

Language: English

Book: 1 Corinthians

1 Corinthians

Chapter 1

¹ Paul, called by Christ Jesus to be an apostle by the will of God, and Sosthenes our brother,

² to the church of God at Corinth, those who have been sanctified in Christ Jesus and called to be holy people, together with all those in every place who call on the name of our Lord Jesus Christ, who is their Lord and ours.

³ May grace and peace be to you from God our Father and the Lord Jesus Christ.

⁴ I always give thanks to my God for you because of the grace of God that Christ Jesus gave to you. ⁵ He has made you rich in every way, in all speech and with all knowledge, ⁶ just as the testimony about Christ has been confirmed as true among you. ⁷ Therefore you lack no spiritual gift as you eagerly wait for the revelation of our Lord Jesus Christ. ⁸ He will also strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ. ⁹ God is faithful, who called you into the fellowship of his Son, Jesus Christ our Lord.

¹⁰ Now I urge you, brothers, through the name of our Lord Jesus Christ, that you all agree, and that there be no divisions among you. I urge that you be joined together with the same mind and by the same purpose. ¹¹ For I have been informed concerning you, my brothers, by Chloe's people that there are factions among you. ¹² I mean this: Each one of you says, "I am with Paul," or "I am with Apollos," or "I am with Cephas," or "I am with Christ." ¹³ Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul? ¹⁴ I thank God that I baptized none of you, except Crispus and Gaius. ¹⁵ This was so that no one would say that you were baptized into my name. ¹⁶ (I also baptized the household of Stephanas. Beyond that, I do not know if I baptized any others.) ¹⁷ For Christ did not send me to baptize but to preach the gospel—not with clever speech, in order that the cross of Christ would not be emptied of its power.

¹⁸ For the message about the cross is foolishness to those who are perishing. But among those who are being saved, it is the power of God. ¹⁹ For it is written,

"I will destroy the wisdom of the wise.
I will set aside the understanding of the intelligent."

²⁰ Where is the wise person? Where is the scholar? Where is the debater of this world? Has not God turned the wisdom of the world into foolishness? ²¹ Since the world in its wisdom did not know God, God was pleased to save those who believe through the foolishness of preaching. ²² For Jews ask for miraculous signs and Greeks seek wisdom. ²³ But we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles. ²⁴ But to those whom God has called, both Jews and Greeks, we preach Christ as the power and the wisdom of God. ²⁵ For the foolishness of God is wiser than people, and the weakness of God is stronger than people.

²⁶ Look at your calling, brothers. Not many of you were wise according to the flesh. Not many of you were powerful. Not many of you were of noble birth. ²⁷ But God chose the foolish things of the world to shame the wise. God chose what is weak in the world to shame what is strong. ²⁸ God chose what is low and despised in the world. He even chose things that are regarded as nothing, to bring to nothing things that are held as valuable. ²⁹ He did this so that no flesh would have a reason to boast before him. ³⁰

Because of what God did, now you are in Christ Jesus, who became for us wisdom from God. He became our righteousness, holiness, and redemption. ³¹ As a result, as it is written, "Let the one who boasts, boast in the Lord."

1 Corinthians 1 General Notes

Structure and formatting

The first three verses are a greeting. In the ancient Near East, this was a common way of starting a letter.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verse 19, which is from the Old Testament.

Special concepts in this chapter

Disunity

In this chapter, Paul scolds the church for being divided and for following different apostles. (See: apostle)

Spiritual gifts

Spiritual gifts are specific supernatural abilities to help the church. The Holy Spirit gives these gifts to Christians after they come to believe in Jesus. Paul lists spiritual gifts in Chapter 12. Some scholars believe the Holy Spirit gave some of these gifts only in the early church to help establish the developing church. Other scholars believe all the gifts of the Spirit are still available to help all Christians throughout the church history. (See: faith)

Important figures of speech in this chapter

Idioms

In this chapter, Paul refers to the return of Christ using two different phrases: "the revelation of our Lord Jesus Christ" and "the day of our Lord Jesus Christ."

Rhetorical questions

Paul uses rhetorical questions to scold the Corinthians for dividing into factions and for relying on human wisdom.

Other possible translation difficulties in this chapter

Stumbling block

A stumbling block is a rock people stumble over. Here it represents the difficulty Jews have in believing that God allowed his Messiah to be crucified.

1 Corinthians 1:1

Paul

Your language may have a particular way of introducing the author of a letter. Alternate translation: "I, Paul"

Sosthenes our brother

This indicates that both Paul and the Corinthians knew Sosthenes. Alternate translation: "Sosthenes, the brother you and I know"

1 Corinthians 1:2

to the church of God at Corinth

Your language may have a particular way of introducing the intended audience. Alternate translation: "am writing this letter to you in Corinth who believe in God"

those who have been sanctified in Christ Jesus

Here "sanctified" refers to people who have been set apart as God's people. This can be stated in active form. Alternate translation: "to those whom Christ Jesus has set apart for God" or "to those whom God has set apart for himself because they belong to Christ Jesus"

called to be holy people

This can be stated in active form. Alternate translation: "whom God has called to be holy people"

together with all those in every place who call on the name of our Lord Jesus Christ

Possible meanings are 1) this phrase tells who else is called to be holy, or 2) this phrase tells who else this letter is written to.

who call on the name of our Lord Jesus Christ

The word "name" here is a metonym for person of Jesus Christ. Alternate translation: "who call on the Lord Jesus Christ"

their Lord and ours

The word "ours" includes Paul's audience. Jesus is the Lord of Paul and the Corinthians and all the churches.

1 Corinthians 1:3

General Information:

Paul and Sosthenes wrote this letter to the Christians who belonged to the church in Corinth. Unless otherwise noted, such words as "you" and "your" refer to Paul's audience and so are plural.

1 Corinthians 1:4

Connecting Statement:

Paul describes the believers' position and fellowship in Christ as they wait for his coming.

because of the grace of God that Christ Jesus gave to you

Paul speaks of grace as though it were a physical object that Jesus gives Christians as a gift. Alternate translation: "because Christ Jesus has made it possible for God to be kind to you"

1 Corinthians 1:5

He has made you rich

Possible meanings are 1) "Christ has made you rich" or 2) "God has made you rich."

made you rich in every way

Paul is speaking in general terms. Alternate translation: "made you rich with all kinds of spiritual blessings"

in all speech

God has enabled you to tell others about God's message in many ways.

all knowledge

God has enabled you to understand God's message in many ways.

1 Corinthians 1:6

the testimony about Christ has been confirmed as true among you

Possible meanings are 1) "you saw for yourselves that what we had said about Christ was true" or 2) "other people learned from seeing how you now live that what we and you say about Christ is true."

1 Corinthians 1:7

Therefore

"Because what I have just said is true,"

you lack no spiritual gift

This can be stated in positive form. Alternate translation: "you have every spiritual gift"

the revelation of our Lord Jesus Christ

Possible meanings are 1) "the time when God will reveal the Lord Jesus Christ" or 2) "the time when our Lord Jesus Christ will reveal himself."

1 Corinthians 1:8

you will be blameless

There will be no reason for God to condemn you.

1 Corinthians 1:9

God is faithful, who called ... our Lord

"God, who called ... our Lord, will do everything he has said he will do"

his Son

This is an important title for Jesus, the Son of God.

1 Corinthians 1:10

Connecting Statement:

Paul reminds the Corinthian believers that they are to live in unity with each other and that the message of the cross of Christ, not baptism by people, is what saves.

brothers

Here this means fellow Christians, including both men and women.

through the name of our Lord Jesus Christ

"Name" here is a metonym for the person of Jesus Christ. Alternate translation: "by means of our Lord Jesus Christ"

that you all agree

"that you live in harmony with one another"

that there be no divisions among you

"that you do not divide into separate groups among yourselves"

be joined together with the same mind and by the same purpose

"live in unity, agree with other, and work together to accomplish the same things"

1 Corinthians 1:11

Chloe's people

This refers to family members, servants, and others who are part of the household of which Chloe, a woman, is the head.

there are factions among you

"you are in groups that quarrel one with another"

1 Corinthians 1:12

Each one of you says

Paul is expressing a general attitude of division.

1 Corinthians 1:13

Is Christ divided?

Paul used a question to emphasize that there is only Christ, so it does not make sense for Christians to be divided among themselves. Alternate translation: "Christ is certainly not divided!" or "There is only one Christ!"

Was Paul crucified for you?

Paul used a question to emphasize that it was Christ, not Paul or Apollos, who was crucified. This can also be translated in active form. Alternate translation: "It certainly was not Paul whom they put to death on the cross for your salvation!"

Were you baptized into the name of Paul?

Paul used a question to emphasize that we all are baptized into the name of Christ. This can also be translated in active form. Alternate translation: "It was not into the name of Paul that people baptized you!"

into the name of Paul

"In the name of" here is a metonym for "by the authority of." Alternate translation: "by Paul's authority"

1 Corinthians 1:14

I baptized none of you, except

"among you I baptized only"

Crispus

He was a synagogue ruler who became a Christian.

Gaius

He traveled with the Apostle Paul.

1 Corinthians 1:15

This was so that no one would say that you were baptized into my name

Here "name" represents "authority." This means Paul did not baptize others because they may claim that they became Paul's disciples. This can be stated in active form. Alternate translation: "For some of you might have claimed that I baptized you to make you my disciples"

1 Corinthians 1:16

the household of Stephanas

This refers to the family members and slaves in the house where Stephanas, a man, was the head.

1 Corinthians 1:17

Christ did not send me to baptize

This means that baptism was not the primary goal of Paul's ministry.

not with clever speech, in order that the cross of Christ would not be emptied of its power

The phrase "in order ... would not" can be stated in positive form, and "be emptied" can be stated in active form. Alternate translation: "not with clever speech, because clever speech would empty the cross of its power" or "not with clever speech, because this would cause the cross of Christ to lose its power"

in order that the cross of Christ would not be emptied of its power

Paul speaks of God's power to save people who trust in Christ as if the cross on which Christ died had power. The cross being emptied of its power represents people not recognizing God's power to save them through Christ's death. If Paul were to use clever speech, people might pay more attention to his clever speech than to Christ's death. Alternate translation: "in order that people might recognize God's power to save them through Jesus's death on the cross" or "because clever speech would distract people from God's power as shown in the cross"

1 Corinthians 1:18

Connecting Statement:

Paul emphasizes God's wisdom rather than man's wisdom.

the message about the cross

"the preaching about the crucifixion" or "the message of Christ's dying on the cross"

is foolishness

"is senseless" or "is silly"

to those who are perishing

"dying." This refers to dying in rebellion against God.

it is the power of God

"it is God working powerfully in us"

1 Corinthians 1:19

I will set aside the understanding of the intelligent

"I will confuse intelligent people" or "I will make the plans that intelligent people make completely fail"

1 Corinthians 1:20

Where is the wise person? Where is the scholar? Where is the debater of this world?

Paul emphasizes that truly wise people are nowhere to be found. Alternate translation: "Compared with the wisdom of the gospel, there are no wise people, no scholars, no debaters!"

the scholar

a person who is recognized as someone who has studied a great deal

the debater

a person who argues about what he knows or who is skilled in such arguments

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

Paul uses this question to emphasize what God has done to the wisdom of this world. Alternate translation: "God has shown that everything they call wisdom is really foolishness"

1 Corinthians 1:21

those who believe

Possible meanings are 1) "all who believe the message" or 2) "all who believe in Christ."

1 Corinthians 1:22

General Information:

This page has intentionally been left blank.

1 Corinthians 1:23

General Information:

Here the word "we" refers to Paul and other Bible teachers.

Christ crucified

"about Christ, who died on a cross"

a stumbling block

Just as a person can stumble over a block on a road, so the message of salvation through the crucifixion of the Christ keeps Jews from believing in Jesus. Alternate translation: "not acceptable" or "very offensive"

1 Corinthians 1:24

to those whom God has called

"to the people God calls"

we preach Christ

"we teach about Christ" or "we tell all people about Christ"

we preach Christ as the power and the wisdom of God

Possible meanings are 1) "we preach that God acted powerfully and wisely by sending Christ to die for

us" or "we preach that through Christ God has shown how strong and wise he is."

the power ... of God

Another possible meaning is that Christ is powerful and it is through Christ that God saves us.

the wisdom of God

Another possible meaning is that God shows the content of his wisdom through Christ.

1 Corinthians 1:25

the foolishness of God is wiser than people, and the weakness of God is stronger than people

Possible meanings are 1) Paul is speaking ironically about God's foolishness and weakness. Paul knows God is not foolish or weak. Alternate translation: "what seems to be the foolishness of God is wiser than people's wisdom, and what seems to be the weakness of God is stronger than the people's strength" or 2) Paul is speaking from the point of view of the Greek people who may think God is foolish or weak. Alternate translation: "what people call God's foolishness is really wiser than what people call wisdom, and what people call God's weakness is really stronger than people's strength"

1 Corinthians 1:26

Connecting Statement:

Paul emphasizes the believer's position before God.

Not many of you

This can be stated in positive form. Alternate translation: "Very few of you"

wise according to the flesh

"wise according to human standards" or "what most people would call wise"

of noble birth

"special because your family is important"

1 Corinthians 1:27

God chose ... wise. God chose ... strong

Paul repeats many of the same words in two sentences that mean almost the same thing to emphasize the difference between God's way of doing things and how people think God should do them.

God chose the foolish things of the world to shame the wise

"God chose to use the things that the world thinks are foolish to shame those whom the world thinks are wise"

God chose what is weak in the world to shame what is strong

"God chose to use things that the world thinks are weak to shame the things that the world thinks are strong"

1 Corinthians 1:28

what is low and despised

"the things that are humble and hated"

things that are regarded as nothing

This can be stated in active form. Alternate translation: "that which people usually regard as without value"

nothing, to bring to nothing things that are held as valuable

"nothing. He did this so he could show that the things that are held as valuable are really worthless"

things that are held as valuable

This can be stated in active form. Alternate translation: "things that people think are worth money" or "things that people think are worth respect"

1 Corinthians 1:29

He did this

"God did this"

no flesh

The word "flesh" here is a metonym for people, who are made of flesh. Alternate translation: "no people"

1 Corinthians 1:30

Because of what God did

This refers to the work of Christ on the cross.

us ... our

These words refer to Paul, those with him, and the Corinthians.

Christ Jesus, who became for us wisdom from God

Possible meanings are 1) "Christ Jesus, who has made clear to us how wise God is" or 2) "Christ Jesus, who has given us God's wisdom."

1 Corinthians 1:31

Let the one who boasts, boast in the Lord

"If a person boasts, he should boast about how great the Lord is"

Chapter 2

¹ When I came to you, brothers, I did not come with eloquence of speech or wisdom as I proclaimed hidden truths about God. ^[1]² For I decided to know nothing when I was among you except Jesus Christ, and him crucified. ³ And I was with you in weakness and in fear and in much trembling. ⁴ And my message and my proclamation were not with persuasive words of wisdom, but with the demonstration of the Spirit and of power, ⁵ so that your faith might not be in the wisdom of humans, but in the power of God.

⁶ Now we do speak wisdom among the mature, but not the wisdom of this world, or of the rulers of this age, who are passing away. ⁷ Instead, we speak God's wisdom in hidden truth, the hidden wisdom that God predestined before the ages for our glory. ⁸ None of the rulers of this age understood it, for if they had understood it, they would not have crucified the Lord of glory. ⁹ But as it is written,

"No eye has seen,
no ear has heard,
no human heart has imagined
what God has prepared for those who love him"—

¹⁰ For God has revealed these things to us through the Spirit. For the Spirit searches everything out, even the deep things of God. ^[2]¹¹ For who knows a person's thoughts except the spirit of the person in him? So also, no one knows the deep things of God except the Spirit of God. ¹² But we did not receive the spirit of the world but the Spirit who is from God, so that we might know the things freely given to us by God. ¹³ We speak about these things in words not taught by human wisdom but by the Spirit, interpreting spiritual things to spiritual people. ¹⁴ The unspiritual person does not receive the things that belong to the Spirit of God, for they are foolishness to him. He cannot understand them because they are spiritually discerned. ¹⁵ The one who is spiritual judges all things, but he is not judged by others.

¹⁶ "For who can know the mind of the Lord,
that he can instruct him?"

But we have the mind of Christ.

Footnotes

2:1 ^[1]A few important and ancient Greek copies read,

2:10 ^[2]Some ancient Greek copies say

1 Corinthians 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 9 and 16. These poetic lines are from the Old Testament.

Special concepts in this chapter

Wisdom

Paul continues the discussion from the first chapter that contrasts human wisdom and God's wisdom. For Paul, human wisdom can be foolish. He says the wisdom from the Holy Spirit is the only true wisdom. Paul uses the phrase "hidden wisdom" when he refers to previously unknown truths. (See: wise and foolish)

1 Corinthians 2:1

Connecting Statement:

Paul contrasts human wisdom and God's wisdom. He emphasizes that spiritual wisdom comes from God.

brothers

Here this means fellow Christians, including both men and women.

1 Corinthians 2:2

I decided to know nothing ... except Jesus Christ

When Paul said that he "decided to know nothing" he exaggerated to emphasize that he decided to focus on and teach about nothing other than Jesus Christ. Alternate translation: "I decided to teach nothing ... except Jesus Christ" or "I decided not to teach anything ... except Jesus Christ"

to know nothing when I was among you except Jesus Christ

The double negative here emphasizes that Jesus Christ was the only thing Paul wanted to think about. Alternate translation: "when I was among you to know only Jesus Christ"

1 Corinthians 2:3

I was with you

"I was visiting with you"

in weakness

Possible meanings are: 1) "physically weak" or 2) "feeling like I could not do what I needed to do."

1 Corinthians 2:4

my message and my proclamation were not with persuasive words of wisdom

The ideas in the nouns "message" and "proclamation" can be expressed with the verbs "speak" and "preach." Alternate translation: "I did not speak and preach with persuasive words of wisdom"

persuasive words of wisdom

These are words that sound wise and with which the speaker hopes to cause people to do or believe something. Alternate translation: "wise and persuasive words"

1 Corinthians 2:5

so that your faith might not be in the wisdom of humans
"so that you will not trust in human wisdom"

but in the power of God

"but your faith will be in the power of God" or "but you will trust in the power of God"

1 Corinthians 2:6

General Information:

Paul interrupts his main argument to explain what he means by "wisdom" and to whom he desires to speak.

Now we do speak

The word "Now" is used here to mark a break in the main teaching. Paul begins to explain that true wisdom is God's wisdom.

speak wisdom

The abstract noun "wisdom" can be stated as the adjective "wise." Alternate translation: "speak wise words" or "speak a wise message"

the mature

"mature believers"

1 Corinthians 2:7

before the ages

"before God created anything"

for our glory

"in order to ensure our future glory"

1 Corinthians 2:8

the Lord of glory

"Jesus, the glorious Lord"

1 Corinthians 2:9

No eye has seen, no ear has heard, no human heart has imagined

This is a triplet referring to all parts of a person to emphasize that no man has ever been aware of the things that God has prepared.

what God has prepared for those who love him

The Lord has created in heaven wonderful surprises for those who love him.

1 Corinthians 2:10

these things

the truths about Jesus and his death on the cross

the Spirit searches everything out

"the Spirit studies everything accurately" or "the Spirit investigates everything." This implies that the Spirit knows everything.

1 Corinthians 2:11

For who knows a person's thoughts except the spirit of the person in him?

Paul uses this question to emphasize that no one knows what a person is thinking except the person

himself. Alternate translation: "No one knows what a person is thinking except that person's spirit"

spirit of the person

This refers to a person's inner being, his own spiritual nature.

no one knows the deep things of God except the Spirit of God

"only the Spirit of God knows the deep things of God"

1 Corinthians 2:12

General Information:

Here the word "we" includes both Paul and his audience.

freely given to us by God

This can be stated in active form. Alternate translation: "that God freely gave to us" or "that God has kindly given us"

1 Corinthians 2:13

interpreting spiritual things to spiritual people

The meaning of the original language here is uncertain. Other translations of the Bible translate this as "interpreting spiritual things with spiritual words."

to spiritual people

Here "spiritual people" refers to those who are led by the Holy Spirit to obey God.

1 Corinthians 2:14

General Information:

Here the word "we" includes both Paul and his audience.

unspiritual person

the non-Christian person, who has not received the Holy Spirit

because they are spiritually discerned

"because understanding these things requires the aid of the Spirit"

1 Corinthians 2:15

The one who is spiritual

"The believer who has received the Spirit"

he is not judged by others

This can be translated in active form. Alternate translation: "others cannot judge him" or "no one can judge him"

1 Corinthians 2:16

For who can know the mind of the Lord, that he can instruct him?

Paul uses this question to emphasize that no one knows the mind of the Lord. No one is as wise as the Lord. Alternate translation: "No one can know the mind of the Lord, so no one can teach him anything he does not already know"

Chapter 3

¹ And I, brothers, could not speak to you as spiritual people, but instead as to fleshly people, as to little children in Christ. ² I fed you milk, not solid food, for you were not ready for it; and even now you are not yet ready. ³ For you are still fleshly. For where jealousy and strife exist among you, are you not living according to the flesh, and are you not walking by human standards? ⁴ For when one says, "I follow Paul," and another says, "I follow Apollos," are you not merely human beings? ⁵ Who then is Apollos? Who is Paul? Servants through whom you believed, just as the Lord gave tasks to each. ⁶ I planted and Apollos watered, but God gave the growth. ⁷ So then, neither he who plants nor he who waters is anything. But it is God who gives the growth. ⁸ Now he who plants and he who waters are one, and each will receive his own wages according to his own labor. ⁹ For we are God's fellow workers. You are God's garden, God's building.

¹⁰ According to the grace of God that was given to me as a skilled master builder, I laid a foundation and another is building on it. But let each man be careful how he builds on it. ¹¹ For no one can lay a foundation other than the one that has been laid, that is, Jesus Christ. ¹² Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw, ¹³ his work will be revealed, for the day will reveal it. For it will be revealed in fire. The fire will test the quality of what each one has done. ¹⁴ If anyone's work remains, he will receive a reward; ¹⁵ but if anyone's work is burned up, he will suffer loss, but he himself will be saved, as though escaping through fire.

¹⁶ Do you not know that you are God's temple and that the Spirit of God lives in you? ¹⁷ If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and so are you.

¹⁸ Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool" that he may become wise. ¹⁹ For the wisdom of this world is foolishness with God. For it is written,

"He catches the wise in their craftiness."

²⁰ And again,

"The Lord knows that the reasoning of the wise is futile."

²¹ For this reason, let no one boast in men. All things are yours, ²² whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All things are yours, ²³ and you are Christ's, and Christ is God's.

1 Corinthians 3 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULB does this with the quoted words of verses 19 and 20.

Special concepts in this chapter

Fleshly people

The Corinthian believers were immature because of their unrighteous actions. He calls them "fleshly," meaning acting as nonbelievers. This term is used in opposition to those who are "spiritual." Christians following their "flesh" are acting foolishly. They are following the wisdom of the world. (See: righteous, flesh, spirit and foolish and wise)

Important figures of speech in this chapter

Metaphor

There are many metaphors in this chapter. Paul uses "little children" and "milk" to illustrate spiritual immaturity. He uses the metaphors of planting and watering to describe the roles he and Apollos played

in growing the church in Corinth. Paul uses other metaphors to help teach spiritual truths to the Corinthians and to help them to understand his teachings.

1 Corinthians 3:1

brothers

Here this means fellow Christians, including both men and women.

spiritual people

people who obey the Spirit

fleshly people

people who follow their own desires

as to little children in Christ

The Corinthians are compared to children very young in age and understanding. Alternate translation: "as to very young believers in Christ"

1 Corinthians 3:2

I fed you milk, not solid food

Babies can only drink milk because they have not grown enough to eat solid food. Paul uses this image as a metaphor to mean that the Corinthians can only understand easy truths. They are not mature enough to understand greater truths.

you are not yet ready

It is implied that they are not ready to understand more difficult teachings. Alternate translation: "you still are not ready to understand the harder teachings about following Christ"

1 Corinthians 3:3

still fleshly

still behaving according to sinful or worldly desires

are you not living according to the flesh, and are you not walking by human standards?

Paul uses questions to rebuke the Corinthians for their sinful behavior. Here "walking" is a metaphor for how a person lives or behaves. Alternate translation: "you should be ashamed because you are behaving according to your sinful desires and you are living according to human standards!"

1 Corinthians 3:4

are you not merely human beings?

Paul uses a question to rebuke the Corinthians. Alternate translation: "you should be ashamed because you are living the same way that people who do not have the Spirit live."

1 Corinthians 3:5

Who then is Apollos? Who is Paul?

Paul is emphasizing that he and Apollos are not the original source of the gospel, and therefore the

Corinthians should not follow them. Alternate translation: "It is wrong to form groups to follow Apollos or Paul!" or

Who is Paul?

Paul is speaking of himself as though he were speaking of someone else. Alternate translation: "I am not important!" or "Who am I?"

Servants through whom you believed

Paul answers his own question by saying that he and Apollos are God's servants. Alternate translation: "Paul and Apollos are servants of Christ, and you believed in Christ because we served him"

Servants through whom you believed, just as the Lord gave tasks to each

This can be stated with the understood information. Alternate translation: "We are servants through whom you believed, and to each of us the Lord gave different tasks"

1 Corinthians 3:6

I planted

The knowledge of God is compared to a seed which must be planted in order to grow. Alternate translation: "When I preached God's word to you, I was like one who plants seeds in a garden"

Apollos watered

As seeds need water, faith needs further teaching in order for it to grow. Alternate translation: "and when Apollos continued to teach you God's word, he was like one who waters a garden"

but God gave the growth

As plants grow and develop, so faith and knowledge in God also grow and become deeper and stronger. Alternate translation: "but God caused you to grow" or "but just as God causes plants to grow, he caused you to grow spiritually"

1 Corinthians 3:7

neither he who plants ... is anything. But it is God who gives the growth

Paul stresses that neither he nor Apollos is responsible for the believers' spiritual growth, but it is God's doing.

it is God who gives the growth

Here to give growth means to cause growth. The abstract noun "growth" can be translated with a verbal phrase. Alternate translation: "it is God who causes you to grow"

1 Corinthians 3:8

he who plants and he who waters are one

Paul speaks of telling people the good news and teaching those who have accepted it as if they were planting and watering plants.

are one

Possible meanings are "one" are 1) "united in purpose" or 2) "equal in importance."

wages

an amount of money that a worker receives for his work

1 Corinthians 3:9

we

This refers to Paul and Apollos but not the Corinthian church.

God's fellow workers

Paul considers himself and Apollos as working together.

You are God's garden

Possible meanings are 1) being God's garden represents belonging to God. Alternate translation: "You are like a garden that belongs to God" or 2) being God's garden represents God causing us to grow. Alternate translation: "You are like a garden that God makes grow"

God's building

Possible meanings are 1) being God's building represents belonging to God. Alternate translation: "and you are like a building that belongs to God" or 2) being God's building represents God causing us to become what he wants. Alternate translation: "and you are like a building that God is constructing"

1 Corinthians 3:10

According to the grace of God that was given to me

This can be stated in active form. Alternate translation: "According to the task that God freely gave me to do"

I laid a foundation

Paul equates his teaching of faith and salvation in Jesus Christ to laying a foundation for a building.

another is building on it

Paul is referring to the person or people who are teaching the Corinthians at that time as if they are carpenters who are constructing the building above the foundation.

let each man

This refers to God's workers in general. Alternate translation: "let each person who serves God"

1 Corinthians 3:11

Connecting Statement:

Paul continues his metaphor about a foundation.

no one can lay a foundation other than the one that has been laid

The phrase "has been laid" can be stated in active form. Alternate translation: "no one can lay a foundation other than the one and only foundation"

1 Corinthians 3:12

General Information:

Paul speaks of what builders usually do when constructing a building to describe what the teachers in Corinth are actually doing. Builders usually only use gold, silver, or precious stones as decorations on buildings.

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

The building materials used to build a new building are being compared to the spiritual values used to build a person's behavior and activities during his lifetime. Alternate translation: "Whether a person builds with valuable materials that will last or with cheap materials that burn easily"

precious stones

"expensive stones"

1 Corinthians 3:13

his work will be revealed

This can be stated in active form. Alternate translation: "God will show everyone what the builder has done"

for the day will reveal it

The "day" refers to the time when God will judge everyone. When God shows everyone what these teachers have done, it will be like the sun has come up to reveal what happened during the night.

For it will be revealed in fire. The fire will test the quality of what each one has done

Just as fire will reveal the strengths or destroy the weaknesses of a building, God's fire will judge man's efforts and activities. Alternate translation: "God will use fire to show the quality of his work"

1 Corinthians 3:14

work remains

"work lasts" or "work survives"

1 Corinthians 3:15

if anyone's work is burned up

This is a metaphor for a person's work being shown to have no value. This can be stated in active form. Alternate translation: "if the fire destroys anyone's

work" or "if the judgement shows that a person's work has no value"

he will suffer loss

The abstract noun "loss" can be expressed with the verb "lose." Alternate translation: "he will lose his reward"

but he himself will be saved, as though escaping through fire

This can be stated in active form. Alternate translation: "but God will save him as though through fire"

as though escaping through fire

This is a simile showing the danger that such a person is in if his works have no value. (See:

1 Corinthians 3:16

Do you not know that you are God's temple and that the Spirit of God lives in you?

Paul uses a question to rebuke the Corinthians. Alternate translation: "You act as though you do not know that you are God's temple and the Spirit of God lives in you!"

Do you ... you are ... in you

All instances of "you" in this verse are plural.

1 Corinthians 3:17

General Information:

This page has intentionally been left blank.

1 Corinthians 3:18

Let no one deceive himself

Nobody should believe the lie that he himself is wise in this world.

in this age

according to the way people who do not believe decide what is wise

let him become a "fool"

"that person should be willing to have people who do not believe call him a fool"

1 Corinthians 3:19

He catches the wise in their craftiness

God traps the people who think they are clever and uses their own schemes to trap them.

1 Corinthians 3:20

The Lord knows that the reasoning of the wise is futile

"The Lord knows that what people who think they are wise plan to do is futile"

futile

useless

1 Corinthians 3:21

General Information:

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1 Corinthians 3:22

General Information:

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1 Corinthians 3:23

you are Christ's, and Christ is God's

"you belong to Christ, and Christ belongs to God"

Chapter 4

¹ This is how a person should regard us, as servants of Christ and stewards of the hidden truths of God. ² Now what is required of stewards is that they are found to be trustworthy. ³ But for me it is a very small thing that I should be judged by you or by any human court. For I do not even judge myself. ⁴ I am not aware of any charge being made against me, but that does not justify me. The one who judges me is the Lord. ⁵ Therefore do not pronounce judgment about anything before the time, before the Lord comes. He will bring to light the hidden things of darkness and reveal the purposes of the heart. Then each one will receive his praise from God.

⁶ Now, brothers, I applied these principles to myself and Apollos for your sakes, so that from us you might learn the meaning of the saying,

"Do not go beyond what is written."

This is so that none of you may be puffed up in favor of one against the other. ⁷ For who sees any difference between you and others? What do you have that you did not receive? If you have received it, why do you boast as if you did not receive it? ⁸ Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! Indeed, I wish you did reign, so that we could reign with you. ⁹ For I think God has put us apostles on display as the last in line, in a procession and like men sentenced to death. We have become a spectacle to the world—to angels, and to human beings. ¹⁰ We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we are held in dishonor. ¹¹ Up to this present hour we are hungry and thirsty, we are poorly clothed, we are beaten, and we are homeless. ¹² We labor hard, working with our own hands. When we are slandered, we bless. When we are persecuted, we endure. ¹³ When we are slandered, we speak with kindness. We have become as the refuse of the world and the filthiest of all things, even till now.

¹⁴ I do not write these things to shame you, but to warn you as my beloved children. ¹⁵ For even if you have ten thousand guardians in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. ¹⁶ So I urge you to be imitators of me. ¹⁷ That is why I sent you Timothy, my beloved and faithful child in the Lord. He will remind you of my ways in Christ, just as I teach them everywhere and in every church. ¹⁸ Now some of you have become puffed up, acting as though I were not coming to you. ¹⁹ But I will come to you soon, if the Lord wills. Then I will know not merely the words of these who are so puffed up, but I will see their power. ²⁰ For the kingdom of God does not consist in words but in power. ²¹ What do you want? Should I come to you with a rod or with love and in a spirit of gentleness?

1 Corinthians 4 General Notes

Special concepts in this chapter

Pride

Paul contrasts the Corinthians' pride with the apostles' humility. The Corinthian believers had no reason to be proud. All that they had, and all they were, was a gift from God. (See: apostle)

Important figures of speech in this chapter

Metaphors

Paul uses many metaphors in this chapter. He describes the apostles as servants. Paul speaks of a victory parade where the apostles are the prisoners who will be killed. He uses a rod to stand for punishment. He calls himself their father because he is their "spiritual father." (See: and spirit)

Irony

Paul uses irony to shame the Corinthians for being proud. The Corinthian believers are reigning but the apostles are suffering.

Rhetorical questions

Paul uses several rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

1 Corinthians 4:1

Connecting Statement:

Having just reminded the people not to be proud concerning who had taught them about the Lord and who had baptized them, Paul reminds the Corinthian believers that all believers are to be humble servants.

1 Corinthians 4:2

of stewards is that they

Paul is speaking of himself as if he were speaking about other people. Alternate translation: "of us stewards is that we"

1 Corinthians 4:3

it is a very small thing that I should be judged by you
Paul is comparing the difference between human judgment and God's judgment. Man's judgment is not important compared to God's true judgment upon man.

1 Corinthians 4:4

I am not aware of any charge being made against me
"I have not heard anyone accuse me of doing wrong"

that does not justify me

It would still be possible for Paul to be guilty even if there were no charge against him. This can be translated in active form. Alternate translation: "that does not mean that God has declared me innocent"

The one who judges me is the Lord

"It is the Lord who will decide if I am innocent or guilty"

1 Corinthians 4:5

Therefore

"Because what I have just said is true,"

He will bring to light the hidden things of darkness and reveal the purposes of the heart

Here "bring to light the hidden things of darkness" is a metaphor for making known to everyone things that were done in secret. Here "heart" is a metonym for people's thoughts and intentions. Alternate translation: "Like a light that shines on things in darkness, God will show what people have secretly done and what they secretly planned"

1 Corinthians 4:6

brothers

Here this means fellow Christians, including both men and women.

for your sakes

"for your welfare"

1 Corinthians 4:7

between you ... do you have that you did not receive ... you have received ... do you boast ... you did not

Paul is speaking to the Corinthians as if they were one person, so all instances of "you" here are singular.

For who sees any difference between you and others?

Paul is rebuking the Corinthians who think they are better than those who heard the gospel from someone else. Alternate translation: "For there is no difference between you and others." or "For you are not superior to other people."

What do you have that you did not receive?

Paul uses this question to emphasize that they did not earn the things they have. Alternate translation: "Everything that you have is what you have received." or "God gave to you everything that you have!"

why do you boast as if you did not receive it?

Paul was rebuking them for boasting in what they had. Alternate translation: "you should not boast as if you had not received it." or "you have no right to boast!"

1 Corinthians 4:8

General Information:

Paul uses irony here to shame the Corinthians and make them realize that they are sinning when they are proud of themselves and their teachers.

1 Corinthians 4:9

God has put us apostles on display

Paul expresses two ways that God has put his apostles on display for the world to see.

has put us apostles on display

God has displayed the apostles just like prisoners who are at the end of a Roman military parade and who are humiliated before their execution.

like men sentenced to death

God put the apostles on display like men who are about to be executed.

to the world—to angels, and to human beings

Possible meanings are 1) "the world" consists of both supernatural

1 Corinthians 4:10

We are fools ... in dishonor

Paul uses irony to shame the Corinthians so they will think about what he is saying.

You are held in honor

"People treat you Corinthians as though you were important people"

we are held in dishonor

"people shame us apostles"

1 Corinthians 4:11

Up to this present hour

"Until now" or "Up to now"

we are beaten

This refers to hitting with the hand, not with whips or clubs. This can be stated in active form. Alternate translation: "people beat us"

we are homeless

Paul means that they have to move around from place to place. Although they have places to stay, they have no permanent home.

1 Corinthians 4:12

When we are slandered, we bless

This can be stated in active form. Alternate translation: "When people slander us, we bless them" or "When people scorn us, we bless them"

When we are persecuted

This can be stated in active form. Alternate translation: "When people persecute us"

1 Corinthians 4:13

When we are slandered

This can be stated in active form. Alternate translation: "When people slander us"

We have become as the refuse of the world

"People began to consider us—and they still consider us—to be the garbage of the world"

the refuse of the world

"the worst kind of garbage in the world"

1 Corinthians 4:14

I do not write these things to shame you, but to warn you

"I do not intend to shame you, but I want to correct you"

my beloved children

Because Paul had led the Corinthians to Christ, they are like his spiritual children.

1 Corinthians 4:15

ten thousand guardians

This is an exaggeration of the number of people guiding them, to emphasize the importance of the one spiritual father. Alternate translation: "very many guardians" or "a large crowd of guardians"

I became your father in Christ Jesus through the gospel

Paul is emphasizing firstly that his relationship with the Corinthians is most importantly "in Christ," secondly that it came because he told them the good news, and thirdly that he is the one who is like a father to them. Alternate translation: "it was because God joined you to Christ when I told you the good news that I was the one who became your father"

I became your father

Because Paul had led the Corinthians to Christ, he is like a father to them.

1 Corinthians 4:16

General Information:

This page has intentionally been left blank.

1 Corinthians 4:17

my beloved and faithful child in the Lord

"whom I love and whom I teach about the Lord as if he were my own child"

1 Corinthians 4:18

Now

This word indicates that Paul is shifting his topic. Here he begins to rebuke the arrogant behavior of the Corinthian believers.

1 Corinthians 4:19

I will come to you

"I will visit you"

1 Corinthians 4:20

General Information:

This page has intentionally been left blank.

1 Corinthians 4:21

What do you want?

Paul was making a last appeal to the Corinthians, as he has been rebuking them for the errors they had made. Alternate translation: "Tell me what you want to happen now."

Should I come to you with a rod or with love and in a spirit of gentleness?

Paul is offering the Corinthians two opposing attitudes he could use when approaching them.

Alternate translation: "If you want, I can come to

punish you, or I can come to show you how much I love you by being gentle with you."

of gentleness

"of kindness" or "of tenderness"

Chapter 5

¹ We heard a report that there is sexual immorality among you, a kind of immorality that is not even permitted among the pagans: A man has his father's wife. ² You are puffed up! Should you not mourn instead, so that the one who did this deed might be removed from among you? ³ For even though I am absent in body, I am present in spirit. I have already passed judgment on the one who did this, just as though I were there. ⁴ When you are assembled in the name of our Lord Jesus and I am with you in spirit, and the power of our Lord Jesus is present, ⁵ deliver this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord. ⁶ Your boasting is not good. Do you not know that a little yeast leavens the whole loaf? ⁷ Cleanse yourselves of the old yeast so that you may be a new batch of dough, unleavened, just as you really are. For Christ, our Passover lamb, has been sacrificed. ⁸ So let us then celebrate the festival, not with the old yeast, the yeast of bad behavior and wickedness. Instead, let us celebrate with the unleavened bread of sincerity and truth.

⁹ I wrote to you in my letter not to associate with sexually immoral people. ¹⁰ In no way did I mean the immoral people of this world, or the greedy, or swindlers, or idolaters, since to stay away from them you would need to go out of the world. ¹¹ But now I am writing to you not to associate with anyone who is called a brother but who is living in sexual immorality, or who is greedy, or is an idolater, or is verbally abusive, or is a drunkard, or a swindler. Do not even eat a meal with such a person. ¹² For how am I involved with judging those who are outside the church? Instead, are you not to judge those who are inside the church? ¹³ But God judges those who are on the outside.

"Remove the evil person from among you."

1 Corinthians 5 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page to make them easier to read. The ULB does this with the quoted words of verse 13.

Important figures of speech in this chapter

Euphemisms

Paul uses euphemisms to describe sensitive topics. This chapter deals with sexual immorality of one church member. (See: and fornication)

Metaphor

Paul uses an extended comparison that contains many metaphors. Yeast represents evil. The loaf probably represents the whole congregation. The unleavened bread represents living purely. So the whole passage means: Don't you know that a little evil will affect the whole congregation? So get rid of the evil so you can live purely. Christ has been sacrificed for us. So let us be sincere and truthful and not wicked and behaving badly. (See: evil, unleavenedbread, purify, and passover)

Rhetorical questions

Paul uses rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

1 Corinthians 5:1

Connecting Statement:

Paul now specifically states about what sin of theirs he has heard, and how the Corinthian believers are proud of their acceptance of that man and his sin.

that is not even permitted among the pagans

This can be stated in active form. Alternate translation: "that not even the Gentiles permit"

A man has his father's wife

"A man among you is committing adultery with his father's wife"

father's wife

the wife of his father, but probably not his own mother

1 Corinthians 5:2

Should you not mourn instead ... among you?

This rhetorical question is used to scold the Corinthians. Alternate translation: "You should mourn over this instead ... among you!"

the one who did this deed might be removed

This can be stated in active form. Alternate translation: "you can remove from among you the one who did this deed"

1 Corinthians 5:3

I am present in spirit

"I am with you in spirit." Being with them in spirit represents caring about them or wanting to be with them. Alternate translation: "I care about you" or "I want to be with you"

I have already passed judgment on the one who did this

Possible meanings are 1) "I have decided what you should do with the one who did this" or 2) "I have found the person who did this guilty"

1 Corinthians 5:4

When you are assembled

"When you are together" or "When you meet together"

in the name of our Lord Jesus

Possible meanings are 1) the name of the Lord Jesus is a metonym that represents his authority. Alternate translation: "with the authority of our Lord Jesus" or 2) being assembled in the Lord's name implies meeting together to worship him. Alternate translation: "to worship our Lord Jesus"

1 Corinthians 5:5

deliver this man over to Satan

This means make the man leave the Christian community so that he will no longer be protected from Satan. Alternate translation: "hand this man over to Satan by sending him away from the Christian community"

for the destruction of the flesh

Possible meanings are 1) "flesh" refers to his physical body. Alternate translation: "so that Satan may harm his body" or 2) "flesh" is a metaphor for the sinful nature. Alternate translation: "so that his sinful nature will be destroyed" or "so that he will not continue to live according to his sinful nature"

so that his spirit may be saved on the day of the Lord

This can be stated in active form. Alternate translation: "so that God may save his spirit on the day of the Lord"

1 Corinthians 5:6

Your boasting is not good

"Your boasting is bad"

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

Paul uses this proverb to mean that a small part of something affects the whole thing. In this case, one person who is sinning can harm the entire Christian community.

Do you not know that a little yeast ... loaf?

Here Paul uses a rhetorical question to teach his audience. Alternate translation: "You know that a little yeast ... loaf." or "A little yeast ... loaf."

1 Corinthians 5:7

Cleanse yourselves of the old yeast so that you may be a new batch of dough, unleavened

Paul uses the proverb from 5:6 to teach his audience. Here "old yeast" is a metaphor for the sins that the people were committing. "Unleavened dough" is the type of bread that God told the Israelites was acceptable to eat when celebrating Passover. Paul is telling his audience to stop sinning so that they may be acceptable to God.

Christ, our Passover lamb, has been sacrificed

As the Passover lamb covered the sins of Israel by faith each year, so did Christ's death cover the sins of all who trust in Christ by faith for eternity. This can be stated in active form. Alternate translation: "the Lord has sacrificed Christ, our Passover lamb"

1 Corinthians 5:8

not with the old yeast, the yeast of bad behavior and wickedness ... the unleavened bread of sincerity and truth

Paul continues using the proverb from 5:6 to teach his audience. Here "yeast" is a metaphor for sin, and "unleavened bread" is metaphor for behaviors acceptable to God.

1 Corinthians 5:9

General Information:

This page has intentionally been left blank.

1 Corinthians 5:10

the immoral people of this world

This means unbelievers who have chosen to live immoral lives.

the greedy

"those who are greedy" or "those who are willing to be dishonest to get what others have"

swindlers

This means people who cheat to get others' property.

you would need to go out of the world

"you would need to avoid all people"

1 Corinthians 5:11

Connecting Statement:

Paul tells them how to treat believers in the church who refuse to be corrected for their involvement in sexual immorality or other obvious sins.

anyone who is called

"anyone who calls himself"

brother

Here this means a fellow Christian, either a man or a woman.

1 Corinthians 5:12

how am I involved with judging those who are outside the church?

Paul uses a question to emphasize that he is not the one to judge people outside the church. This can also be stated in active form. Alternate translation: "I am not the one who should judge people who do not belong to the church."

are you not to judge those who are inside the church?

Paul is using a question to scold the Corinthians. Alternate translation: "you should know that you are the ones who should judge those who are inside the church."

1 Corinthians 5:13

General Information:

This page has intentionally been left blank.

Chapter 6

¹ When one of you has a dispute against another, does he dare to bring a lawsuit before the unrighteous rather than before God's holy people? ² Do you not know that God's holy people will judge the world? If then you will judge the world, are you not able to settle matters of little importance? ³ Do you not know that we will judge the angels? How much more, then, can we judge matters of this life? ⁴ If then you have to make judgments that pertain to daily life, why do you lay such cases as these before those who have no standing in the church? ⁵ I say this to your shame. Is there no one among you wise enough to settle a dispute between brothers? ⁶ But one brother brings a lawsuit against another brother—and this before unbelievers! ⁷ The fact that you have lawsuits with one another is already a defeat for you. Why not rather suffer the wrong? Why not rather allow yourselves to be cheated? ⁸ But you yourselves do wrong and you cheat, and you do this to your own brothers! ⁹ Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who submit to homosexual acts, nor men who perform homosexual acts, ¹⁰ nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the kingdom of God. ¹¹ That is what some of you were like. But you have been cleansed, you have been sanctified, you have been justified in the name of the Lord Jesus Christ and by the Spirit of our God.

¹² "Everything is lawful for me," but not everything is profitable. "Everything is lawful for me," but I will not be mastered by any of them. ¹³ "Food is for the stomach, and the stomach is for food," but God will do away with both of them. The body is not intended for sexual immorality. Instead, the body is for the Lord, and the Lord will provide for the body. ¹⁴ God both raised the Lord and will also raise us up by his power. ¹⁵ Do you not know that your bodies are members of Christ? Should I then take the members of Christ and join them to a prostitute? May it not be! ¹⁶ Do you not know that he who is joined to a prostitute becomes one body with her? As scripture says, "The two will become one flesh." ¹⁷ But he who is joined to the Lord becomes one spirit with him. ¹⁸ Run away from sexual immorality! Every other sin that a person commits is outside the body, but the sexually immoral person sins against his own body. ¹⁹ Do you not know that your body is a temple of the Holy Spirit, who lives within you, whom you have from God? Do you not know that you are not your own? ²⁰ For you were bought with a price. Therefore glorify God with your body and in your spirit, which belong to God.

1 Corinthians 6 General Notes

Special concepts in this chapter

Lawsuits

Paul teaches that a Christian should not take another Christian to court before a non-Christian judge. It is better to be cheated. Christians will judge the angels. So they should be able to solve problems among themselves. (See: judge)

Important figures of speech in this chapter

Metaphor

The temple of the Holy Spirit is an important metaphor. It refers to the place where the Holy Spirit stays and is worshiped.

Rhetorical questions

Paul uses several rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

1 Corinthians 6:1

Connecting Statement:

Paul explains how believers are to settle disagreements with other believers.

dispute

in this case a legal complaint, argument, or disagreement

does he dare ... holy people?

Paul is angry because the Corinthians are doing a great wrong by taking their disputes with each other to the civil court. Alternate translation: "it is wrong for him to dare ... holy people." or "he should fear God and not ... God's holy people."

to bring a lawsuit before the unrighteous rather than before God's holy people

to ask unrighteous people, rather than God's holy people, to judge who is right and who is wrong

1 Corinthians 6:2

Do you not know that God's holy people will judge the world?

Paul uses a question to shame the Corinthians for their behavior. Alternate translation: "You act like you do not know that God's holy people will judge the world."

If then you will judge the world, are you not able to settle matters of little importance?

Because they will be given greater responsibility later, they should be responsible for lesser things now. Alternate translation: "You will judge the world in the future, so you should be able to settle this small matter now."

1 Corinthians 6:3

judge matters of this life

"stop arguments about things that have to do with this life"

Do you not know that we will judge the angels?

Paul is surprised that they do not seem to know. Alternate translation: "You know that we will judge the angels."

we

Paul includes himself and the Corinthians.

How much more, then, can we judge matters of this life?

Because they will be given greater responsibility later, they should be responsible for lesser things now. Alternate translation: "Because we know we will judge the angels, we can also be sure that God will enable us to judge matters in this life."

1 Corinthians 6:4

If then you have to make judgments that pertain to daily life

"If you are called upon to make decisions about daily life" or "If you must settle matters that are important in this life"

do you lay such cases as these before those who have no standing in the church?

Possible meanings are that 1) this is a rhetorical question and Paul is rebuking the Corinthians for laying their cases before people of no standing in

the church. Alternate translation: "you should not lay such cases as these before those who have no standing in the church." or 2) this is a command to lay their cases before even people of no standing in the church, rather than to people outside of the church. Alternate translation: "lay cases such as these even before people in the church who have no standing, not before people outside of the church."

1 Corinthians 6:5

to your shame

"to your dishonor" or "to show how you have failed in this matter"

Is there no one among you wise enough to settle a dispute between brothers?

Paul is shaming the Corinthians. Alternate translation: "You should be ashamed that you cannot find a wise believer to settle arguments between brothers"

brothers

Here this means fellow Christians, including both men and women.

dispute

argument or disagreement

1 Corinthians 6:6

But one brother brings a lawsuit against another brother—and this before unbelievers

"But brothers who have disputes with each other ask judges who do not believe in Christ to make decisions for them" or "It is bad that brothers have such bad disputes with each other that they go to court; it is even worse that those courts are run by unbelievers"

brother brings a lawsuit against another brother

Here "brother" means fellow Christian, including both men and women.

brings a lawsuit

asks the civil court to judge the matter

and this before unbelievers

Possible meanings are 1) "and the brothers have unbelieving judges make decisions for them" or 2) "and unbelievers in the community see brothers disputing with one another"

1 Corinthians 6:7

is already a defeat

"is already a failure"

Why not rather suffer the wrong? Why not rather allow yourselves to be cheated?

Paul continues to shame the Corinthians. Alternate translation: "It would be better to let others wrong you and cheat you than to take them to court."

1 Corinthians 6:8

your own brothers

Here "brothers" means fellow Christians, including both men and women.

1 Corinthians 6:9

Do you not know that ... kingdom of God?

Paul emphasizes that they should already know this truth. Alternate translation: "You already know that ... kingdom of God."

inherit

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

inherit the kingdom of God

God will not judge them as righteous at the judgment, and they will not enter eternal life.

nor men who submit to homosexual acts, nor men who perform homosexual acts

Both of these phrases refer to men who have sex with other men.

1 Corinthians 6:10

thieves

people who steal from others

the greedy

people who are willing to use evil means to take others' property

1 Corinthians 6:11

you have been cleansed

This can be stated in active form. Alternate translation: "God has cleansed you"

you have been sanctified

This can be stated in active form. Alternate translation: "God has set you apart for himself"

you have been justified

This can be stated in active form. Alternate translation: "God has made you right with him"

in the name of the Lord Jesus Christ

"Name" here is a metonym for the power and authority of Jesus Christ. Alternate translation: "by the power and authority of our Lord Jesus Christ"

1 Corinthians 6:12

Connecting Statement:

Paul reminds the Corinthian believers that God wants them pure because Christ has bought them with his death. Their bodies are now God's temple.

He does so by saying what the Corinthians might say and then correcting them.

"Everything is lawful for me," but

Possible meanings are 1) Paul is saying what some Corinthians might be thinking. Alternate translation: "People say, 'I am allowed to do anything,' but" or 2) Paul is saying what he thinks is true. Alternate translation: "I am allowed to do anything, but"

but not everything is profitable

Paul is answering whoever says, "Everything is lawful for me." Alternate translation: "but not everything is good for me"

I will not be mastered by any of them

This can be stated in active form. Alternate translation: "I will not allow these things to rule over me like a master"

1 Corinthians 6:13

"Food is for the stomach, and the stomach is for food," but God will do away with both of them

Possible meanings are 1) Paul is correcting what some Corinthians might be thinking, "food is for the stomach, and the stomach is for food," by answering that God will do away with both the stomach and food or 2) Paul actually agrees that "food is for the stomach, and the stomach is for food," but he is adding that God will do away with both of them.

Food is for the stomach, and the stomach is for food

One possible meanings is that the speaker is speaking indirectly of the body and sex, but you should translate this literally as "stomach" and "food."

do away with

"destroy"

1 Corinthians 6:14

raised the Lord

"caused the Lord to live again"

1 Corinthians 6:15

Do you not know that your bodies are members of Christ?

The word translated as "members" refers to parts of a body. Our belonging to Christ is spoken of as if we were parts of his body. We belong to him so much that even our bodies belong to him. Paul uses this question to remind the people of something they should already know. Alternate translation: "You should know that your bodies belong to Christ."

Should I then take the members of Christ and join them to a prostitute? May it not be!

Paul uses this question to emphasize how wrong it is for someone who belongs to Christ to go to a

prostitute. Alternate translation: "I am part of Christ. I will not take my body and join myself to a prostitute!" or "We are parts of Christ's body. We must not take our bodies and join ourselves to prostitutes!"

May it not be!

"That should never happen!" or "We must never do that!"

1 Corinthians 6:16

Do you not know that ... her?

Paul begins to teach the Corinthians by emphasizing a truth that they already know. "I want to remind you that ... her."

he who is joined to a prostitute becomes one body with her

This can also be stated in active form. Alternate translation: "when a man joins his body to the body of a prostitute, it is as if their bodies become one body"

1 Corinthians 6:17

he who is joined to the Lord becomes one spirit with him

This can also be stated in active form. Alternate translation: "when the Lord joins his spirit to the spirit of a person, it is as if their spirits become one spirit"

1 Corinthians 6:18

Run away from

Paul speaks of a person rejecting sexual sin as if that person were running away from danger. Alternate translation: "Get away from"

immorality! Every other sin that a person commits is outside the body, but

Possible meanings are 1) Paul is showing that sexual sin is especially bad because it is not only against others but against the sinner's own body or 2) Paul is quoting what some Corinthians were thinking. Alternate translation: "immorality! Some of you are saying, 'Every sin that a person commits is outside the body,' but I say that"

sin that a person commits

"evil deed that a person does"

1 Corinthians 6:19

Do you not know ... God? Do you not know that you are not your own?

Paul is continuing to teach the Corinthians by emphasizing what they already know. Alternate translation: "I want to remind you ... God and that you are not your own."

your body

the body of each individual Christian is a temple of the Holy Spirit

temple of the Holy Spirit

A temple is dedicated to divine beings, and it is also where they dwell. In the same way, the bodies of believers are like temples because the Holy Spirit lives within them.

1 Corinthians 6:20

For you were bought with a price

God paid for the freedom of the Corinthians from the slavery of sin. This can be stated in an active form. Alternate translation: "God paid for your freedom"

Therefore

"Because what I have just said is true,"

Chapter 7

¹ Now concerning the issues you wrote about: "It is good for a man not to touch a woman." ² But because of temptations for many immoral acts, each man should have his own wife, and each woman should have her own husband. ³ The husband should fulfill his duty to have sexual relations with his wife, and in the same way the wife to her husband. ⁴ It is not the wife who has authority over her own body, it is the husband. In the same way, the husband does not have authority over his own body, but the wife does. ⁵ Do not deprive each other, except by mutual agreement and for a specific period of time. Do this so that you may devote yourselves to prayer. Then you should come together again, so that Satan may not tempt you because of your lack of self-control.

⁶ But I say these things to you as a concession and not as a command. ⁷ I wish that everyone were as I am. But each one has his own gift from God. One has this kind of gift, and another that kind. ⁸ To the unmarried and to widows I say that it is good for them if they remain unmarried, as I am. ⁹ But if they cannot exercise self-control, they should marry. For it is better for them to marry than to burn with passion. ¹⁰ Now to the married I give this command—not I, but the Lord—the wife should not separate from her husband ¹¹ (but if she does separate from her husband, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife. ¹² But to the rest I say—I, not the Lord—that if any brother has a wife who is an unbeliever, and if she is content to live with him, he should not divorce her. ¹³ If a woman has an unbelieving husband, and if he is content to live with her, she should not divorce him. ¹⁴ For the unbelieving husband is set apart because of his wife, and the unbelieving wife is set apart because of the brother. Otherwise your children would be unclean, but actually they are set apart. ¹⁵ But if the unbeliever departs, let him go. In such cases, the brother or sister is not bound to their vows. God has called us to live in peace. ¹⁶ For how do you know, woman, whether you will save your husband? Or how do you know, man, whether you will save your wife? ¹⁷ However, as the Lord has given each one his portion, let each one walk as God has called him. This is my rule in all the churches. ¹⁸ Was anyone circumcised when he was called to believe? He should not try to appear uncircumcised. Was anyone uncircumcised when he was called to faith? He should not be circumcised. ¹⁹ For it is neither circumcision nor uncircumcision that matters. What matters is obeying the commandments of God. ²⁰ Each one should remain in the calling he was in when God called him to believe. ²¹ Were you a slave when God called you? Do not be concerned about it. But if you can become free, take advantage of it. ²² For someone who is called by the Lord as a slave is the Lord's freeman. In the same way, the one who was free when he was called to believe is Christ's slave. ²³ You have been bought with a price, so do not become slaves of men. ²⁴ Brothers, in whatever situation he was in when he was called, let each one remain with God in that.

²⁵ Now concerning virgins, I have no commandment from the Lord. But I give my opinion as one who, by the Lord's mercy, is trustworthy. ²⁶ Therefore, I think that because of the disaster that is coming, it is good for a man to remain as he is. ²⁷ Are you bound to a wife? Do not seek a divorce. If you are free of a wife, do not seek a wife. ²⁸ But if you do marry, you have not sinned, and if a virgin marries, she has not sinned. But those who do will have many kinds of fleshly trouble, and I want to spare you from this. ²⁹ But this I say, brothers: The time is short. From now on, let those who have wives live as though they had none. ³⁰ Those who weep should act as though they were not weeping, and those who rejoice as though they were not rejoicing, and those who buy as though they did not possess anything, ³¹ and those who use the world should not act as though they are using it to the full. For the world in its present form is coming to an end. ³² I would like you to be free from worries. The unmarried man is concerned about the things of the Lord, how to please him. ³³ But the married man is concerned about the things of the world, how to please his wife— ³⁴ he is divided. The unmarried woman or the virgin is concerned about the things of the Lord, how to be set apart in body and in spirit. But the married woman is concerned about the things of the world, how to please her husband. ³⁵ I say this for your own benefit, and not to put any constraint on you. I say this for what is right, so that you may be devoted to the Lord without any distraction. ³⁶ But if anyone thinks that he is not treating his virgin with respect—if she is beyond the age of marriage and it must be so—he should do what he wants. He is not sinning. They should marry. ³⁷ But if he is standing firm in his heart, if he is not under pressure but can control his own will, and if he has decided in his own heart to do this, to keep his own a virgin, he will do well. ³⁸ So the one who marries his virgin does well, and the one who chooses not to marry will do even better. ³⁹ A woman is bound to

her husband while he lives. But if her husband dies, she is free to marry anyone she wishes, but only in the Lord. ⁴⁰ Yet in my judgment she would be happier if she lives as she is. And I think that I also have the Spirit of God.

1 Corinthians 7 General Notes

Structure and formatting

Paul begins to answer a series of questions that the Corinthians may have asked him. The first question is about marriage. The second question is about a slave trying to become free, a Gentile becoming a Jew, or a Jew becoming a Gentile.

Special concepts in this chapter

Divorce

Paul says married Christians should not divorce. A Christian married to an unbeliever should not leave their husband or wife. If the unbelieving husband or wife leaves, this is not a sin. Paul advises that, because of the difficult times and because it is near to the time that Jesus will return, it is good to remain unmarried. (See: believe and sin)

Important figures of speech in this chapter

Euphemisms

Paul uses many euphemisms to discreetly refer to sexual relations. This is often a sensitive topic. Many cultures do not wish to speak openly about these matters.

1 Corinthians 7:1

Connecting Statement:

Paul gives the believers some specific instructions on marriage.

Now

Paul is introducing a new topic in his teaching.

the issues you wrote about

The Corinthians had written a letter to Paul to ask for answers to certain questions.

"It is good for a man not to touch a woman."

Possible meanings are 1) Paul is quoting what the Corinthians had written. Alternate translation: "you wrote, 'It is good for a man not to touch a woman.'" or 2) Paul is saying what he really thinks. Alternate translation: "my answer is that yes, it is good for a man not to touch a woman."

It is good

"It is most helpful"

for a man

Possible meanings are 1) "a man" refers to a married man. Alternate translation: "a husband" or 2) "a man" refers to any man.

not to touch a woman

Possible meanings are 1) "touch a woman" is a euphemism for having sexual relations. Alternate translation: "not to have sexual relations with his wife for a while" or 2) "touch a woman" is a

metonym for marry. Alternate translation: "not to marry"

1 Corinthians 7:2

But because

Possible meanings are 1) Paul is responding to what the Corinthians had written. Alternate translation: "That is true, but because" or 2) Paul is saying what he really thinks.

But because of temptations for many immoral acts, each
 "But because Satan tempts people to commit sexual sin, each" or "But we desire to commit sexual sin because of our sinful nature, so each"

1 Corinthians 7:3

fulfill his duty to have sexual relations with his wife

Husbands should regularly have sexual relations with their wives. Alternate translation: "should give to his wife her sexual rights"

in the same way the wife to her husband

The words "should fulfill" and "duty to have sexual relations" are understood from the previous phrase, as is the meaning of the euphemism. Alternate translation: "in the same way, the wife should fulfill her duty to have sexual relations with her husband" or "in the same way, the wife should give to her husband his sexual rights"

1 Corinthians 7:4

General Information:

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1 Corinthians 7:5

Do not deprive each other, except by mutual agreement and for

This double negative emphasizes that mutual agreement is necessary. Alternate translation: "Only if you both agree to deprive each other should you do so, and even then only do so for"

Do not deprive each other

The word "deprive" means to keep from someone something that the other person has the right to receive, in this case marital relations. "Do not refuse to have marital relations with your spouse"

so that you may devote yourselves to prayer
in order to have a period of especially deep prayer

devote yourselves
"commit yourselves"

come together again
"sleep together again"

because of your lack of self-control
"because after some days, your sexual desires will be harder to keep under control"

1 Corinthians 7:6

I say these things to you as a concession and not as a command
Possible meanings are Paul is telling the Corinthians that he is allowing them, but not commanding them, 1) to marry and sleep together or 2) to stop sleeping together for a time.

1 Corinthians 7:7

were as I am
Either Paul had never married or his wife had died. It is unlikely that he had been through a divorce.

But each one has his own gift from God. One has this kind of gift, and another that kind
"But God enables people to do different things. He enables one person to do one thing and another person to do something different"

1 Corinthians 7:8

the unmarried
"those who are not married"

to widows
"to women whose husbands have died"

it is good

See how you translated this in 1 Corinthians 7:1.

1 Corinthians 7:9

to burn with passion
"to live with the constant desire to sleep with someone"

1 Corinthians 7:10

should not separate from
Paul's readers knew no difference between separating and divorcing. To stop living with someone was to end the marriage. Alternate translation: "should not divorce"

1 Corinthians 7:11

be reconciled to her husband
This can be stated in active form. Alternate translation: "she should make peace with her husband and return to him"

should not divorce
Paul's readers knew no difference between divorcing and simply separating. To do either was to end the marriage. Alternate translation: "should not separate from"

1 Corinthians 7:12

content
willing or satisfied

1 Corinthians 7:13

General Information:
This page has intentionally been left blank.

1 Corinthians 7:14

For the unbelieving husband is set apart because of his wife
Possible meanings are 1) "For God has set apart the unbelieving husband for himself because of his believing wife" or 2) "God treats the unbelieving husband as he would treat a son for the sake of his believing wife"

the unbelieving wife is set apart because of the brother
Possible meanings are 1) "God has set apart the unbelieving wife for himself because of her husband who believes" or 2) "God treats the unbelieving wife as he would treat a daughter for the sake of her husband who believes"

the brother
the believing man or husband

they are set apart

Possible meanings are 1) "God has set them apart for himself" or 2) "God treats them as he would treat his own children"

1 Corinthians 7:15

In such cases, the brother or sister is not bound to their vows

Here "brother" and "sister" refers to a Christian husband or wife. Here "not bound to their vows" is a metaphor that mean the person is not obligated to do what they vowed to do. This can be stated in active form. Alternate translation: "In such cases, God does not require the believing spouse to continue to obey the marriage vow"

1 Corinthians 7:16

do you know, woman ... you will save your husband ... do you know, man ... you will save your wife

Paul is speaking to the Corinthians as if they were one person, so all instances of "you" and "your" here are singular.

how do you know, woman, whether you will save your husband?

Paul uses a question to cause women to think deeply about what he is saying. Alternate translation: "you cannot know if you will save your unbelieving husband."

how do you know, man, whether you will save your wife?

Paul uses a question to cause men to think deeply about what he is saying. Alternate translation: "you cannot know if you will save your unbelieving wife."

1 Corinthians 7:17

However

No matter what is true for the people in any of the situations Paul has just been discussing, he addresses the following words to everyone.

as the Lord has given each one his portion

God giving people skills and work to do and guiding the events of their lives is spoken of as if he were dividing physical objects and giving parts out to them. Alternate translation: "as the Lord has assigned each one his life"

each one

"each believer"

let each one walk as God has called him

The word "walk" is a metaphor for "live." Possible meanings of the word "called" are 1) it refers to people responding to the gospel. Alternate translation: "each one should live as he was when he became a Christian." Or 2) it is a metaphor for "commanded" or "instructed." Alternate translation: "each one should live as God has instructed him to"

or "each one should follow God's commands as he lives his life"

This is my rule in all the churches

Paul was teaching believers in all the churches to act in this manner.

1 Corinthians 7:18

Was anyone circumcised when he was called to believe? He

Paul was addressing the circumcised ones

Was anyone uncircumcised when he was called to faith? He

Paul was now addressing the uncircumcised ones. Alternate translation: "If someone was uncircumcised when God called him to believe, he"

1 Corinthians 7:19

General Information:

This page has intentionally been left blank.

1 Corinthians 7:20

remain in the calling

Here "calling" refers to the work or social position in which you were involved. Alternate translation: "live and work as you did"

1 Corinthians 7:21

Were you ... called you? Do not be ... you can become

Paul is speaking to the Corinthians as if they were one person, so all instances of "you" and the command "be" here are singular.

Were you a slave when God called you? Do not be concerned

This can be stated as a statement. Alternate translation: "To anyone who was a slave when God called you to believe, I say this: do not be concerned"

1 Corinthians 7:22

the Lord's freeman

This freeman is forgiven by God and therefore free from Satan and sin.

1 Corinthians 7:23

You have been bought with a price

This can be stated in active form. Alternate translation: "Christ bought you by dying for you"

1 Corinthians 7:24

Brothers

Here this means fellow Christians, including both men and women.

whatever situation he was in when he was called
"whether he was married or unmarried, slave or free, when he was called"

he was called
You may need to make explicit who called and use an active verb. Alternate translation: "God called him"

called
called to believe in Christians

let each one remain
"each one should remain." That is, each one should remain slave, free, married, or unmarried, as he was when he first believed in Christ.

with God
"as a person responsible to God"

1 Corinthians 7:25

Now concerning virgins, I have no commandment from the Lord
Paul knows no teaching of Jesus that speaks about this situation. Alternate translation: "The Lord has not commanded me to say anything to people who have never married"

virgins
This is probably a synecdoche for anyone who has never married. Alternate translation: "people who have never married"

I give my opinion
"I tell you what I think"

as one who, by the Lord's mercy, is trustworthy
"because, by the Lord's mercy, I am trustworthy"

1 Corinthians 7:26

General Information:
This page has intentionally been left blank.

1 Corinthians 7:27

General Information:
Paul is speaking to the Corinthians as if he were speaking to each person, so all these instances of "you" and the command "do not seek" here are singular.

Are you bound to a wife? Do not ...
Paul uses this question to introduce a possible condition. The question can be translated as a phrase with "if." Alternate translation: "If you are bound to a wife, do not"

bound
married

Do not seek a divorce
"Do not try to divorce her" or "Do try to separate from her"

do not seek a wife
"do not try to get married"

1 Corinthians 7:28

fleshly trouble
The word "fleshly" is a metonym for mortal life. Alternate translation: "trouble in this life"

I want to spare you from this
The word "this" refers to the kinds of worldly trouble that married people might have. Alternate translation: "I want to help you not to have worldly trouble"

virgin
This is probably a synecdoche for anyone who has never married. See how you translated "virgins" in [1 Corinthians 7:25]

1 Corinthians 7:29

The time is short
"There is little time" or "Time is almost gone"

1 Corinthians 7:30

weep
cry or grieve with tears

1 Corinthians 7:31

those who use the world
"those who deal every day with unbelievers"

should not act as though they are using it to the full
"should show by their actions that they have their hope in God"

1 Corinthians 7:32

free from worries
Being "free from" something is an idiom which means having the ability to live without it. Alternate translation: "without needing to worry"

concerned about
"focused on"

1 Corinthians 7:33

General Information:
This page has intentionally been left blank.

1 Corinthians 7:34

he is divided

"he is trying to please God and please his wife at the same time"

The unmarried woman or the virgin

Possible meanings are 1) "virgin" refers only to virgins, while "unmarried woman" could be a divorcée or any other unmarried non-virgin, and 2) "unmarried woman" explains what Paul means by "virgin."

1 Corinthians 7:35

constraint

restriction

may be devoted to

"can concentrate on"

1 Corinthians 7:36

not treating his virgin with respect

"not being kind to his virgin" or "not honoring his virgin"

his virgin

Possible meanings are 1) "the woman whom he promised to marry" or "his fiancée" or 2) "his virgin daughter."

They should marry

Possible meanings are 1) "He should marry his fiancée" or 2) "He should let his daughter get married."

1 Corinthians 7:37

But if he is standing firm in his heart

Here "standing firm" is a metaphor for deciding something with certainty. Here "heart" is metonym

for a person's mind or thoughts. Alternate translation: "But if he has decided firmly in his own mind"

1 Corinthians 7:38

So the one who marries his virgin does well, and the one who chooses not to marry will do even better

Or "So the one who allows his virgin daughter to marry does well, and the one who chooses not to have her marry will do even better." See how you translated "virgin" and "He should marry" in [1 Corinthians 7:36](#).

1 Corinthians 7:39

A woman is bound to her husband

Here "bound" is a metaphor for a close relationship between people in which they support each other emotionally, spiritually, and physically. Here it means the union of marriage. Alternate translation: "A woman is married to her husband" or "A woman is united with her husband"

while he lives

"for as long as he lives" or "until he dies"

in the Lord

"if the new husband is a believer"

1 Corinthians 7:40

my judgment

"my understanding of God's word"

happier

more contented, more joyful

lives as she is

"remains unmarried"

Chapter 8

¹ Now concerning food sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up. ² If anyone thinks he knows something, that person does not yet know as he should know. ³ But if anyone loves God, that person is known by him. ⁴ Therefore, concerning the eating of food sacrificed to idols: We know that an idol in this world is nothing and that there is no God but one. ⁵ For even if there were so-called gods, either in heaven or on earth (just as there are many "gods" and many "lords"), ⁶ yet for us there is only one God, the Father, from whom are all things and for whom we live, and one Lord Jesus Christ, through whom all things exist, and through whom we exist.

⁷ However, this knowledge is not in everyone. Instead, some previously practiced idol worship, and they eat this food as if it were something sacrificed to an idol. Their conscience is thereby defiled because it is weak. ⁸ But food will not present us to God. We are not worse if we do not eat, nor better if we do eat it. ⁹ But take care that your freedom does not become a reason for someone who is weak in faith to stumble.

¹⁰ For suppose that someone sees you, who have knowledge, eating a meal in an idol's temple. Is not his weak conscience emboldened to eat what is offered to idols? ¹¹ So because of your understanding about the true nature of idols, the weaker one, the brother for whom Christ died, is destroyed. ¹² Thus, when you sin against your brothers and wound their weak consciences, you sin against Christ. ¹³ Therefore, if food causes my brother to stumble, I will never eat meat again, so that I may not cause my brother to fall.

1 Corinthians 8 General Notes

Structure and formatting

In Chapters 8-10, Paul answers the question: "Is it acceptable to eat meat that has been sacrificed to an idol?"

Special concepts in this chapter

Meat sacrificed to idols

Paul answers the question about eating meat sacrificed to idols by saying that idols are supposed to be gods but that those gods do not really exist. Therefore nothing is wrong with the meat. Christians are free to eat it. However, someone who does not understand this may see a Christian eating it. They may then be encouraged to eat the meat as an act of worship to the idol.

1 Corinthians 8:1

General Information:

"We" means Paul and, though specifically writing to the Corinthian believers, includes all believers.

Connecting Statement:

Paul reminds the believers that though idols have no power, believers must be careful not to affect the weaker believers who might think that the believers care about idols if the believers eat food that was sacrificed to idols. He tells believers to be careful with the freedom that they have in Christ.

Now concerning

Paul uses this phrase to move on to the next question the Corinthians had asked him.

food sacrificed to idols

Gentile worshipers would offer grain, fish, fowl, or meat to their gods. The priest would burn a portion of it on the altar. Paul is speaking of the portion the

priest would give back for the worshiper to eat or sell in the market.

Knowledge puffs up

"Knowledge puffs people up." Here "puffs up" is a metaphor for making someone proud. The abstract noun "knowledge" can be expressed with the verb "know." Alternate translation: "Knowledge makes people proud" or "People who think that they know a lot become proud"

but love builds up

The abstract noun "love" can be expressed as a verb. Alternate translation: "but when we love people, we build them up"

love builds up

Building people up represents helping them become mature and strong in their faith. Alternate translation: "love strengthens people" or "when we love people, we strengthen them"

1 Corinthians 8:2

thinks he knows something

"believes he knows everything about something"

1 Corinthians 8:3

that person is known by him

This can be stated in active form. Alternate translation: "God knows that person"

1 Corinthians 8:4

General Information:

"We" here refers to all believers and include Paul's audience.

We know that an idol in this world is nothing and that there is no God but one

Paul is probably quoting phrases that some Corinthians used. Being "nothing" represents having no power. Alternate translation: "We all know, as you yourselves like to say, that an idol in this world has no power and that there is no God but one"

1 Corinthians 8:5

so-called gods

"things that people call gods"

many "gods" and many "lords"

Paul does not believe that many gods and many lords exist, but he recognizes that the pagans believe they do.

1 Corinthians 8:6

General Information:

"Us" and "we" here refer to all believers and include Paul's audience.

yet for us there is only one God

"yet we know that there is only one God"

1 Corinthians 8:7

General Information:

Paul is speaking here of "weak" brothers, people who cannot separate food sacrificed to idols from the worship of those idols. If a Christian eats food that has been sacrificed to an idol, weak brothers might think that God will allow them to worship the idol by eating the food. Even if the eater has not worshiped the idol and is simply eating the food, he has still corrupted his weak brothers' conscience.

everyone ... some

"all people ... some people who are now Christians"

defiled

ruined or harmed, especially as regards the person's relationship with God

1 Corinthians 8:8

food will not present us to God

Paul speaks of food as though it were a person who could make God welcome us. Alternate translation: "food does not give us favor with God" or "the food we eat does not make God pleased with us"

We are not worse if we do not eat, nor better if we do eat it

"Some people might think that if we do not eat some things, God will love us less. But they are wrong. Those who think that God will love us more if we do eat those things are also wrong"

1 Corinthians 8:9

someone who is weak

believers not strong in their faith

1 Corinthians 8:10

sees you, who have

Paul is speaking to the Corinthians as if they were one person, so these words are singular.

his ... conscience

what he understands to be right and wrong

emboldened to eat

"encouraged to eat"

1 Corinthians 8:11

your understanding

Paul is speaking to the Corinthians as if they were one person, so the word "your" here is singular.

the weaker one ... is destroyed

The brother or sister who is not strong in his or her faith will sin or lose his or her faith.

1 Corinthians 8:12

General Information:

This page has intentionally been left blank.

1 Corinthians 8:13

Therefore

"Because what I have just said is true"

if food causes

"Food" here is a metonym for the eating of food. Alternate translation: "if by eating I cause" or "if I, because of what I eat, cause"

Chapter 9

¹ Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? ² If I am not an apostle to others, at least I am to you. For you are the seal of my apostleship in the Lord. ³ This is my defense to those who examine me: ⁴ Do we not have the right to eat and drink? ⁵ Do we not have the right to take along a wife who is a believer, as do the rest of the apostles, and the brothers of the Lord, and Cephas? ⁶ Or do only I and Barnabas not have the right to not work at a trade? ⁷ Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink milk from it? ⁸ Do I say these things based on human authority? Does not the law also say this? ⁹ For it is written in the law of Moses, "Do not put a muzzle on an ox when it is threshing the grain." Is it really the oxen that God cares about? ¹⁰ Is he not speaking about us? It was written for us, because the one who plows should plow in hope, and the one who threshes should thresh in the hope of sharing in the harvest. ¹¹ If we sowed spiritual things among you, is it too much for us to reap physical things from you? ¹² If others exercised this right from you, do we not have even more? But we did not claim this right. Instead we endured everything rather than be a hindrance to the gospel of Christ. ¹³ Do you not know that those who perform sacred duties get their food from the temple? Do you not know that those who serve at the altar share in what is offered on the altar? ¹⁴ In the same way, the Lord commanded that those who proclaim the gospel should get their living from the gospel. ¹⁵ But I have not claimed any of these rights. And I do not write this so something might be done for me. It would be better for me to die than—No one will make my boast empty! ¹⁶ For if I preach the gospel, I have no reason for boasting, because I must do this. And woe be to me if I do not preach the gospel! ¹⁷ For if I do this willingly, I have a reward. But if not willingly, I still have a stewardship that was entrusted to me. ¹⁸ What then is my reward? That when I preach, I may offer the gospel without charge and so not take full use of my right in the gospel. ¹⁹ For though I am free from all, I became a servant to all, in order that I might win more. ²⁰ To the Jews I became like a Jew, in order to win Jews. To those under the law, I became like one under the law in order to win those under the law. I did this even though I myself was not under the law. ^[1]²¹ To those outside the law, I became like one outside the law, although I was not outside the law of God myself, but under the law of Christ. I did this so that I may win those outside the law. ²² To the weak I became weak, so that I may win the weak. I have become all things to all people, so that I may by all means save some. ²³ I do all things for the gospel's sake, so that I may participate in its blessings. ²⁴ Do you not know that in a race all the runners run the race, but that only one receives the prize? So run to win the prize. ²⁵ Every athlete exercises self-control in all things. They do it to receive a wreath that is perishable, but we do it to receive one that is imperishable. ²⁶ Therefore this is how I run, as not without purpose; this is how I box, not as one beating the air. ²⁷ But I subdue my body and make it a slave, so that after I have preached to others, I myself may not be disqualified.

Footnotes

9:20 ^[1]The ULB has:

1 Corinthians 9 General Notes

Structure and formatting

Paul defends himself in this chapter. Some people claimed that he was trying to gain financially from the church.

Special concepts in this chapter

Earning money from the church

People accused Paul of just wanting money from the church. Paul answered that he rightfully could get money from the church. The Old Testament taught that those who worked should get their living from their work. He and Barnabas purposefully never used this right and earned their own living.

Important figures of speech in this chapter

Metaphor

Paul uses many metaphors in this chapter. These metaphors teach complex truths.

Other possible translation difficulties in this chapter

Contextualization

This passage is important because Paul "contextualizes" ministering the gospel to different audiences. This means that Paul makes himself and the gospel understandable without his actions hindering the gospel being received. The translator should take extra care to preserve aspects of this "contextualization" if possible. (See: goodnews)

Rhetorical questions

Paul uses many rhetorical questions in this chapter. He uses them to emphasize various points as he teaches the Corinthians.

1 Corinthians 9:1

Connecting Statement:

Paul explains how he uses the liberty he has in Christ.

Am I not free?

Paul uses this rhetorical question to remind the Corinthians of the rights he has. Alternate translation: "I am a free person."

Am I not an apostle?

Paul uses this rhetorical question to remind the Corinthians of who he is and the rights he has. Alternate translation: "I am an apostle."

Have I not seen Jesus our Lord?

Paul uses this rhetorical question to remind the Corinthians of who he is. Alternate translation: "I have seen Jesus our Lord."

Are you not my work in the Lord?

Paul uses this rhetorical question to remind the Corinthians of their relationship to him. Alternate translation: "You believe in Christ because I have worked the way the Lord wants me to."

my work

"the result of the work that I have done"

1 Corinthians 9:2

you are the seal of my apostleship in the Lord

The word "seal" here is a metaphor for the evidence needed to prove something. Alternate translation: "you are evidence I can use to prove that the Lord has chosen me to be an apostle"

1 Corinthians 9:3

This is my defense ... me:

Possible meanings are 1) the words that follow are Paul's defense or 2) the words in 1 Corinthians 9:1-2 are Paul's defense. Alternate translation: "This is my defense ... me."

1 Corinthians 9:4

Do we not have the right to eat and drink?

Paul uses a rhetorical question to challenge what some people think about him and Barnabas. Alternate translation: "We have the right to receive food and drink from the churches."

we

Here "we" refers to Paul and Barnabas.

1 Corinthians 9:5

Do we not have the right ... Cephas?

Paul uses a rhetorical question to challenge what some people think about him and Barnabas. Alternate translation: "We certainly have the right ... Cephas."

a wife who is a believer

"a believing wife" or "a Christian wife"

1 Corinthians 9:6

Or do only I and Barnabas not have the right to not work at a trade?

Paul uses a rhetorical question to challenge what some people think about him and Barnabas. Alternate translation: "You seem to think that Barnabas and I are the only apostles who have no authority to not work at a trade"

not have the right to not work at a trade

If this double negative causes confusion in your language, you can state it as a simple positive. Alternate translation: "have to work at a trade" or "have to have another job"

1 Corinthians 9:7

Who serves as a soldier at his own expense?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "We all know that no soldier

has to buy his own supplies." or "We all know that every soldier receives his supplies from the government."

Who plants a vineyard and does not eat its fruit?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "We all know that the one who plants a vineyard will be allowed to eat its fruit." or "No one expects that someone who plants a vineyard will be forbidden to eat its fruit."

Or who shepherds a flock and does not drink milk from it?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "We all know that those who shepherd flocks may drink milk from the flocks"

1 Corinthians 9:8

Do I say these things based on human authority? Does not the law also say this?

Paul uses these rhetorical questions as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "I am not saying these things based on human authority. The law also says this."

1 Corinthians 9:9

Do not put

Moses was speaking to the Israelites as if they were one person, so this command is singular.

Is it really the oxen that God cares about?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "God does not only care about the oxen."

1 Corinthians 9:10

Is he not speaking about us?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "Instead, God was certainly speaking about us."

should plow in hope

"should plow, expecting to receive something for his work" or "should plow, expecting to share in the harvest"

should thresh in the hope of sharing in the harvest

"should thresh, expecting to share in the harvest"

sharing in the harvest

"receiving some of the crop that is collected"

1 Corinthians 9:11

If we sowed spiritual things among you, is it too much for us to reap physical things from you?

Here "sowed spiritual things" and "reap physical things" are metaphors meaning Paul and Barnabas taught the Corinthians about Christ and spiritual things, so they deserve for the church to support them for their work. Alternate translation: "If we taught you about Christ and spiritual truths, is it too much for us to receive money from you for our work?"

is it too much for us to reap physical things from you?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "then it should not be too much for us to reap physical things from you."

1 Corinthians 9:12

If others exercised ... you, do we not have even more?

Paul uses this rhetorical question as a part of his argument to show that he and Barnabas have the right to be supported by the church for their work. Alternate translation: "If others exercised ... you, then we have that right even more."

If others exercised this right

Paul and the Corinthians both know that others exercised the right. Alternate translation: "Since others exercised this right"

others

other workers of the gospel

this right

the right to have the believers at Corinth provide for the living expenses of those who told them the good news

be a hindrance to

"be a burden to" or "stop the spread of"

1 Corinthians 9:13

Do you not know that those who perform sacred duties get their food from the temple?

Paul uses a rhetorical question to remind the Corinthians of what they know so he can add new information. Alternate translation: "I want to remind you that those who perform sacred duties get their food from the temple."

perform sacred duties

"perform sacred duties in the temple" or "work in the temple"

Do you not know that those who serve at the altar share in what is offered on the altar?

Paul uses a rhetorical question to remind the Corinthians of what they know so he can add new

information. Alternate translation: "I want to remind you that those who serve at the altar get some of the foods and meat that people offer on the altar."

1 Corinthians 9:14

get their living from the gospel

The words "the gospel" here are a metonym for 1) the people to whom they tell the gospel, "receive their food and other things they need from those to whom they teach the good news," or 2) the result of working to tell the gospel, "receive their food and other things they need because they work to tell the good news."

1 Corinthians 9:15

these rights

"these things that I deserve"

so something might be done for me

This can be stated in active form. Alternate translation: "so you will do something for me"

It would be better for me to die than—No one will make my boast empty!

Paul seems to have started a new sentence before finishing the first one. Some modern translations read, "It would be better for me to die than to have someone deprive me of this boast."

It would be better for me to

"I would rather." Paul is speaking of what he desires, not necessarily of what God thinks is best.

make my boast empty

"take away this opportunity I have to boast" or "make it so I have nothing to boast about"

1 Corinthians 9:16

I must do this

"I must preach the gospel"

woe be to me if

"may I suffer misfortune if"

1 Corinthians 9:17

if I do this willingly

"if I preach willingly" or "if I preach because I want to"

But if not willingly

The words "I do this" are understood from the previous phrase. Alternate translation: "But if I do this unwillingly" or "But if I do this even though I do not want to" or "But if I do this because I was forced to do it"

I still have a stewardship that was entrusted to me

This can be stated in active form. Alternate translation: "I still must complete this work that

God entrusted to me" or "I still must do this work that God gave me to complete"

1 Corinthians 9:18

What then is my reward?

Paul is preparing them for the new information he is going to give them. Alternate translation: "This is my reward."

That when I preach, I may offer the gospel without charge

"My reward for preaching is that I can preach without receiving payment"

offer the gospel

"preach the gospel"

so not take full use of my right in the gospel

"so not ask people to support me as I travel and preach"

1 Corinthians 9:19

I am free from all

Paul uses the image of freedom from slavery to talk about not being obligated to others. Alternate translation: "I am free of obligation to all" or "Though I am not obligated to anyone"

I became a servant to all

Paul uses the image of slavery to talk about his willingness to meet others' needs. Alternate translation: "I became like a servant to all" or "I became willing to serve all"

win more

"persuade others to believe" or "help others trust in Christ"

1 Corinthians 9:20

I became like a Jew

"I acted like a Jew" or "I practiced Jewish customs"

I became like one under the law

"I became like one committed to following the demands of the Jewish leadership, accepting their understanding of the Jewish scriptures"

1 Corinthians 9:21

To those outside the law, I became like one outside the law

To be "outside the law" is a metaphor that means not to be obligated to obey the law. "The "law" refers to the law of Moses, and "those outside the law" refers to the Gentiles. Alternate translation: "To Gentiles, who are not obligated to follow the law of Moses, I became like them"

although I was not outside the law of God myself, but under the law of Christ

The phrases "not outside the law" and "under the law" are metaphors that mean to be obligated to obey the law. Alternate translation: "although I was not one of those who is not obligated to obey the law of God, but I was obligated to obey the law of Christ"

1 Corinthians 9:22

General Information:

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1 Corinthians 9:23

General Information:

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1 Corinthians 9:24

Connecting Statement:

Paul explains that he uses the liberty he has in Christ to discipline himself.

Do you not know that in a race all the runners run the race, but that only one receives the prize?

Paul is reminding the Corinthians of what they know so he can add new information. Alternate translation: "Let me remind you that although all runners run the race, only one runner receives the prize."

run the race

Paul compares living the Christian life and working for God to running a race and being an athlete. As in a race, the Christian life and work require strict discipline on the part of the runner, and, as in a race, the Christian has a specific goal.

run to win the prize

Paul is speaking of the reward God will give his faithful people as if it were a prize given for an athletic contest.

1 Corinthians 9:25

a wreath that is perishable ... one that is imperishable

A wreath is a bunch of leaves twisted together. Wreaths were given as prizes to athletes who won games and races. Paul speaks of eternal life as if it were a wreath that would never dry up.

1 Corinthians 9:26

run ... box

These are both metaphors for living the Christian life and serving God by working as hard as one can to succeed and so gain something good and to avoid failing and so losing something good.

run

This is running in a race to win a prize.

run, as not without purpose

If this double negative would confuse the reader in your language, you can state it as a simple positive. Alternate translation: "run: with purpose"

box

to beat another person with the fists in a sporting contest

1 Corinthians 9:27

I myself may not be disqualified

This passive sentence can be rephrased to an active form. The judge of a race or competition is a metaphor for God. Alternate translation: "the judge will not disqualify me" or "God will not say that I have failed to obey the rules"

Chapter 10

¹ I do not want you to be uninformed, brothers, that our fathers were all under the cloud and all passed through the sea. ² All were baptized into Moses in the cloud and in the sea, ³ and all ate the same spiritual food. ⁴ All drank the same spiritual drink. For they drank from a spiritual rock that followed them, and that rock was Christ. ⁵ But God was not well pleased with most of them, and their corpses were scattered about in the wilderness. ⁶ Now these things were examples for us, so we would not be those who lust for evil things as they lusted. ⁷ Do not be idolaters, as some of them were. This is as it is written, "The people sat down to eat and drink, and rose up to play." ⁸ Let us not commit sexual immorality, as many of them did. In one day, twenty-three thousand people died because of it. ⁹ Neither let us put Christ to the test, as many of them tested him and were destroyed by snakes. ¹⁰ Also do not grumble, as many of them did and were destroyed by an angel of death. ¹¹ Now these things happened to them as examples for us. They were written for our instruction—for us on whom the end of the ages has come. ¹² Therefore let anyone who thinks he stands be careful that he does not fall. ¹³ No temptation has overtaken you that is not common to all humanity. Instead, God is faithful. He will not let you be tempted beyond your ability. With the temptation he will also provide the way of escape, so that you may be able to endure it.

¹⁴ Therefore, my beloved ones, run away from idolatry. ¹⁵ I speak to you as people who have understanding, so you may judge what I say. ¹⁶ The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? ¹⁷ Because there is one loaf of bread, we who are many are one body. We all take of one loaf of bread together. ¹⁸ Look at the Israel that is according to the flesh. Are not those who eat the sacrifices participants in the altar? ¹⁹ What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything? ²⁰ But I say about the things they sacrifice, that they offer these things to demons and not to God. I do not want you to be participants with demons! ²¹ You cannot drink the cup of the Lord and the cup of demons. You cannot participate at the table of the Lord and the table of demons. ²² Or do we provoke the Lord to jealousy? Are we stronger than he is?

²³ "Everything is lawful," but not everything is profitable. "Everything is lawful," but not everything builds people up. ²⁴ No one should seek his own good. Instead, each one should seek the good of his neighbor. ²⁵ Eat everything sold in the market without asking questions of conscience. ²⁶ For "the earth is the Lord's, and the fullness of it." ²⁷ If an unbeliever invites you to eat a meal, and you wish to go, eat whatever is set before you without asking questions of conscience. ²⁸ But if someone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the one who informed you, and for the sake of conscience—^[1]²⁹ the conscience of the other man, I mean, and not yours. For why should my freedom be judged by another's conscience? ³⁰ If I partake of the meal with gratitude, why am I being insulted for that for which I gave thanks? ³¹ Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. ³² Be blameless both to Jews and to Greeks, and to the church of God. ³³ In the same way I try to please all people in all things. I do not seek my benefit, but that of the many. I do this so that they may be saved.

Footnotes

10:28 ^[1] Some ancient copies of the Greek text add,

1 Corinthians 10 General Notes

Structure and formatting

Chapters 8-10 together answer the question: "Is it acceptable to eat meat that has been sacrificed to an idol?"

In this chapter, Paul uses the exodus to warn people not to sin. Then he returns to discussing meat offered to idols. He uses the Lord's Supper as an example. (See: sin)

Special concepts in this chapter

Exodus

Paul uses the experiences of Israel leaving Egypt and roaming the desert as a warning to the believers. Although the Israelites all followed Moses, God did not allow most of them to enter the Promised Land. Some worshiped an idol, some tested God, and some grumbled. Paul warns Christians not to sin. We can resist temptation because God provides a way of escape. (See: promisedland)

Eating meat sacrificed to idol

Paul discusses meat offered to idols. Christians are allowed to eat, but doing so may hurt others. So when buying meat or eating meat with a friend, do not ask if it has been offered to idols. But if someone tells you it has been offered to idols, don't eat it for the sake of that person. Do not offend anyone. Seek to save them instead. (See: save)

Rhetorical questions

Paul uses many rhetorical questions in this chapter. He uses them to emphasize important points as he teaches the Corinthians.

1 Corinthians 10:1

Connecting Statement:

Paul reminds the Corinthians of the example of their ancient Jewish fathers' experiences with immorality and idolatry.

our fathers

Paul is referring to the time of Moses in the book of Exodus when Israel fled through the Red Sea as the Egyptian army pursued them. Here "our" refers to Paul and includes the Corinthians. The Corinthians were not actual descendants of the Israelites who escaped Egypt. Paul means that all Christians are spiritual descendants of Israel. Alternate translation: "our ancestors"

were all under the cloud

When the Israelites left Egypt, God traveled with them in a pillar of cloud. Alternate translation: "were all led by God who was in the cloud"

passed through the sea

This sea is known by two names, the Red Sea and the Sea of Reeds.

passed through

"walked through" or "traveled through"

1 Corinthians 10:2

All were baptized into Moses in the cloud and in the sea

To be "baptized into Moses" means to become united with or to become a follower of Moses through baptism. The Israelites were not baptized in the way that Christians were baptized in the New Testament. Paul is comparing Christian being baptized as followers of Christ with the Israelites, who became followers of Moses as they walked across the Red Sea with God leading them in the cloud. Alternate translation: "It was like all of them were baptized when they followed Moses across the sea as God led them in the cloud"

All were baptized

This can be stated in active form. Alternate translation: "All received baptism"

1 Corinthians 10:3

all ate the same spiritual food

Here "spiritual food" refers to the manna that God supernaturally supplied to the Israelites while they traveled in the wilderness. Alternate translation: "All ate the same food that God supernaturally provided from heaven"

1 Corinthians 10:4

drank the same spiritual drink ... spiritual rock

Here "spiritual drink" refers to the water that God supernaturally caused to flow out of a rock. Alternate translation: "drank the same water that God supernaturally caused to come out of the rock ... supernatural rock"

that rock was Christ

The "rock" was a literal, physical rock, so it would be best to translate this literally. If your language cannot say that a rock "was" a person's name, treat the word "rock" as a metonym for the power of Christ that worked through the rock. Alternate translation: "it was Christ who worked through that rock"

1 Corinthians 10:5

not well pleased

"displeased" or "angry"

most of them

"most of the Israelite fathers" or "most of our ancestors"

their corpses were scattered about

"God scattered their dead bodies around" or "God killed them and scattered their bodies"

in the wilderness

the desert land between Egypt and Israel through which the Israelites wandered for 40 years

1 Corinthians 10:6

General Information:

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1 Corinthians 10:7

idolaters

people who worship idols

sat down to eat and drink

"sat down to eat a meal"

play

Paul is quoting the Jewish scriptures. His readers would have understood from this one word that the people were worshipping an idol by singing and dancing and engaging in sexual activities, not simply enjoying innocent fun.

1 Corinthians 10:8

In one day, twenty-three thousand people died

"God killed 23,000 people in one day"

because of it

"because they committed those unlawful sexual acts"

1 Corinthians 10:9

as many of them tested him

or "as many of them did"

tested him and were destroyed by snakes

This can be stated in active form. Alternate translation: "tested him. As a result, snakes destroyed them"

1 Corinthians 10:10

grumble

"complain"

did and were destroyed by an angel of death

This can be stated in active form. Alternate translation: "did. As a result, an angel of death destroyed them"

1 Corinthians 10:11

these things happened to them

"God punished our ancestors"

examples for us

Here "us" refers to all believers.

the end of the ages

"the last days"

1 Corinthians 10:12

does not fall

does not sin or reject God

1 Corinthians 10:13

No temptation has overtaken you that is not common to all humanity

This can be stated as a positive. Alternate translation: "Every temptation that has overtaken you is common to all humanity" or "The temptations that affect you are temptations that all people experience"

He will not let you be tempted beyond your ability

"He will only allow you to be tempted in ways that you are strong enough to resist"

will not let you be tempted

This can be stated in active form. Alternate translation: "will not allow anyone to tempt you"

1 Corinthians 10:14

Connecting Statement:

Paul continues to remind them to be pure and to stay away from idolatry and immorality as he talks about communion, which represents the blood and body of Christ.

run away from idolatry

Paul is speaking of the practice of worshipping idols as if it were a physical thing like a dangerous animal. Alternate translation: "do all you can to get away from worshipping idols"

1 Corinthians 10:15

General Information:

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1 Corinthians 10:16

The cup of blessing

Paul is speaking of God's blessing as though it were the wine in the cup used in the ritual of the Lord's Supper.

that we bless

"for which we thank God"

is it not a sharing in the blood of Christ?

Paul is reminding the Corinthians of what they already know, that the cup of wine that we share represents us sharing in the blood of Christ. Alternate translation: "we share in the blood of Christ."

The bread that we break, is it not a sharing in the body of Christ?

Paul is reminding the Corinthians of what they already know. Alternate translation: "We share in the body of Christ when we share bread."

a sharing in

"taking part in" or "equally participating with others in"

1 Corinthians 10:17

loaf of bread

a single unit of baked bread that is sliced or broken into pieces before it is eaten

1 Corinthians 10:18

the Israel that is according to the flesh

This refers to people who belonged to Israel because they were descendants of Israel. Alternate translation: "the natural Israel" or "the physical Israel" or "the people of Israel"

Are not those who eat the sacrifices participants in the altar?

Paul uses a question to remind the Corinthians of what they already know so that he can give them new information. Alternate translation: "Those who eat the sacrifices share in the activities and the blessings of the altar."

1 Corinthians 10:19

What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything?

Paul uses these rhetorical questions to clear up any confusion the Corinthians might have about what he meant. The second and third questions are elliptical, and the understood words can be provided. Alternate translation: "I am not saying that an idol is anything or that food sacrificed to an idol is anything." or "I am not saying that an idol is a real god or that food that has been sacrificed to idols has any power." or "What am I saying then? Am I saying that an idol is anything? Or am I saying that food sacrificed to an idol is anything?"

1 Corinthians 10:20

the things they sacrifice

You may need to make explicit that the word "they" refers to Gentile pagans. Alternate translation: "the things that the Gentile pagans sacrifice"

1 Corinthians 10:21

You cannot drink the cup of the Lord and the cup of demons

Drinking from the cup of the Lord is a symbol of being united to the Lord, and drinking from the cup of demons is a symbol of being united to demons. It is impossible to be united to both the Lord and

demons. Alternate translation: "You cannot be united to the Lord by drinking from his cup and also be united to demons by drinking from their cup"

You cannot drink the cup

Here "cup" is a metonym for the wine in the cup. Alternate translation: "You cannot drink from the cup" or "You cannot drink the wine from the cup"

the cup of the Lord

This refers to the cup of wine that people drink from when celebrating the Lord's supper.

the cup of demons

This refers to anything people might drink during a meal dedicated to demons.

You cannot participate at the table of the Lord and the table of demons

Here "participate at the table" refers to eating a meal together. The "table of the Lord" refers to a meal that people eat to honor the Lord. Alternate translation: "You cannot eat together at the table of the Lord and at the table of demons" or "You cannot join in eating to honor the Lord and join in eating to honor demons"

1 Corinthians 10:22

Or do we provoke the Lord to jealousy?

Paul uses a rhetorical question to remind the people of what they already know. Alternate translation: "Surely you do not want to provoke the Lord to jealousy."

provoke

to anger or irritate

Are we stronger than he is?

Paul uses a rhetorical question to remind the people of what they already know. Alternate translation: "You are not stronger than he is."

1 Corinthians 10:23

Connecting Statement:

In the rest of this chapter, Paul reminds the Corinthians that though they are free, they must care about others and not do things that could lead others to sin.

Everything is lawful

Possible meanings are 1) Paul is saying what some Corinthians might be thinking. Alternate translation: "People say, 'I am allowed to do anything'" or 2) Paul is saying what he thinks is true. Alternate translation: "I am allowed to do anything." This should be translated as in 1 Corinthians 6:12.

not everything is profitable

"some things are not profitable" or "some things do not help people"

not everything builds people up

Building people up represents helping them become mature and strong in their faith. See how you translated "builds up" in [1 Corinthians 8:1]

1 Corinthians 10:24

General Information:

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1 Corinthians 10:25

Eat everything sold in the market

Or "You may eat anything sold in the market." Paul is granting permission, not issuing a command.

without asking questions of conscience

Questions of conscience are questions that a person asks because he wants to know if something is sinful or not. In this case, a person might ask if the food at the market was offered to idols; if he thinks that it is sinful to eat food sacrificed to idols, he would feel guilty about eating it. Paul is saying that the person does not need to ask if the food has been sacrificed to an idol or not. Alternate translation: "without asking questions that could make the conscience feel guilty" or "without asking questions about whether it is sinful to eat it"

1 Corinthians 10:26

General Information:

This quotation is from the Psalms in the Old Testament.

and the fullness of it

"and everything in it." This means that everything on the earth belongs to the Lord. By saying this, Paul shows that even meat at the market that was offered to idols belongs to the Lord.

1 Corinthians 10:27

without asking questions of conscience

See how you translated a similar phrase in 1 Corinthians 10:25.

1 Corinthians 10:28

General Information

Some translations put verse 28 and the first part of verse 29 in parentheses because the second part of verse 29 appears to give a reason for what Paul taught in verses 25-27 about not asking questions of conscience.

This has been offered in sacrifice

Here being offered in sacrifice means that it was offered to idols. This was the part of the meat that the worshiper was allowed to bring home after killing an animal as a sacrifice to an idol.

for the sake of the one who informed you

This is the first reason not to eat the meat. Alternate translation: "for the good of the one who informed you"

and for the sake of conscience

This is the second reason not to eat the meat. Alternate translation: "and because of conscience" or "and in order not to cause concerns about whether or not it is sinful"

1 Corinthians 10:29

General Information

Some translations put verse 28 and the first part of verse 29 in parentheses because the second part of verse 29 appears to give a reason for what Paul taught in verses 25-27 about not asking questions of conscience.

the conscience of the other man, I mean, and not yours

Here Paul explains whose conscience he was writing about in verse 28.

For why should my freedom be judged by another's conscience?

This is a rhetorical question, and it can be expressed as a statement. The verb "be judged" can be translated with an active form. Alternate translation: "For another person's conscience should not judge my freedom."

my freedom

The abstract noun "freedom" can be expressed with the adjective "free." Alternate translation: "my being free" or "what I do because I am free"

1 Corinthians 10:30

If I partake of the meal with gratitude

The meaning of the abstract noun "gratitude" can be expressed with the phrase "give thanks." It can be made explicit that the thanksgiving is to God. Alternate translation: "If I give thanks to God for the food when I share in the meal"

why am I being insulted for that for which I gave thanks?

This is a rhetorical question, and it can be expressed as a statement. The verb "be insulted" can be translated with an active form. Alternate translation: "I should not be insulted for that for which I gave thanks." or "People should not be insult me for eating food that I have thanked God for." (See: and)

1 Corinthians 10:31

General Information:

This page has intentionally been left blank.

1 Corinthians 10:32

Be blameless both to Jews and to Greeks, and to the church of God

"Be blameless in the opinion of both Jews and Greeks, and of the church of God" or "Make sure that neither Jews nor Greeks nor the church of God can accuse you of doing wrong"

1 Corinthians 10:33

please all people

"make all people glad"

I do not seek my benefit, but that of the many

"I do not do things I desire for myself, but things that help as many people as possible"

Chapter 11

¹ Be imitators of me, just as I am an imitator of Christ.

² Now I praise you because you remember me in everything. I praise you because you hold firmly to the traditions just as I delivered them to you. ³ Now I want you to understand that Christ is the head of every man, that a man is the head of a woman, and that God is the head of Christ. ⁴ Any man who prays or prophesies with his head covered dishonors his head. ⁵ But any woman who prays or prophesies with her head uncovered dishonors her head. For it is the same thing as if her head were shaved. ⁶ For if a woman will not cover her head, she should cut her hair short. If it is disgraceful for a woman to have her hair cut off or for her to shave her head, let her cover her head. ⁷ For a man should not have his head covered, since he is the image and glory of God. But the woman is the glory of the man. ⁸ For man was not made from woman. Instead, woman was made from man. ⁹ For neither was man created for woman. Instead, woman was created for man. ¹⁰ This is why the woman ought to have a symbol of authority on her head, because of the angels. ¹¹ Nevertheless, in the Lord, the woman is not independent from the man, nor is the man independent from the woman. ¹² For as the woman comes from the man, so does the man come from the woman. And all things come from God. ¹³ Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? ¹⁴ Does not even nature itself teach you that if a man has long hair, it is a dishonor for him? ¹⁵ Does not nature teach you that if a woman has long hair, it is her glory? For her hair has been given to her as a covering. ¹⁶ But if anyone wants to argue about this, we do not have any other practice, nor do the churches of God.

¹⁷ But in the following instructions, I do not praise you. For when you come together, it is not for the better but for the worse. ¹⁸ For in the first place, I hear that when you come together in the church, there are divisions among you, and in part I believe it. ¹⁹ For there must also be factions among you, so that those who are approved may become evident among you. ²⁰ For when you come together, it is not the Lord's Supper that you eat. ²¹ When you eat, each one eats his own food before the others have their meal. One is hungry, and another becomes drunk. ²² Do you not have houses to eat and to drink in? Do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you? I will not praise you for this! ²³ For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night when he was betrayed, took bread. ²⁴ After he had given thanks, he broke it and said, "This is my body, which is for you. Do this to remember me." ²⁵ In the same way he took the cup after supper, and he said, "This cup is the new covenant in my blood. Do this as often as you drink it, to remember me." ²⁶ For every time you eat this bread and drink this cup, you proclaim the Lord's death until he comes. ²⁷ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord. ²⁸ Let a person examine himself first, and in this way let him eat of the bread and drink of the cup. ²⁹ For he who eats and drinks without discerning the body eats and drinks judgment to himself. ³⁰ That is why many among you are weak and ill, and some of you have fallen asleep. ³¹ But if we examine ourselves, we will not be judged. ³² But when we are judged by the Lord, we are disciplined, so that we may not be condemned along with the world. ³³ Therefore, my brothers, when you come together to eat, wait for one another. ³⁴ If anyone is hungry, let him eat at home, so that when you come together it will not be for judgment. And about the other things you wrote, I will give instructions when I come.

1 Corinthians 11 General Notes

Structure and formatting

This is the beginning of a new section of the letter (Chapters 11-14). Paul now talks about proper church services. In this chapter, he deals with two different problems: women in the church services (verses 1-16) and the Lord's Supper (verses 17-34).

Special concepts in this chapter

Proper conduct in a church service

Disorderly women

Paul's instructions here are debated among scholars. There may have been women who were abusing their Christian freedom and causing disorder in the church by going against established cultural customs. The disorder that their actions created would have caused him to be concerned.

The Lord's Supper

There were problems in how the Corinthians were handling the Lord's Supper. They did not act in a unified manner. During the feast celebrated along with the Lord's Supper, some of them ate their own food without sharing. Some of them got drunk while the poor people remained hungry. Paul taught that the believers dishonored Christ's death if they participated in the Lord's Supper while they were sinning or while they were in broken relationships with each other. (See: sin and reconcile)

Important figures of speech in this chapter

Rhetorical questions

Paul uses rhetorical questions to scold the people for their unwillingness to follow the rules for worship he has suggested.

The head

Paul uses "head" as a metonym for authority in verse 3 and also to refer to a person's actual head in verse 4 and following. Since the verses are so close together, it is likely that Paul intentionally used "head" in this way. This would show that the ideas in these verses are connected.

1 Corinthians 11:1

Connecting Statement:

After reminding them to follow him in the same way that he follows Christ, Paul gives some specific instructions about how women and men are to live as believers.

1 Corinthians 11:2

you remember me in everything

"you think of me at all times" or "you always try act as I would want you to act" The Corinthians had not forgotten who Paul was or what he had taught them.

you hold firmly

Paul speaks of the Corinthians believing what he taught them and obeying his commands as if he had given them a solid object that they were holding on to while someone tried to take it away. Alternate translation: "you believe and practice"

1 Corinthians 11:3

Now I want

Possible meanings are 1) "Because of this, I want" or 2) "However, I want."

is the head of

has authority over

a man is the head of a woman

Possible meanings are 1) "men are to have authority over women" or 2) "the husband is to have authority over the wife"

1 Corinthians 11:4

with his head covered

This means to have some kind of garment on his head that covers his hair.

dishonors his head

Possible meanings are 1) "brings disgrace on himself" or 2) "brings disgrace on Christ, who is his head."

1 Corinthians 11:5

woman who prays ... dishonors her head

Possible meanings are 1) "woman who prays ... brings disgrace on herself" or 2) "wife who prays ... brings disgrace on her husband."

with her head uncovered

That is, without the cloth that was worn on the top of the head and that covered the hair and shoulders.

as if her head were shaved

as if she had removed all the hair on her head with a razor

1 Corinthians 11:6

If it is disgraceful for a woman

It was a mark of disgrace or humiliation for a woman to have her hair shaved off or cut short.

cover her head

place on her head the cloth that was worn on the top of the head and that covered the hair and shoulders

1 Corinthians 11:7

should not have his head covered

This can be stated in active form. Alternate translation: Possible meanings are 1) "must not cover his head" or 2) "does not need to cover his head"

glory of the man

Just as man reflects God's greatness, the woman reflects the man's character.

1 Corinthians 11:8

For man was not made from woman. Instead, woman was made from man

God made the woman by taking a bone from the man and making the woman from that bone. This can be stated in active form. Alternate translation: "God did not make the man from the woman. Instead, he made the woman from the man"

1 Corinthians 11:9

For neither ... for man

These words and all of 1 Corinthians 11:8 could be put in parentheses so that the reader can see that the word "this" in "this is why ... the angels" clearly refers back to the words "the woman is the glory of the man" in 1 Corinthians 11:7.

1 Corinthians 11:10

have a symbol of authority on her head

Possible meanings are 1) "to symbolize that she has man as her head" or 2) "to symbolize that she has the authority to pray or prophesy."

1 Corinthians 11:11

Nevertheless, in the Lord

"While what I have just said is all true, the most important thing is this: in the Lord"

in the Lord

Possible meanings are 1) "among Christians, who belong to the Lord" or 2) "in the world as created by God."

the woman is not independent from the man, nor is the man independent from the woman

This can be stated positively. Alternate translation: "the woman depends on the man, and the man depends on the woman"

1 Corinthians 11:12

For as the woman comes from the man, so does the man come from the woman

This means that the first woman, Eve, was made from the rib of the first man, Adam, and since then all men have been born by women.

all things come from God

"God created everyone and everything" or "God created all"

1 Corinthians 11:13

Judge for yourselves

"Judge this issue according to the local customs and church practices you know"

Is it proper for a woman to pray to God with her head uncovered?

Paul expects the Corinthians to agree with him. This can be stated in active form. "To honor God as she prays to him, a woman should have a covering on her head."

1 Corinthians 11:14

Does not even nature itself teach you ... for him?

Paul expects the Corinthians to agree with him. Alternate translation: "Nature itself even teaches you ... for him."

Does not even nature itself teach you ... for him?

He is speaking of the way people in society normally act as if it were a person who teaches. Alternate translation: "You know just from looking at the way people normally act ... for him."

1 Corinthians 11:15

For her hair has been given to her

This can be stated in active form. Alternate translation: "For God created woman with hair"

1 Corinthians 11:16

General Information:

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1 Corinthians 11:17

Connecting Statement:

As Paul talks about communion, the Lord's supper, he reminds them to have right attitudes as well as unity. He reminds them that if they fail in those things when taking communion, they will become

sick and die, as has already happened to some of them.

in the following instructions, I do not praise you. For when

Another possible meaning is "as I give you these instructions, there is something for which I cannot praise you: when"

the following instructions

"the instructions I am about to talk about"

come together

"gather together" or "meet"

it is not for the better but for the worse

"you do not help each other; instead, you harm each other"

1 Corinthians 11:18

in the church

"as believers." Paul is not talking about being inside a building.

there are divisions among you

"you divide yourselves into opposing groups"

1 Corinthians 11:19

For there must also be factions among you, so that those who are approved may become evident among you

Possible meanings 1) Paul is being ironic to shame the Corinthians for dividing the people they thought were more important from those they thought were less important. Alternate translation: "For you seem to want to have factions among you so that everyone will know whom you consider to be most important" or 2) Paul means factions are necessary so that God can show those whom he approves. Alternate translation: "For it is necessary for there to be factions among you so that you will know which people God has approved"

factions

opposing groups of people

1 Corinthians 11:20

come together

"gather together"

it is not the Lord's Supper that you eat

"you may believe you are eating the Lord's Supper, but you are not, because you do not treat it with respect"

1 Corinthians 11:21

General Information:

This page has intentionally been left blank.

1 Corinthians 11:22

to eat and to drink in

"in which to gather for a meal"

despise

hate or treat with dishonor and disrespect

humiliate

embarrass or cause to feel shame

What should I say to you? Should I praise you?

Paul is rebuking the Corinthians. Alternate translation: "I can say nothing good about this. I cannot praise you."

1 Corinthians 11:23

For I received from the Lord what I also passed on to you, that the Lord

"For it was from the Lord that I heard what I told you, and it was this: the Lord"

on the night when he was betrayed

This can be stated in active form. Alternate translation: "on the night that Judas Iscariot betrayed him"

1 Corinthians 11:24

he broke it

"he pulled pieces from it"

This is my body

"The bread I am holding is my body"

1 Corinthians 11:25

the cup

It is best to translate this literally. The Corinthians knew which cup he took, so it is not simply "a cup" or "some cup" or "any cup." Possible meanings are that it was 1) the cup of wine that one would expect him to use or 2) the third or fourth of the four cups of wine that the Jews drank at the Passover meal.

Do this as often as you drink it, to remember me

"Drink from this cup, and as often as you drink from it, remember me"

1 Corinthians 11:26

proclaim the Lord's death

teach about the crucifixion and resurrection

until he comes

Where Jesus comes to can be made explicit.

Alternate translation: "until Jesus comes back to the earth"

1 Corinthians 11:27

eats the bread or drinks the cup of the Lord

"eats the bread of the Lord or drinks the cup of the Lord"

1 Corinthians 11:28

examine

Paul speaks of a person looking at his relationship to God and how he has been living his life as if that person is looking over something he wants to buy. See how "test the quality" is translated in [1 Corinthians 3:13]

1 Corinthians 11:29

without discerning the body

Possible meanings are 1) "and does not recognize that the church is the body of the Lord" or 2) "and does not consider that he is handling the Lord's body."

1 Corinthians 11:30

weak and ill

These words mean almost the same thing and can be combined, as in UDB.

and some of you have fallen asleep

"Sleep" here is a euphemism for death. Alternate translation: "and some of you have died" .

some of you

If this would sound like Paul is talking to those who have died, you may need to make explicit that he is

not. Alternate translation: "some of the members of your group"

1 Corinthians 11:31

examine

Paul speaks of a person looking at his relationship to God and how he has been living his life as if that person is looking over something he wants to buy. See how this is translated in [1 Corinthians 11:28]

we will not be judged

This can be stated in active form. Alternate translation: "God will not judge us"

1 Corinthians 11:32

we are judged by the Lord, we are disciplined, so that we may not be condemned

This can be stated in active form. Alternate translation: "the Lord judges us, he disciplines us, so that he will not condemn us"

1 Corinthians 11:33

wait for one another

"allow the others to arrive before beginning the meal"

1 Corinthians 11:34

let him eat at home

"let him eat before attending this gathering"

it will not be for judgment

"it will not be an occasion for God to discipline you"

Chapter 12

¹ About spiritual gifts, brothers, I do not want you to be uninformed. ² You know that when you were pagans, you were led astray to idols who could not speak, in whatever ways you were led by them. ³ Therefore I want you to know that no one who speaks by the Spirit of God can say, "Jesus is accursed." No one can say, "Jesus is Lord," except by the Holy Spirit.

⁴ Now there are different gifts, but the same Spirit. ⁵ There are different ministries, but the same Lord; ⁶ and there are different kinds of work, but it is the same God who works all in all. ⁷ Now to each one is given the outward display of the Spirit for the benefit of all. ⁸ For to one is given by the Spirit the word of wisdom, and to another the word of knowledge by the same Spirit. ⁹ To another is given faith by the same Spirit, and to another gifts of healing by the one Spirit. ¹⁰ To another is given miraculous works, and to another prophecy. To another is given the ability to distinguish between spirits, to another various kinds of tongues, and to another the interpretation of tongues. ¹¹ All these are the work of one and the same Spirit, giving the gifts to each one individually, as he chooses.

¹² For as the body is one and has many members and all are members of the same body, so it is with Christ. ¹³ For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slave or free, and all were made to drink of one Spirit. ¹⁴ For the body is not a single member, but many. ¹⁵ If the foot says, "Since I am not the hand, I am not part of the body," it is not any less a part of the body. ¹⁶ And if the ear says, "Because I am not an eye, I am not part of the body," it is not any less a part of the body. ¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸ But God has appointed each member, each one of them, into the body as he has desired. ¹⁹ If they were all the same member, where would the body be? ²⁰ So now they are many members, but only one body. ²¹ The eye cannot say to the hand, "I have no need of you." Nor does the head say to the feet, "I have no need of you." ²² But the members of the body that appear to be weaker are essential, ²³ and the parts of the body that we think are less honorable, we give them greater honor, and our unpresentable members have more dignity. ²⁴ Now our presentable members have no such need. Rather, God has composed the body, giving greater honor to those members that lack it. ²⁵ He did this so there may be no division within the body, but that the members should care for one another with the same affection. ²⁶ So when one member suffers, all the members suffer together; or when one member is honored, all the members rejoice together. ²⁷ Now you are the body of Christ and individually members of it. ²⁸ And God has appointed in the church first apostles, second prophets, third teachers, then those who do miracles, then gifts of healing, those who provide helps, those who do the work of administration, and those who have various kinds of tongues. ²⁹ Are all of them apostles? Are all prophets? Are all teachers? Do all do miracles? ³⁰ Do all of them have gifts of healing? Do all of them speak with tongues? Do all of them interpret tongues? ³¹ Zealously seek the greater gifts. And now I will show you a more excellent way.

1 Corinthians 12 General Notes

Structure and formatting

Gifts of the Holy Spirit

This chapter begins a new section. Chapters 12-14 discuss spiritual gifts within the church.

Special concepts in this chapter

The church, the body of Christ

This is an important metaphor in Scripture. The church has many different parts. Each part has different functions. They combine to make one church. All of the different parts are necessary. Each part is to be concerned for all the other parts, even those that seem less important.

Other possible translation difficulties in this chapter

"No one can say, 'Jesus is Lord,' except by the Holy Spirit."

In reading the Old Testament, the Jews would have substituted the word "Lord" for the word "Yahweh." This sentence probably means that no one can say that Jesus is Yahweh, God in the flesh, without the Holy Spirit's influence drawing them to accept this truth. If this statement is translated poorly, it can have unintended theological consequences.

1 Corinthians 12:1

Connecting Statement:

Paul lets the Corinthians know that God has given special gifts to believers. These gifts are to help the body of believers.

I do not want you to be uninformed

This can be stated as a positive. Alternate translation: "I want you to be informed"

1 Corinthians 12:2

you were led astray to idols who could not speak, in whatever ways you were led by them

Here "led astray" is a metaphor for being persuaded to do something wrong. Being led astray to idols represents being wrongly persuaded to worship idols. The phrases "were led astray" and "you were led by them" can be stated in active form. Alternate translation: "you were persuaded in some way to worship idols who cannot speak" or "you believed lies somehow and so you worshiped idols who cannot speak"

1 Corinthians 12:3

no one who speaks by the Spirit of God can say

Possible meanings are 1) "no Christian who has the Spirit of God in him can say" or 2) "no one who is prophesying by the power of the Spirit of God can say."

Jesus is accursed

"God will punish Jesus" or "God will make Jesus suffer"

No one can say, "Jesus is Lord," except by the Holy Spirit

This double negative emphasizes that "by the Holy Spirit" is what makes it possible for one to say, "Jesus is Lord." Alternate translation: "One can say, 'Jesus is Lord,' only by the Holy Spirit"

by the Holy Spirit

"with the help of the Holy Spirit" or "by the power that the Holy Spirit gives him"

1 Corinthians 12:4

General Information:

This page has intentionally been left blank.

1 Corinthians 12:5

General Information:

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1 Corinthians 12:6

works all in all

Possible meanings are 1) "makes active all the gifts in everyone who has received them" or 2) "works all things in all people."

1 Corinthians 12:7

to each one is given

This can be stated in active form. God is the one who does the giving

1 Corinthians 12:8

to one is given by the Spirit the word

This can be stated in active form. Alternate translation: "by means of the Spirit God gives to one person the word"

the word

"the message"

by the Spirit

God gives the gifts through the work of the Spirit.

wisdom ... knowledge

The difference between these two words is not as important here as the fact that God gives them both by the same Spirit.

the word of wisdom

Paul is communicating one idea through two words. Alternate translation: "wise words"

the word of knowledge

Paul is communicating one idea through two words. Alternate translation: "words that show knowledge"

1 Corinthians 12:9

is given

This can be stated in active form. See how this is translated in [1 Corinthians 12:8]

to another gifts of healing by the one Spirit

The words "are given" are understood from the previous phrase. Alternate translation: "to another gifts of healing by the one Spirit are given"

1 Corinthians 12:10

to another prophecy

The phrase "is given by the same Spirit" is understood from the previous phrases. Alternate translation: "to another prophecy is given by the same Spirit"

to another various kinds of tongues

The phrase "are given by the same Spirit" is understood from the previous phrases. Alternate translation: "to another various kinds of tongues are given by the same Spirit"

various kinds of tongues

Here "tongues" represents languages. Alternate translation: "the ability to speak different languages"

to another the interpretation of tongues

The phrase "is given by the same Spirit" is understood from the previous phrases. Alternate translation: "to another the interpretation of tongues is given by the same Spirit"

the interpretation of tongues

This is the ability to listen to what someone says in one language and use another language to tell people what that person is saying. Alternate translation: "the ability to interpret what is said in other languages"

1 Corinthians 12:11

one and the same Spirit

God gives the gifts through the work of the one and only Holy Spirit. See how this is translated in 1 Corinthians 12:8.

1 Corinthians 12:12

Connecting Statement:

Paul continues to talk of the variety of gifts God gives believers. God gives different gifts to different believers, but Paul wants them to know that all believers are made into one body, which is called the body of Christ. For this reason believers should have unity.

1 Corinthians 12:13

For by one Spirit we were all baptized

Possible meanings are 1) the Holy Spirit is the one who baptizes us, "For one Spirit baptized us" or 2) that the Spirit, like the water of baptism, is the medium through which we are baptized into the body, "For in one Spirit we were all baptized"

all were made to drink of one Spirit

This is a metaphor meaning everyone received and share in the same Spirit. The phrase "all were made" can be stated in active form. Alternate translation: "God gave us all the same Spirit, which we share as people might share a drink"

1 Corinthians 12:14

General Information:

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1 Corinthians 12:15

General Information:

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1 Corinthians 12:16

General Information:

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1 Corinthians 12:17

where would the sense of hearing be? ... where would the sense of smell be?

This can be made a statement. Alternate translation: "you could not hear anything. ... you could not smell anything."

1 Corinthians 12:18

General Information:

This page has intentionally been left blank.

1 Corinthians 12:19

the same member

The word "member" is a general word for the parts of the body, like the head, arm, or knee. Alternate translation: "the same part of the body"

where would the body be?

This can be made a statement. Alternate translation: "there would be no body."

1 Corinthians 12:20

General Information:

This page has intentionally been left blank.

1 Corinthians 12:21

I have no need of you

"I do not need you"

1 Corinthians 12:22

General Information:

This page has intentionally been left blank.

1 Corinthians 12:23

less honorable
"less important"

our unpresentable members
This probably refers to the private parts of the body, which people keep covered.

1 Corinthians 12:24

General Information:
This page has intentionally been left blank.

1 Corinthians 12:25

there may be no division within the body, but
"the body may be unified, and"

1 Corinthians 12:26

one member is honored
This can be stated in active form. Alternate translation: "someone gives honor to one member"

1 Corinthians 12:27

Now you are
Here the word "now" is used to draw attention to the important point that follows.

1 Corinthians 12:28

first apostles
Possible meanings for "first" are 1) the first in the list or 2) the most important in the list.

those who provide helps
"those who provide help to other believers"

those who do the work of administration
"those who govern the church"

those who have various kinds of tongues
Here "tongues" represents languages. Alternate translation: "those who have the ability to speak different languages"

1 Corinthians 12:29

General Information:
Paul is reminding his readers of what they already know.

Are all of them apostles? Are all prophets? Are all teachers? Do all do miracles?
The answer Paul expects to all of these rhetorical questions is no. You may need to translate them as statements. Alternate translation: "Not all of them are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all do miracles, do they?" or "You and I all know that not all of them are apostles, not all are prophets, not all are teachers, and not all do powerful deeds."

1 Corinthians 12:30

Do all of them have gifts of healing?
This can be a statement. Alternate translation: "Not all of them have gifts of healing."

Do all of them speak with tongues?
This can be a statement. Alternate translation: "Not all of them speak with tongues."

speak with tongues
Here "tongues" represents languages. Alternate translation: "speak different languages"

Do all of them interpret tongues?
This can be a statement. Alternate translation: "Not all of them interpret tongues."

interpret tongues
Here "tongues" represents languages. To "interpret tongues" means to listen to what someone says in one language and use another language to tell people what that person is saying. Alternate translation: "interpret what is said in other languages"

1 Corinthians 12:31

Zealously seek the greater gifts.
Possible meanings are 1) "You must eagerly seek from God the gifts that best help the church." or 2) "You are eagerly looking for gifts that you think are greater because you think they are more exciting to have."

Chapter 13

¹ Suppose that I speak with the tongues of men and of angels. But if I do not have love, I have become a noisy gong or a clanging cymbal. ² Suppose that I have the gift of prophecy and understand all hidden truths and knowledge, and that I have all faith so as to remove mountains. But if I do not have love, I am nothing. ³ Suppose that I give all my possessions to feed the poor, and that I give my body to be burned. But if I do not have love, I gain nothing. ^[1]⁴ Love is patient and kind. Love is not jealous and does not boast. It is not puffed up ⁵ or rude. It does not seek its own. It is not provoked, nor does it keep a count of wrongs. ⁶ It does not rejoice in unrighteousness. Instead, it rejoices in the truth. ⁷ Love bears all things, believes all things, hopes all things, and endures all things. ⁸ Love never ends. If there are prophecies, they will pass away. If there are tongues, they will cease. If there is knowledge, it will pass away. ⁹ For we know in part and we prophesy in part. ¹⁰ But when the perfect comes, that which is incomplete will pass away. ¹¹ When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became an adult, I put away childish things. ¹² For now we see indirectly in a mirror, but then face to face. Now I know in part, but then I will know fully just as I have been fully known. ¹³ But now these three remain: faith, hope, and love. But the greatest of these is love.

Footnotes

13:3 ^[1]Most important and ancient Greek copies, and ancient translations read,

1 Corinthians 13 General Notes

Structure and formatting

Paul seems to interrupt his teaching about spiritual gifts to speak about love.

Special concepts in this chapter

Love

Love is the most important characteristic of the believer. This chapter fully describes love. Paul tells why love is more important than the gifts of the Spirit. (See: love)

Important figures of speech in this chapter

Metaphor

Paul uses many different metaphors in this chapter. He uses these metaphors to instruct the Corinthians, especially on difficult topics. Readers often need spiritual discernment to understand these teachings.

1 Corinthians 13:1

Connecting Statement:

Having just talked about the gifts that God gives to believers, Paul emphasizes what is more important.

the tongues of ... angels

Possible meanings are 1) Paul is exaggerating for the sake of effect and does not believe that people speak the language that angels use or 2) Paul thinks that some who speak in tongues actually speak the language that angels use.

I have become a noisy gong or a clanging cymbal

I have become like instruments that make loud, annoying sounds

gong

a large, thin, round metal plate that is hit with a padded stick to make a loud, low-pitched sound

a clanging cymbal

a thin, round metal plate that is hit with a padded stick to make a loud, high-pitched sound

1 Corinthians 13:2

General Information:

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1 Corinthians 13:3

I give my body to be burned

The phrase "to be burned" can be made active.
Alternate translation: "I allow those who persecute me to burn me to death"

1 Corinthians 13:4

Love is ... Love is not ... It is not

Paul describes the characteristics of love by speaking about love as if it were a person. Alternate translation: "Whoever loves is ... He is not ... He is not"

1 Corinthians 13:5

It does not ... It is not ... does it keep

Paul continues to describe the characteristics of love by speaking about love as if it were a person. Alternate translation: "He does not ... He does not ... does he keep"

seek its own

The word "seek" here means to desire and work for something. The person who loves wants and works for what is good for others as much as or more than what is good for himself.

It is not provoked

"It does not become angry easily." The person who loves controls his anger.

nor does it keep a count of wrongs

The person who loves others does not keep a record of the wrongs that people have done to him.

1 Corinthians 13:6

It does not ... it rejoices

Paul continues to describe the characteristics of love by speaking about love as if it were a person. Alternate translation: "He does not ... he rejoices"

does not rejoice in unrighteousness. Instead, it rejoices in the truth

This can be stated in positive form. Alternate translation: "rejoices only in righteousness and truth"

1 Corinthians 13:7

Connecting Statement:

Paul continues speaking about love as if it were a person.

bears all things, believes all things, hopes all things, and endures all things

The phrase "all things" here appears to be an idiom meaning "always". Alternate translation: "always

perseveres, always believes, always hopes, and always endures"

hopes all things

This means that whoever loves others always expects that what is good will happen.

1 Corinthians 13:8

General Information:

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1 Corinthians 13:9

General Information:

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1 Corinthians 13:10

General Information:

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1 Corinthians 13:11

General Information:

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1 Corinthians 13:12

For now we see indirectly in a mirror

Mirrors in Paul's day were made of polished metal rather than glass and provided a dim, vague reflection.

now we see

Possible meanings are 1) "now we see Christ" or 2) "now we see God."

but then face to face

The understood words "we will see" can be supplied. Seeing face to face is a metaphor or synecdoche for being physically present with the one we will see. Alternate translation: "but then we will see face to face"

I will know fully

The word "Christ" is understood. Alternate translation: "I will know Christ fully"

just as I have been fully known

This can be stated as active. Alternate translation: "just as Christ has known me fully"

1 Corinthians 13:13

faith, hope, and love

These abstract nouns can be expressed in phrases with verbs. Alternate translation: "we must trust the Lord, be confident that he will do what he has promised, and love him and others"

Chapter 14

¹ Pursue love and be zealous for spiritual gifts, especially that you may prophesy. ² For the one who speaks in a tongue does not speak to people but to God. For no one understands him because he speaks mysteries in the Spirit. ³ But the one who prophesies speaks to people to build them up, to exhort them, and to comfort them. ⁴ The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. ⁵ Now I wish that you all spoke in tongues. But even more than that, I wish that you would prophesy. The one who prophesies is greater than the one who speaks in tongues (unless someone interprets so that the church may receive edification). ⁶ But now, brothers, if I come to you speaking in tongues, how will I benefit you? I cannot, unless I speak to you with revelation, or knowledge, or prophecy, or teaching. ⁷ In the same way, when lifeless instruments are producing sounds—like the flute or the harp—if they do not produce different tones, how will anyone know what tune the flute or harp is playing? ⁸ For if the trumpet is played with an uncertain sound, how will anyone know when it is time to prepare for battle? ⁹ It is the same way for you with the tongue. If you utter speech that is not clear, how will what is said be understood? You will be speaking into the air. ¹⁰ There are doubtless many kinds of languages in the world, and none is without meaning. ¹¹ But if I do not know the meaning of a language, I will be a foreigner to the speaker, and the speaker will be a foreigner to me. ¹² So it is with you. Since you are eager for the manifestations of the Spirit, seek for the edification of the church so that you might abound. ¹³ So the one who speaks in a tongue should pray that he may interpret. ¹⁴ For if I pray in a tongue, my spirit prays, but my mind is unfruitful. ¹⁵ What am I to do? I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, and I will also sing with my mind. ¹⁶ Otherwise, if you bless God with the spirit, how will the outsider say "Amen" when you are giving thanks if he does not know what you are saying? ¹⁷ For you certainly give thanks well enough, but the other person is not built up. ¹⁸ I thank God that I speak in tongues more than all of you. ¹⁹ But in the church I would rather speak five words with my understanding so that I might instruct others, than ten thousand words in a tongue.

²⁰ Brothers, do not be children in your thinking. Rather, in regard to evil, be like infants. But in your thinking be mature. ²¹ In the law it is written,

"By men of strange tongues
and by the lips of strangers
I will speak to this people.
Even then they will not hear me,"
says the Lord.

²² So then, tongues are a sign, not to believers, but to unbelievers. But prophecy is for a sign, not for unbelievers, but for believers. ²³ If, therefore, the whole church comes together and all speak in tongues, and outsiders and unbelievers come in, would they not say that you are insane? ²⁴ But if you all were prophesying and an unbeliever or an outsider came in, he would be convicted by all he hears. He would be judged by all that is said. ²⁵ The secrets of his heart would be revealed. As a result, he would fall on his face and worship God. He would declare that God is really among you.

²⁶ What is next then, brothers? When you come together, each one has a psalm, a teaching, a revelation, a tongue, or an interpretation. Do everything so that you build up the church. ²⁷ If anyone speaks in a tongue, let there be two or at most three, and each one in turn, and then someone should interpret what is said. ²⁸ But if there is no one to interpret, let each of them keep silent in the church. Let each one speak to himself alone and to God. ²⁹ Let two or three prophets speak, and let the others listen with discernment to what is said. ³⁰ But if there is a revelation to one who is sitting, let the first be silent. ³¹ For each of you can prophesy one by one so that each one may learn and all may be exhorted. ³² For the spirits of the prophets are subject to the prophets. ³³ For God is not a God of confusion, but of peace.

This is the rule in all the churches of God's holy people. ³⁴ The women should keep silent in the churches. For they are not permitted to speak. Instead, they should be in submission, as also the law says. ³⁵ If there is anything they desire to learn, let them ask their husbands at home. For it is disgraceful for a woman to speak in the church. ³⁶ Did the word of God come from you? Are you the only ones it has reached?

³⁷ If anyone thinks himself to be a prophet or spiritual, he should acknowledge that the things I write to you are a command of the Lord. ³⁸ But if anyone does not recognize this, let him not be recognized.

³⁹ So then, brothers, earnestly desire to prophesy, and do not forbid anyone from speaking in tongues. ⁴⁰ But let all things be done properly and in order.

1 Corinthians 14 General Notes

Structure and formatting

In this chapter, Paul returns to discussing spiritual gifts.

Some translations set what is quoted from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the words of verse 21.

Special concepts in this chapter

Tongues

Scholars disagree on the exact meaning of the gift of tongues. Paul describes the gift of tongues as a sign for unbelievers. It does not serve the whole church, unless someone interprets what is spoken. It is very important that the church uses this gift properly.

Prophecy

Scholars disagree on the exact meaning of prophecy as a spiritual gift. Paul says prophets can build up the entire church. He describes prophecy as a gift for believers. (See: prophet)

1 Corinthians 14:1

Connecting Statement:

Paul wants the Corinthians to know that though teaching is more important because it instructs people, it must be done with love.

Pursue love

Paul speaks of love as if it were a person. Alternate translation: "Follow after love" or "Work hard to love people"

especially that you may prophesy

"and work especially hard to be able to prophesy"

1 Corinthians 14:2

in the Spirit

Possible meanings are 1) the person speaks by the power of the Holy Spirit or 2) he speaks in his own spirit.

1 Corinthians 14:3

to build them up

Building people up represents helping them become mature and strong in their faith. See how you translated "builds up" in [1 Corinthians 8:1]

to exhort them

or "to encourage them"

1 Corinthians 14:4

builds up

Building people up represents helping them become mature and strong in their faith. See how you translated "builds up" in [1 Corinthians 8:1]

1 Corinthians 14:5

spoke in tongues

Here "tongues" represents languages. Alternate translation: "had the ability to speak different languages"

The one who prophesies is greater

Paul is emphasizing that the gift of prophecy is greater than the gift of speaking in tongues. Alternate translation: "The one who prophesies has a greater gift"

interprets

This means to listen to what someone says in one language and use another language to tell people what that person is saying.

the church may receive edification

The abstract noun "edification" can be translated using the verb "edify," which means to build something up. This is a metonym for the words through which the people in the church learn God's word and love God more, and the word "church" here is a metonym for the people who make up the church. Alternate translation: "the people in the church may become stronger" or "the one who

prophesies may help the people know and love God better"

1 Corinthians 14:6

how will I benefit you?

This can be a statement. Alternate translation: "I will not benefit you." or "I will not have done anything that helps you."

1 Corinthians 14:7

they do not produce different tones

This refers to sounds of different pitch that make up the melody, not to the difference between a flute sound and a harp sound.

how will anyone know what tune the flute or harp is playing?

Paul wants the Corinthians to answer this themselves. Alternate translation: "no one will know what tune the flute or harp is playing."

tune

melody or song

1 Corinthians 14:8

how will anyone know when it is time to prepare for battle?

Paul wants the Corinthians to answer this themselves. Alternate translation: "no one would know when it is time to prepare for battle."

1 Corinthians 14:9

you with the tongue. If you utter speech
or "you. If with the tongue you utter speech"

with the tongue

The word "tongue" here is a synecdoche for all the parts of the body which a person uses in order to speak.

If you utter speech that is not clear

Clear speech is language that people can understand. Paul was talking about people speaking in other languages during church services. Alternate translation: "If you speak in a language that people do not know"

how will what is said be understood

These passive clauses can be translated in active form. Alternate translation: "how will anyone understand what you have said"

1 Corinthians 14:10

none is without meaning

This can be stated as a positive. Alternate translation: "they all have meaning"

1 Corinthians 14:11

General Information:

This page has intentionally been left blank.

1 Corinthians 14:12

General Information:

All instances of "you" and the imperatives are plural.

for the manifestations of the Spirit

"to do things that show that the Spirit controls you"

seek for the edification of the church so that you might abound

Some modern translations read, "seek that you might abound in those things that edify the church." Paul speaks of the church as if it were a house that one could build. Alternate translation: "try to succeed greatly in making God's people more able to serve God so that things will go well with you"

1 Corinthians 14:13

interpret

This means to listen to what someone says in one language and use another language to tell people what that person is saying.

1 Corinthians 14:14

my mind is unfruitful

The mind not understanding what is being prayed and, therefore, receiving no benefit from the prayer is spoken of as if the "mind is unfruitful." Alternate translation: "I do not understand it in my mind" or "my mind does not benefit from the prayer, because I do not understand the words I am saying"

1 Corinthians 14:15

What am I to do?

Paul is introducing his conclusion. Alternate translation: "This is what I will do."

pray with my spirit ... pray with my mind ... sing with my spirit ... sing with my mind

Prayers and songs must be in a language that the people present can understand.

with my mind

"with words that I understand"

1 Corinthians 14:16

you bless God ... you are giving thanks ... you are saying

Though "you" is singular here, Paul is addressing everyone who prays only in the spirit, but not with the mind.

how will the outsider say "Amen" ... saying?

This can be a statement. Alternate translation: "the outsider will never be able to say 'Amen' ... saying."

the outsider

Possible meanings are 1) "another person" or 2) "people who are new to your group."

say "Amen"
"agree"

1 Corinthians 14:17

you certainly give

Paul is speaking to the Corinthians as if they were one person, so the word "you" here is singular.

the other person is not built up

Building people up represents helping them become mature and strong in their faith. This can be stated in active form. See how you translated "builds up" in [1 Corinthians 8:1]

1 Corinthians 14:18

I speak in tongues

Here "tongues" represents languages. Alternate translation: "I speak different languages"

1 Corinthians 14:19

than ten thousand words in a tongue

Paul was not counting words, but used exaggeration to emphasize that a few understandable words are far more valuable than even a great number of words in a language that people cannot understand. Also, here "tongue" represents a language. Alternate translation: "10,000 words in a different language" or "a great many words in a different language"

1 Corinthians 14:20

General Information:

Paul tells the Corinthians that people being able to speak in different languages was told ahead of time by the prophet Isaiah, many years before such speaking happened at the start of Christ's church.

do not be children in your thinking

Here "children" is a metaphor for being spiritually immature. Alternate translation: "do not think like children"

1 Corinthians 14:21

In the law it is written,

This can be stated in active form. Alternate translation: "The prophet wrote these words in the law:"

By men of strange tongues and by the lips of strangers

These two phrases mean basically the same thing and are used together for emphasis.

1 Corinthians 14:22

Connecting Statement:

Paul gives specific instructions about an orderly way to use gifts in the church.

sign, not for unbelievers, but for believers

"sign only for believers"

1 Corinthians 14:23

would they not say that you are insane?

This can be a statement. Alternate translation: "they would say that you are insane."

1 Corinthians 14:24

he would be convicted by all he hears. He would be judged by all that is said

Paul says basically the same thing twice for emphasis. Alternate translation: "he would realize that he is guilty of sin because he hears what you are saying"

1 Corinthians 14:25

The secrets of his heart would be revealed

Here "heart" is a metonym for a person's thoughts. This can be stated in active form. Alternate translation: "God would reveal to him the secrets of his heart" or "He would recognize his own private inner thoughts"

he would fall on his face and worship God

"Fall on his face" here is an idiom, meaning to bow down. Alternate translation: "He would bow down and worship God"

1 Corinthians 14:26

What is next then, brothers?

Paul uses a question to introduce the next part of his message. Alternate translation: "Because everything I have just told you is true, this is what you need to do, my fellow believers."

interpretation

This is the ability to listen to what someone says in one language and use another language to tell people what that person is saying.

1 Corinthians 14:27

speaks in a tongue

Here "tongue" represents a language. Alternate translation: "speaks in a different languages"

and each one in turn

"and they should speak one after another" or "and they should speak one at a time"

interpret what is said

This can be stated in active form. Alternate translation: "interpret what they said"

interpret

This means to listen to what someone says in one language and use another language to tell people what that person is saying.

1 Corinthians 14:28

General Information:

This page has intentionally been left blank.

1 Corinthians 14:29

Let two or three prophets speak

Possible meanings are 1) only two or three prophets speak at any one meeting or 2) only two or three prophets take turns speaking at any one time.

to what is said

This can be stated in active form. Alternate translation: "to what they say"

1 Corinthians 14:30

there is a revelation

"God reveals something" or "God speaks"

to one who is sitting

"to one of the people sitting there listening to the prophets"

the first

the person who has been speaking

1 Corinthians 14:31

prophecy one by one

Only one person should prophesy at a time.

all may be exhorted

This can be stated in active form. Alternate translation: "you may exhort all"

1 Corinthians 14:32

General Information:

This page has intentionally been left blank.

1 Corinthians 14:33

God is not a God of confusion

God does not create confusing situations by making people all speak at the same time.

1 Corinthians 14:34

keep silent

Possible meanings are 1) stop speaking, 2) stop speaking when someone is prophesying, or 3) be absolutely silent during the church service.

1 Corinthians 14:35

General Information:

This page has intentionally been left blank.

1 Corinthians 14:36

Did the word of God come from you? Are you the only ones it has reached?

Paul emphasizes that the Corinthians are not the only ones who understand what God wants Christians to do. Alternate translation: "The word of God did not come from you in Corinth; you are not the only people who understand God's will."

the word of God

"Word of God" here is a metonym for the message from God. Alternate translation: "God's message"

1 Corinthians 14:37

he should acknowledge

A true prophet or truly spiritual person will accept Paul's writings as coming from the Lord.

1 Corinthians 14:38

if anyone does not recognize this, let him not be recognized

"if anyone ignores this, let him be ignored"

let him not be recognized

This can be stated in active form. Alternate translation: "you should not recognize him"

1 Corinthians 14:39

do not forbid anyone from speaking in tongues

Paul makes it clear that speaking in tongues at a church gathering is permissible and acceptable.

1 Corinthians 14:40

But let all things be done properly and in order

Paul is stressing that church gatherings should be held in an orderly manner. Alternate translation: "But do all things properly and in order" or "But do everything in an orderly, appropriate way"

Chapter 15

¹ Now I want to make known to you, brothers, the gospel I proclaimed to you, which you received and on which you stand, ² and by which you are being saved, if you hold firmly to the word I preached to you, unless you believed in vain. ³ For I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures, ⁴ that he was buried, and that he was raised on the third day according to the scriptures. ⁵ Christ appeared to Cephas, and then to the twelve; ⁶ then he appeared to more than five hundred brothers at once. Most of them are still alive, but some have fallen asleep. ⁷ Then he appeared to James, then to all the apostles. ⁸ Last of all, he appeared to me, as if to one born prematurely. ⁹ For I am the least of the apostles. I am unworthy to be called an apostle because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and his grace in me was not in vain. Instead, I labored harder than all of them. Yet it was not I, but the grace of God that is with me. ¹¹ Therefore whether it is I or they, so we preach and so you believed.

¹² Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? ¹³ But if there is no resurrection of the dead, then not even Christ has been raised; ¹⁴ and if Christ has not been raised, then our preaching is in vain, and your faith also is in vain. ¹⁵ Also, we are found to be false witnesses about God, because we testified that God raised Christ from the dead. But he did not raise him, if indeed the dead are not raised. ¹⁶ For if the dead are not raised, not even Christ has been raised; ¹⁷ and if Christ has not been raised, your faith is in vain and you are still in your sins. ¹⁸ Then those who have fallen asleep in Christ have also perished. ¹⁹ If only in this life we hope in Christ, of all people we are most to be pitied.

²⁰ But now Christ has been raised from the dead as the firstfruits of those who sleep. ²¹ For since death came by a man, by a man also came the resurrection of the dead. ²² For as in Adam all die, so also in Christ all will be made alive. ²³ But each in his own order: Christ, who is the firstfruits, and then those who belong to Christ will be made alive at his coming. ²⁴ Then will be the end, when he will hand over the kingdom to God the Father, when he will abolish all rule and all authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death. ²⁷ For "he has put everything under his feet." But when it says "he has put everything," it is clear that this does not include the one who put everything in subjection under him. ²⁸ When all things are subjected under him, then the Son himself will be subjected under the one who put all things into subjection under him, that God may be all in all.

²⁹ Or else what will those do who are baptized for the dead? If the dead are not raised at all, why are they baptized for them? ³⁰ Why then are we in danger every hour? ³¹ I die every day! This is as sure as my boasting in you, which I have in Christ Jesus our Lord. ³² What do I gain, from a human point of view, if I fought with beasts at Ephesus, if the dead are not raised?

"Let us eat and drink,
for tomorrow we die."

³³ Be not deceived: "Bad company corrupts good morals." ³⁴ Sober up! Live righteously! Do not keep sinning. For some of you have no knowledge of God. I say this to your shame.

³⁵ But someone will say, "How are the dead raised, and with what kind of body will they come?" ³⁶ You fool! What you sow will not come to life unless it dies. ³⁷ What you sow is not the body that will be, but a bare grain. It may become wheat or something else. ³⁸ But God will give it a body as he chooses, and to each seed its own body. ³⁹ Not all flesh is the same. Instead, there is one flesh for human beings, and another flesh for animals, and another flesh for birds, and another for fish. ⁴⁰ There are also heavenly bodies and earthly bodies. But the glory of the heavenly body is one kind and the glory of the earthly is another. ⁴¹ There is one glory of the sun, and another glory of the moon, and another glory of the stars. For one star differs from another star in glory. ⁴² So also is the resurrection of the dead. What is sown is perishable, and what is raised is imperishable. ⁴³ It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. ⁴⁴ It is sown a natural body; it is raised a spiritual body. If there is a

natural body, there is also a spiritual body. ⁴⁵ So also it is written, "The first man Adam became a living soul." The last Adam became a life-giving spirit. ⁴⁶ But the spiritual did not come first but the natural, and then the spiritual. ⁴⁷ The first man is of the earth, made of dust. The second man is from heaven. ⁴⁸ Just as the one made from dust is, so also are those who are made of the dust, and as the man of heaven is, so also are those who are of heaven. ⁴⁹ Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

⁵⁰ Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God. Neither does what is perishable inherit what is imperishable. ⁵¹ Look! I tell you a mystery: We will not all sleep, but we will all be changed. ⁵² We will be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. ⁵³ For this perishable body must put on what is imperishable, and this mortal body must put on immortality. ⁵⁴ But when this perishable body has put on what is imperishable, and when this mortal body has put on immortality, then will come about the saying that is written, "Death is swallowed up in victory."

⁵⁵ "Death, where is your victory?
Death, where is your sting?"

⁵⁶ The sting of death is sin, and the power of sin is the law. ⁵⁷ But thanks be to God, who gives us the victory through our Lord Jesus Christ! ⁵⁸ Therefore, my dear brothers, be steadfast and immovable. Always abound in the work of the Lord, because you know that your labor in the Lord is not in vain.

1 Corinthians 15 General Notes

Structure and formatting

Resurrection

This chapter includes a very important teaching about the resurrection of Jesus. The Greek people did not believe that people could live after they died. Paul defends the resurrection of Jesus. He teaches why it is important to all believers. (See: resurrection and believe)

Special concepts in this chapter

Resurrection

Paul presents the resurrection as the ultimate proof that Jesus is God. Christ is the first of many whom God will raise to life. The resurrection is central to the gospel. Few doctrines are as important as this one. (See: goodnews and raise)

Important figures of speech in this chapter

Paul uses many different figures of speech in this chapter. He uses them to express difficult theological teachings in a way that people can understand.

1 Corinthians 15:1

Connecting Statement:

Paul reminds the Corinthians that it is the gospel that saves them and he tells them again what the gospel is. Then he gives them a short history lesson which ends with what will yet happen.

make known to you, brothers, the gospel

Possible meanings are 1) Paul wants to remind them by making the gospel known again, "help you remember, brothers, the gospel" or 2) he wants to make sure they understand the gospel, "make clear to you, brothers, the gospel."

on which you stand

Paul is speaking of the Corinthians as if they were a house and the gospel as if it were the foundation on which the house was standing.

1 Corinthians 15:2

you are being saved

This can be stated in active form. "God will save you"

the word I preached to you

"the message I preached to you"

1 Corinthians 15:3

as of first importance

Possible meanings are 1) as the most important of many things or 2) as the first in time of important things.

for our sins

"to pay for our sins" or "so that God could forgive our sins"

according to the scriptures

"just as the propets predicted in the scriptures."
Here "scriptures" means the Old Testament.

1 Corinthians 15:4

he was buried

This can be stated in active form. Alternate translation: "they buried him"

he was raised

This can be stated in active form. Alternate translation: "God raised him"

was raised

"was caused to live again"

1 Corinthians 15:5

appeared to

"showed himself to"

and then to the twelve

The information that is understood here can be included. Alternate translation: "and then he appeared to the twelve disciples"

to the twelve

Paul used the term "the twelve" to mean the original disciples, known as apostles, that followed Jesus. Although, when Jesus appeared to the apostles, Judas had already died, Paul still refers to the groups as "twelve." Alternate translation: "to the rest of the apostles"

1 Corinthians 15:6

five hundred

500

some have fallen asleep

"Sleep" here is a common euphemism for death. Alternate translation: "some have died"

1 Corinthians 15:7

General Information:

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1 Corinthians 15:8

Last of all

"Finally, after he had appeared to the others"

Last of all, he appeared to me, as if to one born prematurely

This is a simile, but its meaning is unclear. These words could refer to 1) a baby that is born unexpectedly early, in which case Paul means that he was unexpectedly called to be an apostle, or 2) a baby who is born early and is very small, in which case Paul means that he had not learned from Christ and grown spiritually as the other apostles had, or 3) a baby who is born dead, in which case Paul means that Christ appeared to him when he was spiritually dead.

one born prematurely

"a baby born too early"

1 Corinthians 15:9

General Information:

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1 Corinthians 15:10

the grace of God I am what I am

God's grace or kindness has made Paul as he is now.

his grace in me was not in vain

Paul is emphasizing through litotes that God worked through Paul. Alternate translation: "because he was kind to me, I was able to do much good work"

the grace of God that is with me

Paul speaks of the work he was able to do because God was kind to him as if grace were actually doing the work. Alternate translation: Possible meanings are 1) this is literally true, and God actually did the work and kindly used Paul as a tool or 2) Paul is using a metaphor and saying that God was kind to let Paul do the work and to make Paul's work have good results.

1 Corinthians 15:11

General Information:

This page has intentionally been left blank.

1 Corinthians 15:12

how can some of you say there is no resurrection of the dead?

Paul is using this question to begin a new topic. Alternate translation: "you should not be saying that there is no resurrection of the dead!"

raised

made alive again

1 Corinthians 15:13

if there is no resurrection of the dead, then not even Christ has been raised

Paul uses this statement to argue that there is a resurrection of the dead. He knows that Christ has been raised and so infers that all who die will be resurrected. To say that there is no resurrection is to say that Christ has not been raised, but this is false because Paul has seen the resurrected Christ

not even Christ has been raised

This can be translated in active form. Alternate translation: "God has not raised even Christ"

1 Corinthians 15:14

General Information:

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1 Corinthians 15:15

Connecting Statement:

Paul wants to assure the Corinthians that Christ rose from the dead.

we are found to be false witnesses about God

Paul is arguing that if Christ did not rise from the dead, then they are bearing false witness or lying about Christ's coming alive again.

we are found to be

This can be stated in active form. Alternate translation: "everyone will realize that we are"

1 Corinthians 15:16

General Information:

This page has intentionally been left blank.

1 Corinthians 15:17

your faith is in vain and you are still in your sins

Their faith is based on Christ having risen from the dead, so if that did not happen, their faith will do them no good.

1 Corinthians 15:18

General Information:

This page has intentionally been left blank.

1 Corinthians 15:19

If only in this life we hope in Christ

Here to hope in Christ is to confidently expect good from him. Alternate translation: "If only in this life we can confidently expect Christ to help us" or "If we can trust in Christ to save us only in this life"

of all people we are most to be pitied

"people should feel sorry for us more than they do for anyone else"

1 Corinthians 15:20

now Christ

"as it is, Christ" or "this is the truth: Christ"

Christ has been raised from the dead

"Raised" here is an idiom for "caused to live again."

This can be stated in active form. Alternate translation: "God has raised Christ from the dead"

dead as the firstfruits

Here "firstfruits" is a metaphor, comparing Christ to the first of the harvest, which would be followed by the rest of the harvest. Christ was the first to be raised from the dead, and all who believe in him will also be raised from the dead. Alternate translation: "dead, like the first part of the harvest" or "dead; he is like the first part of the harvest"

those who sleep

Sleep here is a euphemism for death. Alternate translation: "those who have died"

1 Corinthians 15:21

death came by a man

The abstract noun "death" can be expressed with the verb "die." Alternate translation: "people die because of what one man did"

by a man also came the resurrection of the dead

The abstract noun "resurrection" can be expressed with the verb "raise." Alternate translation: "people are raised from the dead because of another man" or "people will become alive again because of what one man did"

1 Corinthians 15:22

General Information:

This page has intentionally been left blank.

1 Corinthians 15:23

who is the firstfruits

Here "firstfruits" is a metaphor, comparing Christ to the first of the harvest, which would be followed by the rest of the harvest. Christ was the first to be raised from the dead. Alternate translation: "who is like the first part of the harvest"

1 Corinthians 15:24

General Information:

Here the word "he" refers to Christ.

he will abolish all rule and all authority and power
"he will stop those people who rule, who have authority, and who have power, from doing what they are doing"

1 Corinthians 15:25

For he must reign until he has put all his enemies under his feet

Possible meanings are 1) all occurrences of "he" and "his" refer to Christ or 2) "For Christ must reign until God the Father has put all Christ's enemies under Christ's feet"

until he has put all his enemies under his feet
Kings who won wars would put their feet on the necks of those whom they had defeated to their power over their enemies. Alternate translation: "until he has put all his enemies under his power"

1 Corinthians 15:26

The last enemy to be destroyed is death
Paul speaks of death here as if it were a person who will be killed. The passive verb can be stated as active. Possible meanings are 1) Christ will destroy death or 2) God the Father will destroy death. Alternate translation: "The final enemy that he will destroy is death itself"

1 Corinthians 15:27

he has put everything under his feet
Possible meanings are 1) "God the Father has put everything under Christ's feet" or 2) "Christ has put everything under his own feet"

put everything under his feet
Kings who won wars would put their feet on the necks of those whom they had defeated to show they have power over their enemies. See how "put ... under his feet" is translated in [1 Corinthians 15:25]

this does not include the one who put everything in subjection under him
"this does not include God the Father, who put everything in subjection under the Son"

1 Corinthians 15:28

all things are subjected under him
This can be stated as active. Alternate translation: "God the Father has made all things subject to the Son"

the Son himself will be subjected
This can be stated as active. Alternate translation: "the Son himself will become subject"

the Son himself
In the previous verses he was referred to as "Christ." Alternate translation: "Christ, that is, the Son himself,"

Son
This is an important title that describes the relationship between Jesus and God.

1 Corinthians 15:29

Or else what will those do who are baptized for the dead?
Paul uses this question to teach the Corinthians. It can be stated in active form. Alternate translation: "Otherwise it would be useless for Christians to receive baptism for the dead."

If the dead are not raised at all, why are they baptized for them?
Paul uses this question to argue that the dead are raised. Apparently some people, probably some members of the church in Corinth, were being baptized for the dead. Paul infers that those people did so because they believed that the dead would be raised.

If the dead are not raised at all
This can be translated in active form. Alternate translation: "If God does not raise the dead at all"

are not raised
"are not caused to live again"

why are they baptized for them?
Paul uses this question to teach the Corinthians. It can be stated in active form. Alternate translation: "there would be no reason for them to have people baptize them on behalf of dead people."

1 Corinthians 15:30

Why then are we in danger every hour?
Paul uses this question to teach the Corinthians. The reason he and others were in danger is that some people were angry that they taught that Jesus will raise people from death. Alternate translation: "If people will not rise from the dead, we gain nothing by being in danger every hour for teaching that people will rise."

1 Corinthians 15:31

I die every day!
This exaggeration means he was in danger of dying. He knew that some people wanted to kill him because they did not like what he was teaching. Alternate translation: "Every day I am in danger of dying" or "Every day I risk my life!"

This is as sure as my boasting in you
Paul uses this statement as evidence that he faces death every day. Alternate translation: "You can

know that this is true, because you know about my boasting in you" or "You can know that this is true, because you know about how much I boast in you"

my boasting in you, which I have in Christ Jesus our Lord

Paul boasted in them because of what Christ Jesus had done for them. Alternate translation: "my boasting in you, which I do because of what Christ Jesus our Lord has done for you"

my boasting in you

"the way I tell other people how good you are"

1 Corinthians 15:32

What do I gain ... if I fought with beasts at Ephesus ... not raised?

Paul wants the Corinthians to understand without him having to tell them. This can be a statement. Alternate translation: "I gained nothing ... by fighting with beasts at Ephesus ... not raised."

I fought with beasts at Ephesus

Paul is referring to something that he actually did. Possible meanings are 1) Paul was speaking figuratively about his arguments with learned pagans or other conflicts with people who wanted to kill him or 2) he was actually put into the arena to fight against dangerous animals.

Let us eat and drink, for tomorrow we die

Paul concludes that if there is no further life after death, it is better for us to enjoy this life as we can, for tomorrow our life will end without any further hope.

1 Corinthians 15:33

Bad company corrupts good morals

If you live with bad people, you will act like them. Paul is quoting a common saying.

1 Corinthians 15:34

Sober up

"You must think seriously about this"

1 Corinthians 15:35

Connecting Statement:

Paul gives some specifics about how the resurrection of the believers' bodies will take place. He gives a picture of natural and spiritual bodies (15:36-44) and compares the first man Adam with the last Adam, Christ (15:45-49).

But someone will say, "How are the dead raised, and with what kind of body will they come?"

Possible meanings are 1) The person is asking sincerely or 2) the person is using the question to mock the idea of a resurrection. Alternate translation: "But some will say that they cannot

imagine how God will raise the dead, and what kind of body God would give them in the resurrection."

someone will say

"someone will ask"

with what kind of body will they come

That is, will it be a physical body or a spiritual body? What shape will the body have? What will the body be made of? Translate using the most general question that someone who wants to know the answers to these questions would ask.

1 Corinthians 15:36

You fool! What you sow

Paul is speaking to the Corinthians as if they were one person, so both instances of "you" here are singular.

fool

"unthinking person." Paul is accusing them of not thinking carefully, He is not accusing them of moral error.

What you sow will not come to life unless it dies

A seed will not grow unless it is first buried underground. In the same way, a person has to die before God can resurrect him.

1 Corinthians 15:37

What you sow is not the body that will be

Paul uses the metaphor of the seed again to say that God will resurrect the dead body of the believer, but that body will not appear as it was.

What you sow

Paul is speaking to the Corinthians as if they were one person, so the word "you" here is singular.

1 Corinthians 15:38

God will give it a body as he chooses

"God will decide what kind of body it will have"

1 Corinthians 15:39

Not all flesh is the same ... there is one flesh ... another flesh

"Not all kinds of bodies are the same ... there is one kind of body ... another kind of body"

1 Corinthians 15:40

heavenly bodies

"bodies in the sky"

earthly bodies

"bodies on the earth." This refers to the kinds of bodies mentioned in 15:41.

the glory of the heavenly body is one kind and the glory of the earthly is another

"the glory that the bodies in the sky have is different from the glory that the bodies on the earth have"

glory

Possible meanings are 1) "brightness" or "radiance" or 2) "beauty" or "splendor"

1 Corinthians 15:41

General Information:

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1 Corinthians 15:42

What is sown ... what is raised

The writer speaks of a person's body being buried as if it were a seed that is planted in the ground. And he speaks of a person's body being raised from the dead as if it were a plant growing from the seed. The passive verbs can be stated in active form. Alternate translation: "What goes into the ground ... what comes out of the ground" or "What people bury ... what God raises"

is raised

"is caused to live again"

is perishable ... is imperishable

"can rot ... cannot rot"

1 Corinthians 15:43

It is sown ... it is raised

The writer speaks of a person's body being buried as if it were a seed that is planted in the ground. And he speaks of a person's body being raised from the dead as if it were a plant growing from the seed. The passive verbs can be stated in active form. Alternate translation: "It goes into the ground ... it comes out of the ground" or "People bury it ... God raises it"

1 Corinthians 15:44

It is sown ... it is raised

The writer speaks of a person's body being buried as if it were a seed that is planted in the ground. And he speaks of a person's body being raised from the dead as if it were a plant growing from the seed. The passive verbs can be stated in active form. Alternate translation: "It goes into the ground ... it comes out of the ground" or "People bury it ... God raises it"

1 Corinthians 15:45

General Information:

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1 Corinthians 15:46

But the spiritual did not come first but the natural, and then the spiritual

"The natural being came first. The spiritual being is from God and came later."

natural

created by earthly processes, not yet connected to God

1 Corinthians 15:47

The first man is of the earth, made of dust

God made the first man, Adam, from the dust of the earth.

dust

dirt

1 Corinthians 15:48

the man of heaven

Jesus Christ

those who are of heaven

"those who belong to God"

1 Corinthians 15:49

we have borne the image of the man of dust, we will also bear the image of the man of heaven

"we have been just like the man of dust, we will also be just like the man of heaven"

1 Corinthians 15:50

Connecting Statement:

Paul wants the Corinthians to realize that some believers will not die physically but will still get a resurrected body through Christ's victory.

flesh and blood cannot inherit the kingdom of God.

Neither does what is perishable inherit what is imperishable

Possible meanings are 1) the two sentences mean the same thing. Alternate translation: "human beings who will surely die cannot inherit the permanent kingdom of God" or 2) the second sentence finishes the thought begun by the first. Alternate translation: "weak human beings cannot inherit the kingdom of God. Neither can those who will certainly die inherit a kingdom that will last forever"

flesh and blood

Those who inhabit a body that is doomed to die.

inherit

Receiving what God has promised believers is spoken of as if property and wealth were being inherited from a family member.

is perishable ... is imperishable

"can rot ... cannot rot." See how these words are translated in 1 Corinthians 15:42.

1 Corinthians 15:51

We will not all sleep

Sleep here is a euphemism for death. Alternate translation: "We will not all die"

we will all be changed

This can be stated as active. Alternate translation: "God will change us all"

1 Corinthians 15:52

We will be changed

This can be stated in active form. Alternate translation: "God will change us"

in the twinkling of an eye

It will happen as fast as it takes for a person to blink his or her eye.

at the last trumpet

"when the last trumpet sounds"

the dead will be raised

This can be translated in active form. Alternate translation: "God will raise the dead"

raised

"caused to live again"

imperishable

"in a form that cannot rot." See how a similar phrase is translated in 1 Corinthians 15:42.

1 Corinthians 15:53

this perishable body ... is imperishable

"this body that can rot ... cannot rot." See how similar phrases are translated in 1 Corinthians 15:42.

must put on

Paul is speaking of God making our bodies so they will never die again as if God were putting new clothes on us.

1 Corinthians 15:54

when this perishable body has put on what is imperishable

Here the body is spoken of as if it were a person, and becoming imperishable is spoken of as if being

imperishable were clothing that a body would wear. Alternate translation: "when this perishable body has become imperishable" or "when this body that can rot can no longer rot"

when this mortal body has put on immortality

Here the body is spoken of as if it were a person, and becoming immortal is spoken of as if being immortal was clothing that a body would wear.

Alternate translation: "when this mortal body has become immortal" or "when this body that can die can no longer die"

1 Corinthians 15:55

Death, where is your victory? Death, where is your sting?

Paul speaks as if death were a person, and he uses this question to mock the power of death, which Christ has defeated. Alternate translation: "Death has no victory. Death has no sting."

your ... your

These are singular.

1 Corinthians 15:56

The sting of death is sin

It is through sin that we are destined to face death, that is, to die.

the power of sin is the law

God's law that was passed down by Moses defines sin and shows us how we sin before God.

1 Corinthians 15:57

gives us the victory

"has defeated death for us"

1 Corinthians 15:58

Connecting Statement:

Paul wants believers, while they work for the Lord, to remember the changed, resurrected bodies that God is going to give them.

be steadfast and immovable

Paul speaks of someone who lets nothing stop him from doing what he has decided to do as if he could not be physically moved. Alternate translation: "be determined"

Always abound in the work of the Lord

Paul speaks of efforts made in working for the Lord as if they were objects that a person could acquire more of. Alternate translation: "Always work for the Lord faithfully"

Chapter 16

¹ Now concerning the collection for God's holy people: as I instructed the churches of Galatia, so you are to do. ² On the first day of the week, each of you is to put something aside and store it up as he may prosper. Do this so that there will be no collections when I come. ³ When I arrive, to whomever you approve, I will give letters of introduction to them and will send them with your gift to Jerusalem. ⁴ If it is appropriate for me to go also, they will go with me. ⁵ But I will come to you when I pass through Macedonia. For I will pass through Macedonia. ⁶ Perhaps I may stay with you or even spend the winter, so that you may help me on my way, wherever I go. ⁷ For I do not wish to see you now for only a passing visit. For I hope to spend more time with you, if the Lord permits. ⁸ But I will stay in Ephesus until Pentecost, ⁹ for a wide door has opened for me, and there are many adversaries.

¹⁰ Now when Timothy comes, see that he is with you unafraid, for he is laboring at the work of the Lord, as I am doing. ¹¹ Let no one despise him. Help him on his way in peace, so that he may come to me. For I am expecting him to come along with the brothers. ¹² Now concerning our brother Apollos, I strongly encouraged him to visit you with the brothers. But it was not at all his will that he come now. However, he will come when the time is right.

¹³ Be watchful, stand fast in the faith, act like men, be strong. ¹⁴ Let all that you do be done in love.

¹⁵ You know the household of Stephanas, that they were the firstfruits of Achaia, and that they have devoted themselves to the service of God's holy people. Now I urge you, brothers, ¹⁶ to be in submission to such people and to everyone who helps in the work and labors with us. ¹⁷ I rejoice at the coming of Stephanas, Fortunatus, and Achaicus. They have made up for your absence. ¹⁸ For they have refreshed my spirit and yours. So then, acknowledge people like them.

¹⁹ The churches of Asia send greetings to you. Aquila and Priscilla greet you in the Lord, with the church that is in their home. ²⁰ All the brothers greet you. Greet one another with a holy kiss.

²¹ I, Paul, write this with my own hand. ²² If anyone does not love the Lord, may he be accursed. Our Lord, come! ²³ The grace of the Lord Jesus be with you. ²⁴ My love be with you all in Christ Jesus. ^[1]

Footnotes

16:24 ^[1] A few important and ancient Greek copies and some ancient translations have

1 Corinthians 16 General Notes

Structure and formatting

Paul briefly covers many topics in this chapter. It was common in the ancient Near East for the last part of letters to have personal greetings.

Special concepts in this chapter

Preparation for his coming

Paul gives practical instructions to help prepare the Corinthian church for his visit. He tells them to start collecting money every Sunday for the believers in Jerusalem. He hopes to come and spend the winter with them. He tells them to help Timothy when he comes. He had hopes Apollos would go to them, but Apollos did not think it was the right time. Paul also tells them to obey Stephanus. Finally, he sends his greetings to everyone.

1 Corinthians 16:1

Connecting Statement:

In his closing notes, Paul reminds the Corinthian believers to collect money for the needy believers in Jerusalem.

for God's holy people

Paul was collecting money from his churches for the poor Jewish Christians in Jerusalem and Judea.

1 Corinthians 16:2

store it up

Possible meanings are: 1) "keep it at home" or 2) "leave it with the church"

as he may prosper

"according to how he prospers" or "according to how much he earns"

so that there will be no collections when I come

"so that you will not have to collect more money while I am with you"

1 Corinthians 16:3

to whomever you approve, I will give letters of introduction to them and will send them

Some modern translations read, "to whomever you have approved by letter of introduction, I will send"

1 Corinthians 16:4

General Information:

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1 Corinthians 16:5

General Information:

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1 Corinthians 16:6

you may help me on my way

This means they might give Paul money or other things he needs so that he and his ministry team could continue to travel.

1 Corinthians 16:7

I hope to spend more time with you, if the Lord permits

Paul wanted to see the believers in Corinth, but he did not know if he actually would be able to do that. Alternate translation: "I expect to spend more time with you, if the Lord permits" or "I plan to spend more time with you, if the Lord permits"

1 Corinthians 16:8

Pentecost

Paul would stay in Ephesus until this festival, which comes in May or June, 50 days after Passover. He would then travel through Macedonia, and later try to arrive in Corinth before winter started.

1 Corinthians 16:9

a wide door has opened

Paul speaks of the opportunity God has given him to win people to the gospel as if it were a door that God had opened so he could walk through it.

1 Corinthians 16:10

Now

"Now" here marks a change in topic. Here Paul begins to talk about Timothy's visit to Corinth.

see that he is with you unafraid

"see that he has no cause to fear being with you"

1 Corinthians 16:11

Let no one despise him

Because Timothy was much younger than Paul, sometimes he was not shown the respect he deserved as a minister of the gospel.

1 Corinthians 16:12

our brother Apollos

Here the word "our" refers to Paul and his readers, so it is inclusive.

1 Corinthians 16:13

Be watchful, stand fast in the faith, act like men, be strong

Paul is describing what he wants the Corinthians to do as if he were giving four commands to soldiers in war. These four commands mean almost the same thing and are used for emphasis.

Be watchful

Paul speaks of people being aware of what is happening as if they were guards keeping watch over a city or vineyard. This can be stated more clearly. Alternate translation: "Be careful whom you trust" or "Watch out for danger"

stand fast in the faith

Paul speaks of people continuing to believe in Christ according to his teaching as if they were soldiers refusing to retreat when the enemy attacks. Possible meanings are 1) "keep strongly believing what we have taught you" or 2) "keep strongly trusting in Christ"

act like men

In the society in which Paul and his audience lived, men usually provided for families by doing the heavy work and fighting against invaders. This can be stated more clearly. Alternate translation: "be responsible"

1 Corinthians 16:14

Let all that you do be done in love

"Everything you do should show people that you love them"

1 Corinthians 16:15

Connecting Statement:

Paul begins to close his letter and sends greetings from other churches, as well as from Prisca, Aquila, and Paul himself.

household of Stephanas

Stephanas was one of the first believers in the church at Corinth.

the firstfruits of Achaia

"the first people in Achaia to believe in Christ"

Achaia

This is the name of a province in Greece.

1 Corinthians 16:16

General Information:

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1 Corinthians 16:17

Stephanas, Fortunatus, and Achaicus

These men were either some of the first Corinthian believers or church elders who were co-workers with Paul.

Stephanas, Fortunatus, and Achaicus

These are men's names.

They have made up for your absence

"They made up for the fact that you were not here."

1 Corinthians 16:18

For they have refreshed my spirit

Paul is saying he was encouraged by their visit.

acknowledge people like them

The word "acknowledge" here might be an understatement. Paul wants the Corinthians to honor Stephanas, Fortunatus, and Achaicus

1 Corinthians 16:19

General Information:

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1 Corinthians 16:20

General Information:

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1 Corinthians 16:21

I, Paul, write this with my own hand

Paul was making it clear that the instructions in this letter are from him, even though one of his co-laborers wrote what Paul was saying in the rest of the letter. Paul wrote this last part with his own hand.

1 Corinthians 16:22

may he be accursed

"may God curse him." See how "accursed" was translated in 1 Corinthians 12:3.

1 Corinthians 16:23

General Information:

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1 Corinthians 16:24

General Information:

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Book: Colossians

Colossians

Chapter 1

¹ Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,

² to God's holy people and faithful brothers in Christ who are at Colossae. May grace be to you, and peace from God our Father. ^[1]

³ We give thanks to God, the Father of our Lord Jesus Christ, and we always pray for you. ⁴ We have heard of your faith in Christ Jesus and of the love that you have for all God's holy people, ⁵ because of the hope reserved for you in heaven, which you heard about in the word of truth, the gospel ⁶ which has come to you. In the same way this gospel is bearing fruit and is growing in all the world—just as it has been doing among you since the day you heard it and understood the grace of God in truth. ⁷ This is the gospel as you learned it from Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf. ^[2]⁸ Epaphras has made known to us your love in the Spirit.

⁹ Because of this love, from the day we heard this we have not stopped praying for you. We pray that you will be filled with the knowledge of his will in all wisdom and spiritual understanding, ¹⁰ so that you will walk in a manner that is worthy of the Lord and that pleases him in every way: by bearing fruit in every good work and growing in the knowledge of God, ¹¹ by being strengthened with all power, according to his glorious might, so that you may have great endurance and patience, and by joyfully ¹² giving thanks to the Father, who made you able ^[3] to have a share in the inheritance of God's holy people in light. ¹³ He has rescued us from the dominion of darkness and transferred us to the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins. ^[4]¹⁵ He is the image of the invisible God, the firstborn of all creation. ¹⁶ For in him all things were created, those in the heavens and those on the earth, the visible and the invisible things. Whether thrones or dominions or governments or authorities, all things were created through him and for him. ¹⁷ He himself is before all things, and in him all things hold together. ¹⁸ He is the head of the body, the church. He is the beginning, the firstborn from among the dead, so he has first place among all things. ¹⁹ For God was pleased to have all his fullness dwell in the Son, ²⁰ and through the Son to reconcile all things to himself, having made peace through the blood of his cross, whether things on earth or things in heaven. ²¹ At one time you also were alienated and hostile in mind and in evil deeds. ²² But now he has reconciled you by his physical body through death to present you holy, blameless, and above accusation before him, ²³ if indeed you continue in the faith, established and firm, not moved away from the hope of the gospel that you heard, which was proclaimed to every person created under heaven. This is the gospel of which I, Paul, became a servant.

²⁴ Now I rejoice in my sufferings for you, and I fill up in my flesh what is lacking of the afflictions of Christ for the sake of his body, which is the church. ²⁵ It is of this church that I am a servant, according to the stewardship from God that was given to me for you, to fulfill the word of God. ²⁶ This is the mystery that was hidden for ages and for generations but now has been revealed to God's holy people. ²⁷ It is to them that God wanted to make known the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. ²⁸ We proclaim him, warning every person and teaching every person with all wisdom, so that we may present every person mature in Christ. ²⁹ For this I labor and strive according to his energy that is at work in me in power.

Footnotes

1:2 ^[1]Some important and ancient Greek copies add,

1:7 ^[2]Some important and ancient Greek copies read,

1:12 ^[3]Some ancient Greek copies read,

1:14 ^[4]Some ancient Greek copies read,

Colossians 1 General Notes

Structure and formatting

As in a typical letter, Paul begins his letter in verses 1-2 by introducing Timothy and himself to the Christians in Colossae.

Paul writes much of this chapter around two subjects: who Christ is, and what Christ has done for the Christian.

Special concepts in this chapter

Secret truth

Paul refers to a "secret truth" in this chapter. The role of the church in the plans of God was once unknown. But God has now revealed it. Part of this involves the Gentiles having equal standing with the Jews in the plans of God. (See: reveal)

Important figures of speech in this chapter

Images for Christian living

Paul uses many different images to describe Christian living. In this chapter, he uses the images of "walking" and "bearing fruit." (See: fruit)

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. Verse 24 is a paradox: "Now I rejoice in my sufferings for you." People do not usually rejoice when they suffer. But in verses 25-29 Paul explains why his suffering is good. ([Colossians 1:24](#))

Colossians 1:1

General Information:

Though this letter is from Paul and Timothy to the Colossian believers, later in the letter Paul makes it clear that he is the writer. Most likely Timothy was with him and wrote the words down as Paul spoke. Throughout this letter the words "we," "our," and "ours" include the Colossians unless noted otherwise. The words "you," "your," and "yours" refer to the Colossian believers and so are plural unless noted otherwise.

an apostle of Christ Jesus through the will of God
"whom God chose to be an apostle of Christ Jesus"

Colossians 1:2

General Information:

This page has intentionally been left blank.

Colossians 1:3

We give ... our Lord ... we always

These words do not include the Colossians.

Colossians 1:4

We have heard

Paul is excluding his audience.

your faith in Christ Jesus

"your belief in Christ Jesus"

Colossians 1:5

because of the hope reserved for you in heaven

Here "hope" stands for what the believer can confidently expect, that is, the things that God has promised to do for all believers. These things are spoken of as if they were physical objects that God was keeping in heaven for the believers to possess later. Alternate translation: "because of what you hope for that is reserved for you in heaven" or "because you are confident that God, who is in heaven, will do the many good things that he has promised you"

the word of truth, the gospel

Possible meanings are 1) "the message about the truth, the gospel" or 2) "the true message, the gospel."

Colossians 1:6

this gospel is bearing fruit and is growing

"Fruit" here is a metaphor for "result" or "outcome." Alternate translation: "This gospel is having good results, more and more" or "This gospel is having increasing results"

in all the world

This is a generalization referring to the part of the world that they knew about. Alternate translation: "throughout the world"

the grace of God in truth

"the true grace of God"

Colossians 1:7

our beloved ... our behalf

The word "our" does not include the Colossians.

gospel as you learned it from Epaphras, our beloved fellow servant, who

"gospel. It is exactly what you learned from Epaphras, who is our beloved fellow servant and who" or "gospel. It is exactly what Epaphras, our beloved fellow servant, taught you. He"

Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf

Here "on our behalf" means that Epaphras was doing work for Christ that Paul himself would have done if he were not in prison.

Epaphras

the man who preached the gospel to the people in Colossae

Colossians 1:8

to us

The word "us" does not include the Colossians.

your love in the Spirit

Paul speaks of the Holy Spirit as if he were a place in which the believers were located. Alternate translation: "how the Holy Spirit has enabled you to love believers"

Colossians 1:9

Connecting Statement:

Because the Spirit has enabled them to love others, Paul prays for them and tells them here how he prays for them.

Because of this love

"Because the Holy Spirit has enabled you to love other believers"

we heard ... we have not stopped ... We pray

The word "we" does not include the Colossians.

from the day we heard this

"from the day Epaphras told us these things"

that you will be filled with the knowledge of his will

Paul speaks of the Colossian believers as though they were containers. Alternate translation: "that God will fill you with what you need to know so that you can do his will"

in all wisdom and spiritual understanding

"so that the Holy Spirit will make you wise and able to understand what God wants you to do"

Colossians 1:10

that you will walk in a manner that is worthy of the Lord and that pleases him

Walking here signifies behavior in life. Alternate translation: "that you will live as God expects you to and so please him"

by bearing fruit in every good work and growing

Paul is speaking of the Colossian believers as if they were trees or plants that grow and bear fruit. Alternate translation: "by making sure that all of your good works please God and people and growing"

growing in the knowledge of God

"always getting to know God better" or "always learning more about God"

Colossians 1:11

General Information:

This page has intentionally been left blank.

Colossians 1:12

made you able to have a share

"allowed you to share"

made you able

Here Paul is focusing on his readers as receivers of God's blessings. But he does not mean that he himself has no share in those blessings.

inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

in light

This idea is opposite to the idea of the dominion of darkness in the next verse. Alternate translation: "in the glory of his presence"

Colossians 1:13

Connecting Statement:

Paul talks about the ways in which Christ is excellent.

He has rescued us
"God has rescued us"

the dominion of darkness
"Darkness" here is a metaphor for evil. Alternate translation: "the evil forces that controlled us"

his beloved Son
"Son" is an important title for Jesus, the Son of God.

Colossians 1:14

General Information:
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Colossians 1:15

He is the image of the invisible God
"His Son is the image of the invisible God." Here "image" does not mean a representation of something that is visible. Instead, "image" here means that by knowing the Son, we learn what God the Father is like.

the firstborn of all creation
The expression "firstborn" does not refer to when Jesus was born. Instead, it refers to his position as the eternal Son of God the Father. In this sense, "firstborn" is a metaphor meaning "most important." Jesus is the most important and the unique Son of God. Alternate translation: "God's Son, the most important one over all creation"

of all creation
The noun "creation" can be translated with a verb. Alternate translation: "over all that God created"

Colossians 1:16

For in him all things were created
Here "him" refers to the Son. This can be stated in active form. Alternate translation: "For in him God created all things"

all things were created through him and for him
Here "him" refers to the Son. This can be stated in active form. Alternate translation: "God created all things through him and for him"

Colossians 1:17

He himself is before all things
"It is he who existed before all things"

in him all things hold together
Paul is speaking here of the Son controlling all things as if he were physically holding them together. "he holds everything together"

Colossians 1:18

He is the head
"Jesus Christ, the Son of God, is the head"

He is the head of the body, the church
Paul speaks of Jesus's position over the church as if he were the head on the human body. As the head rules the body, so does Jesus rule the church.

the beginning
"the originating authority." He is the first chief or founder.

firstborn from among the dead
Jesus is the first person to die and come back to life, never to die again.

Colossians 1:19

General Information:
This page has intentionally been left blank.

Colossians 1:20

the Son
This is an important title for Jesus, the Son of God.

through the blood of his cross
"by means of the blood Jesus shed on the cross"

the blood of his cross
Here "blood" stands for the death of Christ on the cross.

whether things on earth or things in heaven
This phrase explains what "all things" means. Some languages might prefer to put it closer to "all things."

Colossians 1:21

Connecting Statement:
Paul makes it clear that God has now revealed that Christ exchanges the sin of Gentile believers for his holiness.

At one time you also
"There was a time when you Colossian believers also"

were alienated
were no longer living in loving relationship with God

Colossians 1:22

blameless, and above accusation
Paul uses two concepts, "blameless" and "above accusation," that mean almost the same thing to emphasize the idea of perfection. Alternate translation: "holy and perfect"

before him

This expression of location stands for "in God's view" or "in God's mind"

Colossians 1:23

not moved away from the hope of the gospel that you heard

To be moved away from the hope of the gospel is a metaphor meaning to stop hoping in what God promised in the gospel. Alternate translation: "continuing in the hope of the gospel that you heard" or "continuing to hope in the promises of God that you heard about in the gospel"

not moved away from the hope of the gospel that you heard

The hope of the gospel is the confident expectation that God will do what the gospel teaches he will do. Alternate translation: "continuing to confidently expect what is promised in the gospel"

which was proclaimed

This can be translated with an active phrase. Alternate translation: "which believers proclaimed"

to every person created under heaven

God created everyone. The phrase "under heaven" is a metonym for in the world. Alternate translation: "to every person in the world"

the gospel of which I, Paul, became a servant

Paul was a servant of God. Alternate translation: "the gospel that I, Paul, serve God by proclaiming"

Colossians 1:24

I fill up in my flesh what is lacking of the afflictions of Christ

Paul speaks about the suffering that he continues to experience. He may be acknowledging here that there is much suffering that he and all other Christians must endure before Christ comes again, and that Christ in a spiritual sense joins with them in experiencing these hardships. Paul certainly does not mean that Christ's sufferings alone were not enough to provide salvation for the believers.

I fill up in my flesh

Paul speaks of his body as if it were a container that could hold suffering.

for the sake of his body, which is the church

Paul often speaks of the church, the group of all Christian believers, as if it were Christ's body.

Colossians 1:25

to fulfill the word of God

This means to bring about the purpose of God's gospel message, which is that it be preached and

believed. "Word of God" here is a metonym for the message from God. Alternate translation: "to be obedient to what God has instructed"

Colossians 1:26

This is the mystery that was hidden

This can be stated in active form. Alternate translation: "This is the mystery that God had hidden"

for ages and for generations

The words "ages" and "generations" refer to the time period from the creation of the world until the time when the gospel was preached.

now has been revealed to God's holy people

This can be stated in active form. Alternate translation: "now God has revealed it to his holy people"

Colossians 1:27

the riches of the glory of this mystery

Paul speaks of the value of this mystery about God as if it were a treasure of material wealth. Alternate translation: "the greatness of the glory of this mystery"

which is Christ in you

The mystery that God has made known is "Christ in you." Paul speaks of believers as if they were containers in which Christ is present. This is one of his ways of expressing the union of the believers with Christ. Alternate translation: "which is that Christ is in you" or "which is that Christ is united to you"

the hope of glory

The fact that Christ is in believers gives believers hope that they will share in God's glory. Alternate translation: "so you can confidently expect to share in God's glory" or "so you can confidently wait for God's glory"

Colossians 1:28

We proclaim ... we may present

These instances of "we" include Paul and his companions but do not include the Colossians.

so that we may present every person

You may need to make explicit to whom they will present every person. Alternate translation: "so that we may present to God every person"

Colossians 1:29

General Information:

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Chapter 2

¹ For I want you to know how great a struggle I have had for you, for those at Laodicea, and for as many as have not seen my face in the flesh. ² I work so that their hearts may be encouraged by being brought together in love and into all the riches of full assurance of understanding, into the knowledge of the mystery of God, that is, Christ. ³ In him all the treasures of wisdom and knowledge are hidden. ⁴ I say this so that no one may trick you with persuasive speech. ⁵ Although I am not with you in the flesh, yet I am with you in spirit. I rejoice to see your good order and the strength of your faith in Christ.

⁶ As you received Christ Jesus the Lord, walk in him. ⁷ Be rooted in him, be built on him, be established in faith just as you were taught, and abound in thanksgiving.

⁸ See that no one captures you through philosophy and empty deceit, according to the tradition of men, conforming to the elemental spirits of the world, and not conforming to Christ. ⁹ For in him all the fullness of God lives in bodily form. ¹⁰ You have been filled in him, who is the head over every ruler and authority. ¹¹ In him you were also circumcised with a circumcision not done by humans in the removal of the body of flesh, but in the circumcision of Christ. ¹² You were buried with him in baptism, and in him you were raised up through faith in the power of God, who raised him from the dead. ¹³ When you were dead in your trespasses and in the uncircumcision of your flesh, he made you alive together with him and forgave us all of our trespasses. ¹⁴ He blotted out the written record of debts that was hostile to us with its regulations. He took it away by nailing it to the cross. ¹⁵ He disarmed the rulers and authorities and made a public spectacle of them, triumphing over them by the cross.

¹⁶ So then, let no one judge you in eating or in drinking, or about a festival or a new moon, or about Sabbath days. ¹⁷ These are a shadow of the things to come, but the substance is Christ. ¹⁸ Let no one who wants humility and the worship of angels judge you out of your prize. Such a person enters into the things he has seen and becomes puffed up for no reason by his fleshly thinking. ¹⁹ He does not hold on to the head. It is from the head that the whole body throughout its joints and ligaments is supplied and held together; it grows with the growth given by God.

²⁰ If you died together with Christ to the elemental spirits of the world, why do you live as obligated to the world: ²¹ "Do not handle, nor taste, nor touch"? ²² All these things will perish with use, according to the commandments and teachings of men. ²³ These rules have the appearance of wisdom, with their self-made religion and humility and severe treatment of the body. But they have no value against the indulgence of the flesh.

Footnotes

2:13 ^[1]Some ancient Greek copies read,

Colossians 2 General Notes

Special concepts in this chapter

Circumcision and baptism

In verses 11-12, Paul uses both the old covenant sign of circumcision and the new covenant sign of baptism to show how Christians are united with Christ and freed from sin.

Other possible translation difficulties in this chapter

Flesh

This is a complex issue. "Flesh" is possibly a metaphor for our sinful nature. Paul is not teaching that the physical part of man is sinful. Paul appears to be teaching that, while Christians are alive ("in the flesh"), we will continue to sin. But our new nature will be fighting against our old nature. Paul also uses "flesh" in this chapter to refer to the physical body.

Implicit information

Paul mentions several issues in this chapter that imply information about the context of the church in Colossae. It is best to allow the text to remain uncertain over the actual details.

Colossians 2:1

Connecting Statement:

Paul continues to encourage the believers in Colossae and Laodicea to understand that Christ is God and that he lives in believers, so they should live in the same way they received him.

how great a struggle I have had for you

Paul has exerted much effort in developing their purity and their understanding of the gospel.

Laodicea

This was a city very close to Colossae where there was another church for which Paul was praying.

as many as have not seen my face in the flesh

Here "face in the flesh" represents the person as a whole. Alternate translation: "all those who have never seen me personally" or "all those whom I have never met face to face"

Colossians 2:2

so that their hearts

Paul includes the Colossians even though he uses a different pronoun. Alternate translation: "so that their hearts and yours"

brought together

This means brought together in a close relationship.

all the riches of full assurance of understanding

Paul speaks of a person who is completely sure that the good news is true as though that person were rich in physical things.

the mystery of God

This is knowledge that can be revealed only by God.

that is, Christ

Jesus Christ is the mystery revealed by God.

Colossians 2:3

In him all the treasures of wisdom and knowledge are hidden

Only Christ can reveal God's true wisdom and knowledge. This can be stated in active form. Alternate translation: "God has hidden all the treasures of wisdom and knowledge in Christ"

the treasures of wisdom and knowledge

Paul speaks of God's wisdom and knowledge as if they were material wealth. Alternate translation: "the very precious wisdom and knowledge"

wisdom and knowledge

These words mean basically the same thing here. Paul uses them together to emphasize that all spiritual understanding comes from Christ.

Colossians 2:4

trick

This means to cause someone to believe something that is not true, so he acts on that belief, and suffers harm as a result.

persuasive speech

speech that will make people change what they believe

Colossians 2:5

not with you in the flesh

The person's flesh, or physical body, is a metonym for the person. Alternate translation: "not physically present with you"

I am with you in spirit

Being with someone in spirit is a metaphor for thinking continually about that person. Alternate translation: "I continually think about you"

good order

the proper way of doing things

the strength of your faith

"how nothing and no one can cause you to stop believing"

Colossians 2:6

walk in him

Walking on a path is a metaphor for how a person lives his life. The words "in him" refer to being in close relationship with Christ and so doing what pleases him. Alternate translation: "live your lives the way he wants you to" or "live so that people can see that you belong to him"

Colossians 2:7

Be rooted ... be built ... be established ... abound

These words explain what it means to "walk in him."

Be rooted in him

Paul speaks of a person with true faith in Christ as if that person were a tree growing in solid ground with deep roots.

be built on him

Paul speaks of a person with true faith in Christ as if that person were a building that has a strong foundation.

be established in faith

"trust in Jesus for everything"

just as you were taught

This is best stated without naming or otherwise calling attention to the teacher, who was Epaphras (Colossians 1:7). Alternate translation: "just as you learned" or "just as they taught you" or "just as he taught you"

abound in thanksgiving

Paul speaks of thanksgiving as if it were objects that a person could obtain more of. Alternate translation: "be very thankful to God"

Colossians 2:8

Connecting Statement:

Paul urges the believers to be careful not to turn to the words and rules of others because nothing can add to the fullness of God that believers have in Christ.

See that

"Make sure that"

captures you

Paul speaks of the way a person can believe false teachings

philosophy

religious doctrines and beliefs that are not from God's word but are based on man's thoughts about God and life

empty deceit

Paul speaks of false ideas that produce nothing and so are without value as though they are containers with nothing in them.

the tradition of men ... the elemental spirits of the world

The "tradition of men" may refer to Jewish traditions, while "the elemental spirits of the world" refers to pagan (Gentile) belief systems. Both of these are worthless.

the elemental spirits of the world

Possible meanings are 1) spiritual powers that some people thought control what happens on earth, or 2) the laws or moral principles of the world.

Colossians 2:9

in him all the fullness of God lives in bodily form

"God's total nature lives in physical form in Christ"

Colossians 2:10

You have been filled in him

Paul speaks of people as though they were containers into which God has placed Christ. Alternate translation: "You are made complete in Christ"

who is the head over every ruler and authority

Christ is the ruler over every other ruler

Colossians 2:11

In him you were also circumcised

Paul is speaking of those who belong to Christ as if they were inside Christ's body. This can also be made active. Alternate translation: "When you joined the church in baptism, God circumcised you"

a circumcision not done by humans

With this metaphor, Paul says that God has made Christian believers acceptable to himself in a way that reminded him of circumcision, the ceremony through which Hebrew male babies were added to the community of Israel.

Colossians 2:12

You were buried with him in baptism

Paul speaks of being baptized and joining the assembly of believers as if it were being buried with Christ. This can be made active. Alternate translation: "God buried you with Christ when you joined the church in baptism"

in him you were raised up

With this metaphor, Paul speaks of the new spiritual life of believers that God made possible by making Christ come alive again. This can be made active. Alternate translation: "because you have joined yourself to Christ, God raised you up" or "in him God caused you to live again"

you were raised up

Here to raise up is an idiom for causing someone who has died to become alive again. This can be stated in active form. Alternate translation: "God raised you up" or "God caused you to live again"

Colossians 2:13

When you were dead

Paul speaks of unresponsiveness to God as if it were death. Alternate translation: "When you Colossian believers were unable to respond to God"

you were dead ... he made you alive

With this metaphor Paul speaks of coming into new spiritual life as if it were coming back to life physically.

dead in your trespasses and in the uncircumcision of your flesh

You were dead on two accounts: 1) you were spiritually dead, living a life of sin against Christ and 2) you were not circumcised according to the law of Moses.

forgave us all of our trespasses

"he forgave us, both us Jews and you Gentiles, of all our trespasses"

Colossians 2:14

He blotted out the written record of debts that was hostile to us

Paul speaks of God forgiving our sins as if God were forgiving a debt that we owe him.

blotted out the written record

When someone blots out words, they cover the words with ink so that no one can read them.

that was hostile to us

"that was opposed to us"

Colossians 2:15

made a public spectacle of them

In Roman times, it was common practice for the Roman armies to have a victory parade when they returned home, displaying all the prisoners they had captured and goods they had obtained. God was victorious over the evil powers and authorities.

by the cross

Here "the cross" stands for Christ's death on the cross.

Colossians 2:16

in eating or in drinking

The law of Moses included what one could eat and drink. "for what you eat or what you drink"

about a festival or a new moon, or about Sabbath days

The law of Moses specified the days to celebrate, to worship, and to offer sacrifice. "for the way you celebrate festivals or new moons or the Sabbath"

Colossians 2:17

These are a shadow of the things to come, but the substance is Christ

A shadow shows the shape of an object, but it is not the object itself. In a similar way, the festivals, celebrations, and Sabbaths show us something about how God would save people, but those things do not save people. The savior is Christ. Alternate translation: "These are like a shadow of what would happen, but the reality is Christ" or "These are like a shadow of the savior who would come, but the savior is Christ"

Colossians 2:18

Let no one ... judge you out of your prize

Here Paul refers to false teachers as if they were corrupt judges at an athletic contest who would unjustly disqualify the believers from winning the prizes they deserve, and he speaks of Christ saving a person as if Christ were giving a prize to the winner of such a contest. Alternate translation: "Let no one ... disqualify you from winning a prize"

who wants humility

The word "humility" is a metonym for actions one does to make others think that one is humble. Alternate translation: "who wants you to do things to show that you are humble"

enters into the things he has seen

Here Paul speaks about people who claim to have dreams and visions from God and who talk proudly about them.

becomes puffed up for no reason by his fleshly thinking

Here Paul says that sinful ways of thinking make a person arrogant. Alternate translation: "puffs himself up for no reason by means of his fleshly thinking"

puffed up

Here a person who boasts is spoken of as if he were an object into which someone had blown air to make it larger than it should be.

his fleshly thinking

Here the idea of flesh stands for the sinful human nature. "the sinful thoughts he naturally thinks"

Colossians 2:19

He does not hold on to the head

A person not trusting in Christ is spoken of as if they do not hold firmly to the head. Christ is spoken of as if he were the head of a body. Alternate translation: "He does not firmly grasp Christ, who is like the head of a body" or "He does not cling to Christ, who is like the head of a body"

It is from the head that the whole body throughout its joints and ligaments is supplied and held together

Paul speaks of the church, which is ruled and empowered by Christ, as if it were a human body. Alternate translation: "It is from the head that God supplies the whole body throughout its joints and ligaments and holds it together"

Colossians 2:20

If you died together with Christ to the elemental spirits of the world

A believer is spiritually united with Christ. As Christ died, the believer has died to the elemental spirits of the world. This is a metaphor for no longer

responding to the elementary spirits of the world.
The believer is no longer controlled by them.

the elemental spirits of the world

Possible meanings are 1) spiritual powers that some people thought control what happens on earth, or 2) the laws or moral principles of the world. See how you translated this in Colossians 2:8.

live as obligated to the world

"think you must obey the desires of the world"

the world

the thoughts, desires, and assumptions of the sinful majority of the world's people

Colossians 2:21

"Do ... touch"?

The rhetorical question that begins with the words "why do you live as obligated to the world" in verse 20 ends here. Paul uses this question to rebuke the Colossians for following the false beliefs of the world. "you should not live as obligated to the world: 'Do ... touch!'"

"Do not handle, nor taste, nor touch"

Paul is quoting what other people have been telling the Colossians and using a rhetorical question to challenge them. Alternate translation: "why do you believe them when they say, 'Do not handle, nor taste, nor touch'?" or "you should not obey them when they say, 'Do not handle, nor taste, nor touch'"

Colossians 2:22

General Information:

This page has intentionally been left blank.

Colossians 2:23

These rules have the appearance of wisdom, with their self-made religion and humility and severe treatment of the body

"These rules seem wise to unbelieving people because they allow those who follow them to appear humble because they hurt their own bodies"

have no value against the indulgence of the flesh

"do not help you stop following your human desires"

Chapter 3

¹ If then God has raised you with Christ, seek the things above, where Christ is sitting at the right hand of God. ² Think about the things above, not about the things on earth. ³ For you have died, and your life is hidden with Christ in God. ⁴ When Christ appears, who is your life, then you will also appear with him in glory. ^[1]

⁵ Put to death, then, the members that are on earth—sexual immorality, uncleanness, passion, evil desire, and greed, which is idolatry. ⁶ It is for these things that the wrath of God is coming on the sons of disobedience. ^[2]⁷ It is in these things that you also once walked when you lived in them. ⁸ But now you must get rid of all these things—wrath, anger, evil intentions, slander, and obscene speech from your mouth. ⁹ Do not lie to one another, since you have taken off the old man with its practices, ¹⁰ and you have put on the new man that is being made new in knowledge according to the image of the one who created it, ¹¹ where there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all, and is in all.

¹² Therefore, as God's chosen ones, holy and beloved, put on a heart of mercy, kindness, humility, gentleness, and patience. ¹³ Bear with one another. Be gracious to each other. If someone has a complaint against someone else, forgive in the same way that the Lord has forgiven you. ¹⁴ Above all these things, have love, which is the bond of perfection. ¹⁵ Let the peace of Christ rule in your hearts. It was for this peace that you were called in one body. And be thankful. ¹⁶ Let the word of Christ live in you richly, teaching and instructing one another with all wisdom, singing psalms and hymns and spiritual songs with thankfulness in your hearts to God. ¹⁷ Whatever you do, in word or in deed, do all in the name of the Lord Jesus. Give thanks to God the Father through him.

¹⁸ Wives, submit to your husbands, as it is appropriate in the Lord. ¹⁹ Husbands, love your wives, and do not be bitter against them. ²⁰ Children, obey your parents in all things, for this is pleasing in the Lord. ²¹ Fathers, do not provoke your children, so that they will not be discouraged. ²² Slaves, obey your masters according to the flesh in all things, not with eye-service, as people-pleasers, but with a sincere heart. Fear the Lord. ²³ Whatever you do, work from the soul as to the Lord and not as to people. ²⁴ You know that you will receive from the Lord the reward of the inheritance. It is the Lord Christ whom you serve. ²⁵ For anyone who does unrighteousness will receive the penalty for the unrighteousness that he did, and there is no partiality.

Footnotes

3:4 ^[1]Some ancient Greek copies, and some ancient translations read,

3:6 ^[2]Some ancient Greek copies read,

Colossians 3 General Notes

Structure and formatting

The second part of this chapter parallels Ephesians 5 and 6.

Special concepts in this chapter

Old and new self

The old and new self mean the same as the old and new man. The term "old man" probably refers to the sinful nature with which a person is born. The "new man" is the new nature or new life that God gives a person after they come to believe in Christ. (See: sin and faith)

Other possible translation difficulties in this chapter**Character**

Many of the things Paul encourages his readers to pursue or avoid are not actions but character qualities. Because of this, they may be difficult to translate.

"The things above"

Where God dwells is often pictured as being located "above." Paul says to "seek the things above" and to "think about the things above." He is implying Christians should seek and think about heavenly and godly things.

Colossians 3:1**Connecting Statement:**

Paul warns the believers that because they are one with Christ, they ought not do certain things.

If then

This is an idiom that means "because."

God has raised you with Christ

Here to raise up is an idiom for causing someone who has died to become alive again. Possible meanings are 1) because God has caused Christ to come alive again, God has already given the believers in Colossae new spiritual life. Alternate translation: "God has given you new life because you belong to Christ" or 2) because God has caused Christ to come alive again, the believers in Colossae can know that after they die they will live with Christ, and Paul can speak of the believers living again as if it has already happened. Alternate translation: "you can be sure that God will give you life as he has caused Christ to come alive again"

things above

"things in heaven"

where Christ is sitting at the right hand of God

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "where Christ is sitting in the place of honor beside God" or "where Christ is sitting in the place of honor at God's right side"

Colossians 3:2**General Information:**

This page has intentionally been left blank.

Colossians 3:3**For you have died**

As Christ actually died, so God counts the Colossian believers as having died with Christ.

your life is hidden with Christ in God

Paul speaks of people's lives as if they were objects that can be hidden in containers and speaks of God as if he were a container. Alternate translation: Possible meanings are 1) "it is as though God has taken your life and concealed it with Christ in God's

presence" or 2) "only God knows what your true life really is, and he will reveal it when he reveals Christ"

Colossians 3:4**Christ appears ... you will also appear**

Another possible meaning is "Christ is revealed ... you will also be revealed," which can be translated in active form. Alternate translation: "God reveals Christ ... he will also reveal you"

who is your life

Christ is the one who gives spiritual life to the believer.

Colossians 3:5**the members that are on earth**

The word "members" here refers to parts of a person's nature. Being "on earth" or being worldly is a metaphor for being sinful. The rest of the verse is a list of sinful "members" or behaviors. Alternate translation: "the earthly parts of your nature" or "the parts of your nature that are worldly"

uncleanness

"impure behavior"

passion

"lust" or "extremely strong desires"

greed, which is idolatry

"greed, which is the same thing as idolatry" or "do not be greedy because that is the same as worshiping idols"

Colossians 3:6**wrath of God**

God's anger against those who do evil as shown by what he does to punish them.

the sons of disobedience

This is an idiom that means they were characterized by disobedience. The abstract noun "disobedience" can be stated as a verb. Alternate translation: "disobedient people" or "people who disobey him"

Colossians 3:7

It is in these things that you also once walked

Paul speaks of the way a person behaves as if it were a road or path a person walks on. Alternate translation: "These are the things you used to do"

when you lived in them

Possible meanings are 1) "when you practiced these things" or 2) "when you lived among the people who disobey God"

Colossians 3:8

evil intentions

"desire to do wicked deeds"

slander

speech used to hurt others by saying untrue things about them

obscene speech

words that do not belong in polite conversation

from your mouth

Here "mouth" is a metonym for talk. "in your talk"

Colossians 3:9

Connecting Statement:

Paul continues to tell the believers how to live and reminds them that Christians should treat everyone according to the same standard.

you have taken off the old man with its practices

Here Paul is speaking of a Christian's rejecting his old sinful life as if it were an old garment that he takes off in order to put on a new garment. It was very common for Israelites such as Paul to speak of moral qualities as if they were pieces of clothing.

Colossians 3:10

and you have put on the new man

Here Paul is speaking of a Christian's rejecting his old sinful life as if it were an old garment that he takes off

the image

This refers to Jesus Christ.

Colossians 3:11

there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman

These terms are examples of the categories of people that Paul says do not matter for God. God sees every person alike, not by race, religion, nationality, or social status. Alternate translation: "race, religion, culture, and social status do not matter"

barbarian

a foreigner who does not know local customs

Scythian

This is someone from the land of Scythia, which was outside the Roman Empire. Greeks and Romans used this word for someone who grew up in a place where everyone did wicked things all the time.

Christ is all, and is in all

Nothing is excluded or left out of the rule of Christ. Alternate translation: "Christ is all important and lives in all his people"

Colossians 3:12

as God's chosen ones, holy and beloved

This can be made active. Alternate translation: "as those whom God has chosen for himself, whom he desires to see live for him alone, and whom he loves"

put on a heart of mercy, kindness, humility, gentleness, and patience

The "heart" is a metaphor for feelings and attitudes. Here it is spoken of as if it had certain feelings and attitudes, and as if it were clothing to wear. Alternate translation: "have a merciful, kind, humble, gentle, and patient heart" or "be merciful, kind, humble, gentle, and patient"

Colossians 3:13

Bear with one another

"Be patient with one another" or "Accept each other even when you disappoint each other"

Be gracious to each other

"Treat others better than they deserve to have you to treat them"

has a complaint against

The abstract noun "complaint" can be stated as "complain." Alternate translation: "has a reason to complain against"

Colossians 3:14

have love, which is the bond of perfection

Here "bond of perfection" is a metaphor for something that causes perfect unity among people. Alternate translation: "love one another because doing so will unite you perfectly together."

Colossians 3:15

Let the peace of Christ rule in your hearts

Paul speaks of the peace that Christ gives as if it were a ruler. Possible meanings are 1) "Do everything so that you can have peaceful relationships with each other" or 2) "Allow God to give you peace in your heart"

in your hearts

Here "hearts" is a metonym for a people's minds or inner beings. Alternate translation: "in your minds" or "inside of you"

Colossians 3:16

Let the word of Christ live in you richly

Paul speaks of Christ's word as if it were a person capable of living inside other people. "Word of Christ" here is a metonym for the teachings of Christ. Alternate translation: "Be obedient to the instructions of Christ" or "Always trust Christ's promises"

singing psalms and hymns and spiritual songs

"singing all sorts of songs to praise God." Some interpreters believe that "psalms," "hymns," and "spiritual songs" all refer to different psalms in the book of Psalms.

psalms

These are probably songs from the Old Testament book of Psalms that Christians sang.

with thankfulness in your hearts

Here "hearts" is a metonym for people's minds or inner beings. Alternate translation: "with thankfulness in your minds" or "being thankful"

Colossians 3:17

in word or in deed

"in speaking or in acting"

in the name of the Lord Jesus

Acting in the name of a person here is a metonym for acting to help other people think well of that person. Alternate translation: "to honor the Lord Jesus" or "so that others will know you belong to the Lord Jesus and will think well of him" or "as if the Lord Jesus himself were doing it"

through him

Possible meanings are 1) because he has done great deeds or 2) because he has made it possible for people to speak to God and so give him thanks.

Colossians 3:18

Connecting Statement:

Paul begins to give special instructions to wives, husbands, children, fathers, slaves, and masters.

Wives, submit to

"Wives, obey"

it is appropriate

"it is proper" or "it is right"

Colossians 3:19

do not be bitter against

"do not be harsh with" or "do not be angry at"

Colossians 3:20

General Information:

This page has intentionally been left blank.

Colossians 3:21

do not provoke your children

"do not needlessly make your children angry"

Colossians 3:22

obey your masters according to the flesh

"obey your human masters"

things, not with eye-service, as people-pleasers, but with a sincere heart

"things. Do not obey only when your master is watching, as though you need only to please people, but be sincere"

with a sincere heart

"Heart" here is a metonym for a person's thoughts or intentions. Alternate translation: "with all honest intentions" or "with sincerity"

Colossians 3:23

as to the Lord

"as you would work for the Lord"

Colossians 3:24

the reward of the inheritance

"the inheritance as your reward"

inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

Colossians 3:25

anyone who does unrighteousness will receive the penalty

The phrase "receive the penalty" means to be punished. Alternate translation: "anyone who does unrighteousness will be punished" or "God will punish anyone who does what is unrighteous"

who does unrighteousness

who actively does wrong of any kind

there is no partiality

The abstract noun "partiality" can be expressed with the verb "favor." To favor some people is to judge them by different standards so the result is

better for them than for others who do the same actions. Alternate translation: "God does not favor

anyone" or "God judges everyone by the same standard"

Chapter 4

¹ Masters, give to slaves what is right and fair, knowing you also have a Master in heaven.

² Continue steadfastly in prayer, staying alert in it in thanksgiving, ³ praying together for us also, that God would open a door to us for the word, to speak the mystery of Christ, for which also I have been in chains. ⁴ Pray that I may make it clear, as I ought to speak. ⁵ Walk in wisdom toward those outside, and redeem the time. ⁶ Let your words always be with grace. Let them be seasoned with salt, so that you may know how you should answer each person.

⁷ As for all the things concerning me, Tychicus will make them known to you. He is a beloved brother, a faithful servant, and fellow slave in the Lord. ⁸ I have sent him to you for this, that you might know the matters about us, and so that he may encourage your hearts. ^[1]⁹ I have sent him together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that has happened here.

¹⁰ Aristarchus, my fellow prisoner, greets you, as well as Mark, the cousin of Barnabas (about whom you received orders; if he comes to you, receive him), ¹¹ and also Jesus who is called Justus. These alone of the circumcision are my fellow workers for the kingdom of God. They have been a comfort to me. ¹² Epaphras greets you. He is one of you and a slave of Christ Jesus. He always strives for you in prayer, so that you may stand complete and fully assured in all the will of God. ¹³ For I can testify that he works hard for you, for those in Laodicea, and for those in Hierapolis. ¹⁴ Luke the beloved physician and Demas greet you. ¹⁵ Greet the brothers in Laodicea, and Nympha, and the church that is in her house. ¹⁶ When this letter has been read among you, have it read also in the church of the Laodiceans, and see that you also read the letter from Laodicea. ¹⁷ Say to Archippus, "Look to the ministry that you have received in the Lord, that you should fulfill it."

¹⁸ This greeting is with my own hand—Paul. Remember my chains. May grace be with you.

Footnotes

4:8 ^[1]There are some important and ancient Greek copies, along with some ancient translations of the Greek that read,

Colossians 4 General Notes

Structure and formatting

[Colossians 4:1](#) appears to belong with the topics of Chapter 3 instead of Chapter 4.

Special concepts in this chapter

"In my own hand"

It was common in the ancient Near East for the author to speak and someone else to write down the words. Many of the New Testament letters were written this way. Paul wrote the final greeting himself.

Other possible translation difficulties in this chapter

Secret truth

Paul refers to a "secret truth" in this chapter. The role of the church in the plans of God was once unknown. But God has now revealed it. Part of this involves the Gentiles having equal standing with the Jews in the plans of God. (See: reveal)

Colossians 4:1

Connecting Statement:

After speaking to masters, Paul ends his special instructions to the different kinds of believers in the church at Colossae.

right and fair

These words mean almost the same thing and are used to emphasize the things that are morally correct.

you also have a Master in heaven

Paul implies that God, as the Master in heaven, will give his servants what is right and fair. This could be blessing for the earthly master who treats his servants kindly or punishment for the earthly master who treats his servants unkindly. Alternate translation: "you also have a Master, who is God in heaven"

Colossians 4:2

Connecting Statement:

Paul continues to give instructions to believers on how to live and speak.

Continue steadfastly in prayer

"Keep praying faithfully" or "Keep praying consistently"

Colossians 4:3

General Information:

Here the word "us" refers to Paul and Timothy but not the Colossians.

God would open a door to us

Opening a door for someone is a metaphor for giving that person the opportunity to do something. Alternate translation: "God would provide opportunities for us"

open a door to us for the word

"make an opportunity for us to preach his message"

the mystery of Christ

This refers to the gospel of Jesus Christ, which was not understood before Christ came.

for which also I have been in chains

Here "in chains" is a metonym for being in prison, though Paul probably also was physically attached to a chain. Paul was in chains because he told people about the mystery of Christ. Alternate translation: "It is for proclaiming the message of Jesus Christ that I am now in prison"

Colossians 4:4

Pray that I may make it clear

"Pray that I might be able to speak the message of Jesus Christ clearly"

Colossians 4:5

Walk in wisdom toward those outside

The idea of walking is often used for the idea of conducting one's life. Alternate translation: "Live in such a way that those who are not believers will see that you are wise"

redeem the time

To "redeem" something means to restore it to its rightful owner. Here time is spoken of as something that can be restored and used to serve God. Alternate translation: "do the best things you can with your time" or "put the time to its best use"

Colossians 4:6

Let your words always be with grace. Let them be seasoned with salt

Food with salt is a metaphor for words that teach others and that others enjoy hearing. Alternate translation: "Let your conversation always be gracious and attractive"

so that you may know how you should answer

"so that you may know how to answer questions from anyone about Jesus Christ" or "so that you may be able to treat every person well"

Colossians 4:7

Connecting Statement:

Paul closes with special instructions about certain people as well as greetings to and from individual believers.

all the things concerning me

"everything that has been happening to me"

fellow slave

"fellow servant." Though Paul is a free man, he sees himself as a servant of Christ and sees Tychicus as a fellow servant.

Colossians 4:8

about us

These words do not include the Colossians.

may encourage your hearts

The heart was thought to be the center of many emotions. Alternate translation: "may encourage you"

Colossians 4:9

General Information:

Onesimus was a slave of Philemon in Colossae. He had stolen money from Philemon and run away to Rome where he became a Christian through the ministry of Paul. Now Tychicus and Onesimus are the ones bringing Paul's letter to Colossae along with a letter from Paul to Philemon asking him to send Onesimus back to Paul.

the faithful and beloved brother

Paul calls Onesimus a fellow Christian and servant of Christ.

They will make known

"Tychicus and Onesimus will make known"

everything that has happened here

All that is taking place where Paul is currently living. Tradition says Paul was in Rome under house arrest or in prison at this time.

Colossians 4:10

Aristarchus

He was in prison with Paul in Ephesus when Paul wrote this letter to the Colossians.

if he comes

"if Mark comes"

Colossians 4:11

Jesus who is called Justus

This is a man who also worked with Paul.

These alone of the circumcision are my fellow workers for the kingdom of God

Paul uses "circumcision" here to refer to Jews because, under the Old Testament law, all male Jews had to be circumcised. Alternate translation: "These three men are the only Jewish believers working with me to proclaim God as king through Christ Jesus"

These alone of the circumcision

"These men—Aristarchus, Mark, and Justus—alone of the circumcision"

Colossians 4:12

Epaphras

Epaphras was the man who had preached the good news to the people in Colossae (Colossians 1:7).

one of you

"from your city" or "your fellow townsman"

a slave of Christ Jesus

"a committed disciple of Christ Jesus"

always strives for you in prayer
"earnestly prays for you"

you may stand complete and fully assured
"you may stand mature and confident"

Colossians 4:13

General Information:

Laodicea and Hierapolis were towns close to Colossae.

Colossians 4:14

Demas

This man was one of Paul's co-workers.

Colossians 4:15

brothers

Here this means fellow Christians, including both men and women.

in Laodicea

a city very close to Colossae where there was also a church

Nympha, and the church that is in her house

A woman named Nympha hosted a house church. Alternate translation: "Nympha and the group of believers that meets in her house"

Colossians 4:16

General Information:

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Colossians 4:17

Say to Archippus, "Look to the ministry that you have received in the Lord, that you should fulfill it"

Paul reminds Archippus of the task God had given him and that he, Archippus, was under obligation to the Lord to fulfill it. The words "Look," "you have received," and "you should fulfill" all refer to Archippus and should be singular.

Colossians 4:18

Connecting Statement:

Paul closes his letter with a greeting written in his own handwriting.

Remember my chains

The word "chains" is a metaphor that Paul uses to indicate that he is in prison, but it is also likely that he was literally attached to a chain. Alternate translation: "Remember me and pray for me while I am in prison"

May grace be with you

Here "grace" stands for God, who shows grace or acts kindly to believers. Alternate translation: "I

pray that our Lord Jesus Christ would continue to act graciously toward you all"

Language: اردو

Book: 1 Corinthians

1 Corinthians

Chapter 1

۲۔ خُدا کی ۱۔ پُولُس کی طرف سے جو خُدا کی مرضی سے یسوع مسیح کا رُسول ہونے کیلئے بلا یا گیا اور بھائی سوستھینس کی طرف سے۔¹ کلیسیا کے نام جو گرتھس میں ہے اور اُن کے نام جو مسیح میں پاک کیے گئے اور مُقَدَّس لوگ ہونے کیلئے بلائے گئے ہیں اور اُن سب کے نام بھی جو ہر جگہ۔
۳۔ ہمارے باپ خُدا اور خُداوند یسوع مسیح کی طرف سے فضل اور ۳ ہمارے خُداوند یسوع مسیح کا نام لیتے ہیں، جو اُن کا اور ہمارا خُداوند ہے۔
۵۔ ۴۔ میں اُس فضل کیلئے جو یسوع مسیح کو وسیلہ سے تم پر ہو رہے ہیں ہمیشہ خُدا باپ کا شکر کرتا ہوں۔⁴ اطمینان تمہیں حاصل ہوتا ہے۔
۷۔ حتیٰ کہ تم ۶۔ چنانچہ مسیح کی گواہی تم میں قائم ہوئی۔⁶ تم اُس میں ہو کر کلام اور عِلْم کی ہر طرح کی دولت سے مالا مال ہو گئے ہو۔
۸۔ جو تم کو ہمارے خُداوند یسوع مسیح کے دین میں ہے الزام کسی نعمت میں کم نہیں اور ہمارے خُداوند یسوع مسیح کے ظہور کے منتظر ہو۔
۱۰۔ اب آئے بھائیو! ۹۔ خُدا وفادار ہے جس نے اپنے بیٹے خُداوند یسوع مسیح کی شراکت کیلئے تمہیں بلائے۔⁹ لیکن کیلئے آخر تک قائم بھی رکھے گا۔
ہمارے خُداوند یسوع مسیح کے نام سے میں تم سے ایلتماس کرتا ہوں کہ تم سب ایک ہی بات کہو اور تمہارے بیچ تفرق نہوں بلکہ باکمال طور سے
۱۱۔ کیونکہ آئے بھائیو! مجھے تمہاری نسبت خلوت کے گھر والوں سے معلوم ہوا کہ تم میں جھگڑے ہو۔¹¹ ایک دِل اور یک رل ہو کر باہم مُنسلک رہو۔
۱۲۔ اب میرے کہنے کا مطلب یہ ہے کہ تم میں سے کوئی تو خُود کو پُولُس کا کہتا ہے اور کوئی اِپُلوس کا، اور کوئی کیفا کا اور کوئی مسیح۔¹² یہ ہیں۔
۱۴۔ میں خُدا کا ۱۳۔ کیا مسیح تہ گیلے؟ کیا پُولُس تمہاری خاطر مصلوب ہوا تھا؟ یا کیا تمہیں پُولُس کے نام سے بپتسمہ دیا گیا تھا؟¹³ کا۔
۱۵۔ تا کہ کوئی یہ نہ کہنے کیلئے کہ میں نے اپنے نام سے بپتسمہ دیا۔¹⁵ شکر کرتا ہوں کہ میں نے کرسپس اور گیس کے سوا تم میں سے کسی کو بپتسمہ نہیں دیا۔
۱۷۔ کیونکہ مسیح نے مجھ ۱۶۔ ہاں میں نے سیتھاس کے گھر لے کر بھی بپتسمہ دیا اور مجھے معلوم نہیں کہ ان کے علاوہ کسی کو بپتسمہ دیا ہو۔¹⁶ ہے۔
۱۸۔ کیونکہ ۱۸۔ بپتسمہ دینے کو نہیں بلکہ خوش خبری کی مُنادی کیلئے بھیجے، وہ بھی کلام کی جگمت سے نہیں، تا کہ مسیح کی صلیب کا تاثیر نہ ہو۔
۱۹۔ کیونکہ لکھائے کہ میں حکیموں ۱۹۔ صلیب کا پیغام ہلاک ہونے والوں کے نزدیک تو بیوقوفی ہے مگر ہم نجات پلنے والوں کے نزدیک خُدا کی قُدرت ہے۔
۲۰۔ کہاں کا حکیم؟ کہاں کا فقیہ؟ کہاں کا اس جہان کا بحث کرنے ۲۰۔ کی جگمت کو نیست اور عقل مندوں کی عقل کو ردّ کروں گا۔
۲۱۔ لہذا جب دُنیا خُدا کی جگمت کے مطابق خُدا کو نہ جانتا تو خُدا کو یہ ۲۱۔ والا؟ کیا خُدا نے اس دُنیا کی جگمت کو بیوقوفی نہیں ٹھہرایا؟
۲۲۔ چنانچہ یہودی نشان چلتے ہیں اور یونانی جگمت تلاش ۲۲۔ پسند آیا کہ اس مُنادی کی بیوقوفی کو وسیلہ سے ایمان لے والوں کو نجات دے۔
۲۳۔ مگر ہم مسیح مصلوب کی مُنادی کرتے ہیں جو یہودیوں کے نزدیک ٹھوکر اور غیر قوموں کے نزدیک بیوقوفی ہے۔ وہ جو بلائے ہوئے ہیں۔²³ کرتے ہیں۔
خواہ یہودی ہوں خواہ یونانی۔ اُن کے نزدیک مسیح خُدا کی قُدرت اور خُدا کی جگمت ہے۔ خُدا کی بیوقوفی آدمیوں کی جگمت سے زیادہ جگمت
۲۶۔ پس آئے بھائیو! اپنے بلاوے پر غور کرو کہ جسم کے لحاظ سے کئی جگمت ولا ۲۶۔ والیہ اور خُدا کی کمزوری آدمیوں کے زور سے زیادہ زور آویں۔
۲۷۔ بلکہ خُدا نے دُنیا کے بیوقوفوں کو چُن لیا تا کہ جگمت والوں کو شرمندہ کرے اور خُدا نے دُنیا ۲۷۔ کئی اختیار ولا اور کئی اشراف بلائے نہیں گئے۔
۲۸۔ اور خُدا نے دُنیا کے کمینوں اور حقیروں کو بلکہ وجودوں کو چُن لیا تا کہ وجود ۲۸۔ کے کمزوروں کو چُن لیا تا کہ زور آوروں کو شرمندہ کرے۔
۳۰۔ لیکن تم اُس کی طرف سے مسیح یسوع میں ہو جسے خُدا ۳۰۔ تا کہ خُدا کے حضور کوئی بَشَر قُحّر نہ کر سکے۔²⁹ والوں کو نیست کرے۔
۳۱۔ تا کہ جیسا لکھا ہے ویسا ہی ہو کہ قُحّر کرنے والا قُحّط ۳۱۔ کی طرف سے ہماری جگمت اور راستبازی اور پاکیزگی اور مخلصی ٹھہرایا گیلے۔
خُداوند پر ہی قُحّر کرے۔

Chapter 2

۲۔ کیونکہ² ۱۔ اور اے بھائیو! جب میں خُدا کی گواہی کی مُنادی کلبہ تمہارے پاس آیا تو میں غمِ خطابت یا جگمت کے ساتھ نہیں آیا تھا۔¹
 ۳۔ اور میں نہایت³ میں نہایت کر لیا تھا کہ تمہارے درمیان سولہ یسوع مسیح بلکہ مسیح مصلوب کے اور کسی چیز کی فکر نہ رکھوں گا۔
 ۴۔ اور میری تقریر یا مُنادی میں انسانی جگمت کی دل لہلہ والی⁴ کمزوری اور خوف کی حالت میں تھر تھرتھرتے ہوئے تمہارے درمیان رہا۔
 ۵۔ اگرچہ⁶ ۵۔ تا کہ تمہارا ایمان انسان کی جگمت پر نہیں بلکہ خُدا کی قُدرت پر قائم ہو۔⁵ باتیں نہ تھیں بلکہ رُوح اور قُدرت کا ظہور تھیں۔
 ۶۔ کاملوں کے درمیان جگمت کی باتیں کہتے ہیں تو بھی اس دُنیا کی جگمت اور اس دُنیا کے سرداروں کی جگمت سے نہیں جو نیست ہونے والی ہے۔
 ۷۔ بلکہ ہم خُدا کی اُس پوشیدہ جگمت کو بھید کے طور پر بیان کرتے ہیں جو خُدا نے جہان کے شروع سے پیشتر ہمارے جلال کے واسطے مقرر کی⁷
 ۸۔ جسے اس جہان کے سرداروں میں سے کوئی نہ جانتا تھا کیونکہ اگر وہ جانتے تو جلال کے خُداوند کو مصلوب نہ کرتے۔⁸ تھی۔
 ۹۔ لیکن¹⁰ ۱۰۔ ”جو چیزیں نہ آنکھ سے دیکھیں، نہ کان سے سُنیں، نہ آدمی کے دل میں آئیں۔ وہ سب خُدا نے اپنے مَحَبَّت رکھنے والوں کے لیے تیار کر دیں۔“
 ۱۱۔ کیونکہ¹¹ ۱۱۔ اُن کو اپنے رُوح کے وسیلے خُدا نے ہم پر ظاہر کیا کیونکہ رُوح سب باتیں دریافت کر لیتا ہے، یہاں تک کہ خُدا کی گہری باتیں بھی۔
 ۱۲۔ مگر ہم نے اس دُنیا کی رُوح نہیں، بلکہ وہ رُوح پالنے جو خُدا کی طرف سے ہوتا کہ اُن چیزوں کو¹² نہیں جانتا، بلکہ صرف خُدا کا رُوح جانتا ہے۔
 ۱۳۔ اور جو باتیں ہم کہتے ہیں وہ ویسی نہیں جو انسانی جگمت سے کھاتی ہے بلکہ جو پاک رُوح¹³ جان سکیں جو خُدا نے ہمیں مُقت عطا کی ہے۔
 ۱۴۔ لیکن تفسانی آدمی خُدا کے رُوح کی باتیں قبول نہیں کرتا¹⁴ سیکھاتا ہے اور ہم رُوحانی باتوں کا مقابلہ رُوحانی باتوں کے ساتھ کرتے ہیں۔
 ۱۵۔ لیکن جو¹⁵ کیونکہ وہ اُس کے نزدیک بیوقوفی کی باتیں ہیں اور نہ ہی اُنہیں سمجھ سکتے کیونکہ وہ رُوحانی طور پر سمجھی جا سکتی ہیں۔
 ۱۶۔ پس خُداوند کی عقل کو کس نے جاننے کا اسے تعلیم دے سکے؟¹⁶ رُوحانی ہے وہ سب باتوں کو پرکھ لیتا ہے مگر خود کسی سے پرکھا نہیں جاتا۔
 مگر ہم میں مسیح کی عقل ہے۔

Chapter 3

۲۔ میں ۱۔ اور اے بھائیو! میں تم سے ویسے کلام نہ کر سکا جیسے روحانیوں سے بلکہ جیسے جسمانیوں سے، بلکہ ان سے بھی جو مسیح میں بچے ہیں۔¹

۳۔ کیونکہ تُوں جسمانی ہو۔ اس لیے کہ تمہیں دودھ پلایا اور کھانا نہ کھلایا کیونکہ تمہیں اس کی برداشت نہ تھی، بلکہ اب بھی برداشت نہیں۔

۴۔ اس لیے کہ جب ایک کہتے کہ میں پولس کا ہوں اور⁴ جب تم میں حسد اور جھگڑا تو کیا تم جسمانی نہ ہو اور تمہارا چلن انسانی نہیں؟

۵۔ پھر پولس کون ہے، اور ایلوس کون ہے؟ محض خادم، جن کو وسیلہ سے تم ایمان لائے اور⁵ دوسرا کہ میں ایلوس کا ہوں تو کیا تم جسمانی نہ ہو؟

۷۔ پس نہ ہونے والا کچھ چیز ہے نہ پانی⁷ ۶۔ میں نے بویا اور ایلوس نے پانی دیا مگر بڑھایا خدا نے۔⁶ ہر ایک کی وہی حیثیت ہے جو خداوند نے اسے بخشی۔

۹۔ ۸۔ ہونے والا اور پانی دینے والا دونوں ایک ہیں لیکن ہر شخص اپنی محنت کے موافق اپنا اجر پلے گا۔⁸ دینے والا مگر خدا، جو بڑھنے والا ہے۔

۱۰۔ میں نے خدا کے اس فضل کے موافق جو مجھ پر¹⁰ کیونکہ ہم خدا کے ساتھ کام کرنے والے مزدور ہیں۔ تم خدا کی کھیتی اور خدا کی عمارت ہو۔

۱۱۔ اور¹¹ ہوا، داتا معمار کی طرح نیو رکھی اور دوسرا اسی پر تعمیر کرتے۔ پس ہر ایک خیردار ہے کہ وہ اس پر کس طرح تعمیر کرتے۔

۱۲۔ اب اگر کوئی شخص اس نیو پر¹² سیوا اس نیو کے جو پہلے رکھی جا چکی ہے جو کرسٹوس مسیح ہے، کوئی شخص دوسری نہیں رکھ سکتا۔

۱۳۔ تو اس کا کام ظاہر ہو جائے گا کیونکہ وہ دن اس ظاہر کر¹³ سونے یا چاندی یا بیش قیمت پتھروں یا لکڑی یا گھاس یا بھوسے کا رد رکھے۔

۱۴۔ جس کسی کی تعمیر کا کام اس¹⁴ دے گا، کیونکہ اس کا ظہور آگ کے ساتھ ہو گا اور وہ آگ خود ہر ایک کا کام پرکھ لے گی کہ کیسے ہے۔

۱۶۔ کیا تم نہیں جانتے کہ¹⁶ ۱۵۔ اور جس کا کام جل گیا وہ نقصان اٹھائے گا، لیکن خود بچ جائے گا مگر جلے جائے۔¹⁵ میں باقی رہا تو وہ اجر پلے گا۔

۱۷۔ اگر کوئی خدا کے مقدس کو برباد کرے گاتو خدا اس کو برباد کرے گا کیونکہ¹⁷ تم خدا کا مقدس ہوا اور خدا کا روح تم میں بسا ہوا ہے؟

۱۸۔ کوئی اپنے آپ کو فریب نہ دے۔ اگر تم میں سے کوئی اپنے آپ کو اس جہان میں دینش مند سمجھتو¹⁸ خدا کا مقدس پاک ہے اور وہ تم ہو۔

۱۹۔ کیونکہ اس دنیا کی دینش خدا کے نزدیک بے وقوفی ہے۔ چنانچہ لکھ لکھ کر وہ حکمت والوں کو انہی کی¹⁹ بیوقوف بناتا کہ دینش مند ہو جائے۔

۲۱۔ پس کوئی شخص انسانوں پر فخر نہ²¹ ۲۰۔ اور یہ بھی کہ خداوند داناؤں کے تصورات کو جانتے کہ باطل ہیں۔²⁰ چالاکی میں پھنسا دیتے۔

۲۲۔ خواہ پولس، یا ایلوس، یا کیفا، خواہ اس دنیا کی، یا زندگی کی، یا موت کی، یا حال کی یا²² کرے۔ کیونکہ سب چیزیں تمہاری ہیں۔

۲۳۔ اور تم مسیح کہو اور مسیح خدا کہے۔²³ استقبال کی چیزیں ہوں، وہ سب تمہاری ہیں۔

Chapter 4

۳۔ ۲۔ اور مختار ہونے میں دیکھا جاتے کہ آدمی دیانت دار پایا جلتے۔² ۱۔ پس آدمی ہمیں مسیح کا خادم اور خدا کے بھیدوں کا مختار سمجھے۔¹
 ۴۔ کیونکہ میرا⁴ لیکن میرے نزدیک یہ بات نہایت چھوٹی ہے کہ تم یا کوئی انسانی عدالت مجھ پر کھہر بلکہ میں خود بھی اپنے آپ کو نہیں پرکھتا۔
 ۵۔ پس خداوند کے آجلتہ تک کوئی⁵ ضمیر تو مجھ ملامت نہیں کرتا مگر اس سے میں راست باز نہیں ٹھہرتا بلکہ میرا پرکھنے والا خداوند ہے۔
 فیصلہ وقت سے پہلے نہ کرو۔ وہی تاریکی کی پوشیدہ باتیں روشنی میں لائے گا اور دلوں کے منصوبہ ظاہر کر دے گا اور اُس وقت ہر ایک کی تعریف
 ۶۔ اور آئے بھائیو! میں نے ان باتوں میں تمہاری خاطر اپنا اور اپلوں کا ذکر مثال کے طور پر کیلئے کہ تم ہمارے⁶ خدا کی طرف سہو گی۔
 ۷۔ تجھ میں اور دوسرے میں کون⁷ وسیلہ سے یہ سیکھو کہ کھوئے سے تجاوز نہ کرو اور ایک کی حمایت میں دوسرے کے برخلاف شیخی نہ مارو۔
 فرق کرتے؟ اور تیرے پاس کون سی ایسی چیز ہے جو تجھ دوسرے سے حاصل نہیں ہوئی؟ اور جب تو دوسرے سے پائی تو فخر کیوں کرتے کہ
 ۸۔ تم تو پہلے سے آسودہ ہو اور پہلے سے دولت مند ہو اور تم نے ہمارے بغیر بادشاہوں کی طرح بادشاہی کی اور کاش تم⁸ گویا نہیں پائی؟
 ۹۔ میری دانیست میں خدا نے سب سے آخر میں ہمیں ایسے رسول ٹھہرایا ہے جن کے قتل کا⁹ بادشاہی کیے تا کہ ہم بھی تمہارے ساتھ بادشاہی کیے!
 ۱۰۔ ہم مسیح کی خاطر بے وقوف ہیں مگر تم مسیح میں¹⁰ حکم ہو چکا ہو کیونکہ ہم دنیا اور فرشتوں اور آدمیوں کے لیے ایک تماشا ٹھہرے۔
 ۱۱۔ ہم اس گھڑی تک بھی بھوک، پیاس اور ننگی ہیں اور مگ¹¹ عقل مند ہو! ہم کمزور ہیں اور تم زور آور! تم عزت دار ہو اور ہم بے عزت ہیں!
 ۱۲۔ اور ہم اپنے ہاتھوں سے کام کرتے اور مشقت اٹھاتے ہیں۔ لوگ برا کہتے ہیں، ہم دُعا دیتے ہیں۔ وہ سنتے ہیں ہم سنتے ہیں۔¹² کھلتے اور در بدر پہنچتے ہیں۔
 ۱۳۔ میں یہ باتیں تمہیں¹⁴ ۱۳۔ وہ بدنام کرتے ہیں ہم منت سماجت کرتے ہیں۔ ہم آج تک دنیا کے گھوڑے اور سب چیزوں کی جھڑن کی مانند ہیں۔
 ۱۵۔ کیونکہ اگر مسیح میں تمہارے دس ہزار استاد بھی¹⁵ شرمندہ کرنے کے لیے نہیں لکھتا بلکہ اپنے پیارے فرزند جان کر تم کو نصیحت کرتا ہوں۔
 ۱۶۔ پس میں تمہاری منت کرتا¹⁶ ہوتا تو بھی تمہارے بہت سے باپ نہیں۔ اس لیے کہ میں ہی انجیل کو وسیلہ سے مسیح یسوع میں تمہارا باپ بنا۔
 ۱۷۔ اسی وجہ سے میں نے تیمتھیس کو تمہارے پاس بھیجا۔ وہ خداوند میں میرا پیارا اور دیانت دار فرزند ہے اور میرے¹⁷ ہوں کہ میری مانند بنو۔
 ۱۸۔ بعض اس خیال سے شیخی¹⁸ اُن طریقوں کو جو مسیح میں ہیں تمہیں یاد دلائے گا جس طرح میں ہر جگہ کلیسیا میں تعلیم دیتا ہوں۔
 ۱۹۔ لیکن اگر خداوند نے چاہا تو میں جلد تمہارے پاس آؤں گا، اور اُن کی شیخی کی¹⁹ مارتے ہیں کہ گویا میں تمہارے پاس آئی ہوں کا نہیں۔
 ۲۰۔ کیونکہ خدا کی بادشاہی باتوں پر نہیں بلکہ قدرت پر موقوف ہے۔²⁰ باتوں کو نہیں بلکہ اُن کی قدرت کو معلوم کروں گا۔
 ۲۱۔ تمہاری²¹ ۲۰۔ کیونکہ خدا کی بادشاہی باتوں پر نہیں بلکہ قدرت پر موقوف ہے۔²⁰ باتوں کو نہیں بلکہ اُن کی قدرت کو معلوم کروں گا۔
 مرضی کیلئے؟ کیا میں جھڑی لے کر تمہارے پاس آؤں یا محبت اور نرم مزاجی سے؟

Chapter 5

۱۔ دراصل یہ عام سنہ میں بہ کٹمہارے درمیان حرام کاری ہوتی ہے، وہ بھی ایسی کثیر قوموں میں بھی نہ ہوتی ہو یعنی ک کوئی شخص اپنے¹
 ۲۔ اور تم اس بات پر غم کیونکہ کی بجائے اور جس نے ایسا کام کیلئے اس اپنے درمیان سے نکال دینے کی بجائے بھول پھرتے ہو۔² باپ کی بیوی رکھتے!
 ۳۔ میں اگرچہ جسم کے اعتبار سے غیر حاضر ہوں مگر روح کے اعتبار سے موجود ہوں، گویا موجودگی ہی میں ایسا کام کیونکہ ولکلیہ فیصلہ دے چکا
 ۴۔ ہم⁵ جب تم خداوند یسوع مسیح کے نام میں اگٹھو اور میں اپنی روح میں خداوند یسوع کی قدرت کے وسیلے تمہارے ساتھ ہوں۔⁴
 ۵۔ تمہارا قحڑ کرنا خوب نہیں۔ کیا تم⁶ آپسے شخص کو جسم کی ہلاکت کے لیے شیطان کے حوالہ کرتے ہیں تاکہ اس کی روح خداوند کے دین بچ جائے۔
 ۶۔ پرانا خمیر نکال دو تا کہ تم تازہ گندھا ہوا آٹا بن جاؤ، چنانچہ تم بہ خمیر ہو۔⁷ نہیں جانتے کہ ذرا سا خمیر گندھ بھونے سارے آٹے کو خمیر کر دیتے؟
 ۸۔ پس آؤ ہم عید کریں۔ پرلہ خمیر سے نہیں اور نہ ہی بدی اور شرارت کے خمیر سے بلکہ صاف⁸ کیونکہ ہمارا بھی قسح یعنی مسیح قربان ہوا۔
 ۱۰۔ اس سے¹⁰ ۹۔ میں نے اپنے خط میں تم کو لکھا تھا کہ حرام کاروں کے ساتھ میل جول مت رکھو۔⁹ دلی اور سچائی کی بہ خمیر روٹی سے۔
 میری مراد اس دنیا کے حرام کار یا لالچی اور ظالم یا بُت پرست ہرگز نہیں کیونکہ ایسی صورت میں تو تمہیں اس دنیا ہی سے نکل جانا
 ۱۱۔ مگر اب تم کو یہ لکھتا ہوں کہ اگر کوئی شخص بھائی کہلاتا ہو لیکن حرام کار یا لالچی یا بُت پرست یا گالیاں دینے والا یا شرابی¹¹ پڑتا۔
 ۱۲۔ کیونکہ مجھ باہر والوں کی عدالت کیونکہ سے کیا¹² یا ظالم ہو تو آپسے شخص سے میل جول نہ رکھنا۔ بلکہ آپسے شخص کے ساتھ کھانا تک نہ کھانا۔
 ۱۳۔ مگر باہر والوں کی عدالت خدا ہی کرے گا۔ پس اس بُرے شخص کو اپنے¹³ واسطے؟ کیا تم بھی اندر والوں کا انصاف نہیں کرتے؟
 درمیان سے نکال دو۔

Chapter 6

- ۱۔ کیا تم میں سے کسی کو یہ جرات ہے کہ جب دوسرے کے ساتھ قانونی معاملہ ہو تو فیصلہ کلیہً مقدسوں کے پاس جلنے کی بجائے دینوں کے پاس¹ یا کیا تم نہیں جانتے کہ مقدس لوگ دنیا کا انصاف کریں گے؟ پس جب دنیا کا انصاف بھی تمہیں ہی کرنی ہے تو کیا تم جھوٹے جھوٹے² جلتے؟
- ۳۔ کیا تم نہیں جانتے کہ ہم فرشتوں کا انصاف کریں گے؟ تو کیا ہم دنیوی معاملات کے فیصلہ نہ کریں؟³ جھگڑوں کے فیصلہ کرنے کے لائق نہیں ہو؟
- ۵۔ میں تمہیں شرمندہ⁴ ۴۔ پس اگر تم میں عام دنیوی مقدمات ہوں تو کیا انہیں مُنصف ٹھہراؤ گے جو کلیسیا میں حقیر سمجھے جاتے ہیں؟
- ۶۔ بلکہ⁵ ۶۔ کیا کلیہً کہتا ہوں! کیا واقعی تم میں ایک بھی عقلمند نہیں؟ کیا کوئی ایک بھی نہیں جو اپنے بھائیوں کے مقدمہ کا فیصلہ کر سکے؟
- ۷۔ بلکہ دراصل تم میں بڑا نقص ہے کہ آپس میں مقدمہ بازی کرتے ہو۔ ظلم اٹھانا⁷ بھائی کے خلاف بھائی مقدمہ کرتا ہے اور وہ بھی دینوں کے آگے۔
- ۹۔ کیا تم⁹ ۸۔ بلکہ تم ہی ظلم کرتے اور نقصان پہنچاتے ہو۔ اور وہ بھی بھائیوں کو۔⁸ کیوں نہیں بہتر جانتے؟ اپنا نقصان کیوں قبول نہیں کرتے؟ جانتے نہیں کہ بدکار خدا کی بادشاہی کے وارث نہیں گے؟ فریب نہ کھاؤ نہ حرام کار خدا کی بادشاہی کے وارث ہوں گے نہ بت پرست نہ زنا کار نہ
- ۱۱۔ اور تم میں سے بعض ایسے تھے بھی۔ مگر تم¹¹ ۱۰۔ نہ چور نہ لالچی نہ تشہ باز نہ شرابی۔ نہ گالیاں بکھولنے نہ ظالم۔¹⁰ عیاش۔ نہ لونڈے باز۔
- ۱۲۔ ”سب چیزیں میرے لیے روا تو¹² خداوند یسوع مسیح کے نام سے اور ہمارے خدا کے رُوح سے ڈھل گئے اور پاک ہوئے اور راست باز بھی ٹھہرے۔
- ۱۳۔ ”کھلتے پیٹ کلیہً اور¹³ ہیں“، مگر سب چیزیں مفید نہیں۔ ”سب چیزیں میرے لیے روا تو ہیں“، لیکن میں کسی چیز کا پابند نہیں ہوں گا۔
- ۱۴۔ پیٹ کھانوں کلیہً، لیکن خدا اُس کو اور ان کو نیست کرے گا۔ مگر بدنِ حرام کاری کلیہً نہیں بلکہ خداوند کلیہً اور خداوند بدنِ کلیہً۔
- ۱۵۔ کیا تم نہیں جانتے کہ تمہارا بدن مسیح کے اعضاء ہیں؟ پس کیا¹⁵ ۱۴۔ اور خداوند خداوند کو بھی جلایا اور ہم کو بھی اپنی قدرت سے جلائے گا۔
- ۱۶۔ کیا تم نہیں جانتے کہ جو کوئی کسب سے صحبت کرتا ہے وہ اُس کے ساتھ¹⁶ میں مسیح کے اعضاء کر کسی کسب کے اعضاء بناؤں؟ ہرگز نہیں۔
- ۱۸۔ ۱۷۔ اور جو خداوند کی صحبت میں رہتا ہے وہ اُس کے ساتھ ایک رُوح ہوتا ہے۔¹⁷ ایک تَن ہوتا ہے؟ کیونکہ وہ فرمان لیتے کہ وہ دونوں ایک تَن ہوں گے۔
- ۱۹۔ کیا تم نہیں جانتے کہ تمہارا بدن رُوح¹⁹ حرام کاری سے بھاگو۔ آدمی جتنے گناہ کرتا ہے وہ بدن سے باہر ہیں مگر حرام کار اپنے ہی بدن کا گنہگار ہے۔
- ۲۰۔ اس لیے کہ قیمت سے خریدے گئے ہو؟²⁰ القدس کا مقدس ہے جو تم میں بسا ہوتا ہے اور تمہیں خدا کی طرف سے حاصل ہے؟ اور یہ کہ تم اپنے نہیں ہو۔ پس اپنے بدن سے خدا کا جلال ظاہر کرو۔

Chapter 7

- ۲۔ لیکن حرام کاری کے اندیشہ سے مرد اپنی ۱۔ اب وہ معاملات جن کی بابت تمہیں مجھ لکھا تھا؛ تو مرد کے لیے اچھے کے عورت کو نہ چھوئے۔¹
- ۴۔ بیوی اپنے بدن کی مختار نہیں بلکہ شوہر ہے۔⁴ ۳۔ شوہر بیوی کا حق ادا کرے اور ویسا ہی بیوی شوہر کا۔³ بیوی اور پر بیوی اپنا شوہر رکھے۔
- ۵۔ تم ایک دوسرے کی حق تلفی نہ کرو مگر تھوڑی مدت تک آپس کی رضا⁵ اسی طرح شوہر بھی اپنے بدن کا مختار نہیں بلکہ بیوی ہے۔
- ۶۔ لیکن میں یہ بات اجازت کے⁶ مندی سے دعا کے واسطے فرصت پاؤ اور پھر اکتھو جاؤ۔ ایسا نہو کہ غلبہ نفس کے سبب سے شیطان تم کو آزمائے۔
- ۷۔ اور میں تو چاہتا ہوں کہ سب آدمی ویسے ہوں جیسا میں ہوں۔ لیکن ہر شخص کو خدا کی طرف سے⁷ طور پر کہتا ہوں نہ کہ حکم کے طور پر۔
- ۸۔ پس میں یہ بیاہوں اور بیاہوں کی بابت کہتا ہوں کہ ان کے لیے⁸ خاص نعمت ملی ہے، کسی کو ایک طرح کی اور کسی کو دوسری طرح کی۔
- ۹۔ لیکن اگر ضبط نہ کر سکیں تو جنسی خواہش کی آگ میں جلنے کی نسبت بہتر ہو گا کہ وہ شادی کر⁹ ایسا ہی رہنا اچھے جیسے میں ہوں۔
- ۱۱۔ (لیکن اگر¹¹ ۱۰۔ لیکن جن کا بیاہو چکا انہیں میں حکم دیتا ہوں، میں نہیں بلکہ خداوند حکم دیتا ہے بیوی اپنے شوہر کو نہ چھوئے۔¹⁰ لیں۔
- ۱۲۔ اور باقیوں سے میں کہتا ہوں، خداوند نہیں بلکہ¹² چھوئے تو بے نکاح ہے، یا اپنے شوہر سے پھر ملاپ کرے) اور شوہر اپنی بیوی کو نہ چھوئے۔
- ۱۳۔ اور جس عورت کا شوہر¹³ میں ہی کہتا ہوں کہ اگر کسی بھائی کی بیوی بالیمان نہو اور اُس کے ساتھ رہنے کو راضی ہو وہ اسے نہ چھوئے۔
- ۱۴۔ کیونکہ جو شوہر یا ایمان نہو وہ بیوی کے سبب سے پاک ٹھہرتا ہے اور¹⁴ با ایمان نہو اور اُس کے ساتھ رہنے کو راضی ہو تو وہ شوہر کو نہ چھوئے۔
- ۱۵۔ لیکن اگر بے ایمان خدا¹⁵ جو بیوی یا ایمان نہو وہ اپنے بالیمان شوہر کے سبب سے پاک ٹھہرتی ہے۔ ورنہ تمہارے فرزند ناپاک ہوتے مگر اب پاک ہیں۔
- ۱۶۔ کیونکہ آئے بیوی ٹھہر گیا¹⁶ ہونا چلے تو اسے خدا ہونے دو۔ ایسی حالت میں کوئی بھائی یا بہن پابند نہیں۔ بلکہ خدا ہمیں میل ملاپ کے لیے بلاتا ہے۔
- ۱۷۔ مگر جیسا خداوند نے ہر ایک کو جس قدر¹⁷ خبر کشاید تو اپنے شوہر کو بچالے؟ اور اے مرد ٹھہر گیا خبر کشاید تو اپنی بیوی کو بچالے؟
- ۱۸۔ اگر کوئی مَخْنُون بُلایا گیا تھا؟¹⁸ حصہ دے اور خداوند نے ہر ایک کو بُلایا ہے اسی طرح وہ چلے۔ اور میں تمام کلیسیاؤں کو یہی تجویز کرتا ہوں۔
- ۱۹۔ نہ ختنہ کوئی چیز نہ نامخنونی۔ بلکہ خدا کے حکموں پر چلنا ہی سب¹⁹ تو وہ نامخنوں نہ۔ اگر کوئی نامخنوں بُلایا گیا ہے؟ وہ مَخْنُون نہ۔
- ۲۱۔ کیا ٹھہر غلامی کی حالت میں بُلایا گیا تھا؟ تو اس کی فکر²¹ ۲۰۔ ہر ایک شخص جس حالت میں بُلایا گیا تھا اسی میں ہے۔²⁰ ٹھہرے۔
- ۲۲۔ کیونکہ جو شخص غلامی کی حالت میں خداوند میں بُلایا گیا ہے وہ خداوند کا آزاد²² نہ کر۔ لیکن اگر تو آزاد ہو سکتو اسی کو اختیار کر۔
- ۲۴۔ اے بھائیو! جو²⁴ ۲۳۔ تم قیمت سے خریدے گئے ہو۔ آدمیوں کے غلام نہ بنو۔²³ کیا بولے۔ اور اسی طرح وہ آزاد جو بُلایا گیا ہے مسیح کا غلام ہے۔
- ۲۵۔ گنواروں کی بابت میرے پاس خداوند کا کوئی حکم نہیں²⁵ کوئی جس حالت میں بُلایا گیا ہو وہ اسی حالت میں خدا کے ساتھ ہے۔
- ۲۶۔ پس متوقع بحران کے پیش نظر²⁶ لیکن خداوند کی طرف سے مجھ پر دیانت دار ہونے کے لیے جیسا رَحْم ہوا ویسی ہی میں رہتا ہوں۔
- ۲۷۔ اگر تو بیوی کے ساتھ نکاح میں ہے تو اُس سے خدا ہونے کی کوشش نہ کرو اور اگر تو²⁷ میری رُخ میں بہتر یہ ہے کہ آدمی جیسے ویسا ہی ہے۔
- ۲۸۔ لیکن اگر تو بیاہ کر لے تو گناہ نہیں۔ اور اگر گنوار بیاہ کرے تو اُس گناہ نہیں کیا۔ مگر²⁸ بیوی کے بندھن سے آزاد ہے تو بیوی کی تلاش نہ کر۔
- ۲۹۔ مگر اے بھائیو! میں یہ کہتا ہوں کہ وقت تنگ ہے۔ پس آگے کو چلے کہ²⁹ ایسے لوگ جسمانی تکلیف پائیں گے اور میں تو تمہیں بچانا چاہتا ہوں۔
- ۳۰۔ اور رہنے والے ایسے ہوں گویا نہیں رہتے اور خوشی کیلئے والے ایسے ہوں گویا خوشی نہیں کرتے اور³⁰ بیوی والے ایسے ہوں گویا اُن کے بیویاں نہیں۔
- ۳۱۔ اور دُنیوی کاروبار کیلئے والے ایسے ہوں کہ دنیا ہی کے نہو رہیں کیونکہ دنیا کی شکل بدلتی جاتی ہے۔³¹ خریدنے والے ایسے ہوں گویا مال نہیں رکھتے۔
- ۳۳۔ مگر³³ ۳۲۔ پس میں یہ چاہتا ہوں کہ تمہیں فکر رہے بیاہ شخص خداوند کی باتوں کی فکر میں رہتے کہ کس طرح خداوند کو راضی رکھے۔
- ۳۴۔ بیاہی اور گنوار میں بھی فرق ہے۔ گنوار³⁴ بیاہا ہوا شخص دنیا کی چیزوں کی فکر میں رہتے کہ کس طرح اپنی بیوی کو راضی رکھے۔
- خداوند کی باتوں کی فکر میں رہتے کہ اپنے جسم اور روح دونوں میں پاک ہو۔ مگر بیاہی ہوئی عورت دنیا کی چیزوں کی فکر میں رہتے ہے۔
- ۳۵۔ اور میں یہ بات تمہارے فائدے کے لیے کہتا ہوں نہ کہ تمہیں پابند بننے کے لیے، بلکہ اس لیے کہ جو کام زیبا³⁵ تا کہ کسی طرح اپنے شوہر کو خوش کرے۔
- ۳۶۔ اور اگر کوئی یہ سمجھ کہ میں اپنی اُس گنوار کی لڑکی کی³⁶ وہی عمل میں لے اور تم خداوند کی خدمت میں ہوسو سے مشغول رہو۔
- ۳۷۔ حق تلفی کر رہا ہوں جس کی جوانی ڈھل چلی ہے اور ضرورت بھی معلوم ہو تو اختیار ہے۔ اس میں گناہ نہیں۔ وہ اُس کا بیاہ ہونے دے۔
- مگر جو اپنے دل میں بخت ہو اور اس کی گچھ ضرورت نہو بلکہ اپنے ارادے کی تکمیل کی صوابدید رکھتا ہو اور دل میں ٹھان لے کہ میں اپنی
- ۳۸۔ پس جو اپنی گنوار کی لڑکی کو بیاہ دیتا ہے وہ اچھا کرتا ہے اور جو نہیں بیاہتا وہ اور بھی³⁸ لڑکی کو گنوار ہی رکھوں گا تو وہ اچھا کرتا ہے۔
- ۳۹۔ جب تک عورت کا شوہر جیتا ہے وہ شرع کے مطابق اُس کی پابند ہے۔ پر جب اُس کا شوہر مَر جلتے تو جس سے چلے بیاہ کر³⁹ اچھا کرتا ہے۔
- ۴۰۔ مگر جیسی ہے اگر ویسی ہی ہے تو میری رُخ میں زیادہ خوش نصیب ہے اور میں سمجھتا ہوں کہ خدا کا⁴⁰ سکتی ہے مگر صرف خداوند میں۔
- روح مجھ میں بھی ہے۔

Chapter 8

- ۲۔ اور ۱۔ اب بُتوں کی قربانیوں کی بابت ہم جانتے ہیں کہ سب علم رکھتے ہیں۔ علم غرور پیدا کرتا ہے لیکن محبت ترقی کا باعث ہے۔¹
- ۳۔ لیکن اگر کوئی خدا سے محبت رکھتا ہے تو خدا اگر کوئی گمان کرے کہ میں گچھ جانتا ہوں تو جیسا جانتا چلے ویسا اب تک نہیں جانتا۔
- ۴۔ پس بُتوں کو تذر کی گئی چیزیں کھانے کی نسبت ہم جانتے ہیں کہ بُت دنیا میں گچھ چیز نہیں اور سیوا ایک کے اور کوئی خدا⁴ اسے جانتا ہے۔
- ۵۔ لیکن ہمارے⁶ اگرچہ خواہ آسمان یا زمین پر ایسے کئی ہیں جو خدا کہلاتے ہیں (چنانچہ یوں تو بُتیرے خدا اور بُتیرے خداوند ہیں)۔⁵ نہیں۔
- نزدیک تو صرف ایک ہی خدا ہے یعنی باپ جس کی طرف سے سب چیزیں ہیں۔ اور ہم بھی اُسی میں ہیں۔ اور ایک ہی خداوند یعنی یسوع
- ۷۔ لیکن سب کو یہ علم نہیں۔ بلکہ بعض جنہیں اب تک⁷ مسیح جس کو سب سے سب چیزیں موجود ہوئیں اور ہم بھی اُسی کو سب سے ہیں۔
- ۸۔ کھانا⁸ بُت پرستی کی عادت ہے وہ ان چیزوں کو بُتوں کی قربانی جان کر کھاتے ہیں اور ان کا ضمیر کمزور ہونے کی سبب سے آلود ہوتا جاتا ہے۔
- ۹۔ لیکن ہوشیار رہو! ایسا نہ ہو کہ⁹ ہمیں خدا سے نہیں ملائے گا۔ اگر نہ کھائیں تو ہمارا گچھ نقصان نہیں۔ اور اگر کھائیں تو گچھ نفع نہیں۔
- ۱۰۔ کیونکہ اگر کوئی تجھ صاحب علم کو بُت خلیفہ میں کھانا کھلتے دیکھ اور وہ کمزور¹⁰ تمہاری یہ آزادی کمزوروں کے لیے ٹھوکر کا باعث ہو جائے۔
- ۱۱۔ غرض تیرے علم کی سبب سے وہ کمزور شخص یعنی وہ بھائی¹¹ شخص ہو تو کیا اُس کا دل بُتوں کی قربانی کھانے پر دلیر نہ ہو جائے گا؟
- ۱۲۔ پس تم اس طرح بھائیوں کے گنہگار ہو کر اور ان کے کمزور ضمیر کو گھائل کر کے مسیح کے¹² جس کی خاطر مسیح مڑا، ہلاک ہو جائے گا۔
- ۱۳۔ اس سبب سے اگر کھانا میرے بھائی کو ٹھوکر کھائے تو جب تک دنیا قائم ہے میں ہر گز گوشت نہ کھاؤں گا تا کہ اپنے بھائی¹³ گنہگار نہ رہے۔
- ۱۳۔ اس سبب سے اگر کھانا میرے بھائی کو ٹھوکر کھائے تو جب تک دنیا قائم ہے میں ہر گز گوشت نہ کھاؤں گا تا کہ اپنے بھائی گنہگار نہ رہے۔

Chapter 9

- ۱۔ کیا میں آزاد نہیں؟ کیا میں رسول نہیں؟ کیا میں عیسیٰ مسیح کو نہیں دیکھا جو ہمارا خداوند ہے؟ کیا تم خداوند میں میری محنت¹ جو میرا² ۲۔ اگر میں اوروں کے لیے رسول نہیں تو بھی تمہارے لیے توبہ شک ہوں کیونکہ تم خداوند میں میری رسالت پر مہر ہو۔³ نہیں ہو؟
- ۵۔ کیا ہمیں یہ اختیار نہیں کہ کسی ایمان دار بہن، بیوی کو⁴ ۴۔ کیا ہمیں کھلنے پھینک کا اختیار نہیں؟⁵ ۶۔ کیا صرف مجھ اور برتاس کو ہی محنت مشقت سباز رہا⁶ ۷۔ کیا ساتھ لیے پھریں جیسا دوسرے رسول اور خداوند کے بھائی اور کیفا کرتے ہیں؟
- ۹۔ چنانچہ موسیٰ کی⁷ ۸۔ کیا میں یہ باتیں محض انسانی قیاس ہی کے موافق کہتا ہوں۔ کیا تو ریت بھی یہی نہیں کہتی؟⁸ ۱۰۔ یا وہ خاص ہمارے واسطے ہوں کہ تلے؟ ہاں یہ⁹ ۱۱۔ شریعت میں لکھ لکھ کر کھلیان میں چلے تیل کا مذہب دھنا۔ کیا خدا کو تیلوں کی فکر ہے؟
- ۱۲۔ جب اوروں کا تم پر یہ اختیار ہے تو کیا ہمارا¹⁰ ۱۳۔ چیریں ہوئی ہیں تو کیا یہ کوئی بڑی بات ہے کہ ہم تمہاری جسمانی چیزوں کی فصل کاٹیں؟
- ۱۴۔ اس سے زیادہ نہ ہو گا؟ لیکن ہم اس اختیار سے کام نہیں لیا بلکہ ہر چیز کی برداشت کرتے ہیں تا کہ ہم عیسیٰ کی خوش خبری میں رکاوت کا
- ۱۵۔ کیا تم نہیں جانتے کہ جو مقدس چیزوں کی خدمت کرتے ہیں وہ بیکل سے کھلتے ہیں؟ اور جو قربان گانے خدمت گزار ہیں وہ¹¹ ۱۶۔ باعث نہ ہوں۔
- ۱۷۔ اسی طرح خداوند بھی مقرر کیلئے کہ خوش خبری سننے والا خوش خبری کو وسیلہ سے گزارہ کریں۔¹² ۱۸۔ قربان گانے ساتھ جھپٹتے ہیں؟
- ۱۹۔ لیکن میں نے ان میں سے کسی بات پر عمل نہیں کیا اور نہ اس غرض سے لکھ لکھ کر واسطے ایسا کیا جلتے۔ کیونکہ میرا مرنے ہی اس سے
- ۲۰۔ اگر میں خوش خبری کی منادی کروں تو میرا گچھ فخر نہیں کیونکہ یہ تو میرے لیے¹³ ۲۱۔ پتھر ہے کہ کوئی میرے فخر کو ضائع کر دے۔
- ۲۲۔ کیونکہ اگر میں یہ خوشی سکروں تو میرا اجر ہے لیکن اگر مجبوری¹⁴ ۲۳۔ ضروری ہے۔ اور مجھ پر افسوس! اگر میں خوش خبری نہ سناؤں۔
- ۲۴۔ پس مجھ کا اجر ملے گا؟ یہ کہ جب انجیل کی منادی کروں تو خوش خبری کو مفت کر دوں¹⁵ ۲۵۔ سکڑوں تو مختاری میرے سپرد ہوئی ہے۔
- ۲۶۔ اگرچہ میں سب لوگوں سے آزاد ہوں پھر بھی¹⁶ ۲۷۔ تا کہ جو اختیار مجھ خوش خبری کے بارے میں حاصل ہے اس کا ناجائز استعمال نہ کروں۔
- ۲۸۔ میں یہودیوں کے درمیان یہودیوں جیسا بنا تا کہ یہودیوں¹⁷ ۲۹۔ میں نے اپنے آپ کو سب کا غلام بنا دیا تا کہ اور بھی زیادہ لوگوں کو کھینچ لاؤں۔
- ۳۰۔ کو کھینچ لاؤں۔ جو لوگ شریعت کے ماتحت ہیں ان کے لیے میں شریعت کے ماتحت جیسا بنا تا کہ شریعت کے ماتحتوں کو کھینچ لاؤں، اگرچہ خود
- ۳۱۔ کہ شریعت کے لیے شرع بنا تا کہ شرع لوگوں کو کھینچ لاؤں (اگرچہ خدا کے نزدیک شرع نہ تھا بلکہ¹⁸ ۳۲۔ شریعت کے ماتحت نہیں ہوں۔
- ۳۳۔ کمزوروں کے لیے کمزور بنا تا کہ کمزوروں کو حاصل کر سگوں۔ میں سب آدمیوں کے لیے سب گچھ بنا ہوا¹⁹ ۳۴۔ عیسیٰ کی شریعت کے تابع تھا)۔
- ۳۵۔ کیا²⁰ ۳۶۔ میں یہ سب گچھ انجیل کی خاطر کرتا ہوں تا کہ اوروں کے ساتھ شریک ہوؤں۔²¹ ۳۷۔ ہوں تا کہ کسی طرح سے بعض کو بچا سگوں۔
- ۳۸۔ اور پر پلوان سب²² ۳۹۔ تم نہیں جانتے کہ دوڑ کے میدان میں دوڑنے والا تو سب ہی ہیں مگر انعام ایک ہی پالتے۔ پس ایسے دوڑو کہ تم ہی جیتو۔
- ۴۰۔ پس میں بھی²³ ۴۱۔ طرح کا پریر کرتا ہے۔ اب وہ تو مرجھنے والا سپرہا پلنے کے لیے یہ کرتے ہیں مگر ہم اس سپرے کے لیے کرتے ہیں جو مرجھنے کا نہیں۔
- ۴۲۔ بلکہ میں اپنے بدن کو مارتا پیٹتا²⁴ ۴۳۔ اسی طرح دوڑتا ہوں مگر یہ یقینی سے نہیں۔ اور اس مگد باز کی طرح نہیں لڑتا جو ہوا میں مگد جلاتا ہے۔
- ۴۴۔ اور اسے قابو میں رکھتا ہوں، ایسا نہ کہ اوروں میں منادی کر کے آپ نام مقبول ٹھہرؤں۔

Chapter 10

۱۔ پس اے بھائیو! میں نہیں چاہتا کہ تم اس بات سے لاعلم رہو کہ ہمارے باپ دادا سب بادل کی نیچے تھے اور سب کے سب سمندر میں سگر کر¹ اور سب سے ایک ہی² اور سب سے ایک ہی روحانی خوراک کھائی۔³ ۲۔ اور سب ہی نے اس بادل اور سمندر میں موسیٰ کا پیسہ لیا۔² گئے۔
۵۔ مگر خدا اُن میں سے⁵ روحانی پانی پیا کیونکہ وہ اس روحانی چٹان میں سے پیتے تھے جو اُن کے ساتھ ساتھ چلتی تھی اور وہ چٹان مسیح تھا۔
۶۔ یہ باتیں ہمارے واسطے عبرت ٹھہریں تا کہ ہم بُری چیزوں کی خواہش نہ کریں جیسے⁶ زیادہ تر سراسی نہ ہوا۔ چنانچہ وہ بیابان میں ڈھیر ہو گئے۔
۷۔ اور تم بُت پرست نہ بنو جس طرح اُن میں سے کئی ایک بن گئے تھے۔ چنانچہ لکھلکے لوگ کھلے پینے کو بیٹھے۔ پھر ناچنے گونے کو⁷ اُنہوں نے کی۔
۹۔ اور ہم مسیح کی⁹ اور ہم حرام کاری نہ کریں جس طرح اُن میں سے بعض نے کی اور ایک ہی دن میں تیس ہزار مارے گئے۔⁸ اُنہ۔
۱۰۔ اور تم مت بُڑبڑاؤ جس طرح اُن میں سے بعض بُڑبڑاؤ اور¹⁰ آزمائش نہ کریں جیسے اُن میں سے بعض نے کی اور سانپوں نے اُنہیں ہلاک کیا۔
۱۱۔ اُن پر یہ باتیں عبرت کے لیے واقع ہوئیں اور ہم آخری زمانہ والوں کی نصیحت کے واسطے لکھی گئیں۔¹¹ ہلاک کرنے والے کہانہوں ہلاک کیے گئے۔
۱۳۔ تم کسی ایسی آزمائش میں نہیں پڑے جو دوسروں پر کبھی نہ¹³ ۱۲۔ پس جو کوئی اپنے آپ کو قائم سمجھتا ہے وہ خبردار ہے کہ گر نہ پڑے۔
اُئی ہو۔ لیکن خدا وفادار ہے۔ وہ تمہیں تمہاری برداشت سے زیادہ آزمائش میں پڑنے دے گا بلکہ آزمائش کے ساتھ نکلنے کی راہ بھی پیدا کر دے گا تا
۱۵۔ میں تمہیں عقل مند جان کر ہم کلام ہوں۔ پس جو میں¹⁵ ۱۴۔ لہذا اے میرے پیارو! بُت پرستی سے بھاگو۔¹⁴ کہ تم برداشت کر سکو۔
۱۶۔ برکت کا وہیال جس پر ہم برکت چلتے ہیں کیا وہ مسیح کے خون کی شراکت نہیں؟ وہ روٹی جو ہم تو تھے¹⁶ کہتا ہوں تم آپ اسے پرکھو۔
۱۷۔ چونکہ روٹی ایک ہی ہے، اس لیے ہم جو بہت سے ہیں ایک بدن ہیں کیونکہ ہم سب اُسی ایک روٹی¹⁷ کیا مسیح کے بدن کی شراکت نہیں؟
۱۸۔ اُن پر نظر کرو جو جسم کے اعتبار سے اسرائیلی ہیں۔ کیا قربانی کا گوشت کھلے والے قربان گانہ شریک نہیں؟¹⁸ میں شریک ہوتے ہیں۔
۲۰۔ نہیں۔ بلکہ یہ کہ جو قربانی غیر قومیں گزرائتی²⁰ ۱۹۔ پس کیا میرے کہنے کا یہ مطلب ہے کہ تمہیں کی قربانی کوئی چیز ہے، یا بُت گچھ چیز ہے؟
۲۱۔ تم خداوند کے پیلے اور شیطاں کے پیلے دونوں میں²¹ ہیں وہ شیطاں کے لیے ہیں نہ کہ خدا کے لیے۔ اور میں نہیں چاہتا کہ تم شیطاں کے شریک ہو۔
۲۲۔ کیا ہم خداوند کی عبرت کو²² سے نہیں پی سکتے۔ خداوند کے دستِ خوان اور شیطاں کے دستِ خوان دونوں میں شریک نہیں ہو سکتے۔
۲۳۔ سب چیزیں روا تو ہیں مگر سب چیزیں مفید نہیں۔ سب چیزیں روا تو ہیں مگر ہر بات²³ جوش دلاتی ہے؟ کیا ہم اُس سے زور آور ہیں؟
۲۵۔ جو گچھ قصابوں کی دکانوں میں یکتا ہے وہ²⁵ ۲۴۔ کوئی اپنی بہتری نہ ڈھونڈے بلکہ دوسرے کی۔²⁴ سب کی ترقی کا باعث نہیں ہوتی۔
۲۷۔ اگر یہ ایمانوں میں سے کوئی²⁷ ۲۶۔ کیونکہ زمین اور اُس کی معموری خداوند کی ہے۔²⁶ کھاؤ اور دینی تجسس کے سبب سے گچھ نہ بوجھو۔
۲۸۔ تمہاری دعوت کرے اور تم جلد پر راضی ہو تو جو گچھ تمہارے لگدگر کھا جلتا اُسے کھاؤ اور دینی تجسس کے سبب سے گچھ نہ بوجھو۔
لیکن اگر کوئی تم سے کہے کہ تمہیں کی قربانی کا گوشت ہے تو اُس کے جتنا دینا اور دینی امتیاز کے سبب سے نہ کھاؤ۔ کیونکہ زمین اور اُس کی
۲۹۔ دینی امتیاز سے میرا مطلب تیرا امتیاز نہیں بلکہ اُس دوسرے کا۔ بھلا میری آزادی دوسرے شخص کے امتیاز سے²⁹ معموری خداوند کی ہے۔
۳۰۔ پس اگر میں شکر کر کے کھاتا ہوں تو جس کھانے پر شکر کرتا ہوں اُس کے سبب سے بدنام کیوں کیا جاتا ہوں؟³⁰ کیوں پرکھی جلتے؟
۳۲۔ تم نہ تو یہودیوں کے لیے ٹھوکر کا باعث بنو نہ یونانیوں کے لیے نہی خدا³² ۳۱۔ پس تم کھاؤ یا پیو یا جو گچھ کرو سب خدا کے جلال کے لیے کرو۔
۳۳۔ چنانچہ میں بھی سب باتوں میں سب کو خوش کرتا ہوں اور اپنا نہیں بلکہ بہتیروں کا فائدہ ڈھونڈتا ہوں تا کہ وہ نجات³³ کی کلیسیا کے لیے۔
پائیں۔

Chapter 11

۲۔ میں تمہاری تعریف کرتا ہوں کہ تم ہر بات میں مجھ بادل رکھتے ہو²۔ ۱۔ تم میری تقلید کرو جس طرح کہ میں مسیح کی تقلید کرتا ہوں۔¹

۳۔ پس میں تمہیں آگاہ کرنا چاہتا ہوں کہ ہر مرد کا سر³ اور جس طرح میں تمہیں روایتیں پہنچا دیں تم اسی طرح ان کو برقرار رکھتے ہو۔

۵۔ اور⁵ ۴۔ جو مرد سر ڈھانپ کر دُعا یا نبوت کرتے ہو اپنے سر کو ہر حرمت کرتے ہو⁴۔ مسیح اور عورت کا سر مرد اور مسیح کا سر خدائے۔

۶۔ اگر عورت اوڑھنی نہ اوڑھتو⁶ جو عورت بغیر سر ڈھانپ دُعا یا نبوت کرتے ہو اپنے سر کو ہر حرمت کرتے ہو کیونکہ وہ سر منڈی کے برابر ہے۔

۷۔ البتہ مرد کو اپنا سر ڈھانپنا نہ چاہیے کیونکہ وہ خدائے کی⁷ بال بھی کٹے۔ اگر عورت کا بال کٹا یا سر منڈا یا شرم کی بات ہے تو اوڑھنی اوڑھ۔

۹۔ اور مرد عورت کے لیے نہیں⁹ ۸۔ اس لیے کہ مرد عورت سے نہیں بلکہ عورت مرد سے⁸ صورت اور اس کا جلال ہے مگر عورت مرد کا جلال ہے۔

۱۱۔ تو بھی¹¹ ۱۰۔ پس فرشتوں کے سبب سے عورت کو چاہیے کہ اپنے سر پر مطیع ہونے کی علامت رکھے۔¹⁰ بلکہ عورت مرد کے لیے پیدا کی گئی تھی۔

۱۲۔ کیونکہ جیسے عورت مرد سے پیوستہ ہے مرد بھی عورت کو وسیلہ ہے، بلکہ سب¹² خدائے میں نہ عورت مرد کے بغیر نہ مرد عورت کے بغیر۔

۱۴۔ کیا تم کو فطری طور¹⁴ ۱۳۔ تم آپ ہی انصاف کرو۔ کیا مناسب ہے کہ عورت بغیر سر ڈھانپ دُعا کرے۔¹³ چیزیں خدائے کی طرف سے ہیں۔

۱۵۔ اور اگر عورت کے لمبے بال ہوں تو اس کی زینت ہے کیونکہ بال اسے¹⁵ پر بھی معلوم نہیں کہ اگر مرد لمبے بال رکھے تو اس کی ہر حرمت ہے؟

۱۷۔ لیکن اگر کوئی اس معاملہ پر حجتی نکلے تو جان رکھے کہ ہمارا ایسا دستور ہے خدائے کی کلیسیاؤں کا۔¹⁶ پردے کے لیے دیئے گئے ہیں۔

۱۸۔ کیونکہ اول تو¹⁸ لیکن اب جو حکم دیتا ہوں اس میں تمہاری تعریف نہیں کرتا کیونکہ تمہارے جمع ہونے سے فائدہ نہیں بلکہ نقصان ہوتا ہے۔

۱۹۔ کیونکہ تم¹⁹ میں سنتا ہوں کہ جب تمہاری کلیسیا جمع ہوتے تو تم میں تفرق ہوتے ہیں اور مجھے اس بات کا جزوی طور پر یقین بھی ہے۔

۲۰۔ پس جب تم باہم جمع ہوتے تو تمہارا وہ کھانا عشاء²⁰ میں بدعتوں کا بھی ہونا ضروری ہے تا کہ ظاہر ہو جلتے کہ تم میں مقبول کون سے ہیں۔

۲۱۔ کیونکہ کھانے کے وقت ہر شخص اپنا ہی عشا کھا لیتے، اور کوئی تو بھوکا رہ جاتے اور کسی کو تشبوہ جاتے۔²¹ رہائی نہیں ہو سکتا۔

۲۲۔ کیوں؟ کیا کھانے پینے کے لیے تمہارے گھر نہیں؟ یا خدائے کی کلیسیا کی توہین کرتے ہو اور جن کے پاس نہیں ان کو شرمندہ کرتے ہو؟ میں تم سے کیا

۲۳۔ کیونکہ یہ بات مجھے خدائے سے پہنچی اور میں نے تم کو بھی²³ کہوں؟ کیا تمہاری تعریف کروں؟ میں اس بات میں تعریف نہیں کرتا۔

۲۴۔ اور شکر کر کے نوڑی اور کہا "یہ میرا بدن ہے جو تمہارے لیے۔ میری²⁴ پہنچا دیے کہ خدائے ندیسوع جس رات وہ بکڑوایا گیا روٹی لی۔

۲۵۔ اسی طرح اس نے کھانے کے بعد پیالہ بھی لیا اور کہا کہ یہ پیالہ میرے خون میں نیا عہد ہے۔ جب کبھی پیو²⁵ یادگاری کے واسطے یہی کیا کرو۔"

۲۶۔ کیونکہ جب کبھی تم یروٹی کھاتے اور اس پیالے میں سے پیتے ہو تو خدائے کی موت کا اظہار کرتے ہو، جب²⁶ میری یادگاری کے لیے یہی کیا کرو۔

۲۷۔ اس واسطے جو کوئی نامناسب طور پر خدائے کی روٹی کھائے یا اس کے پیالے میں سے پیو، خدائے کے بدن اور خون کے بارے²⁷ تک وہ نکلے۔

۲۹۔ کیونکہ جو²⁹ ۲۸۔ پس آدمی اپنے آپ کو جانچ لے اور اسی طرح اس روٹی میں سے کھائے اور اس پیالے میں سے پیے۔²⁸ میں قصوروار ہو گا۔

۳۰۔ اسی سبب سے تم میں بہتیرے کمزور اور بیمار ہیں اور بہت³⁰ کھاتے اور پیتے وقت خدائے کے بدن کو نہ پہچانتے وہ اس کھانے پینے سے سزا پلے گا۔

۳۲۔ لیکن خدائے سے سزا پا کر ہمیں تصحیح ہوتی ہے تا کہ ہم دنیا کے ساتھ³² ۳۱۔ اگر ہم اپنے آپ کو جانچتے تو سزا نہ پلے۔³¹ سے سو بھی گئے ہیں۔

۳۴۔ اور اگر کوئی بھوکا ہو تو³⁴ ۳۳۔ پس اے میرے بھائیو! جب تم کھانے کے لیے جمع ہو تو ایک دوسرے کی راہ دیکھو۔³³ مجرم نہ ٹھہر لے جائیں۔

اپنے گھر میں کھالے تا کہ تمہارا جمع ہونا سزا کا باعث نہ ہو، اور باقی باتوں کی ترتیب میں آ کر درست کر دوں گا۔

Chapter 12

۲۔ اُم جانتہو کہ جب اُم غیر قوم تھ تو گونگہٹوں کے پیچھے جس² ۱۔ اے بھائیو! میں نہیں جانتا کہ روحانی نعمتوں کے بارے میں اُم نے خبر رو۔¹
۳۔ پس میں تمہیں جانتا ہوں کہ جو کوئی خدا کے روح کی ہدایت سے بولنے لگے وہ نہیں کہتا کہ³ طرح کوئی اُم کو لے جاتا تھا اسی طرح جلتے تھے۔
۴۔ ۵۔ پس نعمتیں تو طرح طرح کی ہیں مگر روح ایک ہے۔⁴ یسوع ملعون ہے۔ اور نہ کوئی روح القدس کے بغیر کہہ سکتا ہے کہ یسوع خداوند ہے۔
۶۔ اور تاثیریں بھی طرح طرح کی ہیں مگر خدا ایک ہے جو سب میں ہے⁶ اور خدمتیں بھی طرح طرح کی ہیں مگر خداوند ایک ہے۔
۸۔ کیونکہ ایک کو روح کو وسیلہ سے جگمت کا کلام⁸ ۷۔ لیکن ہر شخص کو روح کا ظہور سب کے فائدے کے لیے دیا جاتا ہے۔⁷ طرح کا اثر پیدا کرتا ہے۔
۹۔ کسی کو اسی روح سے ایمان اور کسی کو اسی روح⁹ عنایت ہوتا ہے اور دوسرے کو اسی روح کی مرضی کے موافق علمیت کا کلام۔
۱۰۔ کسی کو معجزوں کی قدرت۔ کسی کو نبوت۔ کسی کو رُوحوں کا امتیاز۔ کسی کو طرح طرح کی زبانیں۔¹⁰ سے شفا دینے کی نعمت۔
۱۲۔ کیونکہ جس طرح بدن¹² ۱۱۔ لیکن یہ سب تاثیریں اسی ایک روح کی ہیں اور وہ جسے جو چاہے پانتلے پانتلے۔¹¹ کسی کو زبانوں کا ترجمہ کرنا۔
۱۳۔ ایک ہے اور اس کے اعضا بہت سے ہیں اور بدن کے اعضا اگرچہ بہت سے ہیں مگر باہم مل کر ہی ایک بدن ہیں۔ اسی طرح مسیح بھی ہے۔
کیونکہ ہم سب سے خواہی ہو دی ہوں خواہی ہو انی - خواہ غلام ہوں خواہ آزاد۔ سب سے ایک ہی روح کو وسیلہ سے ایک بدن ہونے کے لیے بیٹسم لیا اور ہم سب کو
۱۵۔ اگر پاؤں کہے چونکہ میں ہاتھ نہیں اس لیے بدن کا نہیں تو وہ¹⁵ ۱۴۔ پس بدن میں ایک عضو نہیں بلکہ بہت سے ہیں۔¹⁴ ایک ہی روح پلایا گیا۔
۱۶۔ اور اگر کان کہے چونکہ میں آنکھ نہیں اس لیے بدن کا نہیں تو وہ اس سبب سے بدن سے خارج تو نہیں¹⁶ اس سبب سے بدن سے خارج تو نہیں -
۱۸۔ مگر فی الحقیقت خدا نے ہر ایک¹⁸ ۱۷۔ اگر سارا بدن آنکھ ہی ہوتا تو سننا کہاں ہوتا؟ اگر سننا ہی سننا ہو تو سونگھنا کہاں ہوتا؟¹⁷
۲۰۔ مگر اب اعضا تو خواہ بہت²⁰ ۱۹۔ اگر وہ سب ایک ہی عضو ہوتے تو بدن کہاں ہوتا؟¹⁹ عضو کو بدن میں اپنی مرضی کے موافق رکھتے۔
۲۱۔ لہذا آنکھ ہاتھ سے نہیں کہہ سکتی کہ میں تیری محتاج نہیں اور نہ سر پاؤں سے کہہ سکتا ہے کہ میں تیرا محتاج²¹ سے ہیں لیکن بدن ایک ہے۔
۲۳۔ اور بدن کے وہ اعضا جنہیں ہم آوروں کی نسبت²³ ۲۲۔ بلکہ بدن کے وہ اعضا جو نسبتاً کمزور معلوم ہوتے ہیں وہ بہت ہی ضروری ہیں۔²² نہیں -
۲۴۔ حالانکہ ہمارے زیبا اعضا محتاج نہیں مگر خدا نے²⁴ حقیر جانتے ہیں اُن ہی کو زیادہ عزت دیتے ہیں اور ہمارے نازیبا اعضا بہت زیبا ہو جاتے ہیں۔
۲۵۔ تا کہ بدن میں تفرق نہ پڑے بلکہ اعضا ایک دوسرے کی²⁵ بدن کو اس طرح مرگب کیلے کہ جو عضو محتاج ہے اسی کو زیادہ عزت دی جلتے۔
۲۶۔ پس اگر ایک عضو دُکھ پانتلے تو سب اعضا اُس کے ساتھ دُکھ پلتے ہیں اور اگر ایک عضو عزت پانتلے تو سب اعضا²⁶ یکساں فخر رکھیں۔
۲۸۔ اور خدا نے کلیسیا میں بعض کو انفرادی طور پر²⁸ ۲۷۔ پس اب اُم مسیح کا بدن اور فرداً فرداً اعضا ہو۔²⁷ اُس کے ساتھ خوش ہوتے ہیں۔
مقرر کیلے۔ پہلے رسول دوسرے نبی تیسرے استاد۔ پھر معجزات دیکھنے والے، پھر شفا دینے والے، مددگار، مُنْتَظِم، طرح طرح کی زبانیں بولنے
۳۰۔ کیا سب کو شفا دینے کی³⁰ ۲۹۔ کیا سب رسول ہیں؟ کیا سب نبی ہیں؟ کیا سب استاد ہیں؟ کیا سب معجزہ دیکھنے والے ہیں؟²⁹ ولے۔
۳۱۔ پس اُم اس سے بھی بڑی نعمتوں کی آرزو³¹ قوت عنایت ہوئی؟ کیا سب طرح طرح کی زبانیں بولتے ہیں؟ کیا سب ترجمہ کرتے ہیں؟
رکھو۔ لیکن میں تمہیں ایک اور طریق بتاتا ہوں جو ان سب سے بھی بڑھ کر ہے۔

Chapter 13

۲۔ اور اگر² ۱۔ اگر میں آدمیوں اور فرشتوں کی زبانیں بولوں تاہم مُحَبَّت نہ رکھوں تو میں ٹھنٹھانا پیتل اور جھنجھناتی جہانجھ پوں۔¹
 مُحَبَّتِ مِلی ہو اور سب بھیدوں اور کُلِ عِلْم کی واقفیت رکھتا ہوں اور میرا ایمان یہاں تک کامل ہو کہ پہاڑوں کو پٹا دوں مگر مُحَبَّت نہ
 ۳۔ اور اگر اپنا سارا مال غریبوں کو کھلا دوں یا اپنا بدن جلاؤ کو دے دوں لیکن مُحَبَّت نہ رکھوں تو³ رکھوں تو میں گُجھ بھی نہیں -
 ۵۔ نازبیا کام⁵ ۴۔ مُحَبَّتِ صابِرہ اور مہربان۔ مُحَبَّتِ حَسَد نہیں کرتی۔ مُحَبَّتِ شیخی نہیں مارتی اور پھولتی نہیں۔⁴ مُحَبَّتِ گُجھ بھی فائدہ نہیں -
 ۷۔ ۶۔ بدکاری سے خوش نہیں ہوتی بلکہ راستی سے خوش ہوتی ہے۔⁶ نہیں کرتی۔ اپنی بہتری نہیں چاہتی۔ جھنجھلاتی نہیں۔ بدگمانی نہیں کرتی۔
 ۸۔ مُحَبَّتِ کو زوال نہیں -⁸ سب گُجھ سے لیتی ہے۔ سب گُجھ یقین کرتی ہے۔ سب باتوں کی اُمید رکھتی ہے۔ سب باتوں کی برداشت کرتی ہے۔
 ۹۔ کیونکہ ہمارا عِلْم جزوی ہے اور ہماری نُبُوَّت⁹ نُبُوَّتیں ہوں تو موقوف ہو جائیں گی۔ زبانیں ہوں تو جاتی رہیں گی۔ عِلْم ہو تو مٹ جائے گا۔
 ۱۱۔ جب میں بچتا تھا تو بچوں کی طرح بولتا تھا۔ بچوں کی سی طبیعت تھی۔¹¹ ۱۰۔ لیکن جب کامل لگے گا تو جزوی جاتا ہے گا۔¹⁰ ناتمام۔
 ۱۲۔ اب ہم کو آئینہ میں مہم سا دکھائی دیتا ہے مگر¹² بچوں کی سی سمجھ تھی۔ لیکن جب جوان ہوا تو بچوں کی سی باتیں ترک کر دیں۔
 ۱۳۔¹³ اُس وقت رُو بُرو دیکھیں گے۔ اِس وقت میرا عِلْم جزوی ہے مگر اُس وقت اِسے پورے طور پر جانوں گا جیسے میں بھی جانا گیا ہوں۔
 عَرَضِ ایمان، اُمید اور مُحَبَّت، یتیموں دائمی ہیں مگر اِن میں اَفْضَل ترین مُحَبَّت ہے۔

Chapter 14

۲۔ کیونکہ جو بیگانہ زبان میں باتیں کرتا² ۱۔ اَب مُحَبَّت کے طالب ہو اور روحانی نعمتوں کی آرزو بھی رکھو۔ خصوصاً یہ کُتْمِ نُبُوَّت کر سکو۔¹
 ۳۔ لیکن وہ آدمیوں سے نہیں بلکہ خدا سے باتیں کرتا۔ اسی لیے اُس کی کوئی نہیں سمجھتا حالانکہ وہ اپنی رُوح کو وسیلہ سے بہید کی باتیں کہتا۔
 ۴۔ بیگانہ زبان میں بات کرنے والا اپنی ترقی کرتا اور نُبُوَّت کہنے⁴ جو نُبُوَّت کرتا وہ آدمیوں سے ترقی اور نصیحت اور تسلی کی باتیں کہتا۔
 ۵۔ اگرچہ میں یہ چاہتا ہوں کہ کُتْمِ سب بیگانہ زبانوں میں باتیں کرو لیکن زیادہ تر یہی چاہتا ہوں کہ نُبُوَّت کرو، کیونکہ⁵ والا کلیسیا کی ترقی کرتا۔
 ۶۔ اَب اے بھائیو! اگر میں تمہارے پاس آ کر⁶ بیگانہ زبانیں بولنے والا اگر کلیسیا کی ترقی کے لیے ترجمہ نہ کرے تو نُبُوَّت کرنے والا اُس سے بڑا۔
 ۷۔ حتیٰ کہ وہ آوازیں⁷ بیگانہ زبان میں بات کروں اور مُکاشفہ علم یا نُبُوَّت یا تعلیم کی باتیں اُن سے نہ کروں تو اُن کو مجھ سے کیا فائدہ ہو گا؟
 ۸۔ جو جان چیزوں مثلاً بانسری یا تربط سے نکلتی ہیں، اگر اُن آوازوں میں فرق نہ ہو تو جو پھونکا یا بجایا جاتا ہے وہ کس طرح پہچانا جائے گا؟
 ۹۔ پس اگر اُن میں بھی زبان سے واضح بات نہ کہو تو کبھی گئی بات کو⁹ ۸۔ اور اگر اُن کی آواز صاف نہ ہو تو کون لڑائی کے لیے تیار کرے گا؟
 ۱۰۔ قطع نظر دنیا میں کتنی ہی مختلف زبانیں ہیں، مگر اُن میں¹⁰ کس طرح سمجھا جائے گا؟ اُن محض ہوا سے باتیں کرنے والے ٹھہرو گے۔
 ۱۱۔ لہذا اگر میں کسی زبان کے معنی نہ سمجھوں تو بولنے والے کے نزدیک اجنبی ٹھہروں گا اور بولنے والا میرے¹¹ سے کوئی بھی نہ سمجھے۔
 ۱۲۔ پس جب اُن روحانی نعمتوں کی آرزو رکھتے ہو تو ایسی کوشش کرو کہ تمہاری نعمتوں کی کثرت سے کلیسیا¹² نزدیک اجنبی ٹھہرے گا۔
 ۱۳۔ اِس لیے اگر میں کسی بیگانہ زبان میں دُعا¹⁴ ۱۳۔ پس جو بیگانہ زبان میں باتیں کرتا ہے وہ دُعا کرے کہ ترجمہ بھی کر سکے۔¹³ کی ترقی ہو۔
 ۱۵۔ پس کیا کرنا چاہیے؟ میں رُوح سے بھی دُعا کروں گا اور عقل سے بھی¹⁵ کروں، تب میری رُوح تو دُعا کرتی ہے مگر میری عقل بہ کار ہے۔
 ۱۶۔ ورنہ اگر اُن رُوح ہی سے حمد کرے گا تو ناواقف آدمی تیری شکر گزاری¹⁶ دُعا کروں گا۔ رُوح سے بھی گاؤں گا اور عقل سے بھی گاؤں گا۔
 ۱۷۔ اُن تو یہاں شہر آچھی طرح سے شکر کرتا ہے مگر دوسرے کی ترقی نہیں ہوتی۔¹⁷ پر آمین کیوں کر کہے گا؟ کیونکہ وہ نہیں جانتا کہ اُن کو کیا کہنا ہے۔
 ۱۹۔ لیکن کلیسیا میں بیگانہ زبان میں دس ہزار باتیں کہنے سے زیادہ¹⁹ ۱۸۔ میں خدا کا شکر کرتا ہوں کہ کُتْمِ سب سے زیادہ زبانیں بولتا ہوں۔¹⁸
 ۲۰۔ اے بھائیو! اُن سے سمجھ میں نہ آتا ہے۔ بدی میں تو بچو مگر سمجھ²⁰ مجھے یہ پسند ہے کہ اوروں کی تعلیم کے لیے پانچ ہی باتیں عقل سے کہوں۔
 ۲۱۔ تورات میں لکھا ہے کہ خداوند فرماتا ہے میں بیگانہ زبان اور بیگانہ نژادوں سے اُس امت سے باتیں کروں گا۔ تو بھی وہ میری نہ²¹ میں بالغ بنو۔
 ۲۲۔ لہذا بیگانہ زبانیں ایمان داروں کے لیے نہیں بلکہ ایمانوں کے لیے نشان ہیں اور نُبُوَّت ایمانوں کے لیے نہیں بلکہ ایمان داروں کے لیے²² سنیں گے۔
 ۲۳۔ پس اگر ساری کلیسیا ایک جگہ جمع ہو اور سب کے سب بیگانہ زبانیں بولیں اور ناواقف یا ایمان لوگ اندر آ جائیں تو کیا²³ نشان ہے۔
 ۲۴۔ لیکن اگر سب نُبُوَّت کریں اور کوئی ایمان یا ناواقف اندر آ جائے تو سب اُس قائل کر دیں گے اور سب اُسے²⁴ وہ اُن کو دیوانہ نہ کہیں گے؟
 ۲۵۔ اور اُس کے دل کے بہید ظاہر ہو جائیں گے۔ تب وہ منہ بیل کر کر سجدہ کرے گا اور اقرار کرے گا کہ شک خدا تمہارے درمیان²⁵ پرکھ لیں گے۔
 ۲۶۔ پس اے بھائیو! کیا کرنا چاہیے؟ جب اُن سب جمع ہوتے ہو تو ہر ایک کے دل میں مزمور یا تعلیم یا مُکاشفہ یا بیگانہ زبان یا ترجمہ بولتا ہے۔²⁶ یہ ہے۔
 ۲۷۔ اگر بیگانہ زبان میں باتیں کرنا ہو تو دو یا زیادہ سے زیادہ تین اشخاص باری باری سے بولیں اور²⁷ سب کچھ روحانی ترقی کے لیے ہونا چاہیے۔
 ۲۸۔ اور اگر کوئی ترجمہ کرنے والا نہ ہو تو بیگانہ زبان بولنے والا کلیسیا میں خاموش رہے اور اپنے دل سے اور خدا سے باتیں²⁸ ایک شخص ترجمہ کرے۔
 ۳۰۔ لیکن اگر پاس بیٹھ دوسرے شخص پر وحی اُترے تو³⁰ ۲۹۔ تب تینوں میں سے دو یا تین بولیں اور باقی اُن کے کلام کو پرکھیں۔²⁹ کرے۔
 ۳۱۔ اور³² ۳۱۔ کیونکہ اُن سب کے سب ایک ایک کر کے نُبُوَّت کر سکتے ہو تا کہ سب سیکھیں اور سب کو نصیحت ہو۔³¹ پہلا خاموش ہو جائے۔
 ۳۳۔ ۳۴۔ کیونکہ خدا اُبتری کا نہیں بلکہ اُمن کا بانی ہے۔ جیسا مقدسوں کی سب کلیسیاؤں میں ہے۔³³ تینوں کی رُوحیں تینوں کے تابع ہیں۔
 ۳۵۔ اور اگر کچھ³⁵ غور تین کلیسیا کے مجمع میں خاموش رہیں کیونکہ انہیں بولنے کا حُکم نہیں بلکہ تابع رہیں جیسا تورات میں بھی لکھا ہے۔
 ۳۶۔ کیا خدا کا کلام اُن³⁶ سیکھنا چاہیں تو گھر میں اپنے اپنے شہروں سے چھپ چھپ کر کیونکہ عورت کا کلیسیا کے مجمع میں بولنا شرم کی بات ہے۔
 ۳۷۔ اگر کوئی خود کو نبی یا روحانی سمجھتے ہو یہ جان رکھو کہ جو باتیں میں تمہیں لکھتا ہوں وہ³⁷ میں سے نکلا؟ یا صرف اُن ہی تک پہنچتا ہے؟
 ۴۰۔ ۳۹۔ پس اے بھائیو! نُبُوَّت کرنے کی آرزو رکھو اور زبانیں بولنے سے منع نہ کرو۔³⁹ ۳۸۔ اور اگر کوئی نہ جلتے نہ جلے۔³⁸ خداوند کے حکم ہیں۔
 مگر سب باتیں شایستگی اور قرینہ کے ساتھ عمل میں لائی جائیں۔

Chapter 15

۱۔ اے بھائیو! میں تمہیں وہی خوش خبری جتلے دیتا ہوں جو پہلے چکا ہوں، جسے تم نے قبول بھی کر لیا تھا اور جس پر قائم بھی ہو۔²
 ۲۔ اُس کو وسیلہ سے تم کو نجات بھی ملتی ہے بشرطیکہ وہ خوش خبری جو میں نے تمہیں دی تھی یاد رکھتے ہو ورنہ تمہارا ایمان لالچہ فائدہ ہوا۔
 ۳۔ اور دفن⁴ چنانچہ میں نے سب سے پہلے تم کو وہی بات پہنچا دی جو مجھے پہنچی تھی کہ مسیح کتنا مقدس کے مطابق ہمارے گناہوں کے لیے مژا۔
 ۴۔ پھر پانچ سو سزیاں بھائیوں⁶ اور کیفا کو اور اُس کے بعد اُن بارہ کو دکھائی دیا۔⁵ ہوا اور تیسرے دن کتنا مقدس کے مطابق جی اُٹھا۔
 ۵۔ پھر یعقوب کو دکھائی دیا، پھر سب رسولوں کو۔⁷ کو ایک ساتھ دکھائی دیا۔ جن میں ساکن اب تک موجود ہیں اور بعض سو گئے۔
 ۶۔ کیونکہ میں رسولوں میں سب سے چھوٹا ہوں بلکہ⁹ اور سب سے آخر میں مجھ پر بھی ظاہر ہوا جو گویا اڈھورے دنوں کی پیدائش ہوں۔
 ۷۔ لیکن جو گچھ ہوں خدا کے فضل سے ہوں اور اُس کا فضل جو مجھ¹⁰ رسول کہلائے لائق نہیں۔ اس لیے کہ میں نے خدا کی کلیسیا کو ستایا۔
 ۸۔ پر ہوا وہ فائدہ نہیں ہوا بلکہ میں نے اُن سب سے زیادہ محنت کی جو میری طرف سے نہیں ہوئی بلکہ خدا کے اُس فضل سے جو مجھ پر ہوا۔
 ۹۔ پس جب مسیح کی بابت یہ منادی کی جاتی ہے کہ وہ¹² پس خواہ میں ہوں یا وہ، ہم یہی منادی کرتے ہیں اور تم اسی پر ایمان بھی لائے۔
 ۱۰۔ اگر مردوں کی قیامت نہیں تو مسیح¹³ مردوں میں سے جی اُٹھا تو تم میں سے بعض کہہ سکتے ہیں کہ مردوں کی قیامت ہے نہیں؟
 ۱۱۔ بلکہ میں بھی خدا¹⁵ اور اگر مسیح ہی نہیں جی اُٹھا تو ہماری منادی بھی ہے فائدہ اور تمہارا ایمان بھی ہے فائدہ۔¹⁴ بھی نہیں جی اُٹھا۔
 ۱۲۔ کچھ گواہ تھے کہ میں نے تو خدا کی بابت یہ گواہی دی کہ اُس نے مسیح کو چلایا، اگر بالفرض مردے نہیں جی اُٹھے، تو مسیح کو بھی نہیں
 ۱۳۔ اور اگر مسیح نہیں جی اُٹھا تو تمہارا ایمان ہے فائدہ تم اب¹⁷ اور اگر مردے نہیں جی اُٹھے تو مسیح بھی نہیں جی اُٹھا۔¹⁶ چلایا۔
 ۱۴۔ اگر ہم صرف اسی زندگی تک مسیح میں اُمید¹⁹ اور بلکہ جو مسیح میں سو گئے ہیں وہ بھی ہلاک ہوئے۔¹⁸ تک اپنے گناہوں میں گرفتار ہو۔
 ۱۵۔ لیکن مسیح حقیقتاً مردوں میں سے جی اُٹھا اور جو سو گئے ہیں اُن میں پہلا پھل ہوا۔²⁰ رکھتے ہیں تو سب آدمیوں سے زیادہ بد نصیب ہیں۔
 ۱۶۔ لہذا جیسے آدم میں سب²² کیونکہ جس طرح آدمی کے سبب سے موت آئی تو آدمی ہی کے سبب سے مردوں کی قیامت بھی آئی۔²¹
 ۱۷۔ لیکن سب اپنی اپنی باری سے پہلا پھل مسیح۔ پھر مسیح کے پھر اُس کے لوگ۔²³ مریے ہیں وہی مسیح میں سب زندہ کہ جائیں گے۔
 ۱۸۔ اِس کے بعد آخرت ہو گی۔ اُس وقت وہ ساری حکومت اور سارا اختیار اور قدرت نیست کر کے بادشاہی کو خدا یعنی باپ کے حوالہ کر دے
 ۱۹۔ اور سب سے آخری دشمن جو نیست کیا²⁶ کیونکہ جب تک وہ سب دشمنوں کو اپنے پاؤں تلے نہ لے لے اُس کو بادشاہی کرنا ضرور ہے۔²⁵ گا۔
 ۲۰۔ اگرچہ خدا نے سب کچھ اُس کے پاؤں تلے کر دیلے، مگر جب وہ فرمان تلے کہ سب گچھ اُس کے تابع کر دیا گیا تو طلبہ کے جس²⁷ جلتے گا وہ موت ہے۔
 ۲۱۔ اور جب سب گچھ اُس کے تابع ہو جلتے گا تو بیٹا خود اُس کے تابع ہو جلتے گا جس نے سب²⁸ نے سب گچھ اُس کے تابع کر دیا وہ خود الگ ہے۔
 ۲۲۔ اور پھر وہ لوگ کیا کریں گے جو مردوں کے لیے بیٹسم لیتے ہیں؟ اگر²⁹ چیزیں اُس کے تابع کر دی ہیں تا کہ سب میں خدا ہی سب گچھ ہو۔
 ۲۳۔ اے بھائیو! مجھے اُس³¹ اور ہم کیوں ہر وقت خطرے میں پڑے رہتے ہیں؟³⁰ مردے جی اُٹھتے ہیں نہیں تو پھر اُن کے لیے بیٹسم کیوں لیتے ہیں؟
 ۲۴۔ اگر میں انسانی طریق سے افسوس میں درندوں سے لڑا تو³² فقر کی قسم جو ہمارے خداوند مسیح میں تم پر ہے، میں ہر روز مرتا ہوں۔
 ۲۵۔ فریب نہ کھاؤ۔ بری صحبتیں اچھی عادتوں کو³³ مجھے کیا فائدہ؟ اگر مردے چلائے جائیں گے تو آؤ کھائیں پئیں کیونکہ کل کو مر ہی جانتے۔
 ۲۶۔ راسخ طور سے پوش میں آؤ اور گناہ نہ کرو کیونکہ بعض خدا سے ناواقف ہیں۔ میں تمہیں شرم دلانے کو یہ کہتا ہوں۔³⁴ یگاڑ دیتی ہیں۔
 ۲۷۔ اے نادان! تو خود جو گچھ بولتے ہیں جب تک وہ نہ³⁶ اب کیا کوئی یہ کہے گا کہ مردے کس طرح جی اُٹھتے اور کس طرح کا جسم بن جلتے ہیں؟
 ۲۸۔ اور جو تو بولتے ہو کہ جسم نہیں جو پیدا ہوا ہے بلکہ صرف دانہ۔ خواہ گیہوں کا خواہ کسی اور چیز کا۔³⁷ مرے زندہ نہیں کیا جاتا۔
 ۲۹۔ سب گوشت یکساں گوشت نہیں بلکہ آدمیوں کا³⁹ مگر خدا اُسے اپنے ارادے کے موافق وجود اور ہر ایک بیج کو منقرہ جسم بخشتلے۔
 ۳۰۔ جسم آسمانی بھی ہیں اور زمینی بھی⁴⁰ گوشت اور چھوٹیوں کا گوشت اور پرندوں کا گوشت اور بے، مچھلیوں کا گوشت اور۔
 ۳۱۔ آفتاب کا جلال منقرہ بہت کا جلال منقرہ۔ ستاروں کا جلال منقرہ کیونکہ⁴¹ مگر آسمانیوں کا جلال منقرہ زمینوں کا منقرہ۔
 ۳۲۔ مردوں کی قیامت بھی ایسی ہے۔ جسم فنا کی حالت میں بویا جاتلے اور بقا کی حالت میں⁴² ستارے ستارے کے جلال میں فرق ہے۔
 ۳۳۔ ذلت کی حالت میں بویا جاتلے اور جلال کی حالت میں جی اُٹھتے۔ کمزوری کی حالت میں بویا جاتلے اور قوی حالت⁴³ جی اُٹھتے۔
 ۳۴۔ چنانچہ⁴⁵ ۴۴۔ نفسانی جسم بویا جاتلے اور روحانی جسم جی اُٹھتے۔ اگر نفسانی جسم تو روحانی جسم بھی ہے۔⁴⁴ میں جی اُٹھتے۔
 ۳۵۔ لیکن پہلا روحانی نہ تھا بلکہ نفسانی تھا۔ اِس کے⁴⁶ بھی لکھتے کہ پہلا آدمی یعنی آدم جیتی جان ہوا۔ پچھلا آدم زندگی بخشہ والی روح ہوا۔
 ۳۶۔ جیسا وہ خاکی تھا وہی ہے اور خاکی بھی ہیں، اور⁴⁸ ۴۷۔ پہلا آدمی زمین کی مٹی سے تھا۔ دوسرا آدمی آسمانی ہے۔⁴⁷ بعد روحانی ہوا۔
 ۳۷۔ اور جس طرح ہم اِس خاکی کی صورت پر ہیں اُسی طرح اُس آسمانی کی⁴⁹ جیسا وہ آسمانی ہے وہی ہے اور آسمانی بھی ہیں۔
 ۳۸۔ اے بھائیو! میرا مطلب ہے کہ گوشت اور خون خدا کی بادشاہی کے وارث ہونے کے لائق نہیں اور نہ فنا بقا کی وارث⁵⁰ صورت پر بھی ہوں گے۔
 ۳۹۔ اور یہ آخری نرسنگا⁵² ۵۱۔ دیکھو میں تم سے بھید کی بات کہتا ہوں۔ ہم سب تو نہیں سوئیں گے مگر سب بدل جائیں گے۔⁵¹ ہو سکتی ہے۔
 ۴۰۔ بھونکتی ہے ایک دم میں، پلک جھپکتی ہے ہو گا کیونکہ نرسنگا پھونکا جلتے گا اور مردے غیر فانی حالت میں جی اُٹھیں گے اور ہم بدل جائیں گے۔
 ۴۱۔ اور جب یہ فانی جسم بقا کا جام ہیں⁵⁴ ۵۳۔ کیونکہ ضرور ہے کہ یہ فانی جسم بقا کا جام ہیں اور یہ مرنے والا جسم حیات ابدی کا جام ہے۔⁵³
 ۴۲۔ اے موت تیری⁵⁵ چکے گا اور یہ مرنے والا جسم حیات ابدی کا جام ہے چکے گا تو وہ قول پورا ہو گا جو لکھتے کہ موت فتح کا لقمہ ہو گئی۔
 ۴۳۔ مگر خدا کا شکر ہے جو ہمارے⁵⁷ ۵۶۔ اور موت کا ڈنک گلتے اور گناہ کا زور شریعت ہے۔⁵⁶ فتح کہاں رہی؟ اے موت تیرا ڈنک کہاں رہا؟
 ۴۴۔ پس اے میرے عزیز بھائیو! تم ثابت قدم اور قائم رہ کر خداوند کے کام میں ہمیشہ⁵⁸ خداوند یسوع مسیح کے وسیلے سے ہمیں فتح بخشتلے۔
 ۴۵۔ افزایش کرتے ہو کیونکہ یہ جانتے ہو کہ تمہاری محنت خداوند میں ہے فائدہ نہیں ہے۔

Chapter 16

۲۔ ہفتک² ۱۔ اب اُس چندے کی بابت جو مقدّسوں کو واسطہ کیا جاتلے، جیسا میں نے گلیلی کی کلیسیاؤں کو حکم دیا ویسا ہی تم بھی کرو۔¹
 ۳۔ اور جب میں اُٹوں تو پہلے دن تم میں سے ہر شخص اپنی آمدن کے موافق کچھ اپنے پاس رکھ چھوڑا کرے تا کہ میرے لئے چندے نہ کر کے پڑیں۔
 ۴۔ اور اگر میرا بھی جانا⁴ جنہیں تم منظور کرو گے، میں اُن کو خط دے کر بھیج دوں گا تا کہ تمہاری خیرات پروشلیم کو پہنچا دیں۔
 ۵۔ مگر⁶ اور میں مکدنیہ سے ہو کر تمہارے پاس اُٹوں گا کیونکہ میں مکدنیہ سے ہی گزر رہا ہوں۔⁵ مناسب ہوا تو وہ میرے ساتھ ہی جائیں گے۔
 قیام شاید تمہارے ہی پاس کروں اور موسم سرما بھی تمہارے ہی پاس گزاروں تا کہ جس طرف میں جانا چاہوں تم مجھے اُس طرف روانہ
 ۷۔ کیونکہ میں اب راہ میں گزرتے گزرتے تم سے ملاقات کرنا نہیں چاہتا۔ بلکہ مجھے امید ہے کہ خداوند نے جاہا تو کچھ عرصہ تمہارے پاس رہوں گا۔⁷ کر دو۔
 ۱۰۔ ۹۔ کیونکہ میرے لیے ایک وسیع اور کار آمد دروازہ کھلا ہے اور مخالف بہت سے ہیں۔⁹ ۸۔ لیکن میں عید پینتگست تک ایفُس میں رہوں گا۔⁸
 ۱۱۔ پس کوئی اُسے حقیر نہ جلتے¹¹ اگر تیمتھیس آجئے تو خیال رکھنا کہ وہ تمہارے پاس بہ خوف ہے کیونکہ وہ میری طرح خداوند کا کام کرتا ہے۔
 ۱۲۔ اور بھائی اپلوس سے¹² بلکہ اُسے سلامتی کے ساتھ اس طرف روانہ کرنا کہ میرے پاس آجئے کیونکہ میں منتظر ہوں کہ وہ بھائیوں سمیت آئے۔
 ۱۳۔ میں نے بہت اِلتماس کی کہ تمہارے پاس بھائیوں کے ساتھ جلتے مگر وہ فی الحال جلتے پر الگل راضی نہ ہوا لیکن جب اُس موقع ملا تو جلتے گا۔
 ۱۵۔ اے بھائیو! تم ستیفناس کے خاندان¹⁵ ۱۴۔ جو کچھ کہتے ہو محبت سے کرو۔¹⁴ ۱۳۔ جاگتے رہو۔ ایمان میں قائم رہو۔ مردانگی کرو۔ مضبوط ہو۔
 ۱۶۔ پس میں تم سے اِلتماس کرتا ہوں کہ ایسے لوگوں کے تابع¹⁶ کو جانتے ہو کہ وہ آجیکہ پہلے پہل ہیں اور مقدّسوں کی خدمت کے لیے مستعد رہتے ہیں۔
 ۱۷۔ اور میں ستیفناس اور فرئونائس اور اخیگس کے لئے سے خوش ہوں کیونکہ جو کچھ¹⁷ رہو بلکہ ہر ایک کے جو اس کام اور محنت میں شریک ہے۔
 ۱۹۔ آئیہ کی¹⁹ ۱۸۔ اور انہوں نے میری اور تمہاری رُوح کو تازہ کیا۔ پس ایسوں کو سراہو۔¹⁸ تمہاری طرف سے کم رہا وہ انہوں نے فراہم کر دیا۔
 ۲۰۔ ۲۰۔ کلیسیائی میں تمہیں سلام کہتی ہیں۔ اکولہ اور پرسکاس کلیسیا سمیت جو اُن کے گھر میں سے تمہیں خداوند میں بہت بہت سلام کہتے ہیں۔
 ۲۲۔ جو کوئی خداوند²² ۲۱۔ میں پولس اپنے ہاتھ سے سلام لکھتا ہوں۔²¹ سب بھائی تمہیں سلام کہتے ہیں۔ پاک بوسہ کر آپس میں سلام کرو۔
 ۲۴۔ میری محبت مسیح یسوع²⁴ ۲۳۔ خداوند یسوع مسیح کا فضل تم پر ہوتا ہے۔²³ کو عزیز نہیں رکھتا ملعون ہے۔ ہمارا خداوند آئے والا ہے۔
 میں تم سب سے آمین۔

Book: Colossians

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Chapter 1

۲۔ خُدا کے مُقَدِّس اور ² ۱۔ پَوَلُس کی طرف سے جو خُدا کی مرضی سے مسیح یسوع کا رُسول ہے اور ہمارے بھائی نیمتھیس کی طرف سے۔¹
 ۳۔ ہم خُدا کو اور ہمارے ³ مسیح میں وفا دار بھائیو! تُم جو گِلَسَم میں ہو تُم پر قِصَل اور ہمارے خُدا باپ کی طرف سے اِطْمینان جاری رہے۔
 ۴۔ ہم نے تُمہارے اُس ایمان کے بارے سُن رکھتے جو تُم مسیح ⁴ خُداوند یسوع مسیح کے باپ کا شُکر اور ہمیشہ تُمہارے حَق میں دُعا کرتے رہتے ہیں۔
 ۵۔ جس کا سَبب وہ اُمید ہے جو تُمہارے اِلٰہ آسمان ⁵ یسوع پر رکھتے اور تُمہاری اُس مَحَبَّت کے بارے بھی جو تُم خُدا کے تمام مُقَدِّسین سے رکھتے ہو۔
 ۶۔ جو تُمہارے پاس پہنچی۔ اِسی طرح یہ خوشخبری پہلے ⁶ میں مَحْفُوظ ہے جس کے بارے تُم کلام حَق کی خوشخبری کے دوران سُن چُکے ہو۔
 پھول رہی اور دُنیا بھر میں پھیلتی چلی جا رہی ہے اِلٰکُل اِسی طرح جس دِن سے تُمہارے درمیان خوشخبری سُنائی جانے لگی اور تُم نے خُدا کے
 ۷۔ یہ خوشخبری ہے جو تُم سے ہمارے ہم خدمت اِقراس سے پائی جو ہماری طرف سے مسیح یسوع کا وِفا دار ⁷ قِصَل کو سَچائی میں سَمجھا۔
 ۹۔ اِس مَحَبَّت کے سَبب سے جس دِن سے ہم سُن رکھتے، ⁹ ۸۔ اِقراس سے ہمیں تُمہاری اُس مَحَبَّت سے آگاہ کیا جو رُوح میں ہے۔ ⁸ خادِم ہے۔
 ۱۰۔ تاکہ ¹⁰ تُمہارے حَق میں یہ دُعا کرنے سے باز نہیں لے کر تُم خُدا کی مرضی کے عِلْم پر طرح کی حِکْمَت اور رُوحانی سَمجھ سے معمور ہو جاؤ۔
 تُم ایسا چلن اِختیار کر سکو جو خُدا کا پسندیدہ ہو اور ہر نیک کام کا پہل لانا اور خُدا کے عِلْم میں ترقی کرنے سے بے خبر جگہ اُس کی خوشنودی کا
 ۱۱۔ تُم خُدا کے جَلال کی قُدْرَت کے مُطابق ساری قُوّت سے مِلّے ہو چلے جاؤ تاکہ ہر حال میں خوشی خوشی صُبر و تحَمُّل سے کام ¹¹ لے سکو۔
 ۱۲۔ اور باپ کی شُکر گزاری کرتے ہو جس نے تُمہیں اِس لائق بنایا تاکہ تُوں میں مُقَدِّسوں کے ساتھ میراث میں شریک ہو سکو۔ ¹² لے سکو۔
 ۱۴۔ جس میں ہمیں گناہوں سے چھٹکارا یعنی ¹⁴ ۱۳۔ اُس سے ہمیں تاریکی کی سلطنت سے نکال کر اپنے پیارے بیٹے کی بادشاہی میں داخل کر لیا ہے۔
 ۱۶۔ کیونکہ سب چیزیں اُسی میں خَلق ¹⁶ ۱۵۔ وہ اُن دیکھ خُدا کی صُورت پر ہے اور تمام مَخْلُوقات سے پہلے مَوْلُوئے۔ ¹⁵ مُعافی حاصل ہوتی ہے۔
 بُویش خواہ وہ آسمانی ہوں خواہ زمینی، خواہ دیکھی خواہ اُن دیکھی۔ تَحْت ہوں کہ سلطنتیں، حُکومتیں ہوں کہ اِختیارات، تمام چیزیں اُس کے
 ۱۸۔ وہ جِسْم یعنی کلیسیا کا سر ¹⁸ ۱۷۔ وہ خود تمام چیزوں سے پہلے اور سب چیزیں اُسی میں قائم ہیں۔ ¹⁷ ذریعہ اور اُس کے لے خَلق ہوئیں۔
 ۱۹۔ اور اِسی لے خُدا کو پسند آیا کہ اُس کی ساری مَعْمُوری بیٹے میں ہے، وہی آغاز اور وہی مُردوں میں سے جی اُٹھنے والوں میں پہلو تھلے۔
 ۲۰۔ اور بیٹے کے خُون کے وسیلے سے جو صلیب پر تھا اُس نے زمین اور آسمان کی تمام چیزوں کا اپنے ساتھ میل ملاپ کر لیا۔ ²⁰ سَکُوْت کرے۔
 ۲۲۔ لیکن اب خُدا نے تُمہارا بھی ²² ۲۱۔ اور ایک وقت تھا جب تُم اپنے بڑے خِیالوں اور کاموں کے سَبب سے گمراہ اور دِل سے خُدا کے دُشمن تھے۔ ²¹
 ۲۳۔ یہ ²³ میل مسیح کے بدن میں اُس کی جسمانی مَوْت کے وسیلے سے کر لیا تاکہ تُم پاک، بے عیب اور بے اِلزام بنا کر اُس کے سامنے حاضر کیے جاؤ۔
 اِس لے بڑا کَرْتَم حَقِیقِی طور پر ایمان میں قائم اور مضبوط رہو اور اِنجیل کی اُمید سے دُور نہ چلے جاؤ جو تُم نے سُنی اور جس کی مُنادی
 ۲۴۔ اب میں تُمہارے لے اپنے دُکھوں پر خوش ²⁴ آسمان کے نیچے تمام مَخْلُوقات میں کی گئی۔ یہ وہی اِنجیل ہے جس کا میں پَوَلُس بھی خادِم ہوں۔
 ۲۵۔ یہ اُس کلیسیا کے سَبب سے ²⁵ ہوں اور مسیح کے بدن یعنی کلیسیا کی خاطر مسیح کے دُکھوں کی کمی اپنے جِسْم میں پُوری کر رہا ہوں۔
 ۲۶۔ کلام کا یہ بھید زمانوں اور نسلوں سے تو ²⁶ جس کا میں خُدا کی بَخِشِی ہوئی مُختاری کے مُطابق خادِم ہوں تاکہ خُدا کے کلام کی تکمیل ہو۔
 ۲۷۔ جن پر خُدا نے بھید کھولنا چاہا کہ وہ جانیں کہ خُدا کے جَلال کی دولت غیر اقوام ²⁷ پوشیدہ رکھا گیا مگر اب خُدا کے مُقَدِّسین پر کھولا گیا ہے۔
 ۲۸۔ کلام کے اِسی بھید کی مُنادی کر کہ ہم تمام آدمیوں کو ہدایت ²⁸ میں کیسی ہے اور وہ بھید ہے کہ مسیح جو جَلال کی اُمید تُم میں بستلے۔
 ۲۹۔ اور اب اِسی سَبب سے میں اُسکی اُس ²⁹ کرتے اور ہم تمام آدمیوں کو بڑی دِانش مندی سے تعلیم دیتے ہیں تاکہ وہ مسیح میں کامل ہو جائیں۔
 طاقت کے مُطابق جانفشانی سے تگ و دو کرتا ہوں جو مجھ میں زور سے اثر کرتی ہے۔

Chapter 2

- ۱۔ میں چاہتا ہوں کہ تم جان لو کہ میں تمہارے اور لوہیکے والوں اور اُن تمام کلیہ جومیری شکل سے ناواقف ہیں کس قدر جانفشانی کرتا¹
- ۲۔ تاکہ اُنکے دلوں کو تسلی ہو اور وہ محبت سے لگنے رہیں اور مکمل سمجھ کی پوری دولت پائیں اور الہی بھید یعنی مسیح کو پہچانیں² ہوں۔
- ۳۔ ۴۔ ۵۔ میں یسے لے کہتا ہوں کہ کوئی تمہیں چکنی چپڑی باتوں سے گمراہ نہ کرے۔⁴ ۳۔ جس میں حکمت اور علم کے تمام خزانے مخفی ہیں۔³
- کیونکہ میں روح کے اعتبار سے تو تمہارے پاس ہوں مگر جسم کے اعتبار سے دور، اور تمہارا نظم و ضبط اور مسیح پر تمہارا پختہ ایمان دیکھ
- ۷۔ یعنی اُس میں جڑ پکڑے، تعمیر ہوئے اور جیسے تمہیں سیکھا یا⁷ ۶۔ جیسے تم نے مسیح کو قبول کیا تھا اُس میں وہی چلو۔⁶ کر خوش ہوں۔
- ۸۔ دیکھو کوئی تمہیں اُس فلسفہ اور لاحاصل فریب سے گمراہ نہ⁸ گیتا تھا ایمان میں قائم ہوتے چلے جاؤ۔ اور شکر گزاری میں خوب بڑھتے جاؤ۔
- ۹۔ کیونکہ اَلوہیت کی تمام⁹ کر دے جو انسانی روایات اور دنیا داری کی بنیادی تعلیمات کے مطابق ہیں نہ کہ مسیح کی تعلیمات کے مطابق۔
- ۱۰۔ ۱۱۔ تم بھی اُس میں معمور ہو گئے ہو جو حُکمران اور صاحبِ اقتدار پر حاکم ہے۔¹⁰ معموری مسیح میں محسوس ہو کر سگونت کرتے ہو۔
- ۱۲۔ تم بہت سے مکذریعہ سے اُس¹² اور اُس میں تمہارا وہ ختنہ نہیں ہوا جس میں ہاتھ سے بدن کاٹا جاتے بلکہ وہ ختنہ ہوتا ہے جو مسیح میں ہوتا ہے۔
- ۱۳۔ اور اُس نے تمہیں بھی جو اپنی¹³ میں دفن ہوا اور اُسی میں تم اُس ایمان کو وسیلہ سے زندہ کیے گئے ہو جو تم خُدا کی قدرت پر رکھتے ہو۔
- ۱۴۔ اور حُکموں کی وہ¹⁴ تقصیروں اور جسمانی نامختونی کے سبب سے مردہ تھے اُس کے ساتھ زندہ کیا اور ہماری سب تقصیریں معاف کر دیں۔
- ۱۵۔ اُس نے حاکموں اور اختیار والوں سے بے نیاز¹⁵ دستاویز جو ہم سے منصوب اور ہمارے خلاف تھی اُسے صلیب پر کیلوں سے جڑ کر مٹا ڈالا۔
- ۱۶۔ پس کوئی تم کو کھلے پیٹے اور عید منلے سے متعلق¹⁶ پہنکوا کر اُن کو سرعام تماشا بنادیا اور صلیب کے ذریعہ اُن پر قتل کا شادیانہ بجایا۔
- ۱۷۔ کیونکہ یہ تو محض مُستقیل میں پیش آنے والی چیزوں کا عکس ہے مگر حقیقت مسیح¹⁷ اور نہ جانند اور سبت کی بابت مجرم نہ ٹھہرے۔
- ۱۸۔ کوئی ظاہری انکسار اور فرشتوں کی پرستش کو پسند کر کے تمہیں دوزخ کے انعام سے محروم نہ کر دے۔ ایسا شخص جسمانی¹⁸ ہے۔
- ۱۹۔ یوں اُس نے مسیح میں پیوستہ رہنا چھوڑ دیا حالانکہ وہ بدن کا ستر ہے۔ وی¹⁹ عقل پر ہے جا قحرقر کے ظاہری چیزوں میں مصروف رہتا ہے۔
- ۲۰۔ جوڑوں اور پٹھوں کے ذریعہ پورے بدن کو سبازا دے کر اُس کے مختلف اعضا کو جوڑتے ہیں۔ یوں پورا بدن خُدا کی مدد سے ترقی کرتا جاتے ہے۔
- ۲۱۔ جب تم مسیح کے ساتھ دنیا داری کی ابتدائی باتوں کے اعتبار سے مری گئے تو پھر دنیا داروں کی مانند زندگی کیوں گزاریے ہو اور انسانی
- ۲۲۔ (کیونکہ یہ سب چیزیں تو²² ۲۱۔ یعنی یہ نہ چھوٹا نہ بڑا نہ چکھنا۔ ایسا ہے نہ لگانا وغیرہ۔²¹ احکام اور تعلیم کے مروجہ اصولوں پر کیوں چلتے ہو۔
- ۲۳۔ ان باتوں میں خود ساختہ عبادت اور انکسار اور جسمانی ریاضت کے اعتبار سے حکمت دیکھتی تو ہے²³ استعمال ہوتے ہوئے ختم ہو جائیں گی؟
- لیکن جسمانی خواہشات روکنے میں ذرا مفید نہیں۔

Chapter 3

۲۔ عالم² ۱۔ پس اگر تُم مسیح کے ساتھ زندہ کیے گئے ہو تو عالم بالا کی چیزوں کی تلاش میں رو۔ جہاں مسیح خُدا کی دہنی طرف بیٹھلے۔¹

۴۔ جب مسیح⁴ ۳۔ کیونکہ تُم مَر چُکے ہو اور تمہاری زندگی مسیح کے ساتھ خُدامیں مَخفی ہے۔³ بالا کی چیزوں کے خیال میں رو نہ کر زمین کی۔

۵۔ چنانچہ تُم دُنیوی چیزوں کو مار ڈالو جو تُم میں پائی جاتی⁵ جو ہماری زندگی پہ ظاہر ہوگا تو تُم بھی اُس کے ساتھ جلال میں ظاہر ہو جاؤ گے۔

۶۔ ایسی ہی باتوں کے سبب سے نافرمانی کے⁶ پس یعنی زنا کاری، ناپاکی، شہوت پرستی، بد خوابی اور لالچ جو ایک طور سے بُت پرستی ہے۔

۷۔ ایک زمانہ تھا کہ تُم بھی اپنی اعمال کے تحت زندگی گزارتے تھے یعنی جب تمہاری زندگی ان اعمال کے⁷ فرزندوں پر خُدا کا عَصَب نازل ہوگا۔

۹۔ اور بات چیت کے⁹ ۸۔ لیکن اب تُم یہ سب یعنی غُصہ، غُصَب، بدسلوکی، ہُتان بازی اور گالیاں بکنا ضرور ترک کر دو۔⁸ اختیار میں تھی۔

۱۰۔ اور نئی انسا¹⁰ دوران ایک دوسرے سے جھوٹ مَت بولا کرو، کیونکہ تُم اپنی پُرانی انسانیت اُس کی حرکتوں سمیت اتار پھینکی ہے۔

۱۱۔ نئی انسانیت¹¹ نیت اپنالی ہے، یعنی وہ انسانیت جسے خُدا خالق، اپنی صُورت پر ڈھالتا جارہے تاکہ تُم اُسکی پہچان میں ترقی کرتے جاؤ۔

۱۲۔ چنانچہ تُم خُدا کے برگزیدوں کے طور پر جو مُقدس اور پیارے ہو! رَحْم دلی، مہربانی، فروتنی، شرافت، اور صَبْر کا¹² اور سب میں ہے۔

۱۳۔ ایک دوسرے کے لیے برداشت کا رُوبرُکھا کرو اور اگر تُم میں کسی سے شکوک ہو تو اُس اُسی طرح مُعاف کر دیا¹³ لباس زیب تن کر لو۔

۱۵۔ ۱۴۔ اور ان سب کے ساتھ ساتھ مَحَبّت کو بھی پہن لو جو کاملیت کا کمر بند ہے۔¹⁴ کرو جس طرح خُداوند نے تُمہیں مُعاف کیلئے۔

۱۶۔ مسیح کے کلام¹⁶ اور مسیح کا اطمینان جس کے لیے تُم ایک بدن ہو کر بُللے بھی گئے ہو تمہارے دلوں پر خُگو مت کرے اور تُم شُکر گزار رہو۔

کو اپنے دلوں میں کثرت سے بسے دو اور کمال حکمت سے اُس میں تعلیم دیا اور نصیحت کیا کرو اور شُکر گزار دلوں کے ساتھ خُدا کی شان

۱۷۔ اور کلام یا کام جو بھی کرتے ہو وہ سب خُداوند یسوع کے نام سے کیا کرو اور اسی کے¹⁷ میں مزامیر اور گیت اور رُوحانی غَزلیں گایا کرو۔

۱۸۔ اے شہر! اپنی بیویوں سے¹⁹ ۱۸۔ اے بیویو! جیسا خُداوند میں مناسب ہے اپنے شہروں کے تابع رہو۔¹⁸ سب سے خُدا باپ کا شُکر بجالایا کرو۔

۲۰۔ اے فرزندو! ہر ایک بات میں اپنے والدین کے فرمان بردار رہو کیونکہ یہ بات خُداوند کو پسند ہے۔²⁰ مَحَبّت رکھو اور اُن سے تلخی سے پیش نہ آؤ۔

۲۲۔ اے نوکرو! جو جسم کے اعتبار سے تمہارے مالک ہیں پر²² ۲۱۔ اے اولاد والو! اپنی اولاد کو مُشتعل نہ کرو تاکہ وہ دل برداشتہ نہ ہو جائیں۔²¹

۲۳۔ جو کام²³ بات میں اُن کے فرمان بردار رہو۔ لوگوں کو خُوش کیے والوں کی طرح دکھاؤ کہ انہیں بلکہ نیک نبی اور خُدا کے خُوف سے۔

۲۴۔ کیونکہ تُم اس بات سے واقف ہو کہ تُمہیں اُس کے عِوض خُداوند کی²⁴ کرو دل سے کرو۔ یہ جان کر کہ خُداوند کے لیے کرتے ہو نہ کہ آدمیوں کے لیے۔

۲۵۔ کیونکہ جو بُرائی کرتے ہو اپنی بُرائی کی سزا پلے گا۔ وہاں²⁵ طرف سے میراث ملے گی۔ وہ میراث خُود مسیح ہے جس کی تُم خدمت کرتے ہو۔

کسی کی طرف داری نہیں۔

Chapter 4

۲۔ دُعا کرنا جاری رکھو اور شُکر² ۱۔ اے مالِک! اپنے غلاموں کو اُن کا جائز حق دواور یہ جان رکھو کہ آسمان پر تمہارا بھی ایک مالِک ہے۔¹

۳۔ اور ساتھ ساتھ ہمارے لیے بھی دُعا کیا کرو کہ خدا ہم پر کلام کا دروازہ کھولے تاکہ میں مسیح کے اُس بھید³ گزاری کے ساتھ اُس میں بیدار رہوں۔

۵۔ جواب تک ایمان نہیں لا پلٹا اُن کے⁵ ۴۔ اور اُسے ایسا بیان کروں جیسا مجھ پر کرنا لازم ہے۔⁴ کو بیان کر سگوں جس کے سبب سے قید ہوں۔

۶۔ تمہاری بات چیت ہمیشہ پر فضل اور نمکین ہو تاکہ تمہیں ہر⁶ ساتھ عقل سے پیش آؤ اور اُن سے بات چیت کا کوئی موقع ضائع نہ ہو۔

۷۔ عزیز بھائی اور دیانت دار خادمِ تُخس جو خداوند میں میرا ہم خدمت میرا سارا حال وہ تمہیں⁷ آدمی کو مناسب جواب دینا آ جلتے۔

۹۔ اور⁹ ۸۔ اُسے میں تمہاری طرف اسی لیے روانہ کیلئے کہ تم ہمارے حال سے واقف ہو جاؤ اور وہ تمہارے دلوں کو تسلی بھی دے گا۔⁸ بتا دے گا۔

۱۰۔ ارسٹرخس¹⁰ اُس کے ہمراہ اُنیس مسس کو بھی روانہ کیلئے جو دیانت دار اور تم میں سے عزیز بھائی ہے۔ یہ تمہیں یہاں کی سب باتیں بتا دیں گے۔

جو میرے ساتھ قید میں ہے تمہیں سلام کہتلئے اور اسی طرح مرفس جو برتھاس کا رشتہ میں بھائی ہے۔ (تمہیں اُس کے بارے میں ہدایات دی گئیں

۱۱۔ یسوع بھی جو یوسٹس کہلاتے تمہیں سلام کہتلئے۔ میرے ہم خدمتوں میں سے¹¹ ہیں۔ جب وہ تمہارے پاس پہنچے تو اُسے خوش آمدید کہنا۔)

۱۲۔ اِقراس جو تمہاری کلیسیا میں سے اور مسیح یسوع کا بندہ تمہیں سلام کہتلئے وہ¹² تین مَحْثُون ہیں جو میرے لیے تسلی کا باعث رہے ہیں۔

۱۳۔ میں اُس¹³ تمہارے لیے ہمیشہ دُعا کرنے میں جانفشانی کرتا کہ تم کامل ہو کر پورے اعتقاد کے ساتھ خدا کی پوری مرضی پر قائم رہ سکو۔

۱۴۔ پیارا طیب لوقا اور دیماس تمہیں سلام¹⁴ کی گواہی دیتا ہوں کہ وہ تمہاری، لودیکیہ کی اور پراپلس کی کلیسیا کے لیے بڑی محنت کرتا ہے۔

۱۶۔ اور جب تم اس خط کو پڑھ لو تو یوں کرنا کہ¹⁶ ۱۵۔ لودیکیہ کے بھائیوں اور ٹمفاس اور اُن کے گھر کی کلیسیا کو سلام کہنا۔¹⁵ کہتے ہیں۔

۱۷۔ اور ارجیس سے کہنا جو¹⁷ لودیکیہ کی کلیسیا بھی اس خط کو پڑھ اور جو خط لودیکیہ کی کلیسیا کو موصول ہو وہ تم میں بھی پڑھا جلتے۔

۱۸۔ میں پولس اپنے ہاتھ سے تمہیں سلام لکھتا ہوں۔ میری رنجیروں¹⁸ خدمت خداوند میں تیرے سپرد کی گئی ہے تو اُس دھیان سے ستر انجام دے۔

کو یاد رکھنا۔ تم پر فضل ہوتا رہے۔