirit.

Fluent English

So understand this: no one speaking by God’s Spirit says, “Jesus is accursed.” And no one can confess, “Jesus is Lord,” except by the Holy Spirit.

Section notes

Spiritual things in verse 1 represents an adjective used as a noun. It can refer to spiritual gifts or spiritual people. The fluent reading chooses gifts in light of verses 4–11; the alternative is not erased from the note.

Pagans in verse 2 concerns the community’s former religious life, not a change of ethnicity. The idols are described as unable to speak. The difficult repeated language of being led and carried away is preserved without inventing an agent.

The paired statements in verse 3 contrast a curse against Jesus with confessing him as Lord. Confess in fluent English makes this setting explicit; the argument is not about the mere physical ability to pronounce the words. The first clause says no one says, while the second expressly says no one can say.

Different gifts, the same Spirit · 1 Corinthians 12:4–11

1 Corinthians 12:4

Greek: adopted SBLGNT text.

Διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα·

Word-order interlinear

varieties | now | of gifts | there are | the | but | same | Spirit

Close English

Now there are varieties of gifts, but the same Spirit;

Fluent English

The gifts differ, but the Spirit is the same.

1 Corinthians 12:5

Greek: adopted SBLGNT text.

καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος·

Word-order interlinear

and | varieties | of services | there are | and | the | same | Lord

Close English

and there are varieties of services, and the same Lord;

Fluent English

The forms of service differ, but the Lord is the same.

1 Corinthians 12:6

Greek: adopted SBLGNT text.

καὶ διαιρέσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

Word-order interlinear

and | varieties | of workings | there are | the | but | same | God | the one | working | the | all things | in | all

Close English

and there are varieties of workings, but the same God, who works all things in all.

Fluent English

The workings differ, but the same God brings them all about in everyone.

1 Corinthians 12:7

Greek: adopted SBLGNT text.

ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.

Word-order interlinear

to each | but | is given | the | manifestation | of the | Spirit | for | the | benefit

Close English

But to each is given the manifestation of the Spirit for the common benefit.

Fluent English

The Spirit is made evident through each person for the good of all.

1 Corinthians 12:8

Greek: adopted SBLGNT text.

ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα,

Word-order interlinear

to one | indeed | for | through | the | Spirit | is given | a word | of wisdom | to another | but | a word | of knowledge | according to | the | same | Spirit

Close English

For to one is given a word of wisdom through the Spirit, and to another a word of knowledge according to the same Spirit;

Fluent English

Through the Spirit one person receives a message of wisdom; another receives a message of knowledge from that same Spirit.

1 Corinthians 12:9

Greek: adopted SBLGNT text.

ἑτέρῳ πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ χαρίσματα ἰαμάτων ἐν τῷ ἑνὶ πνεύματι,

Word-order interlinear

to another | faith | in | the | same | Spirit | to another | gifts | of healings | in | the | one | Spirit

Close English

to another faith in the same Spirit, and to another gifts of healings in the one Spirit;

Fluent English

The same Spirit gives faith to another person, and the one Spirit gives gifts of healing to another.

1 Corinthians 12:10

Greek: adopted SBLGNT text.

ἄλλῳ ἐνεργήματα δυνάμεων, ⸀ἄλλῳ προφητεία, 1ἄλλῳ διακρίσεις πνευμάτων, ἑτέρῳ γένη γλωσσῶν, 2ἄλλῳ ἑρμηνεία γλωσσῶν·

Word-order interlinear

to another | workings | of powers | to another | prophecy | to another | discernings | of spirits | to another | kinds | of tongues | to another | interpretation | of tongues

Close English

to another workings of powers, to another prophecy, to another discernings of spirits, to another kinds of tongues, and to another interpretation of tongues.

Fluent English

Another receives the ability to work miracles; another, prophecy; another, the ability to distinguish spirits; another, different kinds of tongues; and another, the interpretation of tongues.

1 Corinthians 12:11

Greek: adopted SBLGNT text.

πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

Word-order interlinear

all | but | these things | works | the | one | and | the | same | Spirit | distributing | individually | to each | as | he wills

Close English

But the one and the same Spirit works all these things, distributing individually to each as he wills.

Fluent English

One and the same Spirit brings all this about, assigning to each person what he chooses.

Section notes

Gifts, services, and workings in verses 4–6 are distinct nouns. Spirit, Lord, and God occur in the same order as in the source. In all in verse 6 is understood as in everyone in fluent English.

The benefit in verse 7 is understood as the community’s common benefit from the context. The gift’s manifestation is given to each person; the translation does not restrict it to the named roles in verse 28.

A word of wisdom and a word of knowledge are rendered as messages in fluent English. The passage does not define these as separate technical procedures. Faith in verse 9 is retained without supplying a particular kind of miracle.

Gifts of healings retains both Greek plurals in close English. Workings of powers refers to powerful acts or miracles. Prophecy is distinguished from tongues and is not reduced to prediction of the future.

Tongues is retained as the established term for speech that requires interpretation in this setting; chapter 14 develops its intelligibility. No specific foreign language or modern practice is supplied. Discernings of spirits describes evaluating spiritual activity, without identifying it with only one later practice.

The apparatus markers attached to words in verse 10 belong to the source display, not to the translation. The one and the same Spirit distributes as he wills; personal wording does not assign male sex to the Spirit.

Many parts make one body · 1 Corinthians 12:12–20

1 Corinthians 12:12

Greek: adopted SBLGNT text.

Καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἕν ἐστιν σῶμα, οὕτως καὶ ὁ Χριστός·

Word-order interlinear

just as | for | the | body | one | is | and | members | many | has | all | but | the | members | of the | body | many | being | one | are | body | so | also | the | Christ

Close English

For just as the body is one and has many members, and all the members of the body, though many, are one body, so also is Christ.

Fluent English

A body is one whole with many parts. Though there are many parts, together they form one body. So it is with Christ.

1 Corinthians 12:13

Greek: adopted SBLGNT text.

καὶ γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἓν πνεῦμα ἐποτίσθημεν.

Word-order interlinear

also | for | in | one | Spirit | we | all | into | one | body | were baptized | whether | Jews | whether | Greeks | whether | slaves | whether | free people | and | all | one | Spirit | were given to drink

Close English

For in one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and we were all given one Spirit to drink.

Fluent English

All of us were baptized in one Spirit into one body, whether Jews or Greeks, enslaved or free. All of us were given the same Spirit to drink.

1 Corinthians 12:14

Greek: adopted SBLGNT text.

Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος ἀλλὰ πολλά.

Word-order interlinear

also | for | the | body | not | is | one | member | but | many

Close English

For the body is not one member but many.

Fluent English

A body, after all, consists of many parts, not just one.

1 Corinthians 12:15

Greek: adopted SBLGNT text.

ἐὰν εἴπῃ ὁ πούς· Ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

Word-order interlinear

if | should say | the | foot | because | not | I am | a hand | not | I am | of | the | body | not | because of | this | not | is it | of | the | body

Close English

If the foot should say, “Because I am not a hand, I am not of the body,” does it for that reason cease to be of the body?

Fluent English

Suppose the foot says, “I am not a hand, so I do not belong to the body.” Would that make it any less a part of the body?

1 Corinthians 12:16

Greek: adopted SBLGNT text.

καὶ ἐὰν εἴπῃ τὸ οὖς· Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·

Word-order interlinear

and | if | should say | the | ear | because | not | I am | an eye | not | I am | of | the | body | not | because of | this | not | it is | of | the | body

Close English

And if the ear should say, “Because I am not an eye, I am not of the body,” it does not for that reason cease to be of the body.

Fluent English

Suppose the ear says, “I am not an eye, so I do not belong to the body.” That does not make it any less a part of the body.

1 Corinthians 12:17

Greek: adopted SBLGNT text.

εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις;

Word-order interlinear

if | whole | the | body | [were] an eye | where | the | hearing | if | [the] whole | [were] hearing | where | the | smell

Close English

If the whole body were an eye, where would hearing be? If the whole were hearing, where would smell be?

Fluent English

If the whole body were an eye, how would it hear? If it were all hearing, how would it smell?

1 Corinthians 12:18

Greek: adopted SBLGNT text.

νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν.

Word-order interlinear

as it is | but | the | God | placed | the | members | one | each | of them | in | the | body | as | he willed

Close English

But as it is, God placed the members, each one of them, in the body as he willed.

Fluent English

God has in fact placed each part in the body just as he chose.

1 Corinthians 12:19

Greek: adopted SBLGNT text.

εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;

Word-order interlinear

if | but | were | the | all things | one | member | where | the | body

Close English

But if they were all one member, where would the body be?

Fluent English

If every part were the same part, where would the body be?

1 Corinthians 12:20

Greek: adopted SBLGNT text.

νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.

Word-order interlinear

as it is | but | many | indeed | members | one | but | body

Close English

But as it is, there are many members, but one body.

Fluent English

As things stand, there are many parts and one body.

Section notes

Verse 12 ends so also is Christ. The close reading retains that expression rather than replacing Christ with the church; verse 27 explicitly addresses the community as Christ’s body.

In one Spirit in verse 13 can also be understood instrumentally as by one Spirit. Baptism into one body and being given the Spirit to drink remain distinct images. The second is not identified explicitly with the cup of the Lord’s supper.

Greeks is the source term paired with Jews; in this context it embraces non-Jews. The contrast between enslaved and free people is retained. The repeated all excludes neither group from the one body.

The foot and ear examples deny that a part can cease belonging because it lacks another part’s role. The adopted punctuation is a question in verse 15 and a statement in verse 16; both make the same point. Many members and one body are repeated through verse 20.

Giving honor and sharing care · 1 Corinthians 12:21–26

1 Corinthians 12:21

Greek: adopted SBLGNT text.

οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί· Χρείαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν· Χρείαν ὑμῶν οὐκ ἔχω·

Word-order interlinear

not | is able | but | the | eye | to say | to the | hand | need | of you | not | I have | or | again | the | head | to the | feet | need | of you | not | I have

Close English

And the eye cannot say to the hand, “I have no need of you,” or again the head to the feet, “I have no need of you.”

Fluent English

The eye cannot tell the hand, “I do not need you.” Nor can the head tell the feet, “I do not need you.”

1 Corinthians 12:22

Greek: adopted SBLGNT text.

ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν,

Word-order interlinear

but | by much | rather | the | seeming | members | of the | body | weaker | to be | necessary | are

Close English

Rather, the members of the body that seem to be weaker are much more necessary,

Fluent English

On the contrary, those parts of the body that seem weaker are indispensable.

1 Corinthians 12:23

Greek: adopted SBLGNT text.

καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει,

Word-order interlinear

and | those which | we consider | less honorable | to be | of the | body | on these | honor | greater | we place | and | the | unpresentable parts | of us | propriety | greater | have

Close English

and those of the body that we consider less honorable, we clothe with greater honor, and our unpresentable parts have greater propriety,

Fluent English

We give greater honor to the parts of the body we consider less honorable, and treat our unpresentable parts with greater care for propriety.

1 Corinthians 12:24

Greek: adopted SBLGNT text.

τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δοὺς τιμήν,

Word-order interlinear

the | but | presentable parts | of us | not | need | have | but | the | God | blended together | the | body | to the one | lacking | greater | having given | honor

Close English

whereas our presentable parts have no need of it. But God blended the body together, giving greater honor to the part that lacked it,

Fluent English

Our presentable parts need no such treatment. God has fitted the body together, giving greater honor to the part that lacked it,

1 Corinthians 12:25

Greek: adopted SBLGNT text.

ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη.

Word-order interlinear

so that | not | there may be | division | in | the | body | but | the | same | for | one another | may care | the | members

Close English

so that there may be no division in the body, but the members may have the same care for one another.

Fluent English

so that the body may have no division and its parts may care equally for one another.

1 Corinthians 12:26

Greek: adopted SBLGNT text.

καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται μέλος, συγχαίρει πάντα τὰ μέλη.

Word-order interlinear

and | if | suffers | one | member | suffer together | all | the | members | if | is honored | a member | rejoice together | all | the | members

Close English

And if one member suffers, all the members suffer together; if a member is honored, all the members rejoice together.

Fluent English

When one part suffers, every part shares the suffering. When one part receives honor, every part shares the joy.

Section notes

The body image now addresses the claim not to need another part. Seem weaker and consider less honorable describe assessments, not a declaration that particular people possess less worth.

Verse 22’s much more emphasizes the necessity of the apparently weaker parts. Fluent English uses indispensable. Verse 23 contrasts honor and dishonor, presentability and propriety; the treatment of less presentable body parts provides the image without naming a particular organ.

God’s blending of the body in verse 24 gives honor where it was lacking, with the purpose of avoiding division and creating equal mutual care. Division is the same noun used for the community’s divisions earlier in the letter.

Suffering together and rejoicing together in verse 26 are paired responses. Honored represents a verb that can also mean glorified; the social recognition within the body is foregrounded here.

Appointments and a surpassing way · 1 Corinthians 12:27–31

1 Corinthians 12:27

Greek: adopted SBLGNT text.

Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

Word-order interlinear

you | now | are | [the] body | of Christ | and | members | in | part

Close English

Now you are Christ’s body, and individually members of it.

Fluent English

You together are Christ’s body, and each of you is one of its parts.

1 Corinthians 12:28

Greek: adopted SBLGNT text.

καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν.

Word-order interlinear

and | those whom | indeed | appointed | the | God | in | the | church | first | apostles | second | prophets | third | teachers | then | powers | then | gifts | of healings | helps | guidance | kinds | of tongues

Close English

And God has appointed in the church first apostles, second prophets, third teachers, then powers, then gifts of healings, helps, guidance, kinds of tongues.

Fluent English

God has appointed in the church first apostles, second prophets, and third teachers; then miracles, gifts of healing, ways of helping, gifts of guidance, and different kinds of tongues.

1 Corinthians 12:29

Greek: adopted SBLGNT text.

μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;

Word-order interlinear

[question expecting no] | all | apostles | [question expecting no] | all | prophets | [question expecting no] | all | teachers | [question expecting no] | all | powers

Close English

Are all apostles? Are all prophets? Are all teachers? Do all work powers?

Fluent English

Surely not everyone is an apostle, a prophet, or a teacher. Not everyone works miracles,

1 Corinthians 12:30

Greek: adopted SBLGNT text.

μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;

Word-order interlinear

[question expecting no] | all | gifts | have | of healings | [question expecting no] | all | in tongues | speak | [question expecting no] | all | interpret

Close English

Do all have gifts of healings? Do all speak in tongues? Do all interpret?

Fluent English

has gifts of healing, speaks in tongues, or interprets.

1 Corinthians 12:31

Greek: adopted SBLGNT text.

ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα. καὶ ἔτι καθ’ ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

Word-order interlinear

earnestly desire | but | the | gifts | the | greater | and | still | according to | surpassing measure | a way | to you | I show

Close English

But earnestly desire the greater gifts. And I show you a still more surpassing way.

Fluent English

Set your hearts on the greater gifts. And I will show you a way that surpasses them all.

Section notes

You in verse 27 is plural: the community together is Christ’s body, and each belongs as a member. The phrase individually does not make each individual the entire body.

The list in verse 28 moves from people—apostles, prophets, teachers—to activities and gifts. This shift is retained. First, second, third, and then give an order without turning the passage into a complete later hierarchy of church offices.

Helps and guidance are plural nouns referring to support and direction. Guidance has an association with steering; the fluent reading supplies gifts for natural English without naming a specific administrative office.

All seven questions in verses 29–30 expect no. The fluent reading turns them into a continuous negative statement while preserving the full list and the distinction between tongues and interpretation.

Earnestly desire in verse 31 is read as a command. Its Greek form can also be a statement, you are eager for; that alternative would challenge the Corinthians’ pursuit of gifts. The final sentence introduces the way of love in chapter 13, rather than treating that chapter as unrelated to the discussion.

IX-1CO-013 · 1 Corinthians 13:1–13 The enduring way of love

Without love · 1 Corinthians 13:1–3

1 Corinthians 13:1

Greek: adopted SBLGNT text.

Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον.

Word-order interlinear

if | in the | tongues | of the | human beings | I speak | and | of the | angels | love | but | not | I have | I have become | bronze | resounding | or | a cymbal | clashing

Close English

If I speak in the tongues of human beings and of angels, but do not have love, I have become resounding bronze or a clashing cymbal.

Fluent English

Even if I speak in human tongues and angelic tongues, without love I am only a ringing gong or a crashing cymbal.

1 Corinthians 13:2

Greek: adopted SBLGNT text.

καὶ ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

Word-order interlinear

and | if | I have | prophecy | and | I know | the | mysteries | all | and | all | the | knowledge | and | if | I have | all | the | faith | so as | mountains | to move | love | but | not | I have | nothing | I am

Close English

And if I have prophecy and know all the mysteries and all knowledge, and if I have all faith so as to move mountains, but do not have love, I am nothing.

Fluent English

Even if I have prophecy, understand every mystery and all knowledge, and have faith enough to move mountains, without love I am nothing.

1 Corinthians 13:3

Greek: adopted SBLGNT text.

καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου, ἵνα καυθήσομαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

Word-order interlinear

and | if | I distribute as food | all | the | possessions | of me | and | if | I hand over | the | body | of me | so that | I will be burned | love | but | not | I have | nothing | I gain

Close English

And if I distribute all my possessions to feed others, and if I hand over my body so that I will be burned, but do not have love, I gain nothing.

Fluent English

Even if I give away everything I own to feed others and surrender my body to be burned, without love it does me no good.

Section notes

The chapter continues the surpassing way announced in 12:31 and leads to pursue love in 14:1. Its setting is the use of gifts in the community, though the language is not restricted to that one setting.

The repeated if clauses take gifts and sacrifice to their greatest imaginable extent. Speaking in angelic tongues is part of this conditional argument; the sentence does not independently identify the Corinthians' tongues as angelic speech.

Resounding bronze in verse 1 is represented as a ringing gong in fluent English. The exact object is less explicit in Greek. The cymbal remains a second image of sound without the substance supplied by love.

The verb for distributing possessions in verse 3 has the sense of giving food or feeding. Feed others makes that implication explicit without adding a named recipient group.

The adopted text in verse 3 reads kauthesomai, I will be burned. Both translations retain burning. A different reading, kauchesomai, gives the sense that I may boast; the SBLGNT apparatus records it, but it is not substituted into this edition. The imagined surrender is part of the argument, not an instruction to seek harm.

What love does · 1 Corinthians 13:4–7

1 Corinthians 13:4

Greek: adopted SBLGNT text.

Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ ἡ ἀγάπη, οὐ περπερεύεται, οὐ φυσιοῦται,

Word-order interlinear

the | love | is patient | acts kindly | the | love | not | is jealous | the | love | not | boasts | not | is puffed up

Close English

Love is patient; love acts kindly. Love is not jealous, does not boast, is not puffed up,

Fluent English

Love shows patience and kindness. Love does not envy or brag, and it is not swollen with pride.

1 Corinthians 13:5

Greek: adopted SBLGNT text.

οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

Word-order interlinear

not | behaves improperly | not | seeks | the things | of itself | not | is provoked | not | reckons | the | wrong

Close English

does not behave improperly, does not seek its own, is not provoked, does not keep account of wrong,

Fluent English

It does not act shamefully or pursue its own advantage. It is not irritable and does not tally up wrongs.

1 Corinthians 13:6

Greek: adopted SBLGNT text.

οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ·

Word-order interlinear

not | rejoices | over | the | injustice | rejoices with | but | the | truth

Close English

does not rejoice over injustice, but rejoices with the truth;

Fluent English

It takes no delight in injustice but shares in the joy of truth.

1 Corinthians 13:7

Greek: adopted SBLGNT text.

πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

Word-order interlinear

all things | bears | all things | believes | all things | hopes | all things | endures

Close English

it bears all things, believes all things, hopes all things, endures all things.

Fluent English

Through everything, love bears with others, keeps trusting, keeps hoping, and holds firm.

Section notes

The Greek uses verbs to describe love’s conduct, beginning with patience and active kindness. Puffed up repeats the image for pride found elsewhere in the letter. The fluent version keeps this image as swollen with pride.

Improper behavior in verse 5 is broader than a breach of polite manners. Seeking one’s own concerns one’s own advantage. Is not provoked has no separate word meaning easily in the adopted text.

Keeping account of wrong uses the language of reckoning. It is read here as storing up grievances, not as denying that wrongdoing occurred. Verse 6 explicitly sets love against injustice and alongside truth.

All things appears four times in verse 7, with four verbs. Close English retains that structure; fluent English expresses perseverance through changing circumstances. Bears can also suggest covering or protecting. Believing is not explained as accepting every claim regardless of its truth.

The partial and the complete · 1 Corinthians 13:8–10

1 Corinthians 13:8

Greek: adopted SBLGNT text.

Ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.

Word-order interlinear

the | love | never | falls | whether | but | prophecies | they will be brought to an end | whether | tongues | they will cease | whether | knowledge | it will be brought to an end

Close English

Love never falls. But as for prophecies, they will be brought to an end; as for tongues, they will cease; as for knowledge, it will be brought to an end.

Fluent English

Love never comes to an end. Prophecies will end, tongues will cease, and knowledge will pass away.

1 Corinthians 13:9

Greek: adopted SBLGNT text.

ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν·

Word-order interlinear

in | part | for | we know | and | in | part | we prophesy

Close English

For we know in part and we prophesy in part;

Fluent English

Our knowing is partial, and our prophesying is partial.

1 Corinthians 13:10

Greek: adopted SBLGNT text.

ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται.

Word-order interlinear

when | but | comes | the | complete | the | in | part | will be brought to an end

Close English

but when the complete comes, the partial will be brought to an end.

Fluent English

When completeness arrives, what is partial will pass away.

Section notes

Love never falls in verse 8 is understood as love never coming to an end. The verbs for bringing to an end and ceasing differ, and the close translation keeps that distinction. The contrast concerns the enduring character of love and the limited gifts.

In part describes knowledge and prophecy as incomplete, not necessarily false. The complete in verse 10 is a neuter expression contrasted with the partial. It is retained without supplying a particular historical date, a completed book, or a named person.

The following images of adulthood and face-to-face encounter develop the contrast. The translation does not convert these verses into a schedule for when particular gifts must cease.

Face to face · 1 Corinthians 13:11–13

1 Corinthians 13:11

Greek: adopted SBLGNT text.

ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνήρ, κατήργηκα τὰ τοῦ νηπίου.

Word-order interlinear

when | I was | a child | I spoke | as | a child | I thought | as | a child | I reasoned | as | a child | when | I became | a man | I have put away | the things | of the | child

Close English

When I was a child, I spoke as a child, thought as a child, reasoned as a child. When I became a man, I put away the things of the child.

Fluent English

As a child, I spoke, thought, and reasoned like a child. When I grew into an adult, I left childhood’s ways behind.

1 Corinthians 13:12

Greek: adopted SBLGNT text.

βλέπομεν γὰρ ἄρτι δι’ ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

Word-order interlinear

we see | for | now | through | a mirror | in | a riddle | then | but | face | to | face | now | I know | in | part | then | but | I will know fully | just as | also | I was fully known

Close English

For now we see through a mirror, in a riddle, but then face to face. Now I know in part, but then I will know fully, just as I also was fully known.

Fluent English

Now we see an unclear reflection in a mirror; then we will see face to face. Now my knowledge is partial; then I will know fully, as I have been fully known.

1 Corinthians 13:13

Greek: adopted SBLGNT text.

νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη.

Word-order interlinear

now | but | remains | faith | hope | love | the | three | these | greater | but | than these | the | love

Close English

Now faith, hope, and love remain, these three; but the greatest of these is love.

Fluent English

So these three remain: faith, hope, and love. The greatest of them is love.

Section notes

The child-to-adult image in verse 11 contrasts stages of understanding. Man in close English follows Paul’s first-person illustration; adult in fluent English brings out the contrast with childhood. Put away renders the same verb used for the ending of the partial gifts.

The object in verse 12 is a mirror, not a window. In a riddle describes indirect or unclear perception. The fluent version gives unclear reflection; it does not add darkness as a separate condition.

Know fully and was fully known share a stronger form of the verb than the earlier know. The passive naturally points to God’s knowing Paul, but the agent is not named in the sentence and remains unexpressed. The comparison need not imply possession of unlimited knowledge.

Now in verse 13 can mark present time or a concluding inference. Close English retains now, while fluent English uses so. Faith, hope, and love all remain in the sentence; love is called the greatest, not the only one that matters.

IX-1CO-014 · 1 Corinthians 14:1–40 Speech that builds up the church

Love and intelligible gifts · 1 Corinthians 14:1–5

1 Corinthians 14:1

Greek: adopted SBLGNT text.

Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.

Word-order interlinear

pursue | the | love | earnestly desire | but | the | spiritual things | especially | but | that | you may prophesy

Close English

Pursue love, and earnestly desire spiritual things, especially that you may prophesy.

Fluent English

Make love your pursuit, and be eager for spiritual gifts, especially prophecy.

1 Corinthians 14:2

Greek: adopted SBLGNT text.

ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·

Word-order interlinear

the one | for | speaking | in a tongue | not | to human beings | speaks | but | to God | no one | for | understands | in spirit | but | he speaks | mysteries

Close English

For the one speaking in a tongue speaks not to human beings but to God, for no one understands; in spirit he speaks mysteries.

Fluent English

Someone speaking in a tongue addresses God rather than other people, since no one understands. In spirit that person speaks mysteries.

1 Corinthians 14:3

Greek: adopted SBLGNT text.

ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.

Word-order interlinear

the one | but | prophesying | to human beings | speaks | upbuilding | and | encouragement | and | comfort

Close English

But the one prophesying speaks to human beings for upbuilding and encouragement and comfort.

Fluent English

Someone who prophesies speaks to people, strengthening, encouraging, and comforting them.

1 Corinthians 14:4

Greek: adopted SBLGNT text.

ὁ λαλῶν γλώσσῃ ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.

Word-order interlinear

the one | speaking | in a tongue | himself | builds up | the one | but | prophesying | [the] church | builds up

Close English

The one speaking in a tongue builds himself up, but the one prophesying builds up the church.

Fluent English

Speaking in a tongue builds up the speaker; prophesying builds up the church.

1 Corinthians 14:5

Greek: adopted SBLGNT text.

θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.

Word-order interlinear

I want | now | all | you | to speak | in tongues | especially | but | that | you may prophesy | greater | but | the one | prophesying | than | the one | speaking | in tongues | except | if | not | he interprets | so that | the | church | upbuilding | may receive

Close English

Now I want you all to speak in tongues, but especially to prophesy. The one prophesying is greater than the one speaking in tongues, unless he interprets, so that the church may receive upbuilding.

Fluent English

I would like all of you to speak in tongues, and even more to prophesy. The one who prophesies does more for the church than the one who speaks in tongues, unless that speaker interprets so that the church is built up.

Section notes

Pursue love connects directly with chapter 13. Spiritual things in close English becomes spiritual gifts in the fluent layer, as in 12:1. Prophecy receives priority because it builds up others.

Tongue is kept as the established term for speech requiring interpretation. No one hears in verse 2 has the contextual sense no one understands. In spirit can refer to the speaker’s spirit or the Holy Spirit’s activity; the translation leaves the noun unqualified here, unlike the explicit my spirit in verse 14.

Upbuilding, encouragement, and comfort are three distinct nouns in verse 3. Church means the gathered community. Greater in verse 5 is interpreted in terms of benefit to that community, and the exception for interpretation is retained.

Sound that communicates · 1 Corinthians 14:6–12

1 Corinthians 14:6

Greek: adopted SBLGNT text.

Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ;

Word-order interlinear

now | but | brothers | if | I come | to | you | in tongues | speaking | what | you | will I benefit | if | not | to you | I speak | either | in | revelation | or | in | knowledge | or | in | prophecy | or | in | teaching

Close English

Now, brothers, if I come to you speaking in tongues, what will I benefit you unless I speak to you in revelation or knowledge or prophecy or teaching?

Fluent English

My brothers and sisters, what good would it do you if I came speaking in tongues, without communicating some revelation, knowledge, prophecy, or teaching?

1 Corinthians 14:7

Greek: adopted SBLGNT text.

ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

Word-order interlinear

likewise | the | lifeless things | a sound | giving | whether | a pipe | whether | a lyre | if | a distinction | to the | notes | not | it gives | how | will be known | the thing | being piped | or | the thing | being played on a lyre

Close English

Likewise, lifeless things that give a sound, whether a pipe or a lyre—if they do not give a distinction to the notes, how will what is piped or played on the lyre be known?

Fluent English

Even lifeless instruments, a pipe or a lyre, must produce distinct notes. Otherwise, how can anyone recognize the tune?

1 Corinthians 14:8

Greek: adopted SBLGNT text.

καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον;

Word-order interlinear

also | for | if | an unclear | sound | a trumpet | gives | who | will prepare | for | battle

Close English

For if a trumpet gives an unclear sound, who will prepare for battle?

Fluent English

If a trumpet gives an uncertain signal, who will get ready for battle?

1 Corinthians 14:9

Greek: adopted SBLGNT text.

οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

Word-order interlinear

so | also | you | through | the | tongue | if | not | intelligible | speech | you give | how | will be known | the thing | being spoken | you will be | for | into | air | speaking

Close English

So also you: unless you give intelligible speech through the tongue, how will what is spoken be known? For you will be speaking into the air.

Fluent English

It is the same with you. Unless your tongue forms understandable words, how can anyone know what you mean? You will be speaking into empty air.

1 Corinthians 14:10

Greek: adopted SBLGNT text.

τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον·

Word-order interlinear

so many | if | it happens | kinds | of sounds | there are | in | [the] world | and | none | [is] without meaning

Close English

There are, it may be, so many kinds of sounds in the world, and none is without meaning.

Fluent English

There are all sorts of languages in the world, and each has meaning.

1 Corinthians 14:11

Greek: adopted SBLGNT text.

ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.

Word-order interlinear

if | therefore | not | I know | the | meaning | of the | sound | I will be | to the one | speaking | a foreigner | and | the one | speaking | to | me | a foreigner

Close English

Therefore, if I do not know the meaning of the sound, I will be a foreigner to the speaker, and the speaker a foreigner to me.

Fluent English

If I do not understand a language, its speaker and I will be foreigners to one another.

1 Corinthians 14:12

Greek: adopted SBLGNT text.

οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

Word-order interlinear

so | also | you | since | enthusiasts | you are | of spirits | toward | the | upbuilding | of the | church | seek | that | you may abound

Close English

So also you, since you are eager for spirits, seek to abound for the upbuilding of the church.

Fluent English

Since you are so eager for manifestations of the Spirit, seek to excel in what builds up the church.

Section notes

Revelation, knowledge, prophecy, and teaching remain distinct terms in verse 6. The argument concerns what communicates and benefits hearers, not merely whether sound is produced.

The pipe and lyre in verse 7 are wind and string instruments. Fluent English condenses the two descriptions of playing into tune. The trumpet in verse 8 is a signal for preparing for battle.

Sounds in verses 10–11 renders a different Greek word from tongues. The fluent reading understands these sounds as languages. Without meaning interprets the adjective literally associated with voicelessness; the following verse makes understanding the point.

Foreigner in verse 11 renders barbaros in its linguistic sense, not a judgment of cruelty or lack of civilization. The misunderstanding is reciprocal.

Spirits in verse 12 is plural. Fluent English interprets it as manifestations of the Spirit in the context of gifts. The goal is abundance in what builds up the community.

Spirit, mind, and shared thanksgiving · 1 Corinthians 14:13–19

1 Corinthians 14:13

Greek: adopted SBLGNT text.

Διὸ ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα διερμηνεύῃ.

Word-order interlinear

therefore | the one | speaking | in a tongue | let him pray | that | he may interpret

Close English

Therefore let the one speaking in a tongue pray that he may interpret.

Fluent English

Anyone who speaks in a tongue should therefore pray for the ability to interpret it.

1 Corinthians 14:14

Greek: adopted SBLGNT text.

ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.

Word-order interlinear

if | for | I pray | in a tongue | the | spirit | of me | prays | the | but | mind | of me | unfruitful | is

Close English

For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

Fluent English

When I pray in a tongue, my spirit prays, but my mind produces no fruit.

1 Corinthians 14:15

Greek: adopted SBLGNT text.

τί οὖν ἐστιν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ·

Word-order interlinear

what | then | is it | I will pray | with the | spirit | I will pray | but | also | with the | mind | I will sing | with the | spirit | I will sing | but | also | with the | mind

Close English

What then? I will pray with the spirit, but I will also pray with the mind; I will sing with the spirit, but I will also sing with the mind.

Fluent English

What should I do, then? I will pray with my spirit and with my mind. I will sing with my spirit and with my mind.

1 Corinthians 14:16

Greek: adopted SBLGNT text.

ἐπεὶ ἐὰν εὐλογῇς πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν·

Word-order interlinear

otherwise | if | you bless | with spirit | the one | filling | the | place | of the | uninstructed person | how | will he say | the | Amen | at | the | your | thanksgiving | since | what | you say | not | he knows

Close English

Otherwise, if you bless with spirit, how will the one occupying the place of the uninstructed person say the Amen at your thanksgiving, since he does not know what you are saying?

Fluent English

If you give a blessing with your spirit alone, how can someone without understanding say “Amen” to your thanksgiving? They do not know what you are saying.

1 Corinthians 14:17

Greek: adopted SBLGNT text.

σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ’ ὁ ἕτερος οὐκ οἰκοδομεῖται.

Word-order interlinear

you | indeed | for | well | give thanks | but | the | other person | not | is built up

Close English

For you give thanks well, but the other person is not built up.

Fluent English

Your thanksgiving may be good, but it does nothing to build up the other person.

1 Corinthians 14:18

Greek: adopted SBLGNT text.

εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ·

Word-order interlinear

I give thanks | to the | God | than all | of you | more | in tongues | I speak

Close English

I thank God that I speak in tongues more than all of you;

Fluent English

I thank God that I speak in tongues more than any of you.

1 Corinthians 14:19

Greek: adopted SBLGNT text.

ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.

Word-order interlinear

but | in | church | I want | five | words | with the | mind | of me | to speak | so that | also | others | I may instruct | than | ten thousand | words | in | a tongue

Close English

but in church I want to speak five words with my mind, so that I may also instruct others, rather than ten thousand words in a tongue.

Fluent English

Yet when the church gathers, I would rather speak five words with understanding to teach others than ten thousand words in a tongue.

Section notes

The tongue-speaker is told in verse 13 to pray to interpret. My spirit and my mind in verse 14 are distinguished. Unfruitful is retained as an image, without adding that the mind is absent or that the prayer has no value.

Verse 15 includes both prayer and singing, each with spirit and mind. Singing renders psallo without requiring an instrument in this sentence.

The uninstructed person in verse 16 lacks understanding of what is spoken; the word does not itself settle whether the person belongs to the church. Occupying the place describes a position or status, not a designated seat. Alone in fluent English expresses the contrast with using the mind from verse 15.

Amen is the hearer’s assent to the thanksgiving. Verse 17 grants that the thanks can be good while failing to benefit someone else. Verse 18 has God, without my. The contrast between five and ten thousand words is retained in verse 19.

Signs and the arriving hearer · 1 Corinthians 14:20–25

1 Corinthians 14:20

Greek: adopted SBLGNT text.

Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε.

Word-order interlinear

brothers | not | children | become | in the | thinking | but | in the | evil | be infants | in the | but | thinking | mature | become

Close English

Brothers, do not become children in your thinking; rather, be infants in evil, but become mature in your thinking.

Fluent English

My brothers and sisters, do not think like children. Be infants when it comes to evil, but adults in your thinking.

1 Corinthians 14:21

Greek: adopted SBLGNT text.

ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ’ οὕτως εἰσακούσονταί μου, λέγει κύριος.

Word-order interlinear

in | the | law | it is written | that | by | other tongues | and | by | [the] lips | of others | I will speak | to the | people | this | and | not even | thus | will they listen to | me | says | [the] Lord

Close English

In the law it is written: “By other tongues and by the lips of others I will speak to this people, and even so they will not listen to me,” says the Lord.

Fluent English

The law says: “I will speak to this people through other tongues and through other people’s lips. Even then they will not listen to me,” says the Lord.

1 Corinthians 14:22

Greek: adopted SBLGNT text.

ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν.

Word-order interlinear

so then | the | tongues | for | a sign | are | not | to those | believing | but | to the | unbelieving | the | but | prophecy | not | to the | unbelieving | but | to those | believing

Close English

So then tongues are for a sign not to believers but to unbelievers, while prophecy is not for unbelievers but for believers.

Fluent English

Tongues, then, serve as a sign for unbelievers rather than believers; prophecy is for believers rather than unbelievers.

1 Corinthians 14:23

Greek: adopted SBLGNT text.

ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;

Word-order interlinear

if | therefore | comes together | the | church | whole | in | the | same place | and | all | speak | in tongues | enter | but | uninstructed people | or | unbelievers | not | will they say | that | you are mad

Close English

Therefore, if the whole church comes together in one place and all speak in tongues, and uninstructed people or unbelievers enter, will they not say that you are mad?

Fluent English

If the whole church assembles and everyone speaks in tongues, won’t uninstructed visitors or unbelievers who come in say that you are out of your minds?

1 Corinthians 14:24

Greek: adopted SBLGNT text.

ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,

Word-order interlinear

if | but | all | prophesy | enters | and | someone | unbelieving | or | uninstructed | he is convicted | by | all | he is examined | by | all

Close English

But if all prophesy and an unbeliever or uninstructed person enters, he is convicted by all, examined by all;

Fluent English

But if everyone prophesies, an unbeliever or someone without instruction who comes in is confronted by everyone’s words and called to account.

1 Corinthians 14:25

Greek: adopted SBLGNT text.

τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι Ὄντως ὁ θεὸς ἐν ὑμῖν ἐστιν.

Word-order interlinear

the | hidden things | of the | heart | of him | evident | become | and | thus | falling | on | [his] face | he will worship | the | God | declaring | that | truly | the | God | among | you | is

Close English

the hidden things of his heart become evident, and so, falling on his face, he will worship God, declaring, “Truly God is among you.”

Fluent English

The secrets of that person’s heart are laid open. Falling face down, they will worship God and declare, “God is truly among you.”

Section notes

Mature in thinking contrasts with infancy in evil in verse 20, recalling the child-and-adult image of 13:11. The command does not commend childish understanding.

The quotation in verse 21 draws on Isaiah 28:11–12. Law here covers scripture more broadly than the books of Moses. Paul’s wording is translated as given, including says the Lord, rather than conformed to a different form of the Isaiah passage.

The sign of tongues in verse 22 follows a quotation about people who still refuse to listen. Its relation to the contrasting outcomes in verses 23–25 is debated. The statement is preserved without changing believers to unbelievers or assuming that sign always means successful persuasion.

Uninstructed people and unbelievers are distinguished in verse 23; their order reverses in verse 24. The words do not necessarily designate two fixed membership categories.

Convicted and examined in verse 24 are distinct verbs. The fluent reading makes everyone’s speech explicit as the means. The hidden heart, falling face down, worship, and recognition of God among the gathered people remain in the account.

Participation with order and discernment · 1 Corinthians 14:26–33

1 Corinthians 14:26

Greek: adopted SBLGNT text.

Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω.

Word-order interlinear

what | then | is it | brothers | whenever | you come together | each | a psalm | has | a teaching | has | a revelation | has | a tongue | has | an interpretation | has | all things | for | upbuilding | let happen

Close English

What then, brothers? When you come together, each has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be for upbuilding.

Fluent English

What follows, my brothers and sisters? When you gather, each brings something: a psalm, a teaching, a revelation, a tongue, or an interpretation. Let everything contribute to building up the church.

1 Corinthians 14:27

Greek: adopted SBLGNT text.

εἴτε γλώσσῃ τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἷς διερμηνευέτω·

Word-order interlinear

if | in a tongue | someone | speaks | by | two | or | the | most | three | and | in | turn | and | one | let interpret

Close English

If someone speaks in a tongue, let it be two or at most three, and in turn, and let one interpret.

Fluent English

If people speak in a tongue, two or at most three should speak, one at a time, and one person should interpret.

1 Corinthians 14:28

Greek: adopted SBLGNT text.

ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ.

Word-order interlinear

if | but | not | there is | an interpreter | let him be silent | in | church | to himself | but | let him speak | and | to the | God

Close English

But if there is no interpreter, let him be silent in church, and let him speak to himself and to God.

Fluent English

If no interpreter is present, the speaker should keep silent in the gathering and speak to themselves and to God.

1 Corinthians 14:29

Greek: adopted SBLGNT text.

προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν·

Word-order interlinear

prophets | but | two | or | three | let speak | and | the | others | let weigh

Close English

Let two or three prophets speak, and let the others weigh what is said.

Fluent English

Two or three prophets should speak, and the others should weigh their words.

1 Corinthians 14:30

Greek: adopted SBLGNT text.

ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

Word-order interlinear

if | but | to another | something is revealed | sitting | the | first | let be silent

Close English

But if something is revealed to another who is sitting, let the first be silent.

Fluent English

If a revelation comes to someone else who is seated, the first speaker should stop.

1 Corinthians 14:31

Greek: adopted SBLGNT text.

δύνασθε γὰρ καθ’ ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται

Word-order interlinear

you are able | for | one by | one | all | to prophesy | so that | all | may learn | and | all | may be encouraged

Close English

For you can all prophesy one by one, so that all may learn and all may be encouraged

Fluent English

You can all prophesy in turn, so that everyone may learn and be encouraged.

1 Corinthians 14:32

Greek: adopted SBLGNT text.

(καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται,

Word-order interlinear

and | [the] spirits | of prophets | to prophets | are subject

Close English

(and the spirits of prophets are subject to prophets,

Fluent English

The spirits of prophets are subject to prophets,

1 Corinthians 14:33

Greek: adopted SBLGNT text.

οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης), ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

Word-order interlinear

not | for | is | of disorder | the | God | but | of peace | as | in | all | the | churches | of the | saints

Close English

for God is not of disorder but of peace), as in all the churches of the saints.

Fluent English

for God is a God of peace, not disorder. This is the practice in all the churches of God’s holy people.

Section notes

The contributions in verse 26 retain the source order: psalm, teaching, revelation, tongue, interpretation. The fluent or makes the distributive sense clear; the list need not mean every individual brings all five.

Two or at most three and in turn in verse 27 govern tongue-speaking. Without an interpreter the speaker is to be silent in the gathering. The first prophet is likewise to be silent when another receives a revelation in verse 30.

The others who weigh prophecy in verse 29 may be fellow prophets or the wider community. Their identity is not narrowed in the translation. The repeated all in verse 31 emphasizes shared learning and encouragement.

Spirits of prophets being subject to prophets in verse 32 is compatible with control of one’s own speech and with mutual discernment. It is not paraphrased as irresistible compulsion.

The adopted Greek places verses 32–33a in parentheses within the thought begun in verse 31, and closes the sentence with as in all the churches of the saints. Close English retains this punctuation; fluent English separates the clauses. Another punctuation links the final phrase of verse 33 to verse 34.

Silence, acknowledgment, and the final instruction · 1 Corinthians 14:34–40

1 Corinthians 14:34

Greek: adopted SBLGNT text.

Αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν, οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.

Word-order interlinear

the | women | in | the | churches | let be silent | not | for | it is permitted | to them | to speak | but | let them be subject | just as | also | the | law | says

Close English

Let the women be silent in the churches, for they are not permitted to speak; rather, let them be subject, as the law also says.

Fluent English

Women are to keep silent in the churches. They are not permitted to speak, but are to be subject, as the law also says.

1 Corinthians 14:35

Greek: adopted SBLGNT text.

εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν, αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

Word-order interlinear

if | but | anything | to learn | they want | at | home | the | own | husbands | let them ask | shameful | for | it is | for a woman | to speak | in | church

Close English

But if they want to learn anything, let them ask their own husbands at home, for it is shameful for a woman to speak in church.

Fluent English

If they want to learn something, they should ask their own husbands at home, for it is shameful for a woman to speak in the church gathering.

1 Corinthians 14:36

Greek: adopted SBLGNT text.

ἢ ἀφ’ ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;

Word-order interlinear

or | from | you | the | word | of the | God | went out | or | to | you | alone | did it reach

Close English

Or did the word of God go out from you, or did it reach you alone?

Fluent English

Did God’s word originate with you? Or were you the only people it reached?

1 Corinthians 14:37

Greek: adopted SBLGNT text.

Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἐστίν·

Word-order interlinear

if | anyone | thinks | a prophet | to be | or | spiritual | let him recognize | what | I write | to you | that | of [the] Lord | it is

Close English

If anyone thinks he is a prophet or spiritual, let him recognize that what I write to you is of the Lord;

Fluent English

Anyone who considers themselves a prophet or spiritually gifted should acknowledge that what I am writing to you comes from the Lord.

1 Corinthians 14:38

Greek: adopted SBLGNT text.

εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.

Word-order interlinear

if | but | anyone | does not recognize | he is not recognized

Close English

but if anyone does not recognize it, he is not recognized.

Fluent English

Anyone who refuses to recognize this is not recognized.

1 Corinthians 14:39

Greek: adopted SBLGNT text.

ὥστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις·

Word-order interlinear

so then | brothers | of me | earnestly desire | the | to prophesy | and | the | to speak | not | forbid | in tongues

Close English

So then, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues.

Fluent English

So, my brothers and sisters, be eager to prophesy, and do not prohibit speaking in tongues.

1 Corinthians 14:40

Greek: adopted SBLGNT text.

πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

Word-order interlinear

all things | but | properly | and | according to | order | let happen

Close English

But let all things happen properly and in order.

Fluent English

Let everything be done fittingly and in an orderly way.

Section notes

Women in verse 34 can also mean wives; their own husbands in verse 35 makes a marital setting explicit there. No your is added before women. Be subject is retained without supplying a new object such as all men or a particular office.

The restriction on speaking stands beside the description of women praying and prophesying in 11:5. Its scope is disputed, with interpretations relating it to questions, evaluation of prophecy, or a broader rule. These explanations are not inserted into the translated command as though the Greek named that narrower activity.

Some manuscripts place verses 34–35 after verse 40. They remain here in accordance with the adopted text. The law in verse 34 is not identified by an explicit quotation; proposed connections with Genesis are interpretive, not a supplied citation in the sentence.

The two questions in verse 36 challenge the community’s claim to exclusivity. Verse 37 has the short wording is of the Lord, with no noun command. Fluent English reads comes from the Lord; the longer command wording is not imported.

Verse 38 has the passive is not recognized, rather than the alternative imperative let him remain ignorant. The agent is unstated and can be understood as God or the community. Both English layers leave it unstated.

The closing instructions retain both the positive desire for prophecy and the prohibition against forbidding tongues. Everything is to be done fittingly and with order.

IX-1CO-015 · 1 Corinthians 15:1–58 Resurrection and the defeat of death

The message received and handed on · 1 Corinthians 15:1–7

1 Corinthians 15:1

Greek: adopted SBLGNT text.

Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε,

Word-order interlinear

I make known | now | to you | brothers | the | gospel | which | I proclaimed as good news | to you | which | also | you received | in | which | also | you stand

Close English

Now I make known to you, brothers, the gospel that I proclaimed to you, which you also received, in which you also stand,

Fluent English

My brothers and sisters, I remind you of the good news I proclaimed to you. You received it, and you stand firmly in it.

1 Corinthians 15:2

Greek: adopted SBLGNT text.

δι’ οὗ καὶ σῴζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.

Word-order interlinear

through | which | also | you are being saved | in what | message | I proclaimed good news | to you | if | you hold fast | except | if | not | in vain | you believed

Close English

through which you are also being saved, if you hold fast to the message as I proclaimed it to you - unless you believed in vain.

Fluent English

Through this good news you are being saved, if you hold to the message as I proclaimed it, unless your faith has been in vain.

1 Corinthians 15:3

Greek: adopted SBLGNT text.

Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς,

Word-order interlinear

I handed on | for | to you | among | first things | what | also | I received | that | Christ | died | for | the | sins | of us | according to | the | scriptures

Close English

For I handed on to you among the first things what I also received: that Christ died for our sins according to the scriptures,

Fluent English

I passed on to you, as a matter of first importance, what I had also received: Christ died for our sins in accordance with the scriptures.

1 Corinthians 15:4

Greek: adopted SBLGNT text.

καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς,

Word-order interlinear

and | that | he was buried | and | that | he has been raised | on the | day | the | third | according to | the | scriptures

Close English

and that he was buried, and that he has been raised on the third day according to the scriptures,

Fluent English

He was buried, and he has been raised on the third day in accordance with the scriptures.

1 Corinthians 15:5

Greek: adopted SBLGNT text.

καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα·

Word-order interlinear

and | that | he appeared | to Cephas | then | to the | twelve

Close English

and that he appeared to Cephas, then to the twelve.

Fluent English

He appeared to Cephas and then to the Twelve.

1 Corinthians 15:6

Greek: adopted SBLGNT text.

ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν·

Word-order interlinear

then | he appeared | to more than | five hundred | brothers | at once | of | whom | the | majority | remain | until | now | some | but | fell asleep

Close English

Then he appeared to more than five hundred brothers at once, most of whom remain until now, though some have fallen asleep.

Fluent English

He then appeared to more than five hundred brothers and sisters at once. Most are still alive, though some have died.

1 Corinthians 15:7

Greek: adopted SBLGNT text.

ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν·

Word-order interlinear

then | he appeared | to James | then | to the | apostles | all

Close English

Then he appeared to James, then to all the apostles;

Fluent English

Then he appeared to James, and afterward to all the apostles.

Section notes

The opening recalls a message already received. Being saved in verse 2 retains the present form; holding fast and the warning about faith in vain remain part of the sentence. The close layer follows the argument without reproducing the difficult Greek clause order mechanically.

Handing on and receiving in verse 3 describe the transmission of the proclamation. Among the first things can express priority or importance; the fluent layer chooses first importance. According to the scriptures is repeated at the death and resurrection without naming a single proof text.

The perfect has been raised presents the resurrection as an event with an abiding result. Cephas is Peter; the Twelve is the group designation. The wording does not require twelve people at this particular appearance. Fallen asleep in verse 6 is a death metaphor, rendered died in fluent English.

The last witness and the work of grace · 1 Corinthians 15:8–11

1 Corinthians 15:8

Greek: adopted SBLGNT text.

ἔσχατον δὲ πάντων ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί.

Word-order interlinear

last | but | of all | as if | to the | untimely born | he appeared | also to me

Close English

and last of all, as to one untimely born, he appeared also to me.

Fluent English

Last of all he appeared to me too, as to someone born abnormally.

1 Corinthians 15:9

Greek: adopted SBLGNT text.

ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·

Word-order interlinear

I | for | am | the | least | of the | apostles | who | not | am | fit | to be called | an apostle | because | I persecuted | the | church | of the | God

Close English

For I am the least of the apostles, not fit to be called an apostle, because I persecuted God’s church.

Fluent English

I am the least of the apostles and do not deserve the name, because I persecuted the church of God.

1 Corinthians 15:10

Greek: adopted SBLGNT text.

χάριτι δὲ θεοῦ εἰμι ὅ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί.

Word-order interlinear

by grace | but | of God | I am | what | I am | and | the | grace | of him | the one | toward | me | not | empty | became | but | more abundantly | than them | all | I labored | not | I | however | but | the | grace | of the | God | the one | with | me

Close English

But by God’s grace I am what I am, and his grace toward me did not become empty. Rather, I labored more than all of them—yet not I, but God’s grace with me.

Fluent English

God’s grace has made me what I am, and his grace toward me has not been fruitless. I worked harder than all of them; yet it was not I, but God’s grace with me.

1 Corinthians 15:11

Greek: adopted SBLGNT text.

εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

Word-order interlinear

whether | therefore | I | whether | they | thus | we proclaim | and | thus | you believed

Close English

Therefore, whether I or they, so we proclaim, and so you believed.

Fluent English

Whether it was I or they, this is what we proclaim, and this is what you believed.

Section notes

The unusual birth image in verse 8 uses a term for a miscarriage or an abnormal, untimely birth. The precise point of Paul’s self-description is disputed. The fluent wording preserves its disturbing character without treating it merely as a claim that he was born later than the other apostles.

Verse 9 links Paul’s unworthiness with his persecution of the church. Verse 10 holds his strenuous labor together with the decisive action of grace. The contrast not I, but God’s grace is retained rather than reduced to not I alone.

Verse 11 returns from the difference between witnesses to their shared proclamation and the Corinthians’ response. Neither the labor comparison nor the birth image supplies a different gospel.

What denial of resurrection would mean · 1 Corinthians 15:12–19

1 Corinthians 15:12

Greek: adopted SBLGNT text.

Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

Word-order interlinear

if | now | Christ | is proclaimed | that | from | [the] dead | he has been raised | how | say | among | you | some | that | resurrection | of [the] dead | not | there is

Close English

Now if Christ is proclaimed as raised from the dead, how do some among you say there is no resurrection of the dead?

Fluent English

If our proclamation is that Christ has been raised from the dead, how can some of you say that the dead do not rise?

1 Corinthians 15:13

Greek: adopted SBLGNT text.

εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·

Word-order interlinear

if | but | resurrection | of [the] dead | not | there is | neither | Christ | has been raised

Close English

But if there is no resurrection of the dead, neither has Christ been raised;

Fluent English

If the dead do not rise, Christ has not been raised either.

1 Corinthians 15:14

Greek: adopted SBLGNT text.

εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν,

Word-order interlinear

if | but | Christ | not | has been raised | empty | then | the | proclamation | of us | empty | also | the | faith | of you

Close English

and if Christ has not been raised, then our proclamation is empty, and your faith is empty too.

Fluent English

And if Christ has not been raised, our proclamation is hollow, and so is your faith.

1 Corinthians 15:15

Greek: adopted SBLGNT text.

εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

Word-order interlinear

we are found | and | also | false witnesses | of the | God | because | we testified | against | the | God | that | he raised | the | Christ | whom | not | he raised | if indeed | then | [the] dead | not | are raised

Close English

We are also found to be false witnesses about God, because we testified against God that he raised Christ, whom he did not raise if in fact the dead are not raised.

Fluent English

We would also prove to be false witnesses about God: we testified that he raised Christ, when he did no such thing if the dead really are not raised.

1 Corinthians 15:16

Greek: adopted SBLGNT text.

εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·

Word-order interlinear

if | for | [the] dead | not | are raised | neither | Christ | has been raised

Close English

For if the dead are not raised, neither has Christ been raised;

Fluent English

If the dead are not raised, Christ has not been raised either.

1 Corinthians 15:17

Greek: adopted SBLGNT text.

εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.

Word-order interlinear

if | and | Christ | not | has been raised | futile | the | faith | of you | still | you are | in | the | sins | of you

Close English

and if Christ has not been raised, your faith is futile; you are still in your sins.

Fluent English

If Christ has not been raised, your faith achieves nothing, and you remain in your sins.

1 Corinthians 15:18

Greek: adopted SBLGNT text.

ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο.

Word-order interlinear

then | also | those | having fallen asleep | in | Christ | perished

Close English

Then those who have fallen asleep in Christ have also perished.

Fluent English

Then those who died in Christ have perished too.

1 Corinthians 15:19

Greek: adopted SBLGNT text.

εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

Word-order interlinear

if | in | the | life | this | in | Christ | having hoped | we are | only | more pitiable | than all | human beings | we are

Close English

If in this life only we have hoped in Christ, we are more pitiable than all people.

Fluent English

If our hope in Christ reaches only as far as this life, we deserve more pity than anyone.

Section notes

Paul tests the claim that there is no resurrection by drawing out its consequences. The repeated if clauses are arguments from that claim, not statements that Christ has failed to rise.

Empty in verse 14 and futile in verse 17 translate different adjectives. They respectively stress the hollowness of the proclamation and faith, and faith’s failure to bring the expected result. Remaining in sins and the loss of those who died in Christ are retained as distinct consequences.

Verse 15 makes a false claim about God amount to testimony against him. Verse 19 is read as hope restricted to this present life; the position of only in Greek permits discussion of its scope.

Firstfruits and the end of death · 1 Corinthians 15:20–28

1 Corinthians 15:20

Greek: adopted SBLGNT text.

Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.

Word-order interlinear

as it is | but | Christ | has been raised | from | [the] dead | [the] firstfruits | of those | having fallen asleep

Close English

But as it is, Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

Fluent English

But Christ has indeed been raised from the dead, the firstfruits of those who have died.

1 Corinthians 15:21

Greek: adopted SBLGNT text.

ἐπειδὴ γὰρ δι’ ἀνθρώπου θάνατος, καὶ δι’ ἀνθρώπου ἀνάστασις νεκρῶν·

Word-order interlinear

since | for | through | a human being | [came] death | also | through | a human being | [comes] resurrection | of [the] dead

Close English

For since death came through a human being, resurrection of the dead also comes through a human being.

Fluent English

Death came through a human being, and the resurrection of the dead comes through a human being too.

1 Corinthians 15:22

Greek: adopted SBLGNT text.

ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνῄσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζῳοποιηθήσονται.

Word-order interlinear

just as | for | in | the | Adam | all | die | so | also | in | the | Christ | all | will be made alive

Close English

For just as in Adam all die, so also in Christ all will be made alive.

Fluent English

As all die in Adam, so all will be brought to life in Christ.

1 Corinthians 15:23

Greek: adopted SBLGNT text.

ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ·

Word-order interlinear

each | but | in | the | own | order | [the] firstfruits | Christ | then | those | of the | Christ | at | the | coming | of him

Close English

But each in his own order: Christ the firstfruits, then those who belong to Christ at his coming;

Fluent English

Each in the proper order: Christ as the firstfruits, then those who belong to him when he comes.

1 Corinthians 15:24

Greek: adopted SBLGNT text.

εἶτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν,

Word-order interlinear

then | the | end | when | he hands over | the | kingdom | to the | God | and | Father | when | he brings to nothing | every | rule | and | every | authority | and | power

Close English

then the end, when he hands over the kingdom to God and Father, when he brings every rule and every authority and power to nothing.

Fluent English

Then comes the end, when he hands the kingdom over to God the Father, having brought every rule, authority, and power to an end.

1 Corinthians 15:25

Greek: adopted SBLGNT text.

δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

Word-order interlinear

it is necessary | for | him | to reign | until | when | he puts | all | the | enemies | under | the | feet | of him

Close English

For he must reign until he puts all the enemies under his feet.

Fluent English

Christ must reign until God has put every enemy beneath his feet.

1 Corinthians 15:26

Greek: adopted SBLGNT text.

ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος,

Word-order interlinear

[the] last | enemy | is brought to nothing | the | death

Close English

The last enemy brought to nothing is death.

Fluent English

The last enemy to be abolished is death.

1 Corinthians 15:27

Greek: adopted SBLGNT text.

πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

Word-order interlinear

all things | for | he subjected | under | the | feet | of him | when | but | it says | that | all things | have been subjected | [it is] clear | that | except | the one | having subjected | to him | the | all things

Close English

For “he subjected all things under his feet.” But when it says all things have been subjected, it is clear that the one who subjected all things to him is excepted.

Fluent English

For “he put everything under his feet.” When it says everything is put under him, that clearly excludes God, who put everything under Christ.

1 Corinthians 15:28

Greek: adopted SBLGNT text.

ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ θεὸς πάντα ἐν πᾶσιν.

Word-order interlinear

when | but | are subjected | to him | the | all things | then | himself | the | Son | will be subjected | to the one | having subjected | to him | the | all things | so that | may be | the | God | all things | in | all

Close English

But when all things are subjected to him, then the Son himself will be subjected to the one who subjected all things to him, so that God may be all in all.

Fluent English

When everything has been put under Christ, the Son himself will be subject to God, who put everything under him, so that God may be all in all.

Section notes

Firstfruits in verses 20 and 23 is a harvest image: the first portion anticipates the rest. The Adam-Christ parallel repeats all on both sides; verse 23 then specifies those who belong to Christ. The translation does not add a separate definition of the extent of either all.

The sequence is Christ, those belonging to him at his coming, and then the end. Verse 24 relates the handing over of the kingdom to the ending of every rule, authority, and power. These are three terms in the source.

Verse 25 echoes Psalm 110:1; verse 27 draws on Psalm 8:6. Fluent English identifies Christ as the reigning figure and God as the one subjecting the enemies. These names make the understood referents explicit; the close layer retains the pronouns.

Death is the last enemy. Verses 27–28 expressly distinguish the one who subjects all things from the Son to whom they are subjected. God may be all in all remains the concluding expression without an added doctrinal explanation.

Baptism, danger, and sober judgment · 1 Corinthians 15:29–34

1 Corinthians 15:29

Greek: adopted SBLGNT text.

Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

Word-order interlinear

otherwise | what | will they do | those | being baptized | on behalf of | the | dead | if | at all | [the] dead | not | are raised | why | also | are they baptized | on behalf of | them

Close English

Otherwise, what will those baptized on behalf of the dead do? If the dead are not raised at all, why are they baptized on their behalf?

Fluent English

Otherwise, what will people accomplish by being baptized on behalf of the dead? If the dead are never raised, why undergo baptism for them?

1 Corinthians 15:30

Greek: adopted SBLGNT text.

τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

Word-order interlinear

why | also | we | are in danger | every | hour

Close English

Why also are we in danger every hour?

Fluent English

And why do we put ourselves in danger all the time?

1 Corinthians 15:31

Greek: adopted SBLGNT text.

καθ’ ἡμέραν ἀποθνῄσκω, νὴ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Word-order interlinear

each | day | I die | by | the | your | boasting | which | I have | in | Christ | Jesus | the | Lord | of us

Close English

I die every day—by the pride in you that I have in Christ Jesus our Lord.

Fluent English

I face death every day. I affirm it by the pride I take in you in Christ Jesus our Lord.

1 Corinthians 15:32

Greek: adopted SBLGNT text.

εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνῄσκομεν.

Word-order interlinear

if | according to | a human being | I fought wild beasts | in | Ephesus | what | to me | the | benefit | if | [the] dead | not | are raised | let us eat | and | let us drink | tomorrow | for | we die

Close English

If in human terms I fought wild beasts in Ephesus, what benefit is it to me? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”

Fluent English

If I fought wild beasts in Ephesus with merely human hopes, what did I gain? If the dead do not rise, “Let us eat and drink, because tomorrow we die.”

1 Corinthians 15:33

Greek: adopted SBLGNT text.

μὴ πλανᾶσθε· φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί.

Word-order interlinear

not | be deceived | corrupt | habits | good | associations | bad

Close English

Do not be deceived: “Bad associations corrupt good habits.”

Fluent English

Do not be misled: “Bad company ruins good character.”

1 Corinthians 15:34

Greek: adopted SBLGNT text.

ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λαλῶ.

Word-order interlinear

sober up | rightly | and | not | sin | ignorance | for | of God | some | have | to | shame | to you | I speak

Close English

Sober up rightly and do not sin, for some have ignorance of God. I speak to your shame.

Fluent English

Come to your senses as you should, and stop sinning. Some of you do not know God; I say this to your shame.

Section notes

Verse 29 refers to people receiving baptism on behalf of the dead. The practice and its participants cannot be reconstructed with certainty from this sentence. Paul appeals to it in arguing for resurrection; the verse does not give a command to perform it. The pronoun them at the end follows the adopted text.

I die every day in verse 31 describes repeated exposure to death in this context. The next phrase is an oath-like appeal to Paul’s pride in the Corinthians in Christ. The adopted Greek does not add brothers here.

Fighting wild beasts in Ephesus in verse 32 may be figurative language for dangerous human opposition; the wording alone does not establish a literal arena episode. In human terms is interpreted as acting with merely human hopes in the fluent layer. The quotation from Isaiah 22:13 expresses the consequence being rejected.

Verse 33 introduces a compact warning about corrupting company. Verse 34 calls for a return to sound judgment and an end to sin. Paul’s statement about ignorance of God and his explicit rebuke are both preserved.

Seeds, bodies, and differing splendor · 1 Corinthians 15:35–41

1 Corinthians 15:35

Greek: adopted SBLGNT text.

Ἀλλὰ ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί, ποίῳ δὲ σώματι ἔρχονται;

Word-order interlinear

but | will say | someone | how | are raised | the | dead | with what kind | and | of body | do they come

Close English

But someone will say, “How are the dead raised? With what kind of body do they come?”

Fluent English

Someone will ask, “How do the dead rise? What sort of body will they have?”

1 Corinthians 15:36

Greek: adopted SBLGNT text.

ἄφρων, σὺ ὃ σπείρεις, οὐ ζῳοποιεῖται ἐὰν μὴ ἀποθάνῃ·

Word-order interlinear

foolish one | you | what | you sow | not | is made alive | if | not | it dies

Close English

Foolish one! What you sow is not made alive unless it dies;

Fluent English

How foolish! What you sow must die before it comes to life.

1 Corinthians 15:37

Greek: adopted SBLGNT text.

καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἤ τινος τῶν λοιπῶν·

Word-order interlinear

and | what | you sow | not | the | body | the one | that will be | you sow | but | a bare | grain | if | it happens | of wheat | or | of some | of the | rest

Close English

and what you sow is not the body that will be, but a bare grain, perhaps of wheat or something else.

Fluent English

You do not sow the body that will develop, but a bare seed, perhaps wheat or some other kind.

1 Corinthians 15:38

Greek: adopted SBLGNT text.

ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἑκάστῳ τῶν σπερμάτων ἴδιον σῶμα.

Word-order interlinear

the | but | God | gives | to it | a body | as | he willed | and | to each | of the | seeds | its own | body

Close English

But God gives it a body as he willed, and to each of the seeds its own body.

Fluent English

God gives it the body he has chosen, each kind of seed its own body.

1 Corinthians 15:39

Greek: adopted SBLGNT text.

οὐ πᾶσα σὰρξ ἡ αὐτὴ σάρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.

Word-order interlinear

not | all | flesh | the | same | flesh | but | one kind | indeed | of human beings | another | but | flesh | of animals | another | but | flesh | of birds | another | but | of fish

Close English

Not all flesh is the same flesh: one kind belongs to human beings, another flesh to animals, another flesh to birds, and another to fish.

Fluent English

Living flesh is not all alike. Humans, animals, birds, and fish each have their own kind.

1 Corinthians 15:40

Greek: adopted SBLGNT text.

καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.

Word-order interlinear

and | bodies | heavenly | and | bodies | earthly | but | different | indeed | the | of the | heavenly | glory | different | but | the | of the | earthly

Close English

There are heavenly bodies and earthly bodies, but the glory of the heavenly is one kind, and that of the earthly another.

Fluent English

There are bodies in heaven and bodies on earth, each with its own kind of splendor.

1 Corinthians 15:41

Greek: adopted SBLGNT text.

ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

Word-order interlinear

one | glory | of [the] sun | and | another | glory | of [the] moon | and | another | glory | of stars | star | for | from star | differs | in | glory

Close English

There is one glory of the sun, another glory of the moon, and another glory of the stars, for star differs from star in glory.

Fluent English

The sun has one splendor, the moon another, and the stars another; even one star differs in splendor from another.

Section notes

The imagined question concerns how the dead rise and what kind of body they have. The seed comparison distinguishes what is sown from the body God gives. Its purpose is to answer the objection; it is not a technical account of plant biology.

Body is repeated across the comparison. Flesh in verse 39 distinguishes humans, animals, birds, and fish; the adopted order places birds before fish. Heavenly and earthly bodies in verse 40 lead into the sun, moon, and stars in verse 41.

Glory can describe splendor or brightness here. Close English retains glory, while fluent English uses splendor. The argument allows difference within creation without losing continuity between what is sown and what is raised.

The natural body and the spiritual body · 1 Corinthians 15:42–49

1 Corinthians 15:42

Greek: adopted SBLGNT text.

Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·

Word-order interlinear

so | also | the | resurrection | of the | dead | it is sown | in | decay | it is raised | in | incorruptibility

Close English

So also is the resurrection of the dead. It is sown in decay; it is raised in incorruptibility.

Fluent English

So it is with the resurrection of the dead: the body is sown subject to decay and raised beyond decay.

1 Corinthians 15:43

Greek: adopted SBLGNT text.

σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·

Word-order interlinear

it is sown | in | dishonor | it is raised | in | glory | it is sown | in | weakness | it is raised | in | power

Close English

It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

Fluent English

Sown in dishonor, it is raised in glory; sown in weakness, it is raised in power.

1 Corinthians 15:44

Greek: adopted SBLGNT text.

σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.

Word-order interlinear

it is sown | a body | natural | it is raised | a body | spiritual | if | there is | a body | natural | there is | also | a spiritual one

Close English

A natural body is sown; a spiritual body is raised. If there is a natural body, there is also a spiritual one.

Fluent English

The body is sown with natural life and raised with life from the Spirit. As there is a body with natural life, there is also a body with life from the Spirit.

1 Corinthians 15:45

Greek: adopted SBLGNT text.

οὕτως καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζῳοποιοῦν.

Word-order interlinear

so | also | it is written | became | the | first | human being | Adam | into | a soul | living | the | last | Adam | into | a spirit | giving life

Close English

So also it is written, “The first human being, Adam, became a living soul”; the last Adam became a life-giving spirit.

Fluent English

As scripture says, “The first human being, Adam, became a living being.” The last Adam became a spirit who gives life.

1 Corinthians 15:46

Greek: adopted SBLGNT text.

ἀλλ’ οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

Word-order interlinear

but | not | first | the | spiritual | but | the | natural | then | the | spiritual

Close English

But the spiritual is not first; the natural is first, then the spiritual.

Fluent English

The natural comes first, and then the spiritual.

1 Corinthians 15:47

Greek: adopted SBLGNT text.

ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.

Word-order interlinear

the | first | human being | from | earth | [is] of dust | the | second | human being | from | heaven

Close English

The first human being is from the earth, made of dust; the second human being is from heaven.

Fluent English

The first man was made from the earth’s dust; the second man comes from heaven.

1 Corinthians 15:48

Greek: adopted SBLGNT text.

οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·

Word-order interlinear

as | the one | of dust | such | also | those | of dust | and | as | the one | heavenly | such | also | those | heavenly

Close English

As is the one of dust, so also are those of dust; and as is the heavenly one, so also are those who are heavenly.

Fluent English

Those who belong to the dust are like the man of dust, and those who belong to heaven are like the heavenly man.

1 Corinthians 15:49

Greek: adopted SBLGNT text.

καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

Word-order interlinear

and | just as | we bore | the | image | of the one | of dust | we will bear | also | the | image | of the one | heavenly

Close English

And just as we bore the image of the one of dust, we will also bear the image of the heavenly one.

Fluent English

As we have borne the likeness of the man of dust, we will also bear the likeness of the heavenly man.

Section notes

The repeated sown and raised contrasts concern decay and incorruptibility, dishonor and glory, weakness and power. Body remains the subject of the discussion; spiritual does not remove the noun body.

Natural renders psychikos and spiritual renders pneumatikos. The fluent description of life from the Spirit makes an interpretive choice about the source and character of resurrection life; the close layer retains natural and spiritual. The contrast is not translated as body versus an immaterial ghost.

Verse 45 draws on Genesis 2:7. Living soul becomes living being in fluent English, while the last Adam is a life-giving spirit. The latter phrase refers to Christ in the Adam-Christ comparison; it is not silently replaced with the Holy Spirit.

Verse 47 has the second human being from heaven, without the variant addition the Lord. Verse 49 follows the adopted future we will bear, rather than the variant exhortation let us bear. The sequence from the natural to the spiritual in verse 46 is retained.

Transformation and victory · 1 Corinthians 15:50–58

1 Corinthians 15:50

Greek: adopted SBLGNT text.

Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

Word-order interlinear

this | now | I say | brothers | that | flesh | and | blood | [the] kingdom | of God | to inherit | not | is able | nor | the | decay | the | incorruptibility | inherits

Close English

Now I say this, brothers: flesh and blood cannot inherit God’s kingdom, nor does decay inherit incorruptibility.

Fluent English

My brothers and sisters, this is what I mean: flesh and blood cannot inherit God’s kingdom, and what decays cannot inherit life beyond decay.

1 Corinthians 15:51

Greek: adopted SBLGNT text.

ἰδοὺ μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα πάντες δὲ ἀλλαγησόμεθα,

Word-order interlinear

look | a mystery | to you | I tell | all | not | we will fall asleep | all | but | we will be changed

Close English

Look, I tell you a mystery: we will not all fall asleep, but we will all be changed,

Fluent English

Listen: I am telling you a mystery. Not all of us will die, but all of us will be changed,

1 Corinthians 15:52

Greek: adopted SBLGNT text.

ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα.

Word-order interlinear

in | an instant | in | a blink | of an eye | at | the | last | trumpet | it will sound | for | and | the | dead | will be raised | incorruptible | and | we | will be changed

Close English

in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised incorruptible, and we will be changed.

Fluent English

in an instant, in an eye’s blink, at the final trumpet. The trumpet will sound, the dead will rise beyond decay, and we will be changed.

1 Corinthians 15:53

Greek: adopted SBLGNT text.

δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

Word-order interlinear

it is necessary | for | the | perishable | this | to put on | incorruptibility | and | the | mortal | this | to put on | immortality

Close English

For this perishable must put on incorruptibility, and this mortal must put on immortality.

Fluent English

This perishable body must be clothed with freedom from decay, and this mortal body with immortality.

1 Corinthians 15:54

Greek: adopted SBLGNT text.

ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νῖκος.

Word-order interlinear

when | but | the | perishable | this | puts on | incorruptibility | and | the | mortal | this | puts on | immortality | then | will happen | the | saying | the one | written | was swallowed | the | death | in | victory

Close English

But when this perishable puts on incorruptibility and this mortal puts on immortality, then the saying that is written will come about: “Death has been swallowed up in victory.”

Fluent English

When this perishable body is clothed with freedom from decay and this mortal body with immortality, the written saying will come true: “Death has been swallowed up in victory.”

1 Corinthians 15:55

Greek: adopted SBLGNT text.

ποῦ σου, θάνατε, τὸ νῖκος; ποῦ σου, θάνατε, τὸ κέντρον;

Word-order interlinear

where | your | death | the | victory | where | your | death | the | sting

Close English

“Where, death, is your victory? Where, death, is your sting?”

Fluent English

“Death, where is your victory? Death, where is your sting?”

1 Corinthians 15:56

Greek: adopted SBLGNT text.

τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος·

Word-order interlinear

the | now | sting | of the | death | [is] the | sin | the | and | power | of the | sin | [is] the | law

Close English

Now the sting of death is sin, and the power of sin is the law;

Fluent English

Sin is death’s sting, and the law is sin’s power.

1 Corinthians 15:57

Greek: adopted SBLGNT text.

τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Word-order interlinear

to the | but | God | thanks | the one | giving | to us | the | victory | through | the | Lord | of us | Jesus | Christ

Close English

but thanks be to God, who gives us the victory through our Lord Jesus Christ.

Fluent English

Thanks to God, who grants us victory through our Lord Jesus Christ!

1 Corinthians 15:58

Greek: adopted SBLGNT text.

Ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

Word-order interlinear

so then | brothers | of me | beloved | steadfast | become | immovable | abounding | in | the | work | of the | Lord | always | knowing | that | the | labor | of you | not | is | empty | in | [the] Lord

Close English

So then, my beloved brothers, become steadfast, immovable, always abounding in the Lord’s work, knowing that your labor is not empty in the Lord.

Fluent English

So, my dear brothers and sisters, stand firm and do not be moved. Give yourselves fully to the Lord’s work at all times, knowing that your labor in the Lord is never wasted.

Section notes

Flesh and blood in verse 50 stands alongside decay. The following verses describe the transformation needed to inherit God’s kingdom. The sentence is not paraphrased as a rejection of any embodied existence.

The mystery in verse 51 is introduced as something disclosed. Not all will fall asleep means not all will die; all will be changed. The last trumpet, the raising of the dead, and the change of the living remain distinct elements of verse 52, without an added timetable.

Verses 53–54 repeat perishable/imperishable and mortal/immortal. The fluent layer supplies body to identify the subject established in the preceding argument and preserves the clothing image. The two qualities are not collapsed into a single term.

The concluding scriptural language draws on Isaiah 25:8 and Hosea 13:14. Verse 55 follows victory first, sting second, and death in both questions. The alternative wording with Hades is not imported.

Verse 56 connects death, sin, and law without an explanatory expansion. Thanks for victory in verse 57 leads to steady work in verse 58. Labor not empty answers the earlier language of an empty proclamation and faith.

IX-1CO-016 · 1 Corinthians 16:1–24 Giving, travel, and final greetings

The collection and its trusted carriers · 1 Corinthians 16:1–4

1 Corinthians 16:1

Greek: adopted SBLGNT text.

Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.

Word-order interlinear

concerning | now | the | collection | the one | for | the | saints | just as | I directed | the | churches | of | Galatia | so | also | you | do

Close English

Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do.

Fluent English

As for the collection for God’s holy people, follow the instructions I gave the churches of Galatia.

1 Corinthians 16:2

Greek: adopted SBLGNT text.

κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ’ ἑαυτῷ τιθέτω θησαυρίζων ὅ τι ἐὰν εὐοδῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖαι γίνωνται.

Word-order interlinear

on | [the] first [day] | of [the] week | each | of you | with | himself | let set aside | saving up | what | ever | [conditional particle] | he prospers | so that | not | when | I come | then | collections | may take place

Close English

On the first day of the week let each of you set something aside with himself, saving in keeping with his prosperity, so that collections do not take place when I come.

Fluent English

On the first day of every week, each of you should put something aside and save it in keeping with your prosperity, so that collections will not be needed when I arrive.

1 Corinthians 16:3

Greek: adopted SBLGNT text.

ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε δι’ ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἰερουσαλήμ·

Word-order interlinear

when | but | I arrive | whomever | [conditional particle] | you approve | through | letters | these | I will send | to carry | the | gift | of you | to | Jerusalem

Close English

When I arrive, those whom you approve by letters I will send to carry your gift to Jerusalem.

Fluent English

When I arrive, I will send the people you approve in your letters to take your gift to Jerusalem.

1 Corinthians 16:4

Greek: adopted SBLGNT text.

ἐὰν δὲ ἄξιον ᾖ τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

Word-order interlinear

if | but | fitting | it is | the | for me also | to go | with | me | they will go

Close English

If it is fitting for me also to go, they will go with me.

Fluent English

If it seems right for me to go as well, they will travel with me.

Section notes

Saints means the people set apart for God. Jerusalem in verse 3 supplies the destination of the gift. The instructions link the Corinthian collection with the churches in Galatia.

The first day of the week is explicit. Setting aside with oneself in verse 2 suggests personal provision; the sentence does not specify a church treasury or prescribe a worship-service procedure. The amount is related to each person’s prosperity, without a fixed percentage. The two glosses what / ever jointly render the source’s two-token indefinite expression.

In verse 3 the adopted punctuation connects by letters with those whom you approve. Both English layers follow this. Another possible construction has Paul send the approved people with letters from him. The Corinthians’ approval of the carriers is clear in either reading.

The noun translated gift is also the usual word for grace. Here it refers to their generous contribution. Paul’s own journey in verse 4 remains conditional.

Travel plans and an open door · 1 Corinthians 16:5–9

1 Corinthians 16:5

Greek: adopted SBLGNT text.

Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι,

Word-order interlinear

I will come | now | to | you | when | Macedonia | I pass through | Macedonia | for | I am passing through

Close English

I will come to you when I have passed through Macedonia, for I am going through Macedonia,

Fluent English

I will come to you after passing through Macedonia; that is the route I intend to take.

1 Corinthians 16:6

Greek: adopted SBLGNT text.

πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι.

Word-order interlinear

with | you | but | perhaps | I will remain | or | even | I will spend the winter | so that | you | me | may send on | wherever | [conditional particle] | I may go

Close English

and perhaps I will remain with you, or even spend the winter, so that you may send me on wherever I go.

Fluent English

I may stay with you, perhaps even through the winter, so that you can help me on my way wherever I go next.

1 Corinthians 16:7

Greek: adopted SBLGNT text.

οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέψῃ.

Word-order interlinear

not | I want | for | you | now | in | passing | to see | I hope | for | a time | some | to remain | with | you | if | the | Lord | permits

Close English

For I do not want to see you now in passing; I hope to remain with you for some time, if the Lord permits.

Fluent English

I do not want this visit to be merely a passing one. I hope to spend some time with you, if the Lord allows.

1 Corinthians 16:8

Greek: adopted SBLGNT text.

ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·

Word-order interlinear

I will remain | but | in | Ephesus | until | the | Pentecost

Close English

But I will remain in Ephesus until Pentecost;

Fluent English

For now I will stay in Ephesus until Pentecost.

1 Corinthians 16:9

Greek: adopted SBLGNT text.

θύρα γάρ μοι ἀνέῳγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

Word-order interlinear

a door | for | to me | has opened | great | and | effective | and | opponents | many

Close English

for a great and effective door has opened to me, and there are many opponents.

Fluent English

A wide door for effective work has opened to me, and there are many opponents.

Section notes

The planned route passes through Macedonia before reaching Corinth. Perhaps, even spending the winter, and if the Lord permits preserve the provisional character of the plans. The text gives no calendar year.

Sending someone on can include practical help for the onward journey; fluent English makes that implication explicit. Pentecost is the festival named as the intended limit of the stay in Ephesus.

Verse 9 combines an open door for effective work with many opponents. The door is an image of opportunity; the presence of opposition is not translated as proof that the opportunity has closed.

Timothy and Apollos · 1 Corinthians 16:10–12

1 Corinthians 16:10

Greek: adopted SBLGNT text.

Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς κἀγώ·

Word-order interlinear

if | now | comes | Timothy | see to it | that | without fear | he may be | with | you | the | for | work | of [the] Lord | he does | as | I also

Close English

If Timothy comes, see that he is with you without fear, for he does the Lord’s work as I also do;

Fluent English

If Timothy comes, make sure he can be with you without fear. He is doing the Lord’s work, just as I am.

1 Corinthians 16:11

Greek: adopted SBLGNT text.

μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

Word-order interlinear

not | anyone | therefore | him | let despise | send on | but | him | in | peace | so that | he may come | to | me | I await | for | him | with | the | brothers

Close English

so let no one despise him. Send him on in peace, so that he may come to me, for I await him with the brothers.

Fluent English

No one should treat him with contempt. Help him on his way in peace so he can come to me; I am expecting him to come with the other believers.

1 Corinthians 16:12

Greek: adopted SBLGNT text.

Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

Word-order interlinear

concerning | now | Apollos | the | brother | strongly | I urged | him | that | he might come | to | you | with | the | brothers | and | at all | not | was | a wish | that | now | he should come | he will come | but | when | he has opportunity

Close English

Now concerning the brother Apollos: I urged him strongly to come to you with the brothers, but there was no wish at all to come now. He will come when he has an opportunity.

Fluent English

As for our brother Apollos, I strongly urged him to visit you with the other believers. He was quite unwilling to come now, but will come when he has the opportunity.

Section notes

Timothy’s reception is to be free of fear and contempt. His work is identified with the Lord’s work, as Paul’s is. The instruction to send him onward in peace is retained.

With the brothers in verse 11 can attach to Timothy’s arrival or to Paul’s waiting. The fluent layer follows the expectation of Timothy arriving with fellow believers; the close layer leaves the phrase in its source position.

The strong appeal to Apollos in verse 12 can also be read as repeated appeals. The Greek says there was no wish to come without explicitly naming whose wish. Fluent English takes it as Apollos’s unwillingness; a reference to God’s will is another interpretation. His later visit remains tied to opportunity.

Courage, love, and recognition of service · 1 Corinthians 16:13–18

1 Corinthians 16:13

Greek: adopted SBLGNT text.

Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

Word-order interlinear

keep watch | stand firm | in | the | faith | act like men | be strong

Close English

Keep watch, stand firm in the faith, act like men, be strong.

Fluent English

Stay alert, stand firm in the faith, be courageous, and be strong.

1 Corinthians 16:14

Greek: adopted SBLGNT text.

πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

Word-order interlinear

all things | of you | in | love | let happen

Close English

Let all your things be done in love.

Fluent English

Let love shape everything you do.

1 Corinthians 16:15

Greek: adopted SBLGNT text.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·

Word-order interlinear

I urge | now | you | brothers | you know | the | household | of Stephanas | that | it is | [the] firstfruits | of | Achaia | and | for | service | to the | saints | they devoted | themselves

Close English

Now I urge you, brothers - you know the household of Stephanas, that it is the firstfruits of Achaia and that they devoted themselves to serving the saints -

Fluent English

My brothers and sisters, you know the household of Stephanas. They were the firstfruits of Achaia and devoted themselves to serving God’s holy people. I urge you

1 Corinthians 16:16

Greek: adopted SBLGNT text.

ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

Word-order interlinear

that | also | you | be subject | to | such people | and | to everyone | who | works together | and | labors

Close English

that you too be subject to such people and to everyone who works together and labors.

Fluent English

to place yourselves under the guidance of such people and of everyone who joins in the work and labors.

1 Corinthians 16:17

Greek: adopted SBLGNT text.

χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν,

Word-order interlinear

I rejoice | now | at | the | presence | of Stephanas | and | of Fortunatus | and | of Achaicus | because | the | your | lack | these | filled

Close English

I rejoice at the presence of Stephanas and Fortunatus and Achaicus, because they supplied what was lacking from you;

Fluent English

I am glad that Stephanas, Fortunatus, and Achaicus have arrived. They have made up for your absence,

1 Corinthians 16:18

Greek: adopted SBLGNT text.

ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

Word-order interlinear

they refreshed | for | the | my | spirit | and | the | of you | recognize | therefore | the | such people

Close English

for they refreshed my spirit and yours. Therefore recognize such people.

Fluent English

for they have refreshed my spirit and yours. Give such people the recognition they deserve.

Section notes

Act like men in verse 13 is an idiom calling for courage; the instruction addresses the community. The fluent layer makes that force explicit. Verse 14 governs all activity with love, recalling the argument of chapter 13.

The appeal begins in verse 15, pauses to identify Stephanas’s household, and continues in verse 16. Firstfruits applies the harvest image to early believers in Achaia. The request for submission concerns people who give themselves to service and shared labor.

What was lacking from you in verse 17 is understood as the Corinthians’ absence, which the visitors made up for. It is not rendered as an accusation of financial deficiency. Refreshing the spirit and recognizing such workers connect the visitors’ presence with the shared life of the community.

Greetings, warning, and grace · 1 Corinthians 16:19–24

1 Corinthians 16:19

Greek: adopted SBLGNT text.

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ’ οἶκον αὐτῶν ἐκκλησίᾳ.

Word-order interlinear

greet | you | the | churches | of | Asia | greets | you | in | [the] Lord | warmly | Aquila | and | Prisca | with | the | at | house | of them | church

Close English

The churches of Asia greet you. Aquila and Prisca, with the church in their house, greet you warmly in the Lord.

Fluent English

The churches of Asia send you greetings. Aquila and Prisca and the church that meets in their home send warm greetings in the Lord.

1 Corinthians 16:20

Greek: adopted SBLGNT text.

ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

Word-order interlinear

greet | you | the | brothers | all | greet | one another | with | a kiss | holy

Close English

All the brothers greet you. Greet one another with a holy kiss.

Fluent English

All the brothers and sisters send their greetings. Greet one another with a holy kiss.

1 Corinthians 16:21

Greek: adopted SBLGNT text.

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.

Word-order interlinear

the | greeting | by the | my own | hand | of Paul

Close English

The greeting is in my own hand, Paul’s.

Fluent English

I, Paul, write this greeting in my own hand.

1 Corinthians 16:22

Greek: adopted SBLGNT text.

εἴ τις οὐ φιλεῖ τὸν κύριον, ἤτω ἀνάθεμα. Μαράνα θά.

Word-order interlinear

if | anyone | not | loves | the | Lord | let him be | accursed | our Lord | come

Close English

If anyone does not love the Lord, let him be accursed. Our Lord, come!

Fluent English

If anyone has no love for the Lord, let that person be under a curse. Come, our Lord!

1 Corinthians 16:23

Greek: adopted SBLGNT text.

ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ’ ὑμῶν.

Word-order interlinear

the | grace | of the | Lord | Jesus | with | you

Close English

The grace of the Lord Jesus be with you.

Fluent English

May the grace of the Lord Jesus be with you.

1 Corinthians 16:24

Greek: adopted SBLGNT text.

ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

Word-order interlinear

the | love | of me | with | all | of you | in | Christ | Jesus

Close English

My love be with all of you in Christ Jesus.

Fluent English

My love is with all of you in Christ Jesus.

Section notes

Asia names the Roman province in western Asia Minor, not the whole modern continent. Prisca is the name in the adopted text; Priscilla is the familiar longer form. The gathering in a home is described as a church.

The holy kiss is retained as the greeting named by the source. Verse 21 identifies Paul’s own handwritten greeting without adding details about the person who wrote the preceding text.

Verse 22 keeps the severe curse language of anathema. It is followed by the Aramaic appeal Marana tha, represented as two tokens in the adopted Greek: our Lord / come. The translation reads it as a prayer for the Lord to come.

The adopted endings have the Lord in verse 22, the Lord Jesus in verse 23, and Christ Jesus in verse 24. The longer additions in other textual traditions and a final Amen are not supplied. Paul’s love extends to all the addressees.

IX-2CO-001 · 2 Corinthians 1:1–24 Comfort, sincerity, and God’s Yes

Greetings to Corinth and Achaia · 2 Corinthians 1:1–2

2 Corinthians 1:1

Greek: adopted SBLGNT text.

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·

Word-order interlinear

Paul | apostle | of Christ | Jesus | through | will | of God | and | Timothy | the | brother | to the | church | of | God | the one | being | in | Corinth | with | the | holy ones | all | the ones | being | in | whole | the | Achaia

Close English

Paul, an apostle of Christ Jesus through the will of God, and Timothy the brother, to the church of God that is in Corinth, with all the holy ones who are in the whole of Achaia:

Fluent English

From Paul, an apostle of Christ Jesus by God’s will, and Timothy our brother, to God’s church in Corinth and all God’s holy people throughout Achaia.

2 Corinthians 1:2

Greek: adopted SBLGNT text.

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Word-order interlinear

grace | to you | and | peace | from | God | Father | of us | and | Lord | Jesus | Christ

Close English

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

Fluent English

May you have grace and peace from God our Father and the Lord Jesus Christ.

Section notes

1:1–2. “Holy ones” names the community as belonging to God; it does not designate a separate class of unusually virtuous people. Achaia is the Roman province, not simply the city of Corinth. Timothy is named with Paul, but “apostle” here modifies Paul.

Comfort shared in suffering · 2 Corinthians 1:3–7

2 Corinthians 1:3

Greek: adopted SBLGNT text.

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,

Word-order interlinear

blessed | the | God | and | Father | of the | Lord | of us | Jesus | Christ | the | Father | of | mercies | and | God | of all | comfort

Close English

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

Fluent English

Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort.

2 Corinthians 1:4

Greek: adopted SBLGNT text.

ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.

Word-order interlinear

the one | comforting | us | in | all | the | affliction | of us | so that | [article] | to be able | us | to comfort | those | in | every | affliction | through | the | comfort | with which | we are comforted | ourselves | by | [article] | God

Close English

who comforts us in all our affliction, so that we may be able to comfort those in every affliction through the comfort with which we ourselves are comforted by God.

Fluent English

He comforts us in all our trouble, enabling us to comfort people in any trouble with the comfort we ourselves receive from God.

2 Corinthians 1:5

Greek: adopted SBLGNT text.

ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

Word-order interlinear

because | just as | overflow | the | sufferings | of | Christ | to | us | so | through | [article] | Christ | overflows | also | the | comfort | of us

Close English

For just as the sufferings of Christ overflow to us, so through Christ our comfort also overflows.

Fluent English

For just as we share abundantly in Christ’s sufferings, through Christ we also receive abundant comfort.

2 Corinthians 1:6

Greek: adopted SBLGNT text.

εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν,

Word-order interlinear

whether | now | we are afflicted | for | the | your | comfort | and | salvation | whether | we are comforted | for | the | your | comfort | which | is at work | in | endurance | of the | same | sufferings | which | also | we | suffer

Close English

If we are afflicted, it is for your comfort and salvation; if we are comforted, it is for your comfort, which is at work in endurance of the same sufferings that we too suffer.

Fluent English

When we suffer, it serves your comfort and salvation. When we are comforted, it serves your comfort, sustaining you as you endure the same sufferings we endure.

2 Corinthians 1:7

Greek: adopted SBLGNT text.

καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὡς κοινωνοί ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

Word-order interlinear

and | the | hope | of us | firm | for | you | knowing | that | as | sharers | you are | of the | sufferings | so | also | of the | comfort

Close English

And our hope for you is firm, knowing that as you are sharers in the sufferings, so also in the comfort.

Fluent English

Our hope for you is firm, because we know that just as you share in the sufferings, you also share in the comfort.

Section notes

1:3–7. The recurring noun and verb are rendered “comfort” and “comforts.” The word group can also convey encouragement; it describes strengthening in affliction, not merely a soothing feeling. “Father of mercies” is a Semitic expression for the compassionate Father.

1:5–7. “The sufferings of Christ” are sufferings shared in belonging to Christ; the wording does not make the believers’ pain a second atoning death. The close layer retains the difficult phrase “at work in endurance”; the fluent layer expresses comfort sustaining endurance.

Textual basis, 1:6–7. The adopted text includes both the affliction and comfort clauses in 1:6. Manuscripts differ in the position and extent of these clauses. There is no repeated salvation clause in this reading.

Deliverance from deadly peril · 2 Corinthians 1:8–11

2 Corinthians 1:8

Greek: adopted SBLGNT text.

Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ’ ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρήθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·

Word-order interlinear

not | for | we want | you | to be unaware | brothers and sisters | about | the | affliction | of us | which | happened | in | [article] | Asia | that | beyond | measure | beyond | strength | we were burdened | so that | to despair | us | even | of | living

Close English

For we do not want you to be unaware, brothers and sisters, of our affliction that occurred in Asia: we were burdened beyond measure, beyond our strength, so that we despaired even of living.

Fluent English

Brothers and sisters, we want you to know about the trouble we faced in Asia. The burden was so far beyond our strength that we lost hope of staying alive.

2 Corinthians 1:9

Greek: adopted SBLGNT text.

ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ’ ἑαυτοῖς ἀλλ’ ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·

Word-order interlinear

but | ourselves | in | ourselves | the | sentence | of | death | we have had | so that | not | trusting | we might be | in | ourselves | but | in | [article] | God | the one | raising | the | dead

Close English

Indeed, we ourselves had the sentence of death within ourselves, so that we might trust not in ourselves but in God who raises the dead.

Fluent English

We felt within ourselves that we had received a death sentence. This taught us to rely on God who raises the dead, rather than on ourselves.

2 Corinthians 1:10

Greek: adopted SBLGNT text.

ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται,

Word-order interlinear

who | from | so great | a death | rescued | us | and | will rescue | in | whom | we have hoped | that | also | still | he will rescue

Close English

He rescued us from so great a death and will rescue us; in him we have set our hope that he will rescue us yet again,

Fluent English

He rescued us from that deadly peril, and he will rescue us. We have set our hope on him to rescue us again,

2 Corinthians 1:11

Greek: adopted SBLGNT text.

συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

Word-order interlinear

joining in helping | also | you | for | us | by | prayer | so that | from | many | persons | the | to | us | gracious gift | through | many | may be thanked for | on behalf of | us

Close English

as you too join in helping us by prayer, so that the gracious gift to us, through many persons, may be thanked for by many on our behalf.

Fluent English

as you join in helping us through your prayers. Then many people will give thanks on our behalf for the gracious help we receive through the prayers of many.

Section notes

1:8–9. Asia is the Roman province in western Asia Minor. Paul does not identify the incident here, so the translation does not supply one. The “sentence of death” may describe an inward verdict of hopelessness rather than a recorded judicial sentence. The fluent layer makes this inward setting explicit.

1:10–11. Both verbs after the first rescue are future in the adopted text. The opening participle of 1:11 is rendered circumstantially, “as you join”; an exhortation or condition is also possible. “Persons” literally uses the word for faces. The fluent layer understands their participation as prayer, without fixing the identities of the two groups of “many.” See the UBS discussion of 1:11.

Sincerity and mutual confidence · 2 Corinthians 1:12–14

2 Corinthians 1:12

Greek: adopted SBLGNT text.

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁγιότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ’ ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς·

Word-order interlinear

the | for | boasting | of us | this | is | the | testimony | of the | conscience | of us | that | in | holiness | and | sincerity | of | God | not | in | wisdom | of the flesh | but | in | grace | of God | we conducted ourselves | in | the | world | especially | and | toward | you

Close English

For this is our boast, the testimony of our conscience: that in holiness and sincerity from God, not in fleshly wisdom but in God’s grace, we conducted ourselves in the world, and especially toward you.

Fluent English

Our reason for confidence is what our conscience tells us: we have acted in the world, and especially toward you, with holiness and sincerity from God, relying on God’s grace rather than human cleverness.

2 Corinthians 1:13

Greek: adopted SBLGNT text.

οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ’ ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε,

Word-order interlinear

not | for | other things | we write | to you | but | except | what | you read | or | also | understand | I hope | and | that | to | the end | you will understand

Close English

For we write you nothing other than what you read or also understand, and I hope that you will understand to the end,

Fluent English

We write nothing to you beyond what you can read and understand. I hope you will come to understand fully,

2 Corinthians 1:14

Greek: adopted SBLGNT text.

καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.

Word-order interlinear

just as | also | you understood | us | in | part | that | a reason for boasting | of you | we are | just as | also | you | of us | in | the | day | of the | Lord | of us | Jesus

Close English

just as you have also understood us in part: that we are your reason for boasting, just as you are ours, on the day of our Lord Jesus.

Fluent English

as you have already understood us in part, that on the day of our Lord Jesus you can be proud of us just as we can be proud of you.

Section notes

Textual basis, 1:12. The adopted reading means “holiness,” not the variant “simplicity” or “single-mindedness.” The phrase “of God” is taken as source or character in “holiness and sincerity from God.” The fluent “human cleverness” interprets wisdom “of the flesh” in this contrast with grace. See the UBS discussion of 1:12.

1:13–14. Paul plays on closely related verbs for reading and recognizing or understanding. “To the end” may be temporal, but the fluent layer takes it as full understanding, in contrast to “in part” in 1:14. Boasting here is mutual confidence or pride on the Lord’s day, not a claim of self-sufficient merit.

The intended visits · 2 Corinthians 1:15–17

2 Corinthians 1:15

Greek: adopted SBLGNT text.

Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν σχῆτε,

Word-order interlinear

and | this | [article] | confidence | I intended | first | to | you | to come | so that | a second | benefit | you might have

Close English

And with this confidence I intended to come to you first, so that you might have a second benefit,

Fluent English

With this confidence, I planned to visit you first, so that you could benefit from a second visit,

2 Corinthians 1:16

Greek: adopted SBLGNT text.

καὶ δι’ ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ’ ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

Word-order interlinear

and | through | you | to pass | into | Macedonia | and | again | from | Macedonia | to come | to | you | and | by | you | to be sent onward | to | [article] | Judea

Close English

and through you to pass into Macedonia, and again to come from Macedonia to you, and to be sent onward by you to Judea.

Fluent English

passing through on my way to Macedonia and returning to you from Macedonia, so that you could help me on my way to Judea.

2 Corinthians 1:17

Greek: adopted SBLGNT text.

τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ’ ἐμοὶ τὸ Ναὶ ναὶ καὶ τὸ Οὒ οὔ;

Word-order interlinear

this | then | intending | surely not | then | [article] | fickleness | did I practice | or | what | I plan | according to | flesh | do I plan | so that | there is | with | me | the | Yes | yes | and | the | No | no

Close English

When I intended this, did I then act with fickleness? Or do I plan what I plan according to the flesh, so that with me there is ‘Yes, yes’ and ‘No, no’ together?

Fluent English

Was I being fickle when I made that plan? Do I make plans for merely human reasons, saying ‘Yes, yes’ and ‘No, no’ at the same time?

Section notes

1:15–16. The close layer retains “a second benefit.” The fluent layer connects the benefit with the proposed return visit: Corinth, Macedonia, Corinth, then Judea. “First” is read in relation to Macedonia, though “previously” is possible. The adopted noun is “grace/benefit,” not the variant “joy.” The plan alone does not settle the chronology of every actual visit. See the UBS discussion of 1:15.

1:17. The question expects denial of fickleness. “According to the flesh” is interpreted in the fluent layer as merely human motives. “Together” and “at the same time” clarify the apparent contradiction between the repeated affirmations and denials; they are not separate Greek words.

God’s Yes and the Spirit’s pledge · 2 Corinthians 1:18–22

2 Corinthians 1:18

Greek: adopted SBLGNT text.

πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὔ.

Word-order interlinear

faithful | but | [article] | God | that | the | word | of us | the one | to | you | not | is | Yes | and | No

Close English

But as God is faithful, our word to you is not ‘Yes’ and ‘No.’

Fluent English

As surely as God is faithful, our message to you is not both ‘Yes’ and ‘No.’

2 Corinthians 1:19

Greek: adopted SBLGNT text.

ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι’ ἡμῶν κηρυχθείς, δι’ ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὒ, ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν·

Word-order interlinear

the | of | God | for | Son | Jesus | Christ | the one | among | you | through | us | proclaimed | through | me | and | Silvanus | and | Timothy | not | became | Yes | and | No | but | Yes | in | him | has come to be

Close English

For the Son of God, Jesus Christ, who was proclaimed among you through us—through me and Silvanus and Timothy—did not become ‘Yes’ and ‘No,’ but in him ‘Yes’ has come to be.

Fluent English

For God’s Son, Jesus Christ, whom Silvanus, Timothy, and I proclaimed among you, did not turn out to be both ‘Yes’ and ‘No.’ In him there has been a lasting ‘Yes.’

2 Corinthians 1:20

Greek: adopted SBLGNT text.

ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί· διὸ καὶ δι’ αὐτοῦ τὸ Ἀμὴν τῷ θεῷ πρὸς δόξαν δι’ ἡμῶν.

Word-order interlinear

as many as | for | promises | of God | in | him | the | Yes | therefore | also | through | him | the | Amen | to | God | for | glory | through | us

Close English

For however many are God’s promises, in him is the ‘Yes.’ Therefore also through him is the ‘Amen’ to God for glory through us.

Fluent English

Every promise of God finds its ‘Yes’ in him. That is why through him we also say ‘Amen,’ bringing glory to God.

2 Corinthians 1:21

Greek: adopted SBLGNT text.

ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός,

Word-order interlinear

the one | now | establishing | us | with | you | in | Christ | and | having anointed | us | God

Close English

Now the one who establishes us with you in Christ and anointed us is God,

Fluent English

It is God who makes us stand firm with you in Christ and who anointed us.

2 Corinthians 1:22

Greek: adopted SBLGNT text.

ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

Word-order interlinear

the one | also | having sealed | us | and | having given | the | pledge | of the | Spirit | in | the | hearts | of us

Close English

who also sealed us and gave the pledge of the Spirit in our hearts.

Fluent English

He also put his seal on us and gave us the Spirit in our hearts as a pledge of what is to come.

Section notes

1:18–20. Paul moves from reliability in his communication to the Son proclaimed by the three missionaries. Silvanus is the fuller name associated with Silas. “Amen” expresses assent to God’s promises through Christ; the fluent layer supplies “say” to make the implied human response readable. See the UBS discussion of 1:20.

1:21–22. The verbs for establishing, anointing, sealing, and giving are all predicated of God. The seal is a mark of ownership or authentication. The pledge is a first payment that guarantees completion; “of the Spirit” is read as identifying the Spirit as that pledge, not as a payment made by the Spirit.

Restraint for their joy · 2 Corinthians 1:23–24

2 Corinthians 1:23

Greek: adopted SBLGNT text.

Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.

Word-order interlinear

I | now | as witness | [article] | God | call upon | against | the | my | life | that | sparing | you | no longer | I came | to | Corinth

Close English

Now I call God as witness against my own life: it was to spare you that I did not come again to Corinth.

Fluent English

I stake my life on this and call God as witness: I held back from returning to Corinth in order to spare you.

2 Corinthians 1:24

Greek: adopted SBLGNT text.

οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἑστήκατε.

Word-order interlinear

not | that | we lord it over | your | [article] | faith | but | fellow workers | we are | for the | joy | of you | by | for | faith | you stand

Close English

Not that we lord it over your faith, but we are fellow workers for your joy, for by faith you stand.

Fluent English

We are not masters of your faith. We work with you for your joy, for it is by faith that you stand firm.

Section notes

1:23–24. Calling God as witness “against my life” gives the statement the force of an oath. The fluent layer retains its seriousness without turning it into a modern legal formula. “Did not come again” concerns a withheld return, not a denial of any earlier visit. “Spare you” anticipates the explanation of sorrow in 2:1–4. See the UBS discussion of 1:23.

1:24. “For your joy” states the purpose of their shared work. The assertion that the Corinthians stand by faith limits the claim to authority: Paul and his companions do not own or rule the community’s faith.

IX-2CO-002 · 2 Corinthians 2:1–17 Forgiveness and the fragrance of Christ

A letter written through tears · 2 Corinthians 2:1–4

2 Corinthians 2:1

Greek: adopted SBLGNT text.

ἔκρινα γὰρ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν·

Word-order interlinear

I decided | for | for myself | this | [article] | not | again | in | sorrow | to | you | to come

Close English

For I decided this for myself: not to come to you again in sorrow.

Fluent English

I made up my mind not to make another painful visit to you.

2 Corinthians 2:2

Greek: adopted SBLGNT text.

εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;

Word-order interlinear

if | for | I | cause sorrow to | you | then | who | the one | making glad | me | if | not | the one | being grieved | by | me

Close English

For if I cause you sorrow, then who makes me glad except the one who is grieved by me?

Fluent English

For if I make you sad, who is left to bring me joy except the very people I have saddened?

2 Corinthians 2:3

Greek: adopted SBLGNT text.

καὶ ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ’ ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν.

Word-order interlinear

and | I wrote | this | very thing | so that | not | having come | sorrow | I might have | from | whom | it was fitting | for me | to rejoice in | trusting | in | all | you | that | the | my | joy | of all | you | is

Close English

And I wrote this very thing so that, when I came, I might not have sorrow from those who ought to make me glad, trusting in all of you that my joy is the joy of you all.

Fluent English

That is why I wrote as I did: when I came, I did not want to be saddened by the people who should bring me joy. I was confident that all of you would share my joy.

2 Corinthians 2:4

Greek: adopted SBLGNT text.

ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

Word-order interlinear

from | for | much | affliction | and | anguish | of heart | I wrote | to you | through | many | tears | not | so that | you might be grieved | but | the | love | so that | you might know | which | I have | abundantly | for | you

Close English

For out of much affliction and anguish of heart I wrote to you through many tears, not so that you might be grieved, but so that you might know the abundant love I have for you.

Fluent English

I wrote to you in deep distress and anguish, with many tears. My purpose was to show how deeply I love you, not to make you sad.

Section notes

2:1–4. The decision continues the explanation in 1:23–24. “Again in sorrow” is understood as another painful visit. The letter mentioned here is not identified by a modern title: whether it is 1 Corinthians or another letter is a historical question beyond what these verses state.

2:2–3. The singular “the one who is grieved” is taken collectively in the fluent layer. In 2:3 the close layer keeps the emphatic “this very thing,” while the fluent layer reads it as Paul’s reason for writing as he did. His hope is for shared joy, not merely his own satisfaction.

Punishment and restored love · 2 Corinthians 2:5–8

2 Corinthians 2:5

Greek: adopted SBLGNT text.

Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ ἀπὸ μέρους ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.

Word-order interlinear

if | now | someone | has caused sorrow | not | me | has he grieved | but | in | part | so that | not | I press too heavily | all | you

Close English

Now if someone has caused sorrow, he has grieved not me, but to some extent—not to press the matter too heavily—all of you.

Fluent English

If someone has caused pain, he has hurt more than me. To some extent he has hurt all of you; I do not want to overstate the case.

2 Corinthians 2:6

Greek: adopted SBLGNT text.

ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων,

Word-order interlinear

sufficient | for | such a person | the | punishment | this | the one | by | the | majority

Close English

For such a person, this punishment by the majority is sufficient,

Fluent English

The punishment imposed by the majority is enough for him.

2 Corinthians 2:7

Greek: adopted SBLGNT text.

ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μή πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.

Word-order interlinear

so that | on the contrary | rather | you | should forgive | and | comfort | lest | somehow | by | excessive | sorrow | be swallowed up | [article] | such a person

Close English

so that, on the contrary, you should rather forgive and comfort him, lest such a person somehow be swallowed up by excessive sorrow.

Fluent English

Now you should turn to forgiving and comforting him, so that he is not overwhelmed by excessive sorrow.

2 Corinthians 2:8

Greek: adopted SBLGNT text.

διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην·

Word-order interlinear

therefore | I urge | you | to confirm | toward | him | love

Close English

Therefore I urge you to confirm your love toward him.

Fluent English

So I urge you to reaffirm your love for him.

Section notes

2:5. The Greek is compressed. The close layer retains its “not me, but” form; the fluent layer understands a wider injury rather than denying Paul’s personal hurt. “In part” is read as qualifying the degree of harm, and “not to press too heavily” as avoiding overstatement. A qualification of how many people were hurt is also possible. See the UBS discussion of 2:5.

2:6–8. The offender and the offense remain unnamed. The passage does not explicitly identify him with the man in 1 Corinthians 5. “The majority” describes those who imposed the punishment; the exact disciplinary procedure is not supplied. “Confirm” or “reaffirm” calls for an effective expression of love, without prescribing a particular ceremony.

Forgiveness in Christ’s presence · 2 Corinthians 2:9–11

2 Corinthians 2:9

Greek: adopted SBLGNT text.

εἰς τοῦτο γὰρ καὶ ἔγραψα ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.

Word-order interlinear

for | this | for | also | I wrote | so that | I might know | the | proven character | of you | whether | in | everything | obedient | you are

Close English

For I also wrote for this purpose: to know your proven character, whether you are obedient in everything.

Fluent English

I also wrote to find out whether you would stand the test and be obedient in everything.

2 Corinthians 2:10

Greek: adopted SBLGNT text.

ᾧ δέ τι χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὃ κεχάρισμαι, εἴ τι κεχάρισμαι, δι’ ὑμᾶς ἐν προσώπῳ Χριστοῦ,

Word-order interlinear

to whom | now | anything | you forgive | I also | and | for | I | what | I have forgiven | if | anything | I have forgiven | for | you | in | the presence | of Christ

Close English

Now anyone whom you forgive anything, I also forgive. For what I have forgiven—if I have forgiven anything—I have forgiven for your sake in the presence of Christ,

Fluent English

When you forgive someone, I forgive them too. Whatever I have forgiven, if there was anything to forgive, I have forgiven for your sake in Christ’s presence,

2 Corinthians 2:11

Greek: adopted SBLGNT text.

ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

Word-order interlinear

so that | not | we might be outwitted | by | [article] | Satan | not | for | his | [article] | schemes | are we unaware of

Close English

so that we might not be outwitted by Satan, for we are not unaware of his schemes.

Fluent English

so that Satan cannot take advantage of us. We know his schemes.

Section notes

2:9–11. The test concerns demonstrated obedience. In 2:10 “if I have forgiven anything” softens Paul’s account of the offense; it need not express doubt that forgiveness occurred. “In the presence of Christ” renders an idiom using “face”; representation of Christ is another possible reading. See the UBS discussion of 2:10.

Textual basis, 2:10. The order of “what I have forgiven” and “if anything” follows the adopted source. The fluent layer supplies a repeated verb where English needs it. The aim in 2:11 is to prevent Satan from exploiting the situation; the verse does not identify the offender with Satan.

An open door and an unsettled spirit · 2 Corinthians 2:12–13

2 Corinthians 2:12

Greek: adopted SBLGNT text.

Ἐλθὼν δὲ εἰς τὴν Τρῳάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μοι ἀνεῳγμένης ἐν κυρίῳ,

Word-order interlinear

having come | now | to | [article] | Troas | for | the | good news | of | Christ | and | a door | for me | having been opened | in | the Lord

Close English

Now when I came to Troas for the good news of Christ, and a door had been opened for me in the Lord,

Fluent English

When I came to Troas to proclaim the good news of Christ, a door was open for me in the Lord.

2 Corinthians 2:13

Greek: adopted SBLGNT text.

οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.

Word-order interlinear

not | I have had | rest | in | spirit | my | because | not | to find | I | Titus | the | brother | my | but | having said farewell | to them | I went out | to | Macedonia

Close English

I had no rest in my spirit because I did not find Titus my brother, but after saying farewell to them, I went out to Macedonia.

Fluent English

Still, I could find no peace of mind because my brother Titus was not there. So I said goodbye to the people there and left for Macedonia.

Section notes

2:12–13. The open door is an opportunity for proclaiming Christ’s good news; the fluent layer makes the purpose explicit. “My spirit” refers to Paul’s own inward distress, rendered “peace of mind.” The narrative resumes with his arrival in Macedonia in 7:5–7; no report about Titus is inserted into this chapter.

The fragrance of Christ · 2 Corinthians 2:14–17

2 Corinthians 2:14

Greek: adopted SBLGNT text.

Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι’ ἡμῶν ἐν παντὶ τόπῳ·

Word-order interlinear

to | now | God | thanks | the one | always | leading in triumph | us | in | [article] | Christ | and | the | fragrance | of the | knowledge | of him | making known | through | us | in | every | place

Close English

But thanks be to God, who always leads us in triumph in Christ and makes known through us in every place the fragrance of the knowledge of him.

Fluent English

Thanks be to God, who always leads us in his triumphal procession in Christ. Through us he spreads everywhere the fragrance of knowing Christ.

2 Corinthians 2:15

Greek: adopted SBLGNT text.

ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σῳζομένοις καὶ ἐν τοῖς ἀπολλυμένοις,

Word-order interlinear

because | of Christ | a sweet fragrance | we are | to | God | among | those | being saved | and | among | those | perishing

Close English

For we are a sweet fragrance of Christ to God among those being saved and among those perishing:

Fluent English

For to God we are the sweet fragrance of Christ, both among those who are being saved and among those who are perishing.

2 Corinthians 2:16

Greek: adopted SBLGNT text.

οἷς μὲν ὀσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ⸀ἐκ ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός;

Word-order interlinear

to some | on the one hand | a fragrance | from | death | to | death | to others | on the other hand | a fragrance | from | life | to | life | and | for | these things | who | sufficient

Close English

to the one a fragrance from death to death, and to the other a fragrance from life to life. And who is sufficient for these things?

Fluent English

To some we are a scent of death leading to death; to others, a scent of life leading to life. Who is equal to such a task?

2 Corinthians 2:17

Greek: adopted SBLGNT text.

οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ’ ὡς ἐξ εἰλικρινείας, ἀλλ’ ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

Word-order interlinear

not | for | we are | like | the | many | peddling | the | word | of | God | but | as | from | sincerity | but | as | from | God | before | God | in | Christ | we speak

Close English

For we are not like the many who peddle the word of God, but as from sincerity, but as from God, we speak before God in Christ.

Fluent English

For we do not peddle God’s message as so many do. We speak sincerely, as people sent from God, in his presence and in union with Christ.

Section notes

2:14. The verb evokes a conqueror leading a triumphal procession. The close layer keeps “leads us in triumph”; the fluent layer makes the procession explicit. Paul may picture the messengers as captives displayed by God, rather than victorious generals themselves. The translation leaves their precise place in the procession unstated. “Knowing him” is taken as knowing Christ. See the UBS discussion of 2:14.

2:15–16. The fragrance is pleasing to God while having opposite associations for different hearers. The repeated “from … to …” is retained in the close layer; the fluent layer expresses a character and an outcome. The adopted text has both occurrences of “from.” The mark attached to the second in the source is an apparatus sign, not another lexical token, and remains visible in the Greek.

2:16–17. “Who is sufficient?” anticipates the answer about sufficiency from God in 3:5–6. The word translated “peddle” evokes trade for gain and may suggest adulteration; the fluent layer does not insert an accusation of textual falsification. The adopted reading is “the many,” not “the rest.” “From God” is interpreted as divine commission. See the UBS discussion of 2:17.

IX-2CO-003 · 2 Corinthians 3:1–18 The new covenant and unveiled glory

A letter written on hearts · 2 Corinthians 3:1–3

2 Corinthians 3:1

Greek: adopted SBLGNT text.

Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρῄζομεν ὥς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν;

Word-order interlinear

do we begin | again | ourselves | to commend | or | surely not | do we need | like | some | commendatory | letters | to | you | or | from | you

Close English

Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you or from you?

Fluent English

Are we starting to recommend ourselves again? Do we need letters of recommendation to you or from you, as some people do?

2 Corinthians 3:2

Greek: adopted SBLGNT text.

ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων·

Word-order interlinear

the | letter | of us | you | are | having been written | in | the | hearts | of us | being known | and | being read | by | all | people

Close English

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

Fluent English

You yourselves are our letter, written on our hearts for everyone to know and read.

2 Corinthians 3:3

Greek: adopted SBLGNT text.

φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ’ ἡμῶν, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις ἀλλ’ ἐν πλαξὶν καρδίαις σαρκίναις.

Word-order interlinear

being made evident | that | you are | a letter | of Christ | served | by | us | having been written | not | with ink | but | with the Spirit | of God | living | not | on | tablets | of stone | but | on | tablets | hearts | of flesh

Close English

being made evident as a letter of Christ served by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets that are hearts of flesh.

Fluent English

It is clear that you are a letter from Christ, delivered through our service, written with the Spirit of the living God rather than ink, on human hearts rather than stone tablets.

Section notes

3:1–3. Letters of recommendation introduce and endorse a person. Paul makes the community itself such a letter. “Our hearts” in 3:2 is preserved, rather than silently changed to “your hearts.” The metaphor then develops into Christ’s letter, produced through the missionaries’ service.

3:3. “Hearts of flesh” contrasts responsive, living hearts with stone, not sinful conduct with moral purity. The wording recalls the heart and Spirit imagery of Ezekiel 11:19 and 36:26–27, alongside the covenant tablets. The close layer preserves the unusual phrase “tablets that are hearts”; the fluent layer compresses the image without making ink the writer.

Competence from God · 2 Corinthians 3:4–6

2 Corinthians 3:4

Greek: adopted SBLGNT text.

Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν.

Word-order interlinear

confidence | now | such | we have | through | [article] | Christ | toward | [article] | God

Close English

Now such confidence we have through Christ toward God.

Fluent English

This is the confidence we have before God through Christ.

2 Corinthians 3:5

Greek: adopted SBLGNT text.

οὐχ ὅτι ἀφ’ ἑαυτῶν ἱκανοί ἐσμεν λογίσασθαί τι ὡς ἐξ αὐτῶν, ἀλλ’ ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ,

Word-order interlinear

not | that | from | ourselves | sufficient | we are | to reckon | anything | as | from | ourselves | but | the | sufficiency | of us | from | [article] | God

Close English

Not that we are sufficient in ourselves to reckon anything as coming from ourselves, but our sufficiency is from God,

Fluent English

We cannot take credit for anything as if it came from our own resources. Our competence comes from God.

2 Corinthians 3:6

Greek: adopted SBLGNT text.

ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος, τὸ γὰρ γράμμα ἀποκτέννει, τὸ δὲ πνεῦμα ζῳοποιεῖ.

Word-order interlinear

who | also | made sufficient | us | servants | of a new | covenant | not | of the letter | but | of the Spirit | the | for | letter | kills | the | but | Spirit | gives life

Close English

who also made us sufficient as servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

Fluent English

He has equipped us to serve a new covenant, a covenant of the Spirit rather than the written code. The written code brings death, but the Spirit gives life.

Section notes

3:4–6. The repeated sufficient/competence word group answers 2:16. Paul locates his capacity for service in God rather than himself. “Servants” does not by itself name a later ordained office. “New covenant” recalls Jeremiah 31:31–34; it does not mean a bound collection of Christian books.

3:6. “Letter” here is written character or code, a different Greek word from the correspondence in 3:1–3. The contrast is between written covenant requirements and the life-giving Spirit, not a general ban on written texts or a rule that literal interpretation kills. See the UBS discussion of 3:6.

The greater and lasting glory · 2 Corinthians 3:7–11

2 Corinthians 3:7

Greek: adopted SBLGNT text.

Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην,

Word-order interlinear

if | now | the | service | of | death | in | letters | having been engraved | on stones | came | in | glory | so that | not | to be able | to gaze | the | sons | of Israel | at | the | face | of Moses | because of | the | glory | of the | face | of him | which | was being brought to an end

Close English

Now if the service of death, engraved in letters on stones, came in glory, so that the sons of Israel could not gaze at the face of Moses because of the glory of his face, which was being brought to an end,

Fluent English

The ministry that brought death, engraved in letters on stone, came with glory. The Israelites could not gaze at Moses’ face because of its radiance, even though that radiance was fading.

2 Corinthians 3:8

Greek: adopted SBLGNT text.

πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;

Word-order interlinear

how | not | more | the | service | of the | Spirit | will be | in | glory

Close English

how much more will the service of the Spirit be in glory?

Fluent English

How much greater, then, will be the glory of the ministry of the Spirit!

2 Corinthians 3:9

Greek: adopted SBLGNT text.

εἰ γὰρ τῇ διακονίᾳ τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ.

Word-order interlinear

if | for | to the | ministry | of | condemnation | glory | much | more | overflows | the | ministry | of | righteousness | in glory

Close English

For if the ministry of condemnation had glory, much more does the ministry of righteousness overflow in glory.

Fluent English

If the ministry that brought condemnation had glory, the ministry that brings righteousness overflows with far greater glory.

2 Corinthians 3:10

Greek: adopted SBLGNT text.

καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης·

Word-order interlinear

indeed | for | not | has been glorified | that which | has been glorified | in | this | [article] | respect | because of | the | surpassing | glory

Close English

For indeed, what had been glorified has no glory in this respect, because of the surpassing glory.

Fluent English

Indeed, what once had glory now has none by comparison with the glory that surpasses it.

2 Corinthians 3:11

Greek: adopted SBLGNT text.

εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.

Word-order interlinear

if | for | that which | is being brought to an end | through | glory | much | more | that which | remains | in | glory

Close English

For if what is being brought to an end came through glory, much more does what remains have glory.

Fluent English

If what was passing away came with glory, how much more glorious is what lasts!

Section notes

3:7–11. The argument draws on Moses’ radiant face and the stone tablets in Exodus 34:29–35. “Service” and “ministry” translate the same noun. The close layer repeatedly uses “brought to an end” for the same verb; the fluent layer uses “fading” for the radiance and “passing away” for the temporary arrangement. Exodus itself does not explicitly say that the radiance faded.

3:9–11. The contrast is between condemnation and righteousness, with greater glory attributed to what remains. “Had glory” in 3:9 supplies the verb in a nominal Greek clause. In 3:10 “has no glory” is comparative, not a denial that the earlier ministry ever had glory. The temporal and evaluative claims are presented as Paul’s argument.

Boldness and the veil · 2 Corinthians 3:12–15

2 Corinthians 3:12

Greek: adopted SBLGNT text.

Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα,

Word-order interlinear

having | therefore | such | hope | great | boldness | we use

Close English

Therefore, having such hope, we use great boldness,

Fluent English

With hope like this, we speak with great boldness.

2 Corinthians 3:13

Greek: adopted SBLGNT text.

καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου.

Word-order interlinear

and | not | just as | Moses | used to put | a veil | over | the | face | of him | so that | [article] | not | to gaze | the | sons | of Israel | at | the | end | of that which | was being brought to an end

Close English

and not as Moses, who used to put a veil over his face so that the sons of Israel would not gaze at the end of what was being brought to an end.

Fluent English

We do not act like Moses, who put a veil over his face to keep the Israelites from gazing at the end of what was passing away.

2 Corinthians 3:14

Greek: adopted SBLGNT text.

ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται,

Word-order interlinear

but | were hardened | the | minds | of them | until | for | the | today | day | the | same | veil | at | the | reading | of the | old | covenant | remains | not | being unveiled | because | in | Christ | it is brought to an end

Close English

But their minds were hardened. For until this very day the same veil remains at the reading of the old covenant, not lifted, because in Christ it is brought to an end,

Fluent English

But their minds became closed. To this very day, the same veil remains when the old covenant is read. It is not lifted, because it is removed in Christ.

2 Corinthians 3:15

Greek: adopted SBLGNT text.

ἀλλ’ ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·

Word-order interlinear

but | until | today | whenever | [conditional particle] | is read | Moses | a veil | over | the | heart | of them | lies

Close English

but to this day, whenever Moses is read, a veil lies over their heart.

Fluent English

Even today, whenever Moses is read, a veil lies over their hearts.

Section notes

3:12–13. Boldness here includes openness in speaking. “The end” can denote an ending or a goal; the translation takes it as the outcome of what passes away. The neuter expression “what was being brought to an end” is broader than the feminine “glory” of 3:7, and is not replaced with “Moses’ face.” See the UBS discussion of 3:13.

3:14–15. “To this day” is Paul’s time of writing. “The old covenant” and “Moses” concern the reading of the covenant writings; the translation does not substitute the later book-title “Old Testament.” The unexpressed subject of “is brought to an end” in 3:14 is taken as the veil. Another construal takes the clause as saying that the old covenant is abolished in Christ. See the UBS discussion of 3:14.

3:14–15. The images of hardened minds and a covered heart express Paul’s account of understanding the covenant. The passive is retained without naming an unstated agent. The passage is not expanded into a claim about every Jewish person at every time.

Unveiled faces and transformation · 2 Corinthians 3:16–18

2 Corinthians 3:16

Greek: adopted SBLGNT text.

ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.

Word-order interlinear

whenever | but | [conditional particle] | one turns | to | the Lord | is removed | the | veil

Close English

But whenever one turns to the Lord, the veil is removed.

Fluent English

But whenever someone turns to the Lord, the veil is taken away.

2 Corinthians 3:17

Greek: adopted SBLGNT text.

ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.

Word-order interlinear

the | now | Lord | the | Spirit | is | where | and | the | Spirit | of the Lord | freedom

Close English

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

Fluent English

The Lord is the Spirit, and where the Lord’s Spirit is, there is freedom.

2 Corinthians 3:18

Greek: adopted SBLGNT text.

ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

Word-order interlinear

we | now | all | unveiled | with face | the | glory | of the Lord | beholding as in a mirror | the | same | image | are being transformed into | from | glory | to | glory | just as | from | the Lord | the Spirit

Close English

Now we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord, the Spirit.

Fluent English

With unveiled faces, we all gaze as in a mirror at the Lord’s glory and are being changed into his likeness, from one degree of glory to another. This comes from the Lord, who is the Spirit.

Section notes

3:16. The wording adapts Exodus 34:34. The Greek does not expressly name the subject of “turns”: it may be Moses, the heart, Israel, or anyone turning to the Lord. Both English layers use an indefinite person. This makes the sentence readable while leaving its relation to the preceding heart imagery in the note.

3:17. “The Lord is the Spirit” is retained without inserting a theological explanation into the sentence. It comments on the “Lord” of 3:16; whether the title refers here to God or Christ requires interpretation. “There is” supplies the English verb required in the verbless freedom clause. See the UBS discussion of 3:17.

3:18. The mirror verb is translated as beholding, with “reflecting” recorded as the principal alternative. “We all” broadens the focus beyond Moses or the missionaries. “From glory to glory” is read as increasing glory, not a change of deity. The final phrase is taken as “from the Lord, who is the Spirit”; “from the Spirit of the Lord” is another grammatical possibility. See the UBS discussion of 3:18.

IX-2CO-004 · 2 Corinthians 4:1–18 Light, fragile vessels, and enduring glory

An open statement of the truth · 2 Corinthians 4:1–2

2 Corinthians 4:1

Greek: adopted SBLGNT text.

Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν,

Word-order interlinear

because of | this | having | the | ministry | this | just as | we received mercy | not | we lose heart

Close English

Therefore, having this ministry as we received mercy, we do not lose heart,

Fluent English

Because God has shown us mercy and entrusted us with this ministry, we do not give up.

2 Corinthians 4:2

Greek: adopted SBLGNT text.

ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ.

Word-order interlinear

but | we renounced | the | hidden things | of | shame | not | walking | in | craftiness | nor | adulterating | the | word | of | God | but | by the | disclosure | of the | truth | commending | ourselves | to | every | conscience | of people | before | [article] | God

Close English

but we have renounced the hidden things of shame, not walking in craftiness or adulterating the word of God, but by the disclosure of the truth commending ourselves to every human conscience before God.

Fluent English

We have rejected shameful, hidden practices. We use no trickery and do not distort God’s message. By setting out the truth openly, we commend ourselves to every person’s conscience in God’s sight.

Section notes

4:1–2. “This ministry” continues the new-covenant ministry of chapter 3. Mercy is received, not earned. “The hidden things of shame” are concealed practices that bring shame; the fluent layer does not imply a particular unmentioned scandal. “Adulterating” the message develops the commercial image of 2:17.

Light in the face of Christ · 2 Corinthians 4:3–6

2 Corinthians 4:3

Greek: adopted SBLGNT text.

εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον,

Word-order interlinear

if | now | even | is | veiled | the | good news | of us | among | those | perishing | it is | veiled

Close English

Now even if our good news is veiled, it is veiled among those who are perishing,

Fluent English

Even if the good news we proclaim is veiled, it is veiled to those who are perishing.

2 Corinthians 4:4

Greek: adopted SBLGNT text.

ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.

Word-order interlinear

among | whom | the | god | of the | age | this | blinded | the | minds | of the | unbelieving | so that | [article] | not | to see | the | illumination | of the | good news | of the | glory | of | Christ | who | is | image | of | God

Close English

among whom the god of this age blinded the minds of the unbelieving, so that they would not see the illumination of the good news of the glory of Christ, who is the image of God.

Fluent English

The god of this age has blinded their unbelieving minds, keeping them from seeing the light of the good news about Christ’s glory. Christ is the image of God.

2 Corinthians 4:5

Greek: adopted SBLGNT text.

οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν.

Word-order interlinear

not | for | ourselves | we proclaim | but | Christ | Jesus | as Lord | ourselves | and | as slaves | of you | for the sake of | Jesus

Close English

For we proclaim not ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.

Fluent English

Our proclamation is about Christ Jesus as Lord. We are your servants for Jesus’ sake; we do not proclaim ourselves.

2 Corinthians 4:6

Greek: adopted SBLGNT text.

ὅτι ὁ θεὸς ὁ εἰπών· Ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ.

Word-order interlinear

because | [article] | God | the one | having said | out of | darkness | light | will shine | who | shone | in | the | hearts | of us | for | illumination | of the | knowledge | of the | glory | of | God | in | the face | of Christ

Close English

For God, who said, ‘Light will shine out of darkness,’ is the one who shone in our hearts for the illumination of the knowledge of the glory of God in the face of Christ.

Fluent English

God said, ‘Light will shine out of darkness.’ He has shone in our hearts, giving us the light of knowing God’s glory in the face of Christ.

Section notes

4:3–4. The veil continues the imagery of chapter 3. “The god of this age” is generally understood as Satan; the translation retains the title instead of inserting a name. The light is the illumination associated with the good news about Christ’s glory. “So that” can convey purpose or result. See the UBS discussion of 4:4.

4:5–6. “Slaves” in the close layer preserves the strong term for subordination; the fluent “servants” expresses its application to ministry. The creation saying recalls Genesis 1:3 but is freely worded, not a verbatim quotation of the Greek Genesis text. Christ’s face also recalls the contrast with Moses in chapter 3. See the UBS discussion of 4:6.

Textual basis, 4:5–6. The adopted order is “Christ Jesus” in 4:5. In 4:6 the verb is future, “will shine,” and the final name is “Christ,” without an added “Jesus.” These readings are retained rather than harmonized to familiar English versions.

Treasure in fragile vessels · 2 Corinthians 4:7–12

2 Corinthians 4:7

Greek: adopted SBLGNT text.

Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν·

Word-order interlinear

we have | now | the | treasure | this | in | earthen | vessels | so that | the | surpassing greatness | of the | power | may be | of | God | and | not | from | us

Close English

Now we have this treasure in earthen vessels, so that the surpassing greatness of the power may be God’s and not from us.

Fluent English

We carry this treasure in clay jars, so that its extraordinary power is seen to come from God, rather than from us.

2 Corinthians 4:8

Greek: adopted SBLGNT text.

ἐν παντὶ θλιβόμενοι ἀλλ’ οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ’ οὐκ ἐξαπορούμενοι,

Word-order interlinear

in | every way | being afflicted | but | not | being crushed | being perplexed | but | not | despairing

Close English

We are afflicted in every way, but not crushed; perplexed, but not despairing;

Fluent English

Trouble presses us on every side, yet does not crush us. We are bewildered, yet do not lose all hope.

2 Corinthians 4:9

Greek: adopted SBLGNT text.

διωκόμενοι ἀλλ’ οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ’ οὐκ ἀπολλύμενοι,

Word-order interlinear

being persecuted | but | not | being abandoned | being struck down | but | not | being destroyed

Close English

persecuted, but not abandoned; struck down, but not destroyed;

Fluent English

We are hunted, yet never abandoned; knocked down, yet never destroyed.

2 Corinthians 4:10

Greek: adopted SBLGNT text.

πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ·

Word-order interlinear

always | the | dying | of | Jesus | in | the | body | carrying around | so that | also | the | life | of | Jesus | in | the | body | of us | may be revealed

Close English

always carrying around in the body the dying of Jesus, so that the life of Jesus may also be revealed in our body.

Fluent English

We always carry Jesus’ dying in our bodies, so that his life may also be seen in us.

2 Corinthians 4:11

Greek: adopted SBLGNT text.

ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.

Word-order interlinear

always | for | we | the ones | living | to | death | are handed over | for the sake of | Jesus | so that | also | the | life | of | Jesus | may be revealed | in | the | mortal | flesh | of us

Close English

For we who live are always being handed over to death for Jesus’ sake, so that the life of Jesus may also be revealed in our mortal flesh.

Fluent English

For while we are alive, we are continually handed over to death for Jesus’ sake, so that his life may also be seen in our mortal bodies.

2 Corinthians 4:12

Greek: adopted SBLGNT text.

ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

Word-order interlinear

so then | [article] | death | in | us | is at work | [article] | but | life | in | you

Close English

So then death is at work in us, but life in you.

Fluent English

Death is at work in us, then, while life is at work in you.

Section notes

4:7–9. Clay containers are fragile and ordinary; the treasure is the entrusted message and knowledge described above. The paired contrasts describe endurance through hardship. The wordplay in “perplexed” and “despairing” uses related Greek verbs; the fluent layer prioritizes the difference between uncertainty and complete loss of hope.

4:10–12. “The dying of Jesus” connects the messengers’ bodily vulnerability with Jesus’ death, while his life becomes visible in them. The repeated references to body and mortal flesh are retained. Death “in us” and life “in you” concern costly service for the community, not a denial of the missionaries’ own participation in life.

Faith, resurrection, and thanksgiving · 2 Corinthians 4:13–15

2 Corinthians 4:13

Greek: adopted SBLGNT text.

Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν,

Word-order interlinear

having | now | the | same | spirit | of | faith | according to | that which | has been written | I believed | therefore | I spoke | also | we | believe | therefore | also | we speak

Close English

Now having the same spirit of faith, according to what is written, ‘I believed; therefore I spoke,’ we too believe, and therefore we also speak,

Fluent English

We share the spirit of faith expressed in the words, ‘I believed; therefore I spoke.’ We too believe, and so we speak,

2 Corinthians 4:14

Greek: adopted SBLGNT text.

εἰδότες ὅτι ὁ ἐγείρας τὸν Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν.

Word-order interlinear

knowing | that | the one | having raised | [article] | Jesus | also | us | with | Jesus | will raise | and | will present | with | you

Close English

knowing that the one who raised Jesus will also raise us with Jesus and will present us with you.

Fluent English

because we know that the one who raised Jesus will also raise us with him and bring us, together with you, into his presence.

2 Corinthians 4:15

Greek: adopted SBLGNT text.

τὰ γὰρ πάντα δι’ ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

Word-order interlinear

the | for | all things | for the sake of | you | so that | the | grace | having increased | through | the | greater number | the | thanksgiving | may cause to overflow | to | the | glory | of | God

Close English

For all things are for your sake, so that grace, increasing through the greater number, may cause thanksgiving to overflow to the glory of God.

Fluent English

All this is for your sake, so that as grace reaches more and more people, thanksgiving may overflow and bring glory to God.

Section notes

4:13. The citation is Psalm 116:10 in English numbering. “The same spirit of faith” is taken as the disposition shared with the psalmist; reference to the Holy Spirit as the giver of faith is also possible. Lower-case “spirit” records the first interpretation. See the UBS discussion of 4:13.

Textual basis, 4:14. The adopted source says “raised Jesus,” without the variant addition “Lord,” and “with Jesus,” not “through Jesus.” The fluent “into his presence” makes explicit the expected setting of being presented; no location is supplied in the Greek sentence.

4:15. The close layer preserves the compressed “through the greater number.” The fluent layer reads it as grace reaching an increasing number of people and producing thanksgiving, rather than a numerical claim about the whole population. The sentence does not specify a count or a boundary to this spread. See the UBS discussion of 4:15.

Renewal and the weight of glory · 2 Corinthians 4:16–18

2 Corinthians 4:16

Greek: adopted SBLGNT text.

Διὸ οὐκ ἐγκακοῦμεν, ἀλλ’ εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ’ ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ.

Word-order interlinear

therefore | not | we lose heart | but | if | even | the | outer | of us | person | is wasting away | yet | the | inner | of us | is renewed | day | and | day

Close English

Therefore we do not lose heart. Even if our outer person is wasting away, yet our inner person is being renewed day by day.

Fluent English

That is why we do not give up. Though outwardly we are wasting away, inwardly we are renewed each day.

2 Corinthians 4:17

Greek: adopted SBLGNT text.

τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ’ ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,

Word-order interlinear

the | for | momentary | lightness | of the | affliction | of us | beyond | measure | to | excess | eternal | weight | of glory | produces | for us

Close English

For the momentary lightness of our affliction produces for us, beyond measure upon measure, an eternal weight of glory,

Fluent English

Our present trouble is light and brief beside the eternal weight of glory it is producing for us, a glory beyond all measure.

2 Corinthians 4:18

Greek: adopted SBLGNT text.

μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα, τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

Word-order interlinear

not | looking at | we | the things | being seen | but | the things | not | being seen | the things | for | being seen | temporary | the things | but | not | being seen | eternal

Close English

as we look not at the things that are seen but at the things that are not seen; for the things seen are temporary, but the things not seen are eternal.

Fluent English

We keep our attention on what cannot be seen, rather than what can. What is visible lasts only a while; what is unseen lasts forever.

Section notes

4:16–18. The outer and inner person contrast visible decay with renewal. This contrast does not by itself define a complete theory of body and soul. “Day and day” is the Greek idiom rendered “day by day.” The phrase about not losing heart repeats 4:1 and frames the chapter.

4:17–18. Momentary/light affliction is set against eternal/weighty glory. The emphatic repeated expression for excess becomes “beyond all measure” in the fluent layer. The description is Paul’s comparison with future glory, not a denial of the severe suffering described in 1:8–9. The final contrast concerns what is temporary and eternal, not simply what is tangible and imaginary.

IX-2CO-005 · 2 Corinthians 5:1–21 Life, new creation, and reconciliation

A dwelling from God · 2 Corinthians 5:1–5

2 Corinthians 5:1

Greek: adopted SBLGNT text.

Οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.

Word-order interlinear

we know | for | that | if | the | earthly | of us | house | of the | tent | is dismantled | a building | from | God | we have | a house | not made by hands | eternal | in | the | heavens

Close English

For we know that if our earthly dwelling, this tent, is dismantled, we have a building from God, a house not made by hands, eternal in the heavens.

Fluent English

We know that if this earthly tent we live in is taken down, we have a building from God: an eternal home in heaven, made by no human hands.

2 Corinthians 5:2

Greek: adopted SBLGNT text.

καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες,

Word-order interlinear

indeed | for | in | this | we groan | the | dwelling | of us | the one | from | heaven | to put on over | longing

Close English

For indeed, in this we groan, longing to put on over it our dwelling from heaven,

Fluent English

Here we groan, longing to put on our heavenly dwelling like an outer garment,

2 Corinthians 5:3

Greek: adopted SBLGNT text.

εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα.

Word-order interlinear

if | indeed | also | having put on | not | naked | we will be found

Close English

if indeed, having put it on, we will not be found naked.

Fluent English

since, once clothed in it, we will not be left naked.

2 Corinthians 5:4

Greek: adopted SBLGNT text.

καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι ἐφ’ ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ’ ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

Word-order interlinear

indeed | for | the ones | being | in | the | tent | we groan | being burdened | because | [relative pronoun] | not | we want | to take off | but | to put on over | so that | may be swallowed up | the | mortal | by | the | life

Close English

For indeed, we who are in the tent groan, burdened, because we do not want to take it off but to put another covering over it, so that what is mortal may be swallowed up by life.

Fluent English

While we live in this tent, we groan under our burden. We long to be clothed over, rather than stripped bare, so that life may swallow up what is mortal.

2 Corinthians 5:5

Greek: adopted SBLGNT text.

ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.

Word-order interlinear

the one | now | having prepared | us | for | very | this | God | the one | having given | to us | the | pledge | of the | Spirit

Close English

Now the one who prepared us for this very thing is God, who gave us the pledge of the Spirit.

Fluent English

God has prepared us for this very purpose and has given us the Spirit as his pledge.

Section notes

5:1–4. Tent, permanent dwelling, clothing, and nakedness are interwoven images. The tent is the present mortal life or body; the heavenly dwelling expresses God’s provision beyond its loss. The translation preserves the change of imagery instead of replacing every expression with a single theory of the afterlife.

Textual basis, 5:3. The adopted verb means “having put on,” not the variant “having taken off.” The conditional wording can carry an assurance, reflected by “since” in the fluent layer. “Naked” is often understood as without a body; shame at judgment is another interpretive possibility. Neither explanation replaces the image in the verse. See the UBS discussion of 5:3.

5:4–5. “Put on over” distinguishes an added covering from simple undressing. The aim is life swallowing mortality, not nakedness itself. The Spirit as a pledge recalls 1:22: God provides the first assurance of what will be completed.

At home with the Lord · 2 Corinthians 5:6–10

2 Corinthians 5:6

Greek: adopted SBLGNT text.

Θαρροῦντες οὖν πάντοτε καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου,

Word-order interlinear

being confident | therefore | always | and | knowing | that | being at home | in | the | body | we are away from home | from | the | Lord

Close English

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

Fluent English

So we remain confident, knowing that to be at home in the body is to be away from the Lord.

2 Corinthians 5:7

Greek: adopted SBLGNT text.

διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους—

Word-order interlinear

by | faith | for | we walk | not | by | sight

Close English

for we walk by faith, not by sight—

Fluent English

For our life is guided by faith, not by what we see.

2 Corinthians 5:8

Greek: adopted SBLGNT text.

θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον·

Word-order interlinear

we are confident | indeed | and | we prefer | rather | to be away | from | the | body | and | to be at home | with | the | Lord

Close English

we are confident, and would rather be away from the body and at home with the Lord.

Fluent English

We are confident, and would prefer to leave the body and be at home with the Lord.

2 Corinthians 5:9

Greek: adopted SBLGNT text.

διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.

Word-order interlinear

therefore | also | we make it our ambition | whether | being at home | or | being away | pleasing | to him | to be

Close English

Therefore we also make it our ambition, whether at home or away, to be pleasing to him.

Fluent English

So, whether at home or away, our aim is to please him.

2 Corinthians 5:10

Greek: adopted SBLGNT text.

τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

Word-order interlinear

[article] | for | all | us | to be revealed | it is necessary | before | the | judgment seat | of | Christ | so that | may receive back | each | the things | through | the | body | according to | what | he did | whether | good | or | bad

Close English

For all of us must be revealed before the judgment seat of Christ, so that each may receive what is due for what was done through the body, whether good or bad.

Fluent English

All of us must be brought into the open before Christ’s judgment seat, so that each receives what is due for their bodily actions, good or bad.

Section notes

5:6–8. The Greek sentence begins with participles, pauses for the explanation about faith, and resumes with “we are confident.” The fluent layer uses complete sentences. The home-and-away word pair is retained. These verses express preference for being with the Lord without specifying a detailed timetable between death and resurrection.

5:7–10. “Walk” is the ordinary biblical image for living. “Sight” contrasts visible appearance with faith. The judgment seat is a tribunal, and “be revealed” means more than simply arriving at it. “All of us” keeps the stated scope; “what was done through the body” refers to accountable action during embodied life.

Conscience and outward appearance · 2 Corinthians 5:11–13

2 Corinthians 5:11

Greek: adopted SBLGNT text.

Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.

Word-order interlinear

knowing | therefore | the | fear | of the | Lord | people | we persuade | to God | but | we have been revealed | I hope | and | also | in | the | consciences | of you | to have been revealed

Close English

Therefore, knowing the fear of the Lord, we persuade people; but we have been revealed to God, and I hope also to have been revealed in your consciences.

Fluent English

Knowing what it means to fear the Lord, we seek to persuade people. God knows us for what we are, and I hope your consciences recognize us too.

2 Corinthians 5:12

Greek: adopted SBLGNT text.

οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ ἐν καρδίᾳ.

Word-order interlinear

not | again | ourselves | we commend | to you | but | an opportunity | giving | to you | for boasting | about | us | so that | you may have | against | those | in | appearance | boasting | and | not | in | heart

Close English

We are not commending ourselves to you again, but giving you an opportunity to boast about us, so that you may have an answer for those who boast in appearance and not in heart.

Fluent English

We are giving you grounds to be proud of us, rather than recommending ourselves again. Then you can answer those who take pride in outward appearance instead of what is in the heart.

2 Corinthians 5:13

Greek: adopted SBLGNT text.

εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν.

Word-order interlinear

if | for | we were beside ourselves | for God | if | we are of sound mind | for you

Close English

For if we were beside ourselves, it was for God; if we are of sound mind, it is for you.

Fluent English

If we have seemed out of our minds, that is between us and God; if we are in our right minds, it is for your sake.

Section notes

5:11–12. Fear of the Lord is the motive for persuasion; it is not a claim that the messengers terrify their hearers. “In appearance” literally uses the word for face and contrasts with the heart. The close layer supplies “an answer,” the implied object of “have” in the final clause.

5:13. “Beside ourselves” may echo criticism of Paul or refer to religious ecstasy. The fluent “seemed” makes the criticism reading explicit, and takes “for God” as a matter between Paul and God. The contrast is rhetorical, not a modern clinical diagnosis. See the UBS discussion of 5:13.

The compelling love of Christ · 2 Corinthians 5:14–15

2 Corinthians 5:14

Greek: adopted SBLGNT text.

ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον·

Word-order interlinear

the | for | love | of | Christ | compels | us | having judged | this | that | one | for | all | died | therefore | the | all | died

Close English

For the love of Christ compels us, since we have judged this: one died for all; therefore all died.

Fluent English

Christ’s love compels us, because we have reached this conclusion: one died for all, and therefore all died.

2 Corinthians 5:15

Greek: adopted SBLGNT text.

καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

Word-order interlinear

and | for | all | he died | so that | the ones | living | no longer | for themselves | might live | but | for the one | for | them | having died | and | having been raised

Close English

And he died for all so that those who live might no longer live for themselves, but for the one who died and was raised for them.

Fluent English

He died for all so that the living would no longer live for themselves, but for him who died and was raised for their sake.

Section notes

5:14–15. “The love of Christ” is read primarily as Christ’s love for people, though love directed toward Christ is grammatically possible. The preposition “for” is retained instead of deciding between benefit, representation, and substitution in the translation itself. The conclusion “therefore all died” is not weakened into “all were likely to die.” See the UBS discussion of 5:14.

5:15. The purpose clause turns from Christ’s death to the changed allegiance of the living. “Died and was raised for them” retains both events; the passive “was raised” does not replace God’s action with a claim that Christ raised himself.

A new creation · 2 Corinthians 5:16–17

2 Corinthians 5:16

Greek: adopted SBLGNT text.

Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

Word-order interlinear

so then | we | from | the | now | no one | know | according to | flesh | if | even | we have known | according to | flesh | Christ | yet | now | no longer | we know

Close English

So then from now on we know no one according to the flesh. Even if we have known Christ according to the flesh, we now know him that way no longer.

Fluent English

From now on, we assess no one by merely human standards. Even though we once viewed Christ that way, we no longer do.

2 Corinthians 5:17

Greek: adopted SBLGNT text.

ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινά·

Word-order interlinear

so then | if | anyone | in | Christ | new | creation | the | old things | passed away | look | have come to be | new things

Close English

So then, if anyone is in Christ, there is a new creation. The old things passed away; look, new things have come to be.

Fluent English

For anyone in Christ, there is a new creation. The old has passed away. Look—the new has come!

Section notes

5:16. “According to the flesh” is taken as a manner of evaluating someone, not as a denial of Christ’s humanity. The fluent layer therefore uses “human standards.” The statement does not establish that Paul knew Jesus personally during his earthly ministry. See the UBS discussion of 5:16.

5:17. The Greek has no explicit pronoun or verb after “in Christ.” Both layers choose “there is a new creation”; “that person is a new creature” is the main alternative. The expression can embrace a changed order as well as a changed person. The adopted ending does not add “all things.” See the UBS discussion of 5:17.

The message of reconciliation · 2 Corinthians 5:18–21

2 Corinthians 5:18

Greek: adopted SBLGNT text.

τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς,

Word-order interlinear

the | now | all things | from | [article] | God | the one | having reconciled | us | to himself | through | Christ | and | having given | to us | the | ministry | of | reconciliation

Close English

Now all things are from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation,

Fluent English

All this comes from God. Through Christ he reconciled us to himself and gave us the work of reconciliation.

2 Corinthians 5:19

Greek: adopted SBLGNT text.

ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

Word-order interlinear

as | that | God | was | in | Christ | the world | reconciling | to himself | not | counting | against them | the | trespasses | of them | and | having placed | in | us | the | word | of | reconciliation

Close English

that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and placing in us the word of reconciliation.

Fluent English

In Christ, God was reconciling the world to himself, not counting people’s offenses against them. He entrusted us with the message of reconciliation.

2 Corinthians 5:20

Greek: adopted SBLGNT text.

ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι’ ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.

Word-order interlinear

on behalf of | Christ | therefore | we act as ambassadors | as | [article] | God | appealing | through | us | we plead | on behalf of | Christ | be reconciled | to | God

Close English

Therefore we act as ambassadors on behalf of Christ, as though God were appealing through us. We plead on behalf of Christ: be reconciled to God.

Fluent English

We are therefore Christ’s ambassadors, with God making his appeal through us. On Christ’s behalf we plead: be reconciled to God.

2 Corinthians 5:21

Greek: adopted SBLGNT text.

τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ.

Word-order interlinear

the one | not | having known | sin | for | us | sin | he made | so that | we | might become | righteousness | of God | in | him

Close English

He made the one who knew no sin to be sin for us, so that in him we might become the righteousness of God.

Fluent English

For our sake God made Christ, who knew no sin, to be sin, so that in him we might become God’s righteousness.

Section notes

5:18–19. God is the initiator, reconciling people to himself through Christ. The fluent layer relates “in Christ” to the act of reconciliation; another construal emphasizes that God was in Christ. “World” is preserved without expanding the verse into a ruling about every person’s final destiny. See the UBS discussion of 5:19.

5:20. The messengers speak as Christ’s representatives. “As though God were appealing” describes the agency of their appeal, not uncertainty that God is at work. The imperative is plural. Its addressees may be the Corinthians directly or the audience of the reconciliation message Paul is recounting.

5:21. The implied subject is God and the sinless person is Christ. Both layers retain the striking wording “made … sin” and “become … righteousness.” “Sin offering” is a possible interpretation of the first expression, not a different adopted Greek word. The verse does not say that Christ committed sin. The genitive “of God” in the second expression allows discussion of the source and character of the righteousness without settling that discussion by an added adjective. See the UBS discussion of 5:21.

IX-2CO-006 · 2 Corinthians 6:1–18 Enduring service and an open heart

The time of salvation · 2 Corinthians 6:1–2

2 Corinthians 6:1

Greek: adopted SBLGNT text.

Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς·

Word-order interlinear

working together | now | also | we appeal | not | into | emptiness | the | grace | of | God | to receive | you

Close English

Now, working together, we also appeal to you not to receive the grace of God in vain.

Fluent English

As we work together with God, we urge you not to let his grace come to nothing in your lives.

2 Corinthians 6:2

Greek: adopted SBLGNT text.

λέγει γάρ· Καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας·

Word-order interlinear

he says | for | at a time | acceptable | I listened to | you | and | on | a day | of salvation | I helped | you | look | now | a time | welcomed | look | now | a day | of salvation

Close English

For he says, ‘At an acceptable time I listened to you, and on a day of salvation I helped you.’ Look, now is a welcome time; look, now is a day of salvation.

Fluent English

For God says, ‘When the time was favorable, I listened to you; when the day of salvation came, I helped you.’ See, this is the favorable time; this is the day of salvation!

Section notes

6:1. The Greek says “working together” without naming the partner. The fluent layer supplies God from the preceding account of reconciliation. Receiving grace “in vain” means allowing it to have no effect, not proving that God never offered it.

6:2. The quotation comes from Isaiah 49:8. Paul applies its language of a favorable time and a day of salvation to the present appeal. The repeated “look” calls for attention; the fluent layer gives the second occurrence through emphatic punctuation.

The marks of service · 2 Corinthians 6:3–7

2 Corinthians 6:3

Greek: adopted SBLGNT text.

μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία,

Word-order interlinear

no | in | anything | giving | cause of stumbling | so that | not | may be blamed | the | ministry

Close English

We give no cause of stumbling in anything, so that the ministry may not be blamed,

Fluent English

We give no one any reason to stumble, so that our service will draw no blame.

2 Corinthians 6:4

Greek: adopted SBLGNT text.

ἀλλ’ ἐν παντὶ συνιστάνοντες ἑαυτοὺς ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,

Word-order interlinear

but | in | everything | commending | ourselves | as | of God | servants | in | endurance | much | in | afflictions | in | necessities | in | distresses

Close English

but in everything commend ourselves as servants of God: in much endurance, in afflictions, in hardships, in distresses,

Fluent English

In every circumstance we show ourselves to be God’s servants: through great endurance amid suffering, hardship, and distress;

2 Corinthians 6:5

Greek: adopted SBLGNT text.

ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,

Word-order interlinear

in | beatings | in | imprisonments | in | disorders | in | toils | in | sleepless nights | in | fastings

Close English

in beatings, in imprisonments, in disorders, in toils, in sleepless nights, in fastings,

Fluent English

through beatings, prison, and public unrest; through exhausting work, nights without sleep, and going without food;

2 Corinthians 6:6

Greek: adopted SBLGNT text.

ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,

Word-order interlinear

in | purity | in | knowledge | in | patience | in | kindness | in | Spirit | Holy | in | love | unfeigned

Close English

in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in unfeigned love,

Fluent English

through purity, knowledge, patience, and kindness; through the Holy Spirit and love free of pretense;

2 Corinthians 6:7

Greek: adopted SBLGNT text.

ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,

Word-order interlinear

in | a word | of truth | in | power | of God | through | the | weapons | of | righteousness | the ones | on the right | and | on the left

Close English

in the word of truth, in the power of God; through the weapons of righteousness on the right and on the left,

Fluent English

through a truthful message and God’s power, with righteousness as our weapons on both right and left;

Section notes

6:3–7. A series of participles and prepositional phrases describes the conduct of the messengers. The fluent layer supplies finite verbs for readability. “Hardships” in 6:4 represents pressures or necessities, not a claim about moral obligations.

6:5. “Disorders” may include riots or public disturbances. “Fastings” can denote voluntary fasting or going without food under pressure; the fluent wording leaves the cause unspecified.

6:6. “In the Holy Spirit” is adopted in both English layers. “In a holy spirit,” referring to the messengers’ disposition, is another grammatical interpretation. The sequence of personal qualities helps explain that alternative but does not compel it. See the UBS discussion of 6:6.

6:7. The weapons belong to, or consist in, righteousness. Right and left may suggest readiness on every side or offensive and defensive equipment. Both layers preserve the sides without assigning a particular weapon to each hand.

Contrasts in the apostolic life · 2 Corinthians 6:8–10

2 Corinthians 6:8

Greek: adopted SBLGNT text.

διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς,

Word-order interlinear

through | glory | and | dishonor | through | ill repute | and | good repute | as | deceivers | and | true

Close English

through glory and dishonor, through ill repute and good repute; as deceivers, and yet true,

Fluent English

through honor and disgrace, through slander and praise. We are called deceivers, yet we are truthful;

2 Corinthians 6:9

Greek: adopted SBLGNT text.

ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνῄσκοντες καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι,

Word-order interlinear

as | being unknown | and | being recognized | as | dying | and | look | we live | as | being disciplined | and | not | being put to death

Close English

as unknown, and yet recognized; as dying, and look, we live; as disciplined, and not put to death,

Fluent English

treated as unknown, yet recognized; dying, yet see how we live; punished, yet not killed;

2 Corinthians 6:10

Greek: adopted SBLGNT text.

ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

Word-order interlinear

as | being grieved | always | but | rejoicing | as | poor | many | but | enriching | as | nothing | having | and | all things | possessing

Close English

as grieved, yet always rejoicing; as poor, yet enriching many; as having nothing, and yet possessing all things.

Fluent English

sorrowful, yet always rejoicing; poor, yet enriching many; owning nothing, yet possessing everything.

Section notes

6:8–10. The repeated “as” introduces judgments, appearances, and circumstances set beside contrary realities. The fluent layer makes hostile reputation explicit in 6:8. It does not turn every hardship into a mere illusion.

6:9–10. The agents of recognition and discipline are not named. “Enriching many” expresses the benefit of the ministry within a contrast with poverty; it is not a promise of financial gain. The final statement deliberately retains the paradox of having nothing and possessing everything.

Hearts opened wide · 2 Corinthians 6:11–13

2 Corinthians 6:11

Greek: adopted SBLGNT text.

Τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται·

Word-order interlinear

the | mouth | of us | has opened | toward | you | Corinthians | the | heart | of us | has been widened

Close English

Our mouth has opened toward you, Corinthians; our heart has been widened.

Fluent English

Corinthians, we have spoken openly to you, with our hearts wide open.

2 Corinthians 6:12

Greek: adopted SBLGNT text.

οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν·

Word-order interlinear

not | you are confined | in | us | you are confined | but | in | the | affections | of you

Close English

You are not confined in us, but you are confined in your own affections.

Fluent English

The narrowness is in your own affection, not in our love for you.

2 Corinthians 6:13

Greek: adopted SBLGNT text.

τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

Word-order interlinear

the | now | same | return | as | to children | I speak | be widened | also | you

Close English

Now, as an equal return—I speak as to children—open yourselves wide as well.

Fluent English

I speak to you as my children: give us the same response, and open your hearts wide too.

Section notes

6:11–13. An opened mouth signifies frank speech; an enlarged heart signifies generous affection. The Greek “affections” literally names the inward organs. Narrowness in 6:12 and widening in 6:13 continue the same spatial image.

6:13. The appeal for an equal return concerns affection. Speaking “as to children” presents Paul in a parental role and does not describe the Corinthians’ age. The fluent layer supplies “hearts” to explain what is to be widened.

The temple of the living God · 2 Corinthians 6:14–18

2 Corinthians 6:14

Greek: adopted SBLGNT text.

Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ, ἢ τίς κοινωνία φωτὶ πρὸς σκότος;

Word-order interlinear

not | become | unequally yoked | with unbelievers | what | for | partnership | for righteousness | and | lawlessness | or | what | fellowship | for light | with | darkness

Close English

Do not become unequally yoked with unbelievers. For what partnership is there between righteousness and lawlessness? Or what fellowship does light have with darkness?

Fluent English

Do not join unbelievers under a mismatched yoke. What partnership can righteousness have with lawlessness? What fellowship can light share with darkness?

2 Corinthians 6:15

Greek: adopted SBLGNT text.

τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου;

Word-order interlinear

what | and | harmony | of Christ | with | Beliar | or | what | share | for a believer | with | an unbeliever

Close English

And what harmony is there between Christ and Beliar? Or what share does a believer have with an unbeliever?

Fluent English

How can Christ be in harmony with Beliar? What common share is there for a believer and an unbeliever?

2 Corinthians 6:16

Greek: adopted SBLGNT text.

τίς δὲ συγκατάθεσις ναῷ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος· καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μου λαός.

Word-order interlinear

what | and | agreement | for a temple | of God | with | idols | we | for | a temple | of God | are | living | as | said | the | God | that | I will dwell | in | them | and | walk among | and | I will be | of them | God | and | they | will be | of me | a people

Close English

And what agreement is there between the temple of God and idols? For we are the temple of the living God, as God said: ‘I will dwell in them and walk among them, and I will be their God, and they will be my people.’

Fluent English

What agreement can God’s temple make with idols? We are the temple of the living God. As God said, ‘I will live among them and walk in their midst. I will be their God, and they will be my people.’

2 Corinthians 6:17

Greek: adopted SBLGNT text.

διὸ ἐξέλθατε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς·

Word-order interlinear

therefore | come out | from | the midst | of them | and | be separated | says | the Lord | and | an unclean thing | not | touch | and I | will welcome | you

Close English

‘Therefore come out from their midst and be separated,’ says the Lord, ‘and do not touch what is unclean; and I will welcome you.’

Fluent English

‘So come out from among them and set yourselves apart,’ says the Lord. ‘Do not touch anything unclean, and I will welcome you.’

2 Corinthians 6:18

Greek: adopted SBLGNT text.

καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.

Word-order interlinear

and | I will be | to you | as | a father | and | you | will be | to me | as | sons | and | daughters | says | the Lord | Almighty

Close English

‘And I will be a father to you, and you will be sons and daughters to me,’ says the Lord Almighty.

Fluent English

‘I will be your Father, and you will be my sons and daughters,’ says the Lord Almighty.

Section notes

6:14–15. The yoke picture recalls the prohibition of pairing different kinds of animals in Deuteronomy 22:10. Its precise application here is debated. Restricting it to marriage would narrow the stated wording; treating it as a ban on every social contact would also go beyond this passage. The contrasts culminate in the opposition between God’s temple and idols. See the UBS discussion of 6:14.

6:15–16. Beliar is the adopted Greek form of the name also written Belial, here the opponent set against Christ. The temple image describes the community collectively. The adopted 6:16 says “we,” not the variant “you.” “Living” qualifies God despite its separated position in Greek.

6:16–18. These sayings combine and adapt scriptural language rather than quote one continuous passage. The dwelling promise recalls Leviticus 26:12 and Ezekiel 37:27. The separation command recalls Isaiah 52:11; the welcome also recalls Ezekiel 20:34, 41. The father-and-children promise recalls 2 Samuel 7:14, with Isaiah 43:6 a related text for sons and daughters. “Lord Almighty” is retained as a divine title. See the UBS discussions of 6:16–17 and the cited Bible Society cross-references.

IX-2CO-007 · 2 Corinthians 7:1–16 Repentance, encouragement, and renewed confidence

Promises and an appeal for room · 2 Corinthians 7:1–4

2 Corinthians 7:1

Greek: adopted SBLGNT text.

ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ θεοῦ.

Word-order interlinear

these | therefore | having | the | promises | beloved | let us cleanse | ourselves | from | every | defilement | of flesh | and | of spirit | bringing to completion | holiness | in | fear | of God

Close English

Therefore, having these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, bringing holiness to completion in the fear of God.

Fluent English

Beloved friends, these promises are ours. Let us therefore cleanse ourselves of everything that defiles body or spirit, and bring our holiness to completion in reverence for God.

2 Corinthians 7:2

Greek: adopted SBLGNT text.

Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.

Word-order interlinear

make room for | us | no one | we wronged | no one | we corrupted | no one | we exploited

Close English

Make room for us. We wronged no one, corrupted no one, exploited no one.

Fluent English

Make room for us in your hearts. We have wronged no one, ruined no one, and taken advantage of no one.

2 Corinthians 7:3

Greek: adopted SBLGNT text.

πρὸς κατάκρισιν οὐ λέγω, προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν.

Word-order interlinear

for | condemnation | not | I speak | I have said before | for | that | in | the | hearts | of us | you are | for | [article] | to die together | and | to live together

Close English

I do not speak for condemnation, for I have said before that you are in our hearts, to die together and to live together.

Fluent English

I am not saying this to condemn you. As I have said, you are in our hearts, bound to us in death and in life.

2 Corinthians 7:4

Greek: adopted SBLGNT text.

πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

Word-order interlinear

great | for me | frankness | toward | you | great | for me | boasting | about | you | I have been filled | with the | encouragement | I overflow | with the | joy | amid | all | the | affliction | of us

Close English

Great is my frankness toward you; great is my boasting about you. I have been filled with encouragement; I overflow with joy amid all our affliction.

Fluent English

I can speak to you with great openness, and I take great pride in you. I am full of encouragement and overflowing with joy through all our troubles.

Section notes

7:1. “These promises” looks back to the closing sayings in chapter 6. Flesh and spirit together describe the range of human life that is to be cleansed; flesh is not treated here as inherently sinful material. The call is to bring holiness to completion in reverent fear of God.

7:2–3. “Make room” resumes the open-heart image of 6:11–13. The three denials concern wrong, corruption or ruin, and exploitation. The exact allegations are not supplied. The unusual order “die together and live together” is retained in the close layer.

7:4. “Frankness” is preferred to “confidence” for the first noun: Paul’s trust permits open speech. The final phrase places joy amid affliction rather than presenting suffering itself as its cause. See the UBS discussion of 7:4.

Encouragement through Titus · 2 Corinthians 7:5–7

2 Corinthians 7:5

Greek: adopted SBLGNT text.

Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ’ ἐν παντὶ θλιβόμενοι— ἔξωθεν μάχαι, ἔσωθεν φόβοι—

Word-order interlinear

indeed | for | having come | we | into | Macedonia | no | has had | rest | the | flesh | of us | but | in | everything | being afflicted | outside | conflicts | inside | fears

Close English

For indeed, when we came into Macedonia, our flesh had no rest, but we were afflicted in everything—conflicts outside, fears inside—

Fluent English

Even when we reached Macedonia, we found no physical rest. Trouble pressed on us from every side: conflicts around us and fears within us.

2 Corinthians 7:6

Greek: adopted SBLGNT text.

ἀλλ’ ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου·

Word-order interlinear

but | the one | encouraging | the | lowly | encouraged | us | [article] | God | by | the | presence | of Titus

Close English

but God, who encourages the lowly, encouraged us by the presence of Titus,

Fluent English

But God, who gives courage to the downcast, encouraged us by bringing Titus to us.

2 Corinthians 7:7

Greek: adopted SBLGNT text.

οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ’ ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι.

Word-order interlinear

not | only | and | by | the | presence | of him | but | also | by | the | encouragement | with which | he was encouraged | because of | you | reporting | to us | the | of you | longing | the | of you | mourning | the | of you | zeal | for | me | so that | I | all the more | to rejoice

Close English

and not only by his presence, but also by the encouragement with which he was encouraged because of you, as he reported to us your longing, your mourning, your zeal for me, so that I rejoiced all the more.

Fluent English

His arrival was not the only encouragement: he himself had been encouraged by you. He told us of your longing, your grief, and your devotion to me, and this made me still more glad.

Section notes

7:5. The travel account resumes the concern about Titus in 2:12–13. “Our flesh” refers here to the messengers in bodily vulnerability. The abrupt Greek construction is retained in the close layer and resolved into sentences in the fluent layer.

7:6–7. The same word family covers encouragement, comfort, and consolation. God is the source, while Titus’s arrival and his report are the means. The fluent layer makes that agency explicit. The objects of longing and mourning are not fully specified; the text is not expanded into a reconstructed account of every event.

Grief that brings repentance · 2 Corinthians 7:8–10

2 Corinthians 7:8

Greek: adopted SBLGNT text.

ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην (βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς),

Word-order interlinear

because | if | even | I grieved | you | by | the | letter | not | I regret | if | even | I was regretting | I see | that | the | letter | that | if | even | for | an hour | grieved | you

Close English

For even if I grieved you by the letter, I do not regret it. Even if I did regret it—I see that that letter grieved you, even if only for a time—

Fluent English

Even though my letter caused you grief, I do not regret sending it. I did regret it for a time, for I see that the letter hurt you, though only briefly.

2 Corinthians 7:9

Greek: adopted SBLGNT text.

νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ’ ὅτι ἐλυπήθητε εἰς μετάνοιαν, ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

Word-order interlinear

now | I rejoice | not | that | you were grieved | but | that | you were grieved | into | repentance | you were grieved | for | according to | God | so that | in | nothing | you might suffer loss | from | us

Close English

now I rejoice, not that you were grieved, but that you were grieved into repentance. For you were grieved according to God, so that you might suffer loss in nothing through us.

Fluent English

Now I am glad, because your grief brought repentance, not because you were hurt. You grieved as God would have you grieve, so that nothing we did would cause you loss.

2 Corinthians 7:10

Greek: adopted SBLGNT text.

ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

Word-order interlinear

the | for | according to | God | grief | repentance | into | salvation | not to be regretted | produces | the | but | of the | world | grief | death | brings about

Close English

For grief according to God produces repentance leading to salvation, not to be regretted; but the grief of the world brings about death.

Fluent English

Grief that accords with God brings repentance leading to salvation, with no cause for regret. The world’s grief brings death.

Section notes

7:8–9. Paul distinguishes regretting his painful letter from the repentance it produced in its recipients. The letter is not securely identified merely by its mention here. The Greek returns from a conditional phrase and parenthesis in 7:8 to “now I rejoice” in 7:9; the fluent layer makes the sequence easier to follow.

7:9. “According to God” is rendered as grief consistent with God’s will. The final clause is taken as purpose, while a result reading is also possible. “Loss” is left broad rather than being reduced to one proposed loss. See the UBS discussion of 7:9.

7:10. The unregrettable outcome can be associated with repentance or with salvation; the English phrase “with no cause for regret” keeps their connection visible. Salvation and death are theological outcomes in this contrast, not a timetable for physical death. The wording does not identify every experience of sadness as one kind of grief or the other. See the UBS discussion of 7:10.

The response made visible · 2 Corinthians 7:11–12

2 Corinthians 7:11

Greek: adopted SBLGNT text.

ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσην κατειργάσατο ὑμῖν σπουδήν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι τῷ πράγματι.

Word-order interlinear

look | for | very | this | the | according to | God | being grieved | how much | it produced | in you | earnestness | but also | a defense | but also | indignation | but also | fear | but also | longing | but also | zeal | but also | punishment | in | everything | you demonstrated | yourselves | pure | to be | in the | matter

Close English

For look how much earnestness this very grieving according to God produced in you; also defense, also indignation, also fear, also longing, also zeal, also punishment. In everything you demonstrated yourselves to be pure in the matter.

Fluent English

Look at the earnestness this grief in accord with God has stirred in you: your desire to clear yourselves, your indignation and alarm, your longing and zeal, and your readiness to see justice done. In every respect you have shown yourselves clear in this matter.

2 Corinthians 7:12

Greek: adopted SBLGNT text.

ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, οὐδὲ ⌜ἕνεκεν τοῦ ἀδικηθέντος, ἀλλ’ 1ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.

Word-order interlinear

so then | if | even | I wrote | to you | not | for the sake of | the one | having wronged | nor | for the sake of | the one | having been wronged | but | for the sake of | [article] | to be revealed | the | earnestness | of you | the one | for | us | to | you | before | [article] | God

Close English

So then, even if I wrote to you, it was not for the sake of the one who did wrong, nor for the sake of the one who was wronged, but so that your earnestness for us might be revealed to you before God.

Fluent English

So I wrote neither for the wrongdoer nor for the injured person, but so that you yourselves could recognize, before God, your earnest concern for us.

Section notes

7:11. Repeated “but also” intensifies an accumulating list. “Defense” means clearing oneself of complicity, and the final noun concerns punishment or redress. The fluent layer expresses eagerness for justice without inventing the exact disciplinary action. “Pure in the matter” describes their demonstrated response; it need not deny every earlier failure. See the UBS discussion of 7:11.

7:12. Neither the wrongdoer nor the injured person is named. The wording points to the dispute discussed in 2:5 –11 but does not justify replacing either description with a personal name. The adopted direction of concern is “your earnestness for us,” revealed “to you.” See the UBS discussion of 7:12.

Source signs, 7:12. The signs “⌜” and “1” accompany two occurrences of the Greek expression “for the sake of.” They are apparatus signs, not lexical words, and have no separate English gloss.

Joy and renewed confidence · 2 Corinthians 7:13–16

2 Corinthians 7:13

Greek: adopted SBLGNT text.

διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν·

Word-order interlinear

because of | this | we have been encouraged | in addition to | and | the | encouragement | of us | more abundantly | still more | we rejoiced | at | the | joy | of Titus | because | has been refreshed | the | spirit | of him | by | all | you

Close English

Because of this we have been encouraged. And in addition to our encouragement, we rejoiced still more abundantly at the joy of Titus, because his spirit has been refreshed by all of you.

Fluent English

That is why we are encouraged. Beyond this, Titus’s own joy made us even happier, because all of you have refreshed his spirit.

2 Corinthians 7:14

Greek: adopted SBLGNT text.

ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην, ἀλλ’ ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγενήθη.

Word-order interlinear

because | if | anything | to him | about | you | I have boasted | not | I was put to shame | but | as | all things | in | truth | we spoke | to you | so | also | the | boasting | of us | the one | before | Titus | truth | became

Close English

For if I have boasted to him in anything about you, I was not put to shame. But as we spoke everything to you in truth, so also our boasting before Titus proved true.

Fluent English

You did not put me to shame for anything I had said in your praise to him. Just as everything we told you was truthful, what we told Titus in praise of you has proved true.

2 Corinthians 7:15

Greek: adopted SBLGNT text.

καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν ἀναμιμνῃσκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

Word-order interlinear

and | the | affections | of him | more abundantly | toward | you | are | as he remembers | the | of all | you | obedience | how | with | fear | and | trembling | you received | him

Close English

And his affections toward you are more abundant as he remembers the obedience of all of you, how you received him with fear and trembling.

Fluent English

His affection for you grows as he remembers how all of you obeyed and how you welcomed him with fear and trembling.

2 Corinthians 7:16

Greek: adopted SBLGNT text.

χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

Word-order interlinear

I rejoice | that | in | everything | I am confident | in | you

Close English

I rejoice that in everything I am confident in you.

Fluent English

I am glad that I can count on you in every respect.

Section notes

7:13–14. The adopted text says “our encouragement” in 7:13. Paul’s own relief is joined by Titus’s happiness. “Refreshed spirit” describes the restoration of Titus, while “proved true” in 7:14 confirms the praise Paul had offered about the community.

7:15–16. “Affections” again uses the bodily idiom seen in 6:12. Fear and trembling conveys the seriousness of the welcome; it is not expanded into a claim that Titus threatened them. The closing confidence contrasts with the earlier distress and prepares for the following appeal.

IX-2CO-008 · 2 Corinthians 8:1–24 Generosity, fairness, and faithful administration

The generosity of Macedonia · 2 Corinthians 8:1–5

2 Corinthians 8:1

Greek: adopted SBLGNT text.

Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,

Word-order interlinear

we make known | now | to you | brothers | the | grace | of | God | the one | having been given | among | the | churches | of | Macedonia

Close English

Now we make known to you, brothers and sisters, the grace of God given among the churches of Macedonia,

Fluent English

Brothers and sisters, we want you to know how God’s grace has worked among the churches in Macedonia.

2 Corinthians 8:2

Greek: adopted SBLGNT text.

ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἁπλότητος αὐτῶν·

Word-order interlinear

that | in | much | testing | of affliction | the | abundance | of the | joy | of them | and | the | down to | depth | poverty | of them | overflowed | into | the | wealth | of the | generosity | of them

Close English

that in a severe test of affliction, their abundance of joy and their deep poverty overflowed into the wealth of their generosity.

Fluent English

During a severe ordeal, their abundant joy combined with deep poverty to overflow in rich generosity.

2 Corinthians 8:3

Greek: adopted SBLGNT text.

ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι

Word-order interlinear

because | according to | ability | I testify | and | beyond | ability | of their own choice

Close English

For according to their ability, I testify, and beyond their ability, they gave of their own choice,

Fluent English

I can testify that they gave as their means allowed, and even beyond their means, entirely by their own choice.

2 Corinthians 8:4

Greek: adopted SBLGNT text.

μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους—

Word-order interlinear

with | much | appeal | begging | us | the | grace | and | the | participation | in the | ministry | the one | for | the | holy ones

Close English

begging us with much appeal for the grace and participation in the ministry for the holy ones—

Fluent English

They begged us insistently for the privilege of joining in the service to God’s holy people.

2 Corinthians 8:5

Greek: adopted SBLGNT text.

καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ᾽ ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ,

Word-order interlinear

and | not | as | we expected | but | themselves | they gave | first | to the | Lord | and | to us | through | the will | of God

Close English

and not as we expected, but they gave themselves first to the Lord and to us through the will of God,

Fluent English

They went beyond our expectations: they gave themselves first to the Lord, and also to us, in keeping with God’s will.

Section notes

8:1–4. Grace is a recurring word throughout this appeal: God’s gift produces generosity and the privilege of participating in relief. “Generosity” in 8:2 renders a word also used for sincerity or singleness of purpose. The paradox places deep poverty beside abundant giving.

8:3–5. The Greek leaves the action of giving implicit in 8:3; both English layers supply it from the context. The Macedonians act voluntarily. The description of what they did beyond their means is not itself phrased as a command to the Corinthians. The saints or holy ones are the believers receiving the assistance.

8:5. “First” gives priority to commitment to the Lord. The fluent layer makes explicit that the result exceeded Paul’s expectation, rather than merely differing from it. Giving themselves to the messengers describes cooperation within God’s will.

Abounding in this grace · 2 Corinthians 8:6–9

2 Corinthians 8:6

Greek: adopted SBLGNT text.

εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον ἵνα καθὼς προενήρξατο οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην·

Word-order interlinear

so that | [article] | to urge | we | Titus | that | as | he began earlier | so | also | he might complete | among | you | also | the | grace | this

Close English

so that we urged Titus that, as he had begun earlier, he should also complete this grace among you.

Fluent English

This led us to urge Titus to bring this work of generosity to completion among you, just as he had begun it.

2 Corinthians 8:7

Greek: adopted SBLGNT text.

ἀλλ’ ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

Word-order interlinear

but | just as | in | everything | you abound | in faith | and | in speech | and | in knowledge | and | in all | earnestness | and | in the | from | us | in | you | love | that | also | in | this | the | grace | you may abound

Close English

But just as you abound in everything—in faith and speech and knowledge and all earnestness and the love from us in you—see that you abound also in this grace.

Fluent English

You are rich in every respect: in faith, speech, knowledge, wholehearted commitment, and the love that has come from us to dwell in you. Let your generosity be just as abundant.

2 Corinthians 8:8

Greek: adopted SBLGNT text.

Οὐ κατ’ ἐπιταγὴν λέγω ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων·

Word-order interlinear

not | according to | a command | I speak | but | through | the | of others | earnestness | also | the | of the | your | love | genuineness | testing

Close English

I do not speak as a command, but through the earnestness of others I also test the genuineness of your love.

Fluent English

I am giving no command. I am using others’ earnestness to test how sincere your love is.

2 Corinthians 8:9

Greek: adopted SBLGNT text.

γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι’ ὑμᾶς ἐπτώχευσεν πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.

Word-order interlinear

you know | for | the | grace | of the | Lord | of us | Jesus | Christ | that | for the sake of | you | he became poor | rich | being | so that | you | by the | of that one | poverty | might become rich

Close English

For you know the grace of our Lord Jesus Christ, that though he was rich, he became poor for your sake, so that you might become rich through his poverty.

Fluent English

You know the grace of our Lord Jesus Christ: rich as he was, he became poor for you, so that his poverty might make you rich.

Section notes

8:6–7. “This grace” concerns the collection as an act of generosity. The English keeps “grace” in the close layer while explaining its practical reference in the fluent layer. Abounding does not necessarily mean outperforming other churches.

Textual basis, 8:7. The adopted wording is literally love “from us in you.” The fluent layer takes this as love received from the messengers and now present within the Corinthians. “Our love for you” is another construal of the same wording; “your love for us” represents a different Greek reading. Neither that variant nor a claim that the love is directed only toward Paul is substituted here. See the UBS discussion of 8:7.

8:8–9. The appeal tests sincerity through the example of others and then through Christ’s self-giving. Richness and poverty in 8:9 retain their figurative force alongside the material collection. The verse does not specify amounts or promise financial wealth to each recipient of grace.

Finishing according to one’s means · 2 Corinthians 8:10–12

2 Corinthians 8:10

Greek: adopted SBLGNT text.

καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι·

Word-order interlinear

and | an opinion | in | this | I give | this | for | for you | is beneficial | who | not | only | [article] | to do | but | also | [article] | to want | began earlier | from | last year

Close English

And in this I give an opinion, for this is beneficial to you, who began earlier, from last year, not only to do it but also to want it.

Fluent English

Here is my judgment about what is good for you in this matter. Last year you had already begun both to act and to desire to give.

2 Corinthians 8:11

Greek: adopted SBLGNT text.

νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.

Word-order interlinear

now | but | also | [article] | to do | complete | so that | just as | the | readiness | of the | to want | so | also | [article] | to complete | from | [article] | to have

Close English

But now complete the doing also, so that, just as there was readiness to desire it, there may also be completion from what you have.

Fluent English

Now finish what you began. Let your willing desire be matched by completing the gift out of what you have.

2 Corinthians 8:12

Greek: adopted SBLGNT text.

εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.

Word-order interlinear

if | for | the | readiness | is present | according as | if | one has | acceptable | not | according as | not | one has

Close English

For if readiness is present, it is acceptable according to what one has, not according to what one does not have.

Fluent English

When the willingness is there, the gift is accepted on the basis of what a person has, rather than what they do not have.

Section notes

8:10–11. “From last year” is kept as a relative time reference. The wording joins an earlier beginning, willingness, and action; the English does not assign an unsupported calendar year or an exact sequence of installments. Desire is to be matched by completion.

8:12. The Greek leaves the recipient of acceptance unstated. God is probably meant, though the receiving community is another proposal. The fluent layer supplies “the gift” while retaining the unnamed recipient. The measure is what a giver actually has. See the UBS discussion of 8:12.

A fair balance · 2 Corinthians 8:13–15

2 Corinthians 8:13

Greek: adopted SBLGNT text.

οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλῖψις· ἀλλ’ ἐξ ἰσότητος

Word-order interlinear

not | for | so that | for others | relief | for you | affliction | but | from | equality

Close English

For the aim is not relief for others and affliction for you, but equality:

Fluent English

The aim is a fair balance, rather than relief for others at the cost of hardship for you.

2 Corinthians 8:14

Greek: adopted SBLGNT text.

ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης·

Word-order interlinear

at | the | now | time | the | of you | surplus | for | the | of them | lack | so that | also | the | of them | surplus | may be | for | the | of you | lack | so that | there may be | equality

Close English

at the present time your surplus is for their lack, so that their surplus may also be for your lack, so that there may be equality.

Fluent English

At present, your surplus can meet their need. In turn, their surplus can meet your need, bringing about a fair balance.

2 Corinthians 8:15

Greek: adopted SBLGNT text.

καθὼς γέγραπται· Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.

Word-order interlinear

as | it is written | the one | [article] | much | not | had excess | and | the one | [article] | little | not | had too little

Close English

As it is written: ‘The one with much had no excess, and the one with little had no lack.’

Fluent English

As Scripture says, ‘Whoever had much had nothing left over, and whoever had little was not short of anything.’

Section notes

8:13–14. The close layer retains “equality,” while the fluent layer uses “a fair balance.” The immediate concern is meeting need through available surplus, without imposing hardship on the givers. Future reciprocal help is possible; the verse does not specify when it will occur or what each group’s resources will be. The adopted verse boundary places “at the present time” at the start of 8:14. See the UBS discussion of 8:13–14.

8:15. The quotation is from Exodus 16:18, the account of the manna. Paul applies its contrast between abundance and lack to the collection. The English preserves the elliptical wording rather than inserting a new rule about an exact amount for every household.

Titus and accountable administration · 2 Corinthians 8:16–21

2 Corinthians 8:16

Greek: adopted SBLGNT text.

Χάρις δὲ τῷ θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου,

Word-order interlinear

thanks | now | to | God | the one | giving | the | same | earnestness | for | you | in | the | heart | of Titus

Close English

Now thanks be to God, who gives the same earnestness for you in the heart of Titus,

Fluent English

Thanks be to God for placing this same earnest care for you in Titus’s heart.

2 Corinthians 8:17

Greek: adopted SBLGNT text.

ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.

Word-order interlinear

because | the | indeed | appeal | he accepted | more earnest | but | being | of his own choice | he went out | toward | you

Close English

for he accepted the appeal, and being more earnest, he went to you of his own choice.

Fluent English

He accepted our appeal, and his own greater eagerness is taking him to you of his own accord.

2 Corinthians 8:18

Greek: adopted SBLGNT text.

συνεπέμψαμεν δὲ μετ’ αὐτοῦ τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν—

Word-order interlinear

we sent along | and | with | him | the | brother | whose | the | praise | in | the | gospel | throughout | all | the | churches

Close English

And we sent with him the brother whose praise in the gospel is throughout all the churches—

Fluent English

We are sending with him the brother praised throughout the churches for his work in the gospel.

2 Corinthians 8:19

Greek: adopted SBLGNT text.

οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ’ ἡμῶν πρὸς τὴν αὐτοῦ τοῦ κυρίου δόξαν καὶ προθυμίαν ἡμῶν—

Word-order interlinear

not | only | and | but | also | having been appointed | by | the | churches | a fellow traveler | of us | with | the | grace | this | the one | being administered | by | us | for | the | himself | of the | Lord | glory | and | readiness | of us

Close English

and not only that, but he was also appointed by the churches as our fellow traveler with this grace administered by us for the glory of the Lord himself and to show our readiness—

Fluent English

More than that, the churches appointed him to travel with us in this work of generosity, which we administer to honor the Lord himself and to show our willingness to help.

2 Corinthians 8:20

Greek: adopted SBLGNT text.

στελλόμενοι τοῦτο μή τις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ’ ἡμῶν,

Word-order interlinear

taking care to avoid | this | lest | anyone | us | should blame | in | the | abundance | this | the one | being administered | by | us

Close English

taking care to avoid this: that anyone should blame us concerning this abundance administered by us,

Fluent English

We are taking care that no one can fault our handling of this generous gift.

2 Corinthians 8:21

Greek: adopted SBLGNT text.

προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

Word-order interlinear

we take thought for | for | honorable things | not | only | before | the Lord | but | also | before | people

Close English

for we take thought for what is honorable, not only before the Lord but also before people.

Fluent English

We give careful thought to honorable conduct in the eyes of both the Lord and other people.

Section notes

8:16–18. Titus shares Paul’s concern and acts willingly. The past forms “went” and “sent” can be epistolary, describing the journey from the recipients’ viewpoint; the fluent layer accordingly presents the sending as current. The praised brother is not named. “In the gospel” refers to gospel service and does not by itself identify him as the author of a written Gospel.

8:19. The churches appointed the companion. The exact method of selection is not specified merely by the verb. The adopted text includes “himself” and “our readiness.” The English supplies “to show” for the latter phrase. The purpose may attach to the administration or to the appointment; the translation adopts the former. See the UBS discussion of 8:19.

8:20–21. The large gift requires conduct that can withstand scrutiny. The concern is both action before God and its public credibility. The language of 8:21 recalls Proverbs 3:4 in Greek. See the UBS discussion of 8:21.

Representatives of the churches · 2 Corinthians 8:22–24

2 Corinthians 8:22

Greek: adopted SBLGNT text.

συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.

Word-order interlinear

we sent along | and | with them | the | brother | of us | whom | we tested | in | many things | often | earnest | being | now | but | much | more earnest | because of confidence | great | the one | in | you

Close English

And we sent with them our brother, whom we often tested in many things and found earnest, but now much more earnest because of his great confidence in you.

Fluent English

With them we are sending another brother of ours. We have often tested him in many matters and found him eager; his great confidence in you now makes him much more eager still.

2 Corinthians 8:23

Greek: adopted SBLGNT text.

εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

Word-order interlinear

whether | concerning | Titus | a partner | of mine | and | for | you | a fellow worker | whether | brothers | of us | messengers | of churches | glory | of Christ

Close English

As for Titus, he is my partner and fellow worker for you. As for our brothers, they are messengers of churches, the glory of Christ.

Fluent English

Titus is my partner, working alongside me for your benefit. Our brothers are the churches’ representatives, and they bring honor to Christ.

2 Corinthians 8:24

Greek: adopted SBLGNT text.

τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν.

Word-order interlinear

the | therefore | demonstration | of the | love | of you | and | of us | boasting | about | you | to | them | showing | before | the face | of the | churches

Close English

Therefore show them, before the churches, the demonstration of your love and of our boasting about you.

Fluent English

So let the churches see, through these men, the evidence of your love and the grounds for our pride in you.

Section notes

8:22. This is another unnamed brother. “His confidence” is supplied in the English layers as the most natural subject of the confidence in the Corinthians; the Greek itself leaves the possessor unstated.

8:23–24. “Messengers” translates the word also used for apostles, here representatives commissioned by churches. It does not identify these men with the Twelve. The final phrase about Christ’s glory describes the delegates, rendered as bringing honor to Christ in the fluent layer. The concluding participle functions as an appeal to demonstrate love publicly. See the UBS discussion of 8:23.

IX-2CO-009 · 2 Corinthians 9:1–15 A willing gift and overflowing thanksgiving

A promised gift made ready · 2 Corinthians 9:1–5

2 Corinthians 9:1

Greek: adopted SBLGNT text.

Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν,

Word-order interlinear

concerning | indeed | for | the | ministry | the one | for | the | holy ones | superfluous | for me | it is | [article] | to write | to you

Close English

For concerning the ministry for the holy ones, it is indeed superfluous for me to write to you,

Fluent English

There is really no need for me to write to you about this service to God’s holy people.

2 Corinthians 9:2

Greek: adopted SBLGNT text.

οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας.

Word-order interlinear

I know | for | the | readiness | of you | which | about | you | I boast | to Macedonians | that | Achaia | has been prepared | from | last year | and | the | of you | zeal | stirred up | the | majority

Close English

for I know your readiness, about which I boast of you to Macedonians: ‘Achaia has been prepared since last year.’ And your zeal stirred up the majority.

Fluent English

I know how willing you are. I have been praising you to the Macedonians, saying that Achaia has been ready since last year. Your enthusiasm has stirred most of them to act.

2 Corinthians 9:3

Greek: adopted SBLGNT text.

ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε,

Word-order interlinear

I sent | but | the | brothers | so that | not | the | boasting | of us | the one | about | you | may be emptied | in | the | matter | this | so that | as | I was saying | prepared | you may be

Close English

But I sent the brothers so that our boasting about you might not be emptied in this matter, and so that you might be prepared, as I was saying,

Fluent English

I am sending the brothers so that our praise of you in this matter will prove sound, and you will be ready, as I said you would be.

2 Corinthians 9:4

Greek: adopted SBLGNT text.

μή πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.

Word-order interlinear

lest | somehow | if | they come | with | me | Macedonians | and | find | you | unprepared | we should be put to shame | we | that | not | we say | you | in | the | confidence | this

Close English

lest, if Macedonians come with me and find you unprepared, we—not to say you—should be put to shame in this confidence.

Fluent English

Otherwise, if any Macedonians come with me and find you unprepared, our confidence would leave us ashamed—to say nothing of you.

2 Corinthians 9:5

Greek: adopted SBLGNT text.

ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν.

Word-order interlinear

necessary | therefore | I considered | to urge | the | brothers | that | they should go ahead | to | you | and | arrange beforehand | the | previously promised | blessing | of you | this | ready | to be | thus | as | a blessing | and | not | as | an exaction

Close English

Therefore I considered it necessary to urge the brothers to go ahead to you and arrange beforehand your previously promised blessing, so that it might be ready as a blessing and not as an exaction.

Fluent English

That is why I thought the brothers should go ahead to you and arrange the generous gift you promised. It should be ready as a freely given blessing, with nothing forced from you.

Section notes

9:1–2. Paul’s statement that writing is unnecessary acknowledges the community’s willingness before he discusses preparation. Achaia names the region that includes Corinth. “Most” in 9:2 is understood as most of the Macedonians, without claiming that every church had acted.

9:3–4. The sending can be described from the readers’ viewpoint, explaining the present tense in the fluent layer. The adopted 9:4 has the plural “we say” and does not add “of boasting” after “this confidence.” The parenthesis includes the Corinthians in the possible embarrassment.

9:5. “Blessing” names the promised gift as a benefit freely given. The contrasting noun can concern greed, exploitation, or a gift extracted under pressure. The English chooses the last sense in this context; the note preserves the wider lexical range. See the UBS discussion of 9:5.

Sowing and willing giving · 2 Corinthians 9:6–7

2 Corinthians 9:6

Greek: adopted SBLGNT text.

Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ’ εὐλογίαις ἐπ’ εὐλογίαις καὶ θερίσει.

Word-order interlinear

this | now | the one | sowing | sparingly | sparingly | also | will reap | and | the one | sowing | with | blessings | with | blessings | also | will reap

Close English

Now this: the one who sows sparingly will also reap sparingly, and the one who sows with blessings will also reap with blessings.

Fluent English

Remember this: sow little and the harvest will be little; sow generously and the harvest will be generous.

2 Corinthians 9:7

Greek: adopted SBLGNT text.

ἕκαστος καθὼς προῄρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.

Word-order interlinear

each | as | has decided | in the | heart | not | from | grief | or | from | compulsion | cheerful | for | a giver | loves | [article] | God

Close English

Each should give as decided in the heart, not from grief or compulsion, for God loves a cheerful giver.

Fluent English

Let each person give what they have settled in their heart, without reluctance or pressure. God loves someone who gives gladly.

Section notes

9:6. Sowing and harvest provide a comparison for generosity. “With blessings” is retained in the close layer and rendered “generously” in the fluent layer. The image is not expanded into a formula fixing a material return on each donation.

9:7. The instruction supplies the verb “give,” implicit in Greek. The adopted perfect verb presents a settled decision. Grief here concerns reluctance or regret in giving; compulsion contrasts with willing generosity. The individual “each” stands within an appeal addressed to the community.

Enough for every good work · 2 Corinthians 9:8–10

2 Corinthians 9:8

Greek: adopted SBLGNT text.

δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·

Word-order interlinear

is able | now | [article] | God | every | grace | to make abound | toward | you | so that | in | everything | always | all | sufficiency | having | you may abound | for | every | work | good

Close English

Now God is able to make every grace abound toward you, so that, always having all sufficiency in everything, you may abound for every good work.

Fluent English

God can make his grace abundant toward you, so that you always have enough in every circumstance and can give abundantly to every good work.

2 Corinthians 9:9

Greek: adopted SBLGNT text.

(καθὼς γέγραπται· Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·

Word-order interlinear

as | it is written | he scattered | he gave | to the | poor | the | righteousness | of him | remains | into | the | age

Close English

As it is written: ‘He scattered, he gave to the poor; his righteousness remains forever.’

Fluent English

As Scripture says, ‘He distributed his gifts to the poor; his righteousness endures forever.’

2 Corinthians 9:10

Greek: adopted SBLGNT text.

ὁ δὲ ἐπιχορηγῶν σπόρον τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν·)

Word-order interlinear

the one | now | supplying | seed | to the one | sowing | and | bread | for | food | will supply | and | will multiply | the | seed | of you | and | will increase | the | fruits | of the | righteousness | of you

Close English

Now the one who supplies seed to the sower and bread for food will supply and multiply your seed and increase the fruits of your righteousness.

Fluent English

God, who supplies seed for sowing and bread to eat, will provide and multiply your seed and increase the harvest of your righteousness.

Section notes

9:8. The accumulation of all, every, and always emphasizes sufficiency and generosity. “Sufficiency” does not mean independence from God, who is the giver in the same sentence. The stated purpose is capacity for good work. See the UBS discussion of 9:8.

9:9. The quotation is Psalm 112:9 (111:9 in the Greek numbering). The psalm depicts the righteous giver; God is an alternative proposed referent of the pronoun. The translation retains “he” and explains the human-giver reading here. Righteousness in context includes generous action. See the UBS discussion of 9:9.

9:10. God is the implied supplier, made explicit in the fluent layer. The wording recalls Isaiah 55:10 and Hosea 10:12. The adopted verbs are future statements, not the variant forms of a wish or prayer. The seed-and-harvest imagery is retained. See the UBS discussion of 9:10.

Generosity that brings thanksgiving · 2 Corinthians 9:11–15

2 Corinthians 9:11

Greek: adopted SBLGNT text.

ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι’ ἡμῶν εὐχαριστίαν τῷ θεῷ—

Word-order interlinear

in | everything | being enriched | for | all | generosity | which | brings about | through | us | thanksgiving | to | God

Close English

You are enriched in everything for all generosity, which through us brings about thanksgiving to God—

Fluent English

You will be enriched in every way so that you can be generous in every way. Through our work, that generosity brings thanks to God.

2 Corinthians 9:12

Greek: adopted SBLGNT text.

ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ—

Word-order interlinear

because | the | ministry | of the | service | this | not | only | is | supplying | the | needs | of the | holy ones | but | also | overflowing | through | many | thanksgivings | to | God

Close English

because the ministry of this service not only supplies the needs of the holy ones, but also overflows through many thanksgivings to God—

Fluent English

This service does more than meet the needs of God’s holy people: it also overflows in many expressions of thanks to God.

2 Corinthians 9:13

Greek: adopted SBLGNT text.

διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,

Word-order interlinear

through | the | proof | of the | ministry | this | glorifying | [article] | God | because of | the | submission | of the | confession | of you | to | the | gospel | of | Christ | and | generosity | of the | sharing | toward | them | and | toward | all

Close English

through the proof of this ministry they glorify God for the submission expressed in your confession of the gospel of Christ, and for the generosity of your sharing with them and with all,

Fluent English

This service gives them proof, and they praise God for the obedience that accompanies your confession of Christ’s gospel, and for your generous sharing with them and everyone else.

2 Corinthians 9:14

Greek: adopted SBLGNT text.

καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ’ ὑμῖν.

Word-order interlinear

and | they | in prayer | for | you | longing for | you | because of | the | surpassing | grace | of | God | upon | you

Close English

and in their prayer for you they long for you because of the surpassing grace of God upon you.

Fluent English

They pray for you with deep affection, drawn to you by the surpassing grace God has given you.

2 Corinthians 9:15

Greek: adopted SBLGNT text.

χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

Word-order interlinear

thanks | to | God | for | the | indescribable | of him | gift

Close English

Thanks be to God for his indescribable gift.

Fluent English

We thank God for his gift beyond description!

Section notes

9:11–12. The long sentence resumes the provision-and-purpose argument after the source parenthesis in 9:9–10. The English supplies finite clauses where needed. “Generosity” is the contextual sense of the term also rendered sincerity or singleness; “service” includes practical relief with a worshipful result.

9:13. The Greek participle does not name its subject. Both layers take the recipients of aid as those who glorify God; the Corinthians themselves are another possible subject. “Submission of your confession” is interpreted as obedience consistent with the gospel they profess. “Sharing” retains the connection between a contribution and fellowship. See the UBS discussion of 9:13.

9:14–15. Prayer and longing express the relationship strengthened through the gift. The final “indescribable gift” is often understood as Christ, or as God’s grace with its effects in the community. The text itself leaves the gift unnamed, and so do both English layers. See the UBS discussion of 9:15.

IX-2CO-010 · 2 Corinthians 10:1–18 Authority, limits, and the Lord’s commendation

An appeal in Christ’s gentleness · 2 Corinthians 10:1–2

2 Corinthians 10:1

Greek: adopted SBLGNT text.

Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς·

Word-order interlinear

myself | now | I | Paul | appeal | to you | through | the | gentleness | and | considerateness | of | Christ | who | according to | face | indeed | lowly | among | you | being absent | but | I am bold | toward | you

Close English

Now I, Paul, myself appeal to you through the gentleness and considerateness of Christ—I who am lowly face to face among you, but bold toward you when absent.

Fluent English

I, Paul, appeal to you personally with Christ’s gentleness and consideration—I who am said to be meek in your presence but bold when away.

2 Corinthians 10:2

Greek: adopted SBLGNT text.

δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

Word-order interlinear

I beg | now | [article] | not | being present | to be bold | with the | confidence | with which | I intend | to act daringly | against | some | the ones | considering | us | as | according to | flesh | walking

Close English

Now I beg that, when present, I may not have to be bold with the confidence with which I intend to act daringly against some who consider us to be walking according to the flesh.

Fluent English

I ask you to spare me the need for boldness when I come. I am prepared to act firmly against those who think we live by merely human standards.

Section notes

10:1. Paul speaks personally and appeals through qualities associated with Christ. Considerateness includes restraint or leniency in the exercise of power. The contrast between meek presence and distant boldness is read as an echo of criticism; “said to be” makes that inference explicit only in the fluent layer.

10:2. The appeal asks that a forceful response not become necessary. “According to the flesh” describes the standards by which Paul’s opponents judge his conduct. It is distinguished from simply living “in the flesh” in the next verse.

Weapons, arguments, and obedience · 2 Corinthians 10:3–6

2 Corinthians 10:3

Greek: adopted SBLGNT text.

ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα—

Word-order interlinear

in | flesh | for | walking | not | according to | flesh | we wage war

Close English

For though we walk in the flesh, we do not wage war according to the flesh—

Fluent English

We live as human beings, but our warfare does not rely on merely human means.

2 Corinthians 10:4

Greek: adopted SBLGNT text.

τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων— λογισμοὺς καθαιροῦντες

Word-order interlinear

the | for | weapons | of the | warfare | of us | not | fleshly | but | powerful | through | God | for | demolition | of strongholds | arguments | demolishing

Close English

for the weapons of our warfare are not fleshly, but powerful through God for the demolition of strongholds—we demolish arguments

Fluent English

Our weapons draw their power from God, rather than human resources, to demolish strongholds. We tear down arguments

2 Corinthians 10:5

Greek: adopted SBLGNT text.

καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ,

Word-order interlinear

and | every | high thing | being raised | against | the | knowledge | of | God | and | taking captive | every | thought | into | the | obedience | of | Christ

Close English

and every high thing raised against the knowledge of God, and take every thought captive to the obedience of Christ,

Fluent English

and every lofty claim raised against knowing God. We take every thought prisoner to bring it into obedience to Christ,

2 Corinthians 10:6

Greek: adopted SBLGNT text.

καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

Word-order interlinear

and | in | readiness | having | to punish | every | disobedience | when | is completed | of you | the | obedience

Close English

and are ready to punish every disobedience when your obedience is complete.

Fluent English

and we are ready to punish every act of disobedience once your obedience is complete.

Section notes

10:3–4. Warfare, weapons, strongholds, and demolition form a sustained metaphor. The contrast is between human resources and power from God. “Through God” is the chosen sense of the dative, also expressible as “divinely powerful.” The following objects are arguments and claims, not literal fortifications. See the UBS discussion of 10:4.

10:4–5. The adopted verse division places “demolishing arguments” at the end of 10:4. A high thing is rendered as a lofty claim in the fluent layer. Knowledge of God refers to knowing God, and obedience of Christ is read as obedience directed to Christ. The captive-thought image remains tied to the dispute Paul is addressing. See the UBS discussion of 10:5.

10:6. The promised response to disobedience is conditional on the community’s obedience becoming complete. The means of discipline are not described; the military imagery does not itself supply a method.

Authority to build up · 2 Corinthians 10:7–11

2 Corinthians 10:7

Greek: adopted SBLGNT text.

Τὰ κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ’ ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ οὕτως καὶ ἡμεῖς.

Word-order interlinear

the things | according to | face | look at | if | anyone | is confident | in himself | of Christ | to be | this | let him consider | again | within | himself | that | as | he | of Christ | so | also | we

Close English

Look at what is before your face. If anyone is confident in himself that he belongs to Christ, let him consider this again for himself: just as he belongs to Christ, so also do we.

Fluent English

Look at what is right before you. Anyone confident of belonging to Christ should reflect again: we belong to Christ just as they do.

2 Corinthians 10:8

Greek: adopted SBLGNT text.

ἐάν τε γὰρ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι,

Word-order interlinear

if | indeed | for | more abundantly | somewhat | I should boast | about | the | authority | of us | which | gave | the | Lord | for | building up | and | not | for | demolition | of you | not | I will be ashamed

Close English

For even if I boast somewhat more about our authority, which the Lord gave for building you up and not for tearing you down, I will not be ashamed,

Fluent English

Even if I speak more boldly about our authority, I will have no reason for shame. The Lord gave it to build you up, rather than tear you down.

2 Corinthians 10:9

Greek: adopted SBLGNT text.

ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν·

Word-order interlinear

so that | not | I may seem | as | if | to terrify | you | through | the | letters

Close English

so that I may not seem as though I were terrifying you through the letters.

Fluent English

I do not want to seem to be frightening you with my letters.

2 Corinthians 10:10

Greek: adopted SBLGNT text.

ὅτι Αἱ ἐπιστολαὶ μέν, φησίν, βαρεῖαι καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς καὶ ὁ λόγος ἐξουθενημένος.

Word-order interlinear

because | the | letters | indeed | he says | weighty | and | strong | the | but | presence | of the | body | weak | and | the | speech | despised

Close English

For someone says, ‘His letters are weighty and strong, but his bodily presence is weak and his speech is despised.’

Fluent English

Someone says, ‘His letters carry weight and force, but in person he is weak, and his speaking counts for nothing.’

2 Corinthians 10:11

Greek: adopted SBLGNT text.

τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι’ ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

Word-order interlinear

this | let him consider | the | such a one | that | what kind | we are | in the | word | through | letters | being absent | such | also | being present | in the | deed

Close English

Let such a person consider this: what we are in word through letters when absent, we are also in deed when present.

Fluent English

Anyone saying that should reckon with this: our actions when present will match our words in letters when absent.

Section notes

10:7. The opening can be an imperative, a statement about outward appearances, or a question. Both layers choose the imperative, asking readers to consider what lies before them. A different translation here need not reflect a different Greek text. See the UBS discussion of 10:7.

10:8–9. The purpose of authority is building up, with “tearing down” recalling the demolition image but now applied negatively to the community. The connection of the purpose clause in 10:9 is compressed in Greek; the fluent layer supplies “I do not want” to state the rejection of mere intimidation.

10:10–11. The adopted “he says” is singular; “someone says” preserves an unnamed critic. Weak bodily presence and despised speech are the critic’s assessment, not a supplied physical description or diagnosis. The answer promises consistency between letters and action.

The field assigned by God · 2 Corinthians 10:12–16

2 Corinthians 10:12

Greek: adopted SBLGNT text.

Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισιν τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνιᾶσιν.

Word-order interlinear

not | for | we dare | to class with | or | to compare | ourselves | with some | of those | themselves | commending | but | they | by | themselves | themselves | measuring | and | comparing | themselves | with themselves | not | understand

Close English

For we do not dare to class or compare ourselves with some who commend themselves. But when they measure themselves by themselves and compare themselves with themselves, they do not understand.

Fluent English

We would not dare put ourselves in the same class as those who recommend themselves, or compare ourselves with them! They use themselves as their own measure and comparison, and show no understanding.

2 Corinthians 10:13

Greek: adopted SBLGNT text.

ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν—

Word-order interlinear

we | but | not | into | the | unmeasured things | will boast | but | according to | the | measure | of the | sphere | which | assigned | to us | [article] | God | a measure | to reach | as far as | even | you

Close English

But we will not boast beyond measure, but according to the measure of the sphere God assigned to us, a measure reaching even as far as you—

Fluent English

We will keep our boasting within the field God assigned us, and that field extends as far as you.

2 Corinthians 10:14

Greek: adopted SBLGNT text.

οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς, ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ—

Word-order interlinear

not | for | as | not | reaching | to | you | we overextend | ourselves | as far as | for | even | you | we came | with | the | gospel | of | Christ

Close English

for we do not overextend ourselves as though we had not reached you, for we came even as far as you with the gospel of Christ—

Fluent English

We are not stretching our claims beyond our reach: we did reach you with Christ’s gospel.

2 Corinthians 10:15

Greek: adopted SBLGNT text.

οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν,

Word-order interlinear

not | into | the | unmeasured things | boasting | in | others’ | labors | hope | but | having | growing | the | faith | of you | among | you | to be enlarged | according to | the | sphere | of us | into | abundance

Close English

not boasting beyond measure in others’ labors, but having hope that, as your faith grows, we may be greatly enlarged among you within our sphere,

Fluent English

We do not take credit beyond our limits for other people’s work. Our hope is that, as your faith grows, our work among you will expand greatly within the field assigned to us,

2 Corinthians 10:16

Greek: adopted SBLGNT text.

εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι.

Word-order interlinear

into | the regions | beyond | you | to proclaim good news | not | in | another’s | sphere | in | the things | ready | to boast

Close English

so as to proclaim the good news in the regions beyond you, not to boast in another’s sphere about things already prepared.

Fluent English

so that we can carry the good news to regions beyond you, without claiming credit for work already done in someone else’s field.

Section notes

10:12. The refusal to dare to compare himself with self-commenders is ironic. Measuring oneself by oneself is criticized as an inadequate standard. The translation retains the repeated comparison rather than making it a neutral statement about self-assessment.

10:13–14. Measure, limit, and sphere overlap in this difficult wording. The adopted interpretation concerns the field of work assigned by God, which already includes Corinth. The English does not draw a detailed territorial map from the metaphor. See the UBS discussion of 10:13.

10:15–16. “Be enlarged” has an implied subject. The close layer retains “we,” while the fluent layer explains it as the expansion of Paul’s work. Increased esteem or influence among the Corinthians is another possible sense of the verb. The aim of reaching beyond them and the refusal to claim others’ labor remain explicit. See the UBS discussion of 10:15.

Commended by the Lord · 2 Corinthians 10:17–18

2 Corinthians 10:17

Greek: adopted SBLGNT text.

Ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω·

Word-order interlinear

the one | but | boasting | in | the Lord | let him boast

Close English

But let the one who boasts boast in the Lord.

Fluent English

Whoever boasts should boast in the Lord.

2 Corinthians 10:18

Greek: adopted SBLGNT text.

οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν.

Word-order interlinear

not | for | the one | himself | commending | that one | is | approved | but | whom | the | Lord | commends

Close English

For it is not the one who commends himself who is approved, but the one whom the Lord commends.

Fluent English

Approval belongs to the person the Lord commends, rather than the person who recommends themself.

Section notes

10:17. This freely worded use of Jeremiah 9:24 also appears in 1 Corinthians 1:31. Boasting is directed toward the Lord rather than one’s independent achievements. The title “Lord” is retained without substituting a more specific referent. See the UBS discussion of 10:17.

10:18. “Approved” expresses having passed evaluation. Self-commendation does not establish that approval. The repeated commendation vocabulary links the conclusion to 10:12 and to earlier discussions in the letter.

IX-2CO-011 · 2 Corinthians 11:1–33 Foolish boasting and the testimony of weakness

Devotion to one Christ · 2 Corinthians 11:1–6

2 Corinthians 11:1

Greek: adopted SBLGNT text.

Ὄφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου.

Word-order interlinear

if only | you would bear with | me | a little | something | of foolishness | but | indeed | bear with | me

Close English

If only you would bear with me in a little foolishness! Indeed, bear with me.

Fluent English

I wish you would put up with a little foolishness from me. Please do bear with me.

2 Corinthians 11:2

Greek: adopted SBLGNT text.

ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ, ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ·

Word-order interlinear

I am jealous for | for | you | of God | with jealousy | I betrothed | for | you | to one | husband | a virgin | pure | to present | to | Christ

Close English

For I am jealous for you with God’s jealousy, for I betrothed you to one husband, to present a pure virgin to Christ.

Fluent English

I guard you with a jealousy that comes from God. I promised you in marriage to one husband, Christ, to present you to him as a pure virgin.

2 Corinthians 11:3

Greek: adopted SBLGNT text.

φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις ἐξηπάτησεν Εὔαν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος καὶ τῆς ἁγνότητος τῆς εἰς τὸν Χριστόν.

Word-order interlinear

I fear | but | lest | somehow | as | the | serpent | deceived | Eve | by | the | cunning | of him | may be corrupted | the | thoughts | of you | away from | the | sincerity | and | the | purity | the one | toward | [article] | Christ

Close English

But I fear that somehow, as the serpent deceived Eve by his cunning, your thoughts may be corrupted away from sincerity and purity toward Christ.

Fluent English

I am afraid that your minds may be corrupted and drawn away from sincere, pure devotion to Christ, just as the serpent’s cunning deceived Eve.

2 Corinthians 11:4

Greek: adopted SBLGNT text.

εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε.

Word-order interlinear

if | indeed | for | the one | coming | another | Jesus | proclaims | whom | not | we proclaimed | or | a spirit | different | you receive | which | not | you received | or | a gospel | different | which | not | you accepted | well | you bear with

Close English

For if someone comes and proclaims another Jesus whom we did not proclaim, or you receive a different spirit which you did not receive, or a different gospel which you did not accept, you bear with it well enough.

Fluent English

When someone arrives proclaiming a different Jesus from the one we proclaimed, or you receive a different spirit or gospel from what you first received and accepted, you put up with it readily enough!

2 Corinthians 11:5

Greek: adopted SBLGNT text.

λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων·

Word-order interlinear

I consider | for | in nothing | to have fallen short | of the | supereminent | apostles

Close English

For I consider that I have fallen short in nothing of the ‘supereminent apostles.’

Fluent English

I consider myself in no way inferior to those ‘super-apostles.’

2 Corinthians 11:6

Greek: adopted SBLGNT text.

εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ’ οὐ τῇ γνώσει, ἀλλ’ ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς.

Word-order interlinear

if | now | even | untrained | in | speech | yet | not | in | knowledge | but | in | everything | having made manifest | in | all things | to | you

Close English

Even if I am untrained in speech, I am not in knowledge; but in everything we have made this manifest to you in all things.

Fluent English

I may lack training as a speaker, but I do not lack knowledge. We have made that clear to you in every way and in everything.

Section notes

11:1–2. The final verb in 11:1 can be a request or an acknowledgment that the readers already bear with Paul; the English adopts the request. The marriage image concerns the whole community’s fidelity to Christ. Paul’s jealousy is presented as coming from God, with a protective role comparable to that of a parent arranging a marriage. See the UBS discussion of 11:2.

11:3–4. The Eve comparison recalls Genesis 3. The adopted text includes both sincerity and purity, and the English preserves both. Devotion supplies the implied relationship toward Christ. The tolerance of a different message is described ironically; it is not endorsed. See the UBS discussions of 11:3–4.

11:5–6. “Supereminent apostles” and the fluent “super-apostles” represent the exaggerated title with visible irony. Their precise identity is disputed and is not resolved by adding names. Untrained speech is contrasted with knowledge, not with intelligence. The compressed participial ending of 11:6 becomes a finite clause in English. See the UBS discussion of 11:5.

Good news without charge · 2 Corinthians 11:7–11

2 Corinthians 11:7

Greek: adopted SBLGNT text.

Ἢ ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;

Word-order interlinear

or | a sin | did I commit | myself | humbling | so that | you | might be exalted | because | freely | the | of | God | gospel | I proclaimed as good news | to you

Close English

Or did I commit a sin by humbling myself so that you might be exalted, because I proclaimed God’s gospel to you free of charge?

Fluent English

Was it a sin to lower myself so that you could be lifted up, by bringing you God’s good news without charge?

2 Corinthians 11:8

Greek: adopted SBLGNT text.

ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν,

Word-order interlinear

other | churches | I plundered | receiving | support | for | the | of you | service

Close English

I plundered other churches, receiving support for service to you,

Fluent English

I ‘plundered’ other churches by accepting their support so that I could serve you.

2 Corinthians 11:9

Greek: adopted SBLGNT text.

καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐθενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ἐμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω.

Word-order interlinear

and | being present | with | you | and | being in need | not | I burdened | anyone | the | for | need | of me | supplied | the | brothers | having come | from | Macedonia | and | in | everything | unburdensome | myself | to you | I kept | and | will keep

Close English

and when present with you and in need, I burdened no one, for the brothers who came from Macedonia supplied my need. In everything I kept myself from burdening you, and I will keep doing so.

Fluent English

Even when I was with you and lacked what I needed, I burdened none of you. The brothers arriving from Macedonia supplied what I lacked. I have kept myself from being a burden to you in any way, and I will continue to do so.

2 Corinthians 11:10

Greek: adopted SBLGNT text.

ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας.

Word-order interlinear

is | truth | of Christ | in | me | that | the | boasting | this | not | will be stopped | with respect to | me | in | the | regions | of | Achaia

Close English

As the truth of Christ is in me, this boasting will not be stopped in my case in the regions of Achaia.

Fluent English

As surely as Christ’s truth is in me, no one in the regions of Achaia will silence this boast of mine.

2 Corinthians 11:11

Greek: adopted SBLGNT text.

διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν.

Word-order interlinear

because of | what | because | not | I love | you | [article] | God | knows

Close English

Why? Because I do not love you? God knows.

Fluent English

Why do I do this? Because I do not love you? God knows that I do.

Section notes

11:7–9. The question continues the irony. “Plundered” is a deliberately forceful description of receiving support from other churches while serving Corinth; quotation marks in the fluent layer signal the figure. It is not presented as a confession of theft. Support from Macedonia and the refusal to burden Corinth are kept distinct.

11:10–11. Christ’s truth introduces a solemn assurance. The geographical wording is retained without inventing a list of towns. “God knows” answers the question about love; the fluent layer makes the affirmative answer explicit.

A claim exposed · 2 Corinthians 11:12–15

2 Corinthians 11:12

Greek: adopted SBLGNT text.

Ὃ δὲ ποιῶ καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμήν, ἵνα ἐν ᾧ καυχῶνται εὑρεθῶσιν καθὼς καὶ ἡμεῖς.

Word-order interlinear

what | now | I do | also | I will do | so that | I may cut off | the | opportunity | of those | wanting | an opportunity | so that | in | what | they boast | they may be found | as | also | we

Close English

What I do I will also keep doing, so that I may cut off the opportunity of those who want an opportunity to be found like us in what they boast about.

Fluent English

I will keep doing as I do, to deny an opening to those who want to claim that their boasted work is on the same footing as ours.

2 Corinthians 11:13

Greek: adopted SBLGNT text.

οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ·

Word-order interlinear

the | for | such people | false apostles | workers | deceitful | disguising themselves | as | apostles | of Christ

Close English

For such people are false apostles, deceitful workers, disguising themselves as apostles of Christ.

Fluent English

Such people are false apostles, workers who deceive while posing as Christ’s apostles.

2 Corinthians 11:14

Greek: adopted SBLGNT text.

καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός·

Word-order interlinear

and | no | wonder | himself | for | [article] | Satan | disguises himself | as | an angel | of light

Close English

And no wonder, for Satan himself disguises himself as an angel of light.

Fluent English

That is no surprise: Satan himself poses as an angel of light.

2 Corinthians 11:15

Greek: adopted SBLGNT text.

οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

Word-order interlinear

no | great thing | therefore | if | also | the | servants | of him | disguise themselves | as | servants | of righteousness | whose | the | end | will be | according to | the | works | of them

Close English

Therefore it is no great thing if his servants also disguise themselves as servants of righteousness. Their end will be according to their works.

Fluent English

So it is hardly surprising that his servants pose as servants of righteousness. Their outcome will match their deeds.

Section notes

11:12. Paul’s continuing practice concerns his refusal of support from Corinth. The second purpose clause is read as expressing what the rivals want: a basis for being regarded as on the same terms as Paul. The sentence does not actually contain the noun “mission.” See the UBS discussion of 11:12.

11:13–15. Disguise is the repeated action linking false apostles, Satan, and his servants. The text contrasts appearance with deeds and final outcome. “Angel of light” is retained as the image, without expanding it into an account of a particular vision or legend.

The irony of foolish boasting · 2 Corinthians 11:16–21

2 Corinthians 11:16

Greek: adopted SBLGNT text.

Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα εἶναι— εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχήσωμαι·

Word-order interlinear

again | I say | not | anyone | me | should think | foolish | to be | if | but | not | indeed | at least | as | foolish | receive | me | so that | I too | a little | something | may boast

Close English

Again I say, let no one think me foolish. But if you do, at least receive me as foolish, so that I too may boast a little.

Fluent English

Again, let no one take me for a fool. But if you do, at least welcome me as a fool and let me boast a little too.

2 Corinthians 11:17

Greek: adopted SBLGNT text.

ὃ λαλῶ οὐ κατὰ κύριον λαλῶ, ἀλλ’ ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.

Word-order interlinear

what | I speak | not | according to | the Lord | I speak | but | as | in | foolishness | in | this | the | confidence | of | boasting

Close English

What I speak, I do not speak according to the Lord, but as in foolishness, in this confidence of boasting.

Fluent English

In speaking with this boastful confidence, I am speaking as a fool, rather than in the Lord’s way.

2 Corinthians 11:18

Greek: adopted SBLGNT text.

ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, κἀγὼ καυχήσομαι.

Word-order interlinear

since | many | boast | according to | flesh | I too | will boast

Close English

Since many boast according to the flesh, I too will boast.

Fluent English

Since so many boast by human standards, I will boast too.

2 Corinthians 11:19

Greek: adopted SBLGNT text.

ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες·

Word-order interlinear

gladly | for | you bear with | the | foolish | sensible | being

Close English

For you gladly bear with the foolish, being so sensible yourselves.

Fluent English

You are so wise that you gladly put up with fools!

2 Corinthians 11:20

Greek: adopted SBLGNT text.

ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει.

Word-order interlinear

you bear with | for | if | anyone | you | enslaves | if | anyone | devours | if | anyone | takes | if | anyone | exalts himself | if | anyone | in | the face | you | strikes

Close English

For you bear with it if anyone enslaves you, if anyone devours you, if anyone takes advantage, if anyone exalts himself, if anyone strikes you in the face.

Fluent English

You tolerate people enslaving you, consuming your resources, taking advantage of you, lording it over you, and striking you in the face.

2 Corinthians 11:21

Greek: adopted SBLGNT text.

κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήκαμεν· ἐν ᾧ δ’ ἄν τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ κἀγώ.

Word-order interlinear

to | dishonor | I speak | as | that | we | have been weak | in | what | but | ever | anyone | dares | in | foolishness | I speak | I dare | I too

Close English

To my dishonor I say that we have been weak! But in whatever anyone dares—I speak in foolishness—I too dare.

Fluent English

To my shame, I must admit we were too weak for that! But whatever anyone dares to claim—I am speaking foolishly—I dare to claim as well.

Section notes

11:16–18. Paul marks the following self-presentation as the speech of a fool and distances its boastful mode from the Lord’s way. This rhetorical frame is not a claim that every statement in the chapter is false. Flesh again refers to human grounds for boasting.

11:19–21. Praise of the Corinthians’ wisdom is sarcastic. Enslaving, devouring, taking, self-exaltation, and striking describe the treatment they tolerate. “Devouring” is interpreted as consuming their resources; “taking” as exploitation. Whether the blow to the face is literal or an image of humiliation is not settled by adding an event.

11:21. Being “too weak for that” is an ironic refusal to match abusive conduct. The turn to daring prepares the comparison that follows; it does not withdraw the earlier argument that the Lord’s commendation matters.

Credentials turned into suffering · 2 Corinthians 11:22–27

2 Corinthians 11:22

Greek: adopted SBLGNT text.

Ἑβραῖοί εἰσιν; κἀγώ. Ἰσραηλῖταί εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν; κἀγώ.

Word-order interlinear

Hebrews | are they | I too | Israelites | are they | I too | offspring | of Abraham | are they | I too

Close English

Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham’s offspring? So am I.

Fluent English

Hebrews? I am too. Israelites? I am too. Descendants of Abraham? So am I.

2 Corinthians 11:23

Greek: adopted SBLGNT text.

διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις·

Word-order interlinear

servants | of Christ | are they | being out of my mind | I speak | more than | I | in | toils | more abundantly | in | imprisonments | more abundantly | in | beatings | beyond measure | in | deaths | often

Close English

Are they servants of Christ? I speak as one out of his mind: I am more—in toils more abundantly, in imprisonments more abundantly, in beatings beyond measure, in deaths often.

Fluent English

Are they Christ’s servants? I am talking as though out of my mind: I am more so, with far more labor and imprisonment, countless beatings, and repeated brushes with death.

2 Corinthians 11:24

Greek: adopted SBLGNT text.

ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον,

Word-order interlinear

from | Jews | five times | forty | less | one | I received

Close English

From Jews I received forty lashes less one five times,

Fluent English

Five times I received the Jewish punishment of thirty-nine lashes.

2 Corinthians 11:25

Greek: adopted SBLGNT text.

τρὶς ἐραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·

Word-order interlinear

three times | I was beaten with rods | once | I was stoned | three times | I was shipwrecked | a night and day | in | the | deep | I have spent

Close English

three times I was beaten with rods, once I was stoned, three times I was shipwrecked; I have spent a night and a day in the deep,

Fluent English

Three times I was beaten with rods, once stoned, and three times shipwrecked. I spent a night and a day on the open sea.

2 Corinthians 11:26

Greek: adopted SBLGNT text.

ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις,

Word-order interlinear

in journeys | often | in dangers | of rivers | in dangers | of robbers | in dangers | from | my people | in dangers | from | Gentiles | in dangers | in | a city | in dangers | in | wilderness | in dangers | at | sea | in dangers | among | false brothers

Close English

in frequent journeys, in dangers from rivers, dangers from robbers, dangers from my people, dangers from Gentiles, dangers in the city, dangers in the wilderness, dangers at sea, dangers among false brothers,

Fluent English

On frequent journeys I faced danger from rivers and robbers, from my own people and from Gentiles; danger in cities, in the wilderness, at sea, and among false believers.

2 Corinthians 11:27

Greek: adopted SBLGNT text.

κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι·

Word-order interlinear

in toil | and | hardship | in | sleepless nights | often | in | hunger | and | thirst | in | fastings | often | in | cold | and | nakedness

Close English

in toil and hardship, in frequent sleepless nights, in hunger and thirst, in frequent fastings, in cold and nakedness.

Fluent English

I have known exhausting labor and hardship, many nights without sleep, hunger and thirst, often going without food, and cold without enough clothing.

Section notes

11:22–23. The repeated questions claim the same ancestry as Paul’s rivals before turning to service shown through suffering. “Deaths often” means repeated exposure to death, expressed as brushes with death in the fluent layer. The list is not a count of literal deaths and returns to life.

11:24–25. “Forty less one” is retained in the close layer and calculated as thirty-nine in the fluent layer. The next verse distinguishes rods, stoning, and shipwreck. The translation does not assign each event to a particular narrative elsewhere.

11:26–27. Dangers from Paul’s own people and from Gentiles are both named; the list is autobiographical, not a general characterization of either population. “False brothers” means people presenting themselves as fellow believers. Fastings or going without food and nakedness or inadequate clothing are rendered contextually in the fluent layer.

Concern and weakness · 2 Corinthians 11:28–31

2 Corinthians 11:28

Greek: adopted SBLGNT text.

χωρὶς τῶν παρεκτὸς ἡ ἐπίστασίς μοι ἡ καθ’ ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.

Word-order interlinear

apart from | the things | besides | the | pressure | on me | the one | each | day | the | concern | of all | the | churches

Close English

Apart from the other things, there is the daily pressure on me, the concern for all the churches.

Fluent English

Beyond all the rest, I carry the daily burden of concern for all the churches.

2 Corinthians 11:29

Greek: adopted SBLGNT text.

τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι;

Word-order interlinear

who | is weak | and | not | I am weak | who | is caused to stumble | and | not | I | burn

Close English

Who is weak, and I am not weak? Who is caused to stumble, and I do not burn?

Fluent English

When someone is weak, do I not share their weakness? When someone is led into sin, do I not burn within?

2 Corinthians 11:30

Greek: adopted SBLGNT text.

Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι.

Word-order interlinear

if | to boast | it is necessary | the things | of the | weakness | of me | I will boast of

Close English

If it is necessary to boast, I will boast of the things of my weakness.

Fluent English

If I must boast, I will speak of what shows my weakness.

2 Corinthians 11:31

Greek: adopted SBLGNT text.

ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

Word-order interlinear

the | God | and | Father | of the | Lord | Jesus | knows | the one | being | blessed | into | the | ages | that | not | I lie

Close English

The God and Father of the Lord Jesus, who is blessed forever, knows that I do not lie.

Fluent English

God, the Father of the Lord Jesus, knows I am not lying. Blessed be he forever!

Section notes

11:28. “The other things” can refer to what remains unmentioned, rather than specifically to external as opposed to inward troubles. The daily burden is concern for the churches. See the UBS discussion of 11:28.

11:29–30. The questions express shared vulnerability and strong feeling when another is led into sin. “Burn” may convey indignation or anguished sympathy; both English layers preserve the image without adding one exclusive emotion. Weakness becomes the announced theme of the boast. See the UBS discussion of 11:29.

11:31. The assurance invokes God as witness. The adopted title is “the Lord Jesus,” without additions to the name. The blessing is attached to God, the Father, and is made a separate sentence in the fluent layer.

Escape from Damascus · 2 Corinthians 11:32–33

2 Corinthians 11:32

Greek: adopted SBLGNT text.

ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με,

Word-order interlinear

in | Damascus | the | ethnarch | of Aretas | the | king | was guarding | the | city | of Damascenes | to seize | me

Close English

In Damascus the ethnarch of King Aretas was guarding the city of the Damascenes to seize me,

Fluent English

In Damascus, the official under King Aretas had the city guarded in order to arrest me.

2 Corinthians 11:33

Greek: adopted SBLGNT text.

καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

Word-order interlinear

and | through | a window | in | a basket | I was lowered | through | the | wall | and | I escaped | the | hands | of him

Close English

and I was lowered in a basket through a window in the wall, and escaped his hands.

Fluent English

But I was lowered in a basket through a window in the city wall and escaped his grasp.

Section notes

11:32–33. “Ethnarch” denotes the official under King Aretas. His exact jurisdiction within or over Damascus is disputed; the fluent layer uses the general term “official.” Guarding the city is an action he orders, not necessarily a watch he keeps personally. Acts 9:23–25 gives a related account with different details; the English does not merge the accounts. See the UBS discussion of 11:32.

Source numbering. The source groups the final two canonical verses under 11:32. Here “and through a window” begins 11:33. All source wording is retained.

IX-2CO-012 · 2 Corinthians 12:1–21 Revelation, weakness, and care for the church

Visions beyond telling · 2 Corinthians 12:1–4

2 Corinthians 12:1

Greek: adopted SBLGNT text.

Καυχᾶσθαι δεῖ· οὐ συμφέρον μέν, ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου.

Word-order interlinear

to boast | it is necessary | not | profitable | indeed | I will come | but | to | visions | and | revelations | of the Lord

Close English

It is necessary to boast. Though it is not profitable, I will come to visions and revelations of the Lord.

Fluent English

I must go on boasting, though nothing is gained by it. I will turn to visions and revelations from the Lord.

2 Corinthians 12:2

Greek: adopted SBLGNT text.

οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων— εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν— ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.

Word-order interlinear

I know | a person | in | Christ | before | years | fourteen | whether | in | the body | not | I know | whether | outside | the | body | not | I know | [article] | God | knows | having been caught up | the | such person | as far as | third | heaven

Close English

I know a person in Christ who fourteen years ago—whether in the body I do not know, or outside the body I do not know; God knows—was caught up to the third heaven.

Fluent English

I know someone in Christ who was caught up to the third heaven fourteen years ago. Whether this happened in the body or outside it, I do not know; God knows.

2 Corinthians 12:3

Greek: adopted SBLGNT text.

καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον— εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν—

Word-order interlinear

and | I know | the | such | person | whether | in | the body | whether | apart from | the | body | not | I know | [article] | God | knows

Close English

And I know that such a person—whether in the body or apart from the body I do not know; God knows—

Fluent English

And I know that this person—whether in the body or apart from it, I do not know; God knows—

2 Corinthians 12:4

Greek: adopted SBLGNT text.

ὅτι ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

Word-order interlinear

that | was caught up | into | [article] | Paradise | and | heard | inexpressible | words | which | not | permitted | for a person | to speak

Close English

was caught up into Paradise and heard inexpressible words which a person is not permitted to speak.

Fluent English

was caught up into Paradise and heard words beyond telling, words no human is permitted to repeat.

Section notes

12:1–2. The narrative retains Paul’s third-person description rather than replacing it with “I”; the later discussion of his revelations makes the personal connection clear. “Third heaven” is retained without importing a complete map of heavenly levels. Uncertainty concerns being in or outside the body, not whether anything happened. See the UBS discussion of 12:2.

12:3–4. The clause begun in verse 3 reaches its verb in verse 4; neither verse is merged or silently moved. Paradise is named without replacing it with an explanation. The two expressions about words distinguish their inexpressible character from the prohibition on repeating them. See the UBS discussion of 12:3–4.

Power in weakness · 2 Corinthians 12:5–10

2 Corinthians 12:5

Greek: adopted SBLGNT text.

ὑπὲρ τοῦ τοιούτου καυχήσομαι, ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις.

Word-order interlinear

on behalf of | the | such person | I will boast | on behalf of | but | myself | not | I will boast | if | not | in | the | weaknesses

Close English

On behalf of such a person I will boast, but on my own behalf I will not boast, except in weaknesses.

Fluent English

I will boast about someone like that. About myself I will boast only of my weaknesses.

2 Corinthians 12:6

Greek: adopted SBLGNT text.

ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει τι ἐξ ἐμοῦ,

Word-order interlinear

if | for | I should wish | to boast | not | I will be | foolish | truth | for | I will speak | I refrain | but | lest | anyone | with regard to | me | should reckon | beyond | what | he sees | me | or | he hears | anything | from | me

Close English

For if I wished to boast, I would not be foolish, for I would speak the truth. But I refrain, so that no one may reckon me beyond what they see in me or hear from me,

Fluent English

If I wanted to boast, I would not be a fool: I would be telling the truth. But I hold back, so that no one will rate me above what they see in me or hear from me,

2 Corinthians 12:7

Greek: adopted SBLGNT text.

καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων. διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.

Word-order interlinear

and | by the | extraordinary greatness | of the | revelations | therefore | so that | not | I may be exalted | was given | to me | a thorn | in the | flesh | a messenger | of Satan | so that | me | he may buffet | so that | not | I may be exalted

Close English

and because of the extraordinary greatness of the revelations. Therefore, so that I might not be exalted, a thorn in the flesh was given to me, a messenger of Satan to buffet me, so that I might not be exalted.

Fluent English

or because of these extraordinary revelations. So, to keep me from becoming conceited, I was given a thorn in the flesh, a messenger of Satan to keep tormenting me and prevent me from becoming conceited.

2 Corinthians 12:8

Greek: adopted SBLGNT text.

ὑπὲρ τούτου τρὶς τὸν κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ’ ἐμοῦ·

Word-order interlinear

concerning | this | three times | the | Lord | I pleaded with | that | it might depart | from | me

Close English

Concerning this I pleaded with the Lord three times that it might depart from me.

Fluent English

Three times I pleaded with the Lord to take this away from me.

2 Corinthians 12:9

Greek: adopted SBLGNT text.

καὶ εἴρηκέν μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ’ ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

Word-order interlinear

and | he has said | to me | is sufficient | for you | the | grace | of me | the | for | power | in | weakness | is brought to completion | most gladly | therefore | rather | I will boast | in | the | weaknesses | of me | so that | may dwell | upon | me | the | power | of | Christ

Close English

And he has said to me, ‘My grace is sufficient for you, for power is brought to completion in weakness.’ Therefore I will most gladly boast rather in my weaknesses, so that the power of Christ may dwell upon me.

Fluent English

But he answered me, ‘My grace is enough for you, because power reaches its fullness in weakness.’ So I will all the more gladly boast of my weaknesses, so that Christ’s power may rest on me.

2 Corinthians 12:10

Greek: adopted SBLGNT text.

διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

Word-order interlinear

therefore | I am content | in | weaknesses | in | insults | in | necessities | in | persecutions | and | distresses | for the sake of | Christ | when | for | I am weak | then | strong | I am

Close English

Therefore I am content in weaknesses, in insults, in necessities, in persecutions and distresses, for Christ’s sake. For when I am weak, then I am strong.

Fluent English

For Christ’s sake, then, I am content with weakness, insults, hardship, persecution, and distress. For when I am weak, that is when I am strong.

Section notes

12:5–7. The adopted punctuation connects the opening phrase of verse 7 with the preceding sentence. Both English layers retain that connection: extraordinary revelations must not make others rate Paul above what they can observe. The alternative punctuation connects the revelations with his own temptation to pride. The fluent “or because” coordinates the grounds within the preceding negative purpose clause. See the UBS discussion of 12:7.

12:7–8. The thorn remains an unspecified image, not a diagnosis or a named opponent. “Was given” leaves the agent unexpressed. The messenger of Satan and continuing buffeting or torment are retained, as are both occurrences of the purpose of preventing self-exaltation. The three appeals do not become an invented account of when they occurred.

12:9–10. The adopted Greek says “power,” without a possessive pronoun at that point; later it explicitly names Christ’s power. Completion concerns power reaching fulfillment, not moral improvement. The dwelling verb carries a tent or residence image, represented by “dwell upon” in the close layer and “rest on” in the fluent layer. The paradox of weakness and strength remains. See the UBS discussion of 12:9.

The marks of an apostle · 2 Corinthians 12:11–13

2 Corinthians 12:11

Greek: adopted SBLGNT text.

Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον ὑφ’ ὑμῶν συνίστασθαι. οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι·

Word-order interlinear

I have become | foolish | you | me | compelled | I | for | ought | by | you | to be commended | in nothing | for | I fell short | of the | supereminent | apostles | if | even | nothing | I am

Close English

I have become foolish; you compelled me. For I ought to have been commended by you. For I fell short in nothing of the ‘supereminent apostles,’ even if I am nothing.

Fluent English

I have made a fool of myself, and you forced me to it. You ought to have commended me, since I was in no way inferior to those ‘super-apostles,’ even though I am nothing.

2 Corinthians 12:12

Greek: adopted SBLGNT text.

τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις τε καὶ τέρασιν καὶ δυνάμεσιν.

Word-order interlinear

the | indeed | signs | of the | apostle | were accomplished | among | you | in | all | endurance | with signs | both | and | wonders | and | acts of power

Close English

Indeed, the signs of an apostle were accomplished among you with all endurance, with signs and wonders and acts of power.

Fluent English

The marks of an apostle were shown among you with complete endurance, through signs, wonders, and mighty works.

2 Corinthians 12:13

Greek: adopted SBLGNT text.

τί γάρ ἐστιν ὃ ἡσσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

Word-order interlinear

what | for | is | in which | you were inferior | beyond | the | other | churches | if | not | that | myself | I | not | burdened | you | forgive | me | the | wrong | this

Close English

For in what were you made inferior to the other churches, except that I myself did not burden you? Forgive me this wrong.

Fluent English

How were you treated worse than the other churches, except that I did not burden you myself? Forgive me for wronging you in that way!

Section notes

12:11. “Supereminent apostles” and “super-apostles” retain the ironic title used in 11:5. Paul’s claim of not falling short is paired with his admission that he is nothing; the latter is not omitted to smooth the argument.

12:12–13. Endurance accompanies the signs, wonders, and mighty works. The passive wording does not name an agent absent from the Greek. The request for forgiveness is ironic: the supposed wrong was refusing to impose a financial burden. It does not retract the refusal of support described earlier.

Spending for the children · 2 Corinthians 12:14–15

2 Corinthians 12:14

Greek: adopted SBLGNT text.

Ἰδοὺ τρίτον τοῦτο ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις.

Word-order interlinear

look | a third time | this | ready | I am | to come | to | you | and | not | I will burden | not | for | I seek | the things | of you | but | you | not | for | ought | the | children | for the | parents | to save up | but | the | parents | for the | children

Close English

Look, this third time I am ready to come to you, and I will not burden you. For I seek not your possessions but you. For children ought not to save up for parents, but parents for children.

Fluent English

Here I am, ready for a third visit, and I will not burden you. It is you I want, not what you own. Children are not expected to save up for their parents; parents save up for their children.

2 Corinthians 12:15

Greek: adopted SBLGNT text.

ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ περισσοτέρως ὑμᾶς ἀγαπῶν, ἧσσον ἀγαπῶμαι;

Word-order interlinear

I | but | most gladly | will spend | and | will be completely spent | for | the | souls | of you | if | more abundantly | you | loving | less | am I loved

Close English

But I will most gladly spend and be completely spent for your souls. If I love you more abundantly, am I loved less?

Fluent English

For your sake I will gladly spend everything and give all of myself. If I love you all the more, am I to be loved all the less?

Section notes

12:14. “This third time I am ready” is kept as a statement of readiness. The verse alone does not establish the number of completed visits. The parent-and-child comparison explains Paul’s practice toward this church; it is not expanded into an exhaustive rule for every family circumstance.

12:15. “Souls” refers to the people themselves, not merely to a detached part of them. The pair of verbs moves from spending resources to being wholly spent. The fluent layer makes that intensification explicit. The question retains the painful contrast between greater love and less love in return.

Answering the charge of deceit · 2 Corinthians 12:16–18

2 Corinthians 12:16

Greek: adopted SBLGNT text.

ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανοῦργος δόλῳ ὑμᾶς ἔλαβον.

Word-order interlinear

let it be | but | I | not | weighed down | you | but | being | crafty | by deceit | you | I caught

Close English

But let it be so: I did not weigh you down. Yet, being crafty, I caught you by deceit!

Fluent English

Agreed, I did not burden you. But, you say, I was clever and caught you through trickery!

2 Corinthians 12:17

Greek: adopted SBLGNT text.

μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι’ αὐτοῦ ἐπλεονέκτησα ὑμᾶς;

Word-order interlinear

not | anyone | of those whom | I have sent | to | you | through | him | did I exploit | you

Close English

Did I exploit you through any of those whom I sent to you?

Fluent English

Did I take advantage of you through anyone I sent to you?

2 Corinthians 12:18

Greek: adopted SBLGNT text.

παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;

Word-order interlinear

I urged | Titus | and | sent along | the | brother | surely not | exploited | you | Titus | not | by the | same | spirit | did we walk | not | in the | same | footsteps

Close English

I urged Titus and sent the brother along with him. Surely Titus did not exploit you? Did we not walk by the same spirit? Did we not follow the same footsteps?

Fluent English

I urged Titus to go and sent our brother with him. Titus did not take advantage of you, did he? Did we not act in the same spirit and follow the same course?

Section notes

12:16. The words “you say” do not occur in Greek. They are supplied only in the fluent layer to mark the accusation Paul is answering, rather than a confession of fraud. The close layer retains the abrupt ironic assertion; the following questions deny exploitation. See the UBS discussion of 12:16.

12:17–18. Both questions about exploitation expect a negative answer. The companion remains unnamed. “The same spirit” can describe a shared disposition or action directed by the same Spirit; the English does not insert an identifying adjective. Shared footsteps express a common course of conduct.

Building up and fearing grief · 2 Corinthians 12:19–21

2 Corinthians 12:19

Greek: adopted SBLGNT text.

Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν. τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς,

Word-order interlinear

all along | do you think | that | to you | we defend ourselves | before | God | in | Christ | we speak | the things | but | all | beloved | for | the | of you | building up

Close English

Have you thought all along that we are defending ourselves to you? We speak before God in Christ. But all things, beloved, are for your building up,

Fluent English

Have you been thinking all this time that we are defending ourselves before you? We speak in Christ, before God. Dear friends, everything we do is to build you up.

2 Corinthians 12:20

Greek: adopted SBLGNT text.

φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε, μή πως ἔρις, ζῆλος, θυμοί, ἐριθεῖαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι·

Word-order interlinear

I fear | for | lest | somehow | having come | not | such as | I wish | I may find | you | and I | may be found | by you | such as | not | you wish | lest | somehow | strife | jealousy | outbursts of anger | selfish ambitions | slanders | whisperings | inflated prides | disorders

Close English

for I fear that somehow, when I come, I may not find you as I wish, and you may find me as you do not wish: that there may be strife, jealousy, outbursts of anger, selfish ambitions, slanders, whisperings, inflated pride, and disorders;

Fluent English

I am afraid that when I arrive, I may not find you as I hope, and you may find me different from what you want. I fear finding conflict, jealousy, anger, selfish rivalry, slander, gossip, arrogance, and disorder.

2 Corinthians 12:21

Greek: adopted SBLGNT text.

μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν.

Word-order interlinear

lest | again | having come | I | may humble | me | the | God | of me | before | you | and | I may mourn | many | of those | having sinned previously | and | not | having repented | of | the | impurity | and | sexual immorality | and | unrestrained conduct | which | they practiced

Close English

that when I come again my God may humble me before you, and I may mourn many who sinned before and have not repented of the impurity, sexual immorality, and unrestrained conduct they practiced.

Fluent English

I fear that when I return, my God may humble me before you, and I may have to grieve over many who sinned earlier and have not repented of their impure, sexually immoral, and unrestrained behavior.

Section notes

12:19. The adopted reading is “all along,” not “again.” The opening is punctuated as a question. Speech before God in Christ recalls 2:17. The fluent layer supplies “we do” for the broad statement about everything serving the readers’ growth. See the UBS discussion of 12:19.

12:20–21. The passage expresses fears about a future visit, not a declaration that every listed fault characterizes every reader. The close layer preserves the sentence continuing across the verse boundary; the fluent layer repeats “I fear” to keep the connection clear. Mourning concerns people who have not repented of earlier conduct; it is not a report of their deaths.

IX-2CO-013 · 2 Corinthians 13:1–14 Examination, restoration, and peace

A warning before the visit · 2 Corinthians 13:1–4

2 Corinthians 13:1

Greek: adopted SBLGNT text.

Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.

Word-order interlinear

a third time | this | I am coming | to | you | on | the mouth | of two | witnesses | and | three | will be established | every | matter

Close English

This is the third time I am coming to you. Every matter will be established by the mouth of two witnesses and three.

Fluent English

I am coming to you for the third time. Every matter must be established by the testimony of two or three witnesses.

2 Corinthians 13:2

Greek: adopted SBLGNT text.

προείρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν νῦν, τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,

Word-order interlinear

I have said beforehand | and | I say beforehand | as | being present | the | second time | and | being absent | now | to those | having sinned previously | and | to the | rest | all | that | if | I come | for | the | again | not | I will spare

Close English

I have warned and I warn beforehand, as when present the second time and now absent, those who sinned before and all the rest: if I come again, I will not spare,

Fluent English

I warned those who sinned before, and everyone else, during my second visit. Now, while absent, I repeat the warning: when I come again, I will not spare you.

2 Corinthians 13:3

Greek: adopted SBLGNT text.

ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ· ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν,

Word-order interlinear

since | proof | you seek | of the | in | me | speaking | Christ | who | toward | you | not | is weak | but | is powerful | among | you

Close English

since you seek proof of Christ speaking in me. He is not weak toward you but is powerful among you,

Fluent English

You are asking for proof that Christ speaks through me. He does not act weakly toward you; he works powerfully among you.

2 Corinthians 13:4

Greek: adopted SBLGNT text.

καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς.

Word-order interlinear

and | for | he was crucified | from | weakness | but | he lives | from | power | of God | and | for | we | are weak | in | him | but | we will live | with | him | from | power | of God | toward | you

Close English

for indeed he was crucified from weakness, but lives by God’s power. For we too are weak in him, but we will live with him by God’s power toward you.

Fluent English

He was crucified in weakness, but he lives by the power of God. We too share his weakness, but in dealing with you we will live with him by God’s power.

Section notes

13:1–2. The witness formula recalls Deuteronomy 19:15. The adopted wording joins two and three with “and”; the fluent layer expresses the familiar minimum-witness rule with “or.” The warning refers back to the second visit and forward to a further visit. It does not specify a punishment that the Greek leaves unnamed.

13:3–4. Their demand for proof leads into the contrast between weakness and power. The adopted Greek does not introduce the crucifixion clause with an “if.” “Toward you” concerns Paul’s coming dealings with the community; living with Christ is not restricted here to life after death. The plural “we” remains. See the UBS discussion of 13:4.

Examine yourselves · 2 Corinthians 13:5–8

2 Corinthians 13:5

Greek: adopted SBLGNT text.

Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε.

Word-order interlinear

yourselves | test | whether | you are | in | the | faith | yourselves | examine | or | not | do you recognize | yourselves | that | Jesus | Christ | in | you | unless | indeed | failing the test | you are

Close English

Test yourselves, whether you are in the faith; examine yourselves. Or do you not recognize about yourselves that Jesus Christ is in you? Unless indeed you fail the test.

Fluent English

Put yourselves to the test: are you living in faith? Examine yourselves. Surely you recognize that Jesus Christ is in you—unless you fail the test!

2 Corinthians 13:6

Greek: adopted SBLGNT text.

ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι.

Word-order interlinear

I hope | but | that | you will know | that | we | not | are | failing the test

Close English

But I hope that you will know that we do not fail the test.

Fluent English

I hope you will recognize that we have not failed the test.

2 Corinthians 13:7

Greek: adopted SBLGNT text.

εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ᾽ ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν.

Word-order interlinear

we pray | but | to | [article] | God | not | to do | you | evil | anything | not | so that | we | approved | may appear | but | so that | you | the | good | may do | we | but | as | failing the test | may be

Close English

But we pray to God that you do nothing evil, not so that we may appear approved, but so that you may do what is good, even though we may seem to fail the test.

Fluent English

We pray to God that you will do no wrong. Our aim is not to look as though we have passed the test, but for you to do what is right, even if we appear to have failed.

2 Corinthians 13:8

Greek: adopted SBLGNT text.

οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας.

Word-order interlinear

not | for | we can do | anything | against | the | truth | but | for | the | truth

Close English

For we can do nothing against the truth, but only for the truth.

Fluent English

For our power can do nothing against the truth; it can only serve the truth.

Section notes

13:5–6. The repeated “yourselves” turns the examination back on those requesting proof from Paul. The terms for testing and failing the test belong to the same argument. “In you” addresses a plural audience and can include Christ’s presence among the community as well as within its members. See the UBS discussion of 13:5.

13:7–8. The desired result is the readers’ good conduct, not a display proving Paul’s authority. “As failing the test” concerns how he may appear, not an admission that the gospel is false. The fluent reference to power makes explicit the ability expressed by the Greek verb; it does not add a separate source of authority.

Authority for restoration · 2 Corinthians 13:9–10

2 Corinthians 13:9

Greek: adopted SBLGNT text.

χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

Word-order interlinear

we rejoice | for | when | we | are weak | you | but | strong | are | this | also | we pray for | the | of you | restoration

Close English

For we rejoice when we are weak but you are strong. This too we pray for: your restoration.

Fluent English

We are glad to be weak if you are strong. What we pray for is that you will be restored.

2 Corinthians 13:10

Greek: adopted SBLGNT text.

διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

Word-order interlinear

because of | this | these things | being absent | I write | so that | being present | not | severely | I may act | according to | the | authority | which | the | Lord | gave | to me | for | building up | and | not | for | tearing down

Close English

For this reason I write these things while absent, so that when present I may not act severely according to the authority the Lord gave me for building up and not for tearing down.

Fluent English

That is why I write this while I am away: I want to avoid dealing harshly with you when I arrive. The Lord gave me authority to build you up, not to tear you down.

Section notes

13:9–10. Restoration means putting right what is damaged or disordered, rather than merely polishing what is already sound. The related verb returns in 13:11. The contrast between building up and tearing down recalls 10:8 and states the purpose of authority. See the UBS discussion of 13:9.

Peace, greeting, and blessing · 2 Corinthians 13:11–14

2 Corinthians 13:11

Greek: adopted SBLGNT text.

Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ’ ὑμῶν.

Word-order interlinear

finally | brothers | rejoice | be restored | be encouraged | the | same | think | live in peace | and | the | God | of | love | and | peace | will be | with | you

Close English

Finally, brothers and sisters, rejoice; be restored, be encouraged, think the same, live in peace. And the God of love and peace will be with you.

Fluent English

Finally, brothers and sisters, rejoice! Put your lives in order, take encouragement, seek agreement, and live in peace. Then the God of love and peace will be with you.

2 Corinthians 13:12

Greek: adopted SBLGNT text.

ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι.

Word-order interlinear

greet | one another | with | a holy | kiss

Close English

Greet one another with a holy kiss.

Fluent English

Give one another the greeting of a holy kiss.

2 Corinthians 13:13

Greek: adopted SBLGNT text.

ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

Word-order interlinear

greet | you | the | holy ones | all

Close English

All the holy ones greet you.

Fluent English

All God’s people here send you their greetings.

2 Corinthians 13:14

Greek: adopted SBLGNT text.

ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

Word-order interlinear

the | grace | of the | Lord | Jesus | Christ | and | the | love | of | God | and | the | fellowship | of the | Holy | Spirit | with | all | you

Close English

The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.

Fluent English

May the grace of the Lord Jesus Christ, God’s love, and the shared life the Holy Spirit gives be with every one of you.

Section notes

13:11. The first appeal is rendered “rejoice”; “farewell” is another familiar rendering. The next two verbs allow passive or middle readings. The close layer keeps “be restored” and “be encouraged”; the fluent layer expresses putting life in order and receiving encouragement. Shared thinking is agreement within the community. See the UBS discussion of 13:11.

13:12–13. A holy kiss is retained as the greeting named in the text. The plural holy ones denotes the fellow believers sending greetings. “Here” in the fluent layer identifies the sending group in the letter’s setting; it is not an added place name.

13:14. The blessing names the Lord Jesus Christ, God, and the Holy Spirit, and includes every recipient. The Spirit’s fellowship may be understood as participation in the Spirit or as fellowship the Spirit creates; the fluent layer adopts the latter. No final “Amen” is added, since it is absent from the adopted text. See the UBS discussion of 13:14.

Source numbering. The source labels the holy kiss and greetings together as 13:12 and the blessing as 13:13. Here they are numbered 13:12, 13:13 and 13:14. All Greek words remain in their original order.

Passage-specific notation and source credits

The following notes preserve the local notation guidance accompanying the original readings. They supplement the notes printed beside each passage.

Romans 1:1–32 to 2 Corinthians 13:1–14

Glosses follow Greek word order. Bracketed articles and grammar labels are translation aids. Each gloss belongs to exactly one Greek token; a gloss may contain several English words.

Source credit

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UBS Handbook on Romans 12:6 · https://tips.translation.bible/story/translation-commentary-on-romans-126-2/

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UBS Handbook on Romans 12:16 · https://tips.translation.bible/story/translation-commentary-on-romans-1216/

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UBS Handbook on Romans 13:8 · https://tips.translation.bible/story/translation-commentary-on-romans-138/

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Romans 14:1–23

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1 Corinthians 4:1–21

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UBS Handbook on 1 Corinthians 9:27 · https://tips.translation.bible/story/translation-commentary-on-1-corinthians-927/

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UBS Handbook on 1 Corinthians 14:34 · https://tips.translation.bible/story/translation-commentary-on-1-corinthians-1434/

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UBS Handbook on 1 Corinthians 14:38 · https://tips.translation.bible/story/translation-commentary-on-1-corinthians-1438/

SBLGNT official apparatus: 1 Corinthians 14:37–38 · https://github.com/Faithlife/SBLGNT/blob/master/data/sblgntapp/xml/1Cor.xml

1 Corinthians 15:1–58

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UBS Handbook on 1 Corinthians 15:29 · https://tips.translation.bible/story/translation-commentary-on-1-corinthians-1529/

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1 Corinthians 16:1–24

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2 Corinthians 1:1–24

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2 Corinthians 2:1–17

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UBS on 2 Corinthians 2:10 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-210/

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UBS on 2 Corinthians 2:17 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-217/

2 Corinthians 3:1–18

SBLGNT: 2 Corinthians 3, with apparatus · https://biblia.com/bible/sblgnt/2-corinthians/3

UBS on 2 Corinthians 3:6 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-36/

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UBS on 2 Corinthians 3:14 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-314/

UBS on 2 Corinthians 3:17 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-317/

UBS on 2 Corinthians 3:18 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-318/

2 Corinthians 4:1–18

SBLGNT: 2 Corinthians 4, with apparatus · https://biblia.com/bible/sblgnt/2-corinthians/4

UBS on 2 Corinthians 4:4 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-44/

UBS on 2 Corinthians 4:6 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-46/

UBS on 2 Corinthians 4:13 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-413/

UBS on 2 Corinthians 4:15 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-415/

2 Corinthians 5:1–21

SBLGNT: 2 Corinthians 5, with apparatus · https://biblia.com/bible/sblgnt/2-corinthians/5

UBS on 2 Corinthians 5:3 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-53/

UBS on 2 Corinthians 5:13 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-513/

UBS on 2 Corinthians 5:14 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-514/

UBS on 2 Corinthians 5:16 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-516/

UBS on 2 Corinthians 5:17 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-517/

UBS on 2 Corinthians 5:19 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-519/

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2 Corinthians 6:1–18

SBLGNT: 2 Corinthians 6, with apparatus · https://biblia.com/bible/sblgnt/2-corinthians/6

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UBS on 2 Corinthians 6:14 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-614/

UBS on 2 Corinthians 6:16 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-616/

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2 Corinthians 7:1–16

SBLGNT: 2 Corinthians 7, with apparatus · https://biblia.com/bible/sblgnt/2-corinthians/7

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UBS on 2 Corinthians 7:11 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-711/

UBS on 2 Corinthians 7:12 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-712/

2 Corinthians 8:1–24

SBLGNT: 2 Corinthians 8 · https://biblia.com/bible/sblgnt/2-corinthians/8

UBS on 2 Corinthians 8:7 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-87/

UBS on 2 Corinthians 8:12 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-812/

UBS on 2 Corinthians 8:13–14 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-813-814/

UBS on 2 Corinthians 8:19 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-819/

UBS on 2 Corinthians 8:21 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-821/

UBS on 2 Corinthians 8:23 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-823/

Bible Society: NRSV textual notes on 2 Corinthians 8 · https://www.biblesociety.org.uk/explore-the-bible/read/eng/NRSV/2Cor/8

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2 Corinthians 9:1–15

SBLGNT: 2 Corinthians 9, with apparatus · https://biblia.com/bible/sblgnt/2-corinthians/9

UBS on 2 Corinthians 9:5 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-95/

UBS on 2 Corinthians 9:8 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-98/

UBS on 2 Corinthians 9:9 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-99/

UBS on 2 Corinthians 9:10 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-910/

UBS on 2 Corinthians 9:13 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-913/

UBS on 2 Corinthians 9:15 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-915/

2 Corinthians 10:1–18

SBLGNT: 2 Corinthians 10, with apparatus · https://biblia.com/bible/sblgnt/2-corinthians/10

UBS on 2 Corinthians 10:4 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-104/

UBS on 2 Corinthians 10:5 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-105/

UBS on 2 Corinthians 10:7 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-107/

UBS on 2 Corinthians 10:13 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-1013/

UBS on 2 Corinthians 10:15 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-1015/

UBS on 2 Corinthians 10:17 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-1017/

2 Corinthians 11:1–33

SBLGNT: 2 Corinthians 11 · https://biblia.com/bible/sblgnt/2-corinthians/11

UBS on 2 Corinthians 11:2 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-112-2/

UBS on 2 Corinthians 11:3 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-113/

UBS on 2 Corinthians 11:4 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-114/

UBS on 2 Corinthians 11:5 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-115-2/

UBS on 2 Corinthians 11:12 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-1112/

UBS on 2 Corinthians 11:28 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-1128/

UBS on 2 Corinthians 11:29 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-1129/

UBS on 2 Corinthians 11:32 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-1132/

2 Corinthians 12:1–21

SBLGNT: 2 Corinthians 12 · https://biblia.com/bible/sblgnt/2-corinthians/12

UBS on 2 Corinthians 12:2 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-122-2/

UBS on 2 Corinthians 12:3–4 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-123-124/

UBS on 2 Corinthians 12:7 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-127/

UBS on 2 Corinthians 12:9 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-129/

UBS on 2 Corinthians 12:16 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-1216/

UBS on 2 Corinthians 12:19 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-1219/

2 Corinthians 13:1–14

SBLGNT: 2 Corinthians 13 · https://biblia.com/bible/sblgnt/2-corinthians/13

UBS on 2 Corinthians 13:4 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-134/

UBS on 2 Corinthians 13:5 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-135/

UBS on 2 Corinthians 13:9 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-139/

UBS on 2 Corinthians 13:11 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-1311/

UBS on 2 Corinthians 13:14 · https://tips.translation.bible/story/translation-commentary-on-2-corinthians-1314/

Supplement: the closing doxology in Romans

Qualified supplementary reading from Robinson-Pierpont 2005, source Romans 14:24-26. The canonical aliases used here are Romans 16:25-27. These three verses are printed once, with the original English layers and source-order glosses. The chapter text above retains the earlier adopted absence notices.

The Greek transcription is an unaccented lower-case word sequence. It is not a diplomatic reproduction of source accents, capitalization or punctuation. The relative pronoun in the final verse follows this credited source.

Romans 16:25 | source Romans 14:24

Greek

τω δε δυναμενω υμας στηριξαι κατα το ευαγγελιον μου και το κηρυγμα ιησου χριστου κατα αποκαλυψιν μυστηριου χρονοις αιωνιοις σεσιγημενου

Source-order glosses

to the | now | one able | you | to establish | according to | the | good news | of me | and | the | proclamation | of Jesus | Christ | according to | revelation | of a mystery | in times | age-long | having been kept silent

Close English

Now to the one able to establish you according to my good news and the proclamation of Jesus Christ, according to the revelation of a mystery kept silent through age-long times,

Fluent English

Now to him who can make you stand firm according to my good news and the proclamation of Jesus Christ, in keeping with the revelation of a mystery kept secret for ages,

Romans 16:26 | source Romans 14:25

Greek

φανερωθεντος δε νυν δια τε γραφων προφητικων κατ επιταγην του αιωνιου θεου εις υπακοην πιστεως εις παντα τα εθνη γνωρισθεντος

Source-order glosses

having been revealed | but | now | through | and | writings | prophetic | according to | command | of the | eternal | God | for | obedience | of faith | to | all | the | nations | having been made known

Close English

but now revealed and, through prophetic writings, according to the command of the eternal God, made known to all the nations for the obedience of faith,

Fluent English

but now revealed and made known through the prophetic writings, at the command of the eternal God, to all nations for the obedience of faith,

Romans 16:27 | source Romans 14:26

Greek

μονω σοφω θεω δια ιησου χριστου ω η δοξα εις τους αιωνας αμην

Source-order glosses

to the only | wise | God | through | Jesus | Christ | to whom | the | glory | to | the | ages | amen

Close English

to the only wise God, through Jesus Christ, to whom be the glory for the ages. Amen.

Fluent English

to the only wise God, through Jesus Christ—to him be glory for ever. Amen.

Source and translation notes

The doxology is one continuous sentence across three numbered positions. The fluent layer recasts the final relative pronoun as to him, with the only wise God as antecedent.

The genitive proclamation of Jesus Christ is left open to its grammatical readings. Obedience of faith is retained.

Paul’s scriptural quotations in this letter are not automatically treated as direct utterances by Jesus.

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