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TRAINING MANUAL IN EXEGETICAL PRINCIPLES

FOR MOTHER-TONGUE TRANSLATORS

WITH APPLICATION TO THE TRANSLATION OF

1 CORINTHIANS 9:1-18

BY

PATRICIA LYNN WILKENDORF

A THESIS

SUBMITTED TO THE FACULTY OF

COVENANT THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF ARTS

ST LOUIS, MISSOURI
2005

APPROVAL SHEET

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GRADUATION DATE: _____ 13 May 2005 _____
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ABSTRACT OF

TRAINING MANUAL IN EXEGETICAL PRINCIPLES FOR MOTHER-TONGUE

TRANSLATORS WITH APPLICATION TO THE TRANSLATION OF

1 CORINTHIANS 9:1-18

BY PATRICIA LYNN WILKENDORF

This thesis provides a training tool for presenting three basic exegetical principles to African

national translators who are translating epistle material from the Scriptures into their mother

tongues. The target group for this training manual has not had extensive formal education nor

does it know Koine Greek. The motivation for writing such a training manual stems from a

recognition that the author's previous training with Cameroonian translators in the area of

exegetical principles had not been effective in enabling them to adequately grasp and transmit

the original meaning of the New Testament texts into their mother tongues. The predominant use

of Western teaching methodology has been one of the major obstacles to effective retention of

information by the translators. This thesis attempts to remedy this problem with a learner-

oriented approach where everyone in the classroom, facilitator and trainee alike, is seen as a

learner. Activities are proposed that encourage discovery of new information by each participant

and in small groups with minimum lectures by the facilitators. Each chapter of this thesis

constitutes one learning module of approximately six hours on a given topic. Each learning task

involves four stages as developed by Dr. Roland Walker of SIL International. These four stages

seek to facilitate the learning process through Connection, Content, Challenge, and Change

(Roland Walker, "Learning that LASTS: Training for Trainers", p. 14).

Chapter 1 introduces both the rationale for this manual and an overview of the methodology

used in presenting the material. Chapter 2 lays the foundation needed for understanding what

exegesis is and the important role it has in facilitating the translation task. Chapters 3-5 the three

exegetical principles the author deems most essential to the translation task: analyzing the

Historical-Cultural Distance, Coherence, and Literary Context. They are presented within the

context of 1 Corinthians 9:1-18. Chapter 6 of this thesis presents two possible applications for

this exegetical study: making a first draft translation of 1 Cor. 9:1-18 into each mother tongue

represented, and developing a Bible study plan, based on this portion of Scripture, for use in the

home language area.

DEDICATED WITH LOVE AND GRATITUDE TO

MY PARENTS AND GRANDPARENTS

ALBERT McGREGOR AND LAURA JEAN WILKENDORF

AND

FRELAND MITCHELL AND LAURA BELLE MURPHY

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CHAPTER 6 – APPLICATIONS AND CONCLUSION

ACKNOWLEDGEMENTS

Chapter 1 – Introduction

The idea and desire to design a training manual in exegetical principles for mother-tongue translators came after many years of assisting such translators to understand the meaning of the biblical text they were translating. However, I was doing all of the exegetical research for them. These translators were being both helped and hindered by this approach of serving up the results of *my* studies on a platter without having the translators do any hands-on research of their own. What they saved in terms of the time they needed for the translation task was lost in terms of the quality of their first drafts. The goal of this manual is to make it easier for their translations to be accurate, clear and natural with the help of adequate exegetical work being done *by* the translators themselves. The hope is that they will be able to better understand the biblical text by being more fully engaged with it.

The initial step required before undertaking such an ambitious task as designing learning modules in exegetical principles is to ask and find answers to seven planning questions which will give direction to the design. This will also help the learners and facilitators know what to expect in the course of the training exercises. These questions are: Who? Why? Where? What? When? How? and What for? (An eighth question can be asked closer to the time a training course is actually being held: How much (will it cost)?) In this introduction, I will focus on explaining and answering the questions Who, Why, What, How, and What for.[1]

Who are the learners in view for this training manual? I have been working in the country of Cameroon, Central Africa, as a member of the Summer Institute of Linguistics (SIL

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International) for the past 21 years. We are faced there with the challenge of developing language programs for approximately 150 of the 270+ languages spoken in a country the size of California. Since 1995 I have been the only SIL member assigned to help specifically in the Bible translation task in the Mbam region of Central Cameroon. I have been working with mother-tongue translation teams from four of the thirteen languages spoken in the region. These translators, speakers of Nomaande, Nugunu, Nuasue, and Yambetta – all classified as Narrow Bantu languages – have been my inspiration and motivation for designing a training manual in exegetical principles. They have repeatedly modeled for me the powerful dynamic of cooperative group interaction. They will also doubtless be among the first to try out the exercises and discussion questions which are presented in the learning modules[2] of this manual. But it is my hope that this training manual will also be of use to other mother-tongue translators in Cameroon, as well as in other countries in West and Central Africa. This manual desires to give basic, practical exegetical training to translators with less than a finishing degree in secondary education.[3]

After asking the question about who the learners will be, we also need to ask these translators what they want and need to learn, thus getting various answers to the question *Why*: Is there a need for such exegetical training? I asked the Mbam translators to answer four questions which fall into the category of doing a Resources and Needs Assessment (RNA) – discovering what the

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[1] Jane Vella, Training Through Dialogue (San Francisco: Jossey-Bass, 1995), 10-13.
[2] The terms "learning module" and "learning task" are taken from the Learning that LASTS course material cited in the bibliography. A module in this manual is one day's unit of learning tasks, i.e., one chapter = one learning module = one topic or exegetical principle.
[3] There are other training manuals available for teaching exegetical principles to translators, but their focus is primarily on the exegesis of narrative passages of Scripture. This training manual will focus on epistle material.

learners' available resources are and what they feel they need to learn in order to do their translation task better.[4] For trainers working with participants they have not worked with previously, it will be important to also ask what the translators' previous experience is in doing translation (different genres translated, how many years involved). However, for this RNA I did not ask that question, as I am already aware of this particular group of translators' training and experience in translation.[5] I asked the Mbam translators the following questions via email:

1) What do you enjoy most in the translation work?

2) What is the most difficult task for you to do in translating the Bible?

3) What can you only do with outside help (from an advisor or someone else)?

4) What would you (or your team) like to learn to do better?

Their answers were:

1) Most enjoyable: exegetical discussion sessions; learning more about the Bible, rendering the meaning clearly for the speakers of my language; restructuring the text (before translating); working as a team during the exegetical discussion time as it helps me to understand the meaning of the text in order to translate it.

2) Most difficult: translating key terms, studying multiple interpretations; choosing between multiple terms when there are possible synonyms; translating unknown concepts as far as my culture is concerned; testing the Scriptures after translating in first draft; finding the meaning of the original message in order to put it in my mother tongue; foreign words, Jewish customs, names of trees and animals that are not in our culture.

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[4] Roland Walker, "Learning that LASTS: Training for trainers." A manual for a workshop held May 10-14, 2004 in Dallas, TX at the International Linguistics Center.

[5] Their previous training included basic translation principles courses, initial training in formulating exegetical questions, receiving some modeling of exegetical principles in one-book translation workshops, and receiving input from consultants on how to improve the first draft translations during review sessions. The years of experience doing translation varies in the Mbam region from approximately five years to more than twenty (all very part-time).

3) Need outside help: defining key terms, choosing between multiple interpretations; back translation and testing; reference materials to help me continue my research when I am stuck; unknown concepts and measurements in the Bible; the reference materials and the help and support given to me by the exegete; understanding the meaning and the unknown concepts.

4) Want to learn to do better: doing exegesis (the step-by-step procedure involved).[6]

These answers will not determine the content of the training course, but they most certainly help in modifying it to better meet the translators' felt needs, desires, and expectations.

This leads us to answering the What question: *What* will be the content of this training manual? The national translators I am working with have received most of their exegetical training in the context of translating narrative material (completing at least two of the gospels) and they have experience in putting into practice the translation principles needed to insure that their narrative translations are accurate, clear and natural[7]. Therefore, this manual proposes to focus on a minimum number of exegetical steps that a translation team needs to employ in order to do an accurate, clear and natural translation of epistle material as well. There are three core issues that this manual will have as its main emphases: historical-cultural distance, coherence, and literary context.

During most translation workshops and exegetical discussion sessions I have witnessed, the major weight of instruction time has been given to one person (normally the exegete-advisor), who presents a verse-by-verse grammatical-structural analysis of the text (often in the form of "translation notes"), due in great measure to time constraints during those sessions. Very little

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[6] Mbam region mother-tongue translators (six in number), e-mail to author, 15 August 2004. Only one response was received to the last question, but the planner of such a course should persevere in seeking further answers to this crucial question.

[7] These translation principles include respecting the need for chronological ordering of events, using appropriate transition markers and idiomatic expressions available in the target language in place of a stiff, literal translation from French, supplying implied information when no meaning or a wrong meaning would be communicated otherwise, etc.

time is given to a discussion of historical-cultural background information, nor are coherence and discourse considerations dealt with in detail. In general, the exegete-advisor will give the translators an outline of the passage being studied, but the translators are not asked to discover the structure for themselves nor do they necessarily understand how to make use of this outline while translating. In any case, if an exegete does take the time to present information on these first two core issues, it is too often done in an information-overloaded fashion in a small amount of time. Most of the training courses I have been involved in on the field till now have had the same chronic problem of serving up far too much information in far too little time. There has been little opportunity for the translators to interact with this new information before being sent off to work on their first-draft translations. This manual is designed to allow them not only to interact with the new information, but also to allow them to discover as much of this information as possible for themselves. In order to minimize information overload, the learning modules are organized around the three core issues stated above, with the conclusion being drawn that these three areas are the most important for the translators to focus in their translation work beyond the time frame of this workshop.

By limiting the number of core issues within this training manual that a mother-tongue translator needs to remember for improving the quality of his translation, I am following two rationales: 1) Time constraints will remain an important factor in the lives of these mother-tongue translators. Most of them are full-time farmers, and very part-time translators. I want the translation task to still be doable in the limited amount of time the translation team has available (often just one day per week), and 2) I am asking these hard-working translators to take on extra work in order to accomplish their translation task. I do not want to overwhelm them with tasks

they will not be able to do, given their level of education and understanding of languages of wider communication, such as English or French.

I can only commend these translators for the quality of the work they *have* produced with the limited training they have received to this point, especially in exegetical principles. But their translations have tended to reflect the lack of research into these issues. For example, there is a natural tendency to interpret a passage of Scripture through one's own worldview unless the historical-cultural background of a situation is known. It is also far too easy to fall into the habit of simply translating verse-by-verse instead of keeping the whole paragraph or even a larger section in view in order to ensure a clear flow of thought throughout the passage.

I am proposing an ordering of the content in this training manual that places the topic of Historical-Cultural Distance before the usually preeminent topic of Coherence. This ordering is not found in any other exegetical training materials I have as yet encountered[8], but Gordon Fee *has* placed the study of historical context at the beginning, and the historical-cultural background in the middle, of his exegetical steps.[9] My rationale for this difference in order comes from observing the translators' own lifestyles that are very much integrated into their own cultures. They think in terms of their culture and assume that that is how the world around them operates until they experience the differences themselves (whether through what they hear or see). They are not unique in the fact that they operate within their own worldview, but I have seen their interest and responsiveness to any discussion that includes cultural norms and how the Biblical culture compares to their own. They must obtain at least a general understanding of the historical-culture background that influenced both the writing of the letter in question and the

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[8] See Katharine Barnwell, "Exegesis for Bible Translators" in *Translator's Workplace 4.0* (Dallas: SIL International, 1993), and Paul McLarren et al., "Exegesis for Training Translators." Manual for a workshop held in 2002 (unpublished manuscript) within Eurasia Area of SIL International.

[9] Gordon Fee, <u>New Testament Exegesis</u>, 2nd ed. (Louisville: Westminster/John Knox Press, 1993), 32.

worldview of its target audience. The sooner they can come to terms with both similarities and differences between the source text's worldview and their own, the better they will be able to feel "at ease" with their translation task and work on the details which will occur. This is part of the global approach that will be used in this manual. In addition, discussing this topic earlier on in the training will contribute to the learners' connection with the material being taught. In discussions, they will be able to talk about what they know in a domain they are familiar with. New content can be given in that familiar domain before entering into new content in less familiar or more technical domains.

From the experiences I have had doing exegetical discussion sessions and also checking various drafts from these translators, I have noticed a certain amount of inconsistency in applying exegetical principles well. An example of this is when the translators have overlooked the context of the passage when deciding on the meaning of a particular word or phrase. This could be due in part to their high esteem for one French version of the Bible over another (giving a literal translation of such a preferred version, for example). Another method they have employed has been to "hunt and gather" from multiple versions, searching for just the right turn of phrase which seems most understandable or convenient to the grammar of the target language. These techniques are employed *after* they have spent hours listening to a translation advisor lecture on preferred interpretations and ways of translating, complete with rationale (taken from the context, logic, and implied information) all laid out where possible. I will lay the blame for this lack of information retention mostly on the monologue-type method of teaching that we have been using up to this point due to a lack of training in any other methodology.

The mother-tongue translators in the Mbam region have been doing translation work for several years. Therefore, it is not a given that their way of doing the translation task will

automatically change by learning how to do exegesis for themselves. Their attitude towards

doing these additional steps must be transformed first. As Jane Vella states:

> Attitudes are caught, not taught. Attitudes are often practiced as skills that have roots in the heart. A popular education approach honors the fact that new attitudes take time to become fully rooted, and long practice before they are fully integrated into a person's life.[10]

It is my hope that the training in this manual will be a good catalyst in both motivating and

enabling the translators to integrate these principles into their work routine, while also

encouraging them to see that these tasks are indeed "doable" and beneficial to their own

understanding of the Scripture text.

This leads us to the How question: *How* are we going to present the exegetical principles in

this training manual? The most important reason and motivation for designing this manual is the

desire to create a new context in which the mother-tongue translators can do more than simply

produce a first draft translation of a passage of Scripture of whatever shape, size or quality.

These translators have proven their determination and ability to produce a first draft translation

on many occasions. But in order for them to be *motivated* to understand and integrate the various

exegetical steps needed for improving the quality of their translations, an approach to training

must be used which enhances the learning experience so that ideas, feelings and actions are all

integrated. Dr. Vella calls these three the "cognitive, affective, and psychomotor aspects of

learning"[11]. The education system in Cameroon is based on a teacher-oriented model of

education, consisting essentially of lectures or monologues by the teacher. The students are

expected to mainly memorize the material. But the traditional way of learning in African society

is done through dialogue, usually in a group setting where the learners are in focus. It often

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[10] Vella, Training Through Dialogue, 31.
[11] Ibid, 7.

begins with actions or modeled behavior rather than theory. The presentation model used in this training manual is oriented towards a "field-dependent learner."[12] Earle and Dorothy Bowen did research with African students in Kenya and Nigeria that showed that 84% of the Kenyan students tested were field-dependent, while 100% of the Nigerian students were. Thus, the learning tasks in this present work take into consideration the fact that adult learners in an African context prefer to work in groups to achieve a common goal, while helping each other and being sensitive to the feelings and opinions of the other members in their group. They also often desire an overview of the material to be covered and to know what will be expected of them. Presentations in this manual are seldom done in a straight lecture format (and not for very long periods), but rather make use of skits (drama), visual props and handouts, open and discussion questions, and small group exercises which emphasize teamwork. These activities are done in order to engage the adult learners in as many ways as possible with the content of the learning task at hand. "Praxis" is the term used by Dr. Vella to describe the process of having "action with reflection or learning by doing" which is essential to bringing about change in adult learners' attitudes, knowledge and skills.[13]

The underlying assumption to all the learning tasks presented in this manual is that there will be safety in the learning context and process. This means that the training should minimize the participants' fear of failure or shaming. There is also a need for sound relationships between the facilitators and the learners and between the learners themselves. Showing respect for everyone involved is an important aspect for creating both a safe environment and sound relationships.[14]

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[12] Earle and Dorothy Bowen, "Contextualizing teaching methods in Africa," Evangelical Missions Quarterly 25:3 (July 1989): 271.

[13] Jane Vella, Learning to Listen, Learning to Teach (San Francisco: Jossey-Bass, 1994), 4.

[14] Ibid.

Each learning task throughout this manual on exegetical principles incorporates the four stages involved in the learning process, as defined by the Learning That LASTS course, developed by Dr. Roland Walker of SIL International. These are called the four C's:

1) Connection: this "relates to three things: motivation for change, trusting the agent of change, and building on current knowledge as a foundation for change."[15]

2) Content: "Once people have connected with some personal need and [have placed] trust [in] the change agent/teacher, they are ready to build on previous knowledge to learn something new that will help them meet their need."[16] The sequencing of the content should also allow for repetition and reinforcement.

3) Challenge: "People learn by doing. People need opportunities to explore the content by applying it and trying it out for themselves. Then they will understand it and will convince themselves it is worth remembering."[17]

4) Change: this refers to identifying specific actions to help integrate this new knowledge and learning into daily life. "Once people have tried out a new idea, understood it, and decided they want to adopt it, they need to apply it to a situation of their own choosing. Through this they will gain confidence that they can sustain the use of their learning."[18] This step permits a degree of accountability on the part of the learners that has been absent in previous translation workshops. This step in the learning task can also be used to identify what is still unclear to the learners before going on to the next activity.

The learning of exegetical principles must also include immediacy – being able to use new knowledge and skills right away. This goal will be achieved through focusing on the study of

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[15] Roland Walker, appendix, p. 1.
[16] Ibid.
[17] Ibid, appendix, p. 2.
[18] Ibid.

1 Corinthians 9:1-18 as the example passage for applying the exegetical principles being learned. This passage has been chosen for both macro-level discourse considerations and because the apostle Paul has used various devices in this passage to help further his argument. This chapter forms the middle of a chiastic structure within Paul's discussion of eating food offered to idols. The students using this manual will discover for themselves how this chapter is functioning within the chiasmus as well as within the letter as a whole. The concept of coherence will be emphasized when looking at this passage's function within the chiasmus and also when a detailed study of Paul's argument will be made to see how the logic holds together. Historical-cultural distance will be presented through the background study of social and cultural influences within the Corinthian church that occasioned many of the problems they were encountering. In addition, the illustrations Paul uses in verses 7-10 of chapter 9 will be examined to assure that these actions and concepts are transferable to the target language. Within these 18 verses, Paul makes extensive use of rhetorical questions. This is a device that is frequently used in African discourse as well, but there is a need to study the function of each of Paul's questions before the translator can determine if a rhetorical question in his own language can be used in the same way. This study, along with the study of key terms such as "rights" and "freedom" will illustrate the principle of finding the meaning of words and phrases within their given context in the passage. These three exegetical core issues will be presented to and practiced by the participants by means of the four stages of the learning process. The exercises will be taken from the example passage itself, but occasionally verses from the wider context of 1 Corinthians will be examined if they better illustrate the point being made. The desired goal is a much improved translation of 1 Cor. 9 as a result of these learning tasks.

When asking the question *What for*, we are no longer deciding what the content will be nor giving rationale for why the material is being taught, but, rather, we are specifying measurable objectives that are achievement-based: what will all of the participants have done by the end of this course in order to learn the content? The objectives of this training manual for the course participants as follows:

Meaning and Translation

- Recognize that exegesis is fundamental to meaning-based translation

- Define exegesis in their own words

Historical-Cultural Distance

- Recognize that listening to the Bible is cross-cultural listening

- Consider 1 Corinthians from a historical-cultural perspective

Coherence

- Discuss the nature of coherence

- Describe the cohesion of constituent units and transitions

- Write a theme statement and an outline

- Ask in-depth exegetical questions

- Research these questions using research tools

Literary Context

- Recognize that context is the normal determiner of meaning in exegesis

- Determine the meaning in specific instances

- Determine the function of rhetorical questions

There are still two questions remaining from the original seven noted at the beginning of this chapter that help in the planning of learning modules: Where and When? I will give brief

answers here to those questions within the context of training mother-tongue translators from the Mbam region of Cameroon.

Where can such a course be held? For the Mbam translators, there are both advantages and disadvantages to any location that could be chosen for the workshop. They seem to prefer a central location in their home region as opposed to traveling to the SIL center in the capital city. The advantages of being close to home allow them to remain attached to their cultural and linguistic roots while they also concentrate better because they are less likely to experience homesickness or anxiety about their families. There is also the advantage of keeping costs for housing, food and transport lower when the course is not held in the capital. The disadvantages of a village location for the course are centered on issues such as lacking a consistent supply of electricity as well as equipment such as an overhead projector.

We are fortunate in the Mbam region to have a centralized office in Ombessa, a town on a main highway that is home to one of the language groups currently doing Bible translation. We can hold training events in the municipal conference center there. I envisage this same location as ideal for holding training sessions presented in this manual. Electricity is usually available at this site for lighting and computer use.

When should the course be held? This question has more than one possible answer. Traditionally in terms of SIL courses, a training course is held during a one, two, or even four week time period. This approach is certainly a possibility for this training manual material as well. I am aware of a similar course being offered during a one-week period. But if doing such a concentrated course in this way proves impractical for reasons of lack of availability of either the participants or a good location, the different learning modules could also be presented one day per month over a five-six month period. There would then be an even greater need for

reinforcement of what had been presented and practiced on the previous occasions, but I believe this could be worked out. Three of the four teams I currently work with are volunteer translators who are only available one day per week for translation work. We, therefore, have been holding exegetical discussion sessions only one day per month for several years. On the other three translation workdays in the month, these teams meet in their home villages to make a first draft translation of the passage we discussed that month (usually two chapters of narrative text or one chapter of expository text per month).

Briefly then, *How much* should be spent on such a course? In the context of a village location, costs can be kept to a bare minimum. Housing is provided by local people, the office location for the training event does not require any rent payment, and local women prepare the meals. This allows the expenses to be kept to paying for transport for all the participants to get to the course and back home again and then buying food at market during the week of the course (and giving the women preparing the food a monetary gift as well).

To conclude this introduction, a word needs to be addressed to the facilitators making use of this training manual for a training event. I do *not* envisage this manual being used by students on their own as a self-taught, independent-study tool. The element of group interaction would be lost and it is crucial to the learning experience. It would be ideal for this training manual to be taught with at least two facilitators being involved (the size of the group being taught will determine the need for additional facilitators). It is better to have at least two teachers in order to give adequate attention to the learners.[19] This does not mean, however, that both/all of the facilitators must already have experience in *using* the methodology, but preferably at least one of them will have helped previously in another context. The methodology and its terminology,

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[19] Vella, Training Through Dialogue, 15.

however, should be familiar to all the facilitators so that time is not spent on explaining the terms and rationale to the facilitators when the focus should be on doing this for the participants. The facilitators receive training and mentoring experience in the methodology by actually using it to train the mother-tongue translators. It is important, too, that all of the facilitators be familiar with the exegetical principles being presented in the manual.

The training manual is set up in the following way: first, the objectives of each learning task are stated. These can be put on a flip chart in the classroom for all to see *or* be simply a guide for the facilitators. Second, each learning task is presented under the label of one of the four C's described earlier in this chapter. If there is a handout for that learning task, this will appear immediately following that learning task presentation (with "Handout" written in parenthesis after the title of that handout). Recommended time allowances, as well as short instructions or answers for the presentation of the task at hand are presented between brackets [...]. Immediately following each learning task, any additional information needed by the facilitators, such as exegetical notes on the preceding activity, are given within a boxed in area. These sections throughout the manual will contain information to help direct the participants in the exercise assignments as well as concrete answers to at least some of the exegetical questions they may have on this portion of Scripture. Unexpected questions will, of course, need to be researched together during the workshop!

Finally, a word of explanation about the Scripture passage chosen for this exegetical principles manual: in reality, the whole of 1 Corinthians 9 (in fact, 8:13-9:27) forms a cohesive unit in terms of theme and purpose within Paul's letter, and this cohesion of thought will be examined in chapter 4 of this manual, as will that of the wider context of 8:1-11:1 in this epistle. Due to the limitations of time in a five day workshop of this type, I found it best to concentrate

the verse-by-verse analysis to verses 1-18 in chapter 9, even though vv. 19-27 are integral to Paul's argument in this section of 8:1-11:1. It is hoped that the exegetical questions raised by the translators concerning the last verses of chapter 9 can also be addressed in due course.

Chapter II - Meaning and Translation

2.0 Welcome and Orientation

[This module can be done at an evening meeting just before the main course begins, if the course is held within a five day period.]

Objectives: Review course objectives

Review schedule and module outline

Be introduced to I Corinthians 9 as the focus of the workshop

Connection: Welcome to this workshop on Exegetical Training for Mother-Tongue Translators. Most of us have known each other and worked together for a long time already. I hope this will help us as we discuss in both small groups and in one large group as well as one-on-one. The activities we will be doing will also give us many new opportunities to get to know one another even better.

Warm-up activity: Before we begin to get into the content of this workshop, I would like to ask you to do something to help introduce yourselves in perhaps a different way from the norm of just stating your name and which language group you represent. Please look around this room or outside nearby for an object that you could show us as representing what you see as your contribution to your community (i.e., your role) through Bible translation. Take just a few minutes to find an object and come back quickly so we can have time to share together.

[Have enough time for each participant to introduce themselves by name, followed immediately by showing their object and explaining its symbolic significance.]

<u>Content</u>: We would like to start our discussion on the content of this course by asking you what *you* hope to learn this week that we will be spending together. Each of you please write one expectation a piece on post-it notes at your table. If you have many expectations, write one each on as many post-its as you need. When you have written as many expectations as you like on these pieces of paper, come put them on the blackboard. Your expectations will help us know how to adapt our time together in order to meet your needs as the course proceeds this week. [When this activity is finished, the post-its can be reviewed by you and the participants, but wait until the Change section to talk about how they can be grouped into categories.]

You may have noticed that the chairs and tables are arranged in a bit of a different way than the usual classroom setting. We will use this seating arrangement the whole week, though you may be asked to move from one seat to another at times in order to help us interact in a variety of small groups and to dialogue with one another. That is the reason you are facing one another. In addition, the focus of this course will not be on a professor in front of a room of students, but rather we will all be learners, walking on this road together so to speak, side by side, helping one another to learn and discover what is in the Scripture portion we will be studying together this week. You are not a jug or pitcher to be filled by me or by any of the other facilitators this week. Here is a small diagram to help demonstrate why we need to learn from one another:

Reality, Truth

The way God sees it.

(not the whole, but the part we are
able to know, Job 26:14)

Very fuzzy
boundary

My truth

Your truth

Trans-
cultural

My Beliefs

Or

Mono-cultural
Beliefs

Culture #1

Trans-
Cultural

Beliefs

Your Beliefs

Or

Mono-cultural
Beliefs

Culture #2
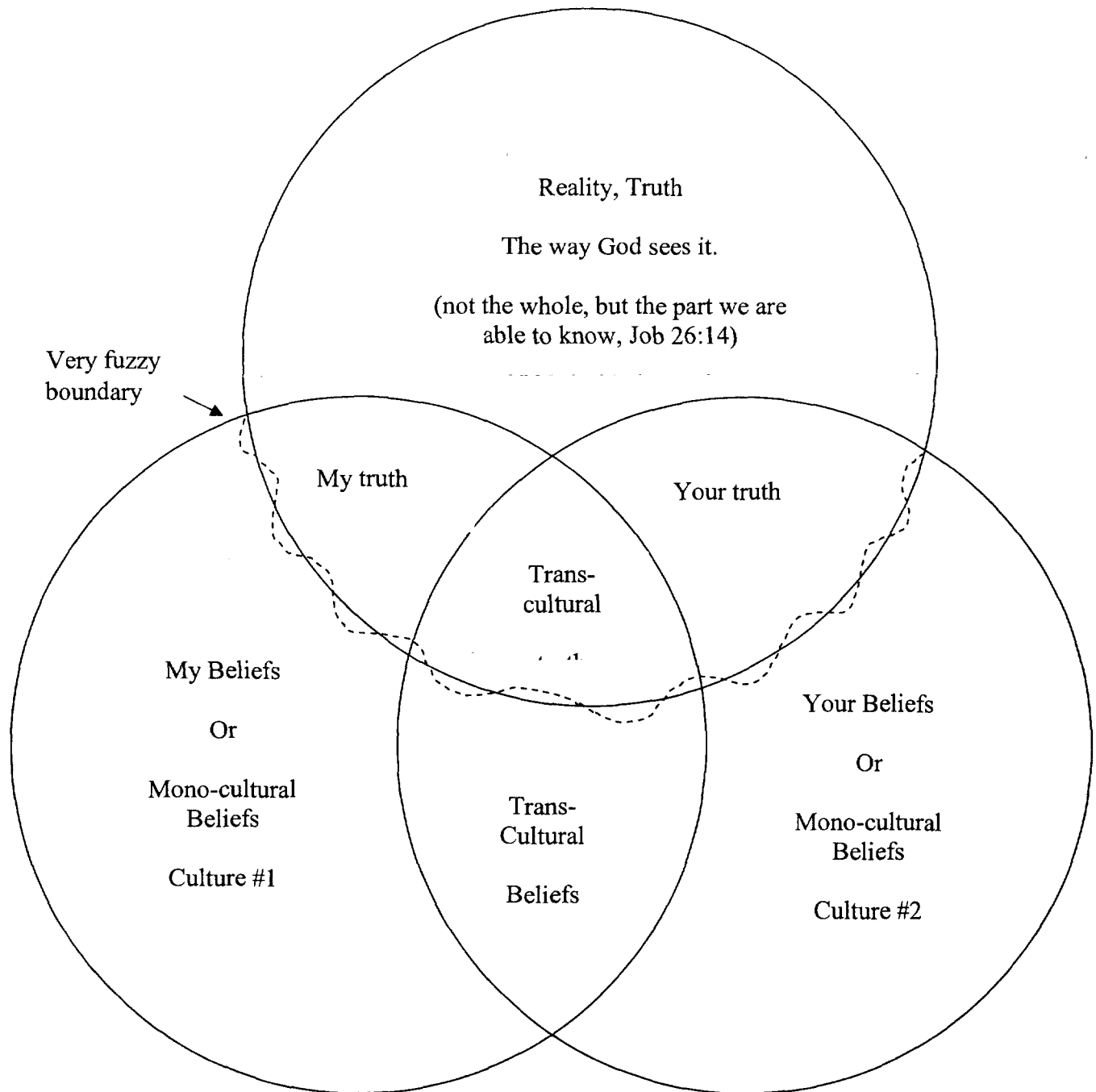
[How do we grow in our knowledge of the truth? [20]
Note assumptions: people do not have absolute Truth (with a capitol T), distinction between
knowledge & truth, all people made in the image of God, all under common grace- could
discover/reveal some of God's truth, calls for learner humility]

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[20] Duane Elmer, Epistemological Circles (class handout from Trinity Evangelical Divinity School course DES921,
16 September 2003).

We have some knowledge about God and the world around us that we hold in common. Without a doubt you have knowledge that I do not have, and I also may have some knowledge that you do not have. How will we be able to keep learning unless we move closer to one another and closer to God? I have a verse to share with you that I would like to propose as our theme verse for this week together. It is from Isaiah 57:14 – "Build up, build up, prepare the road! Remove the obstacles out of the way of my people." This is actually a command from the Lord. We want this workshop to be used by the Lord to help remove obstacles from our eyes and minds and hearts that hinder us from understanding His Word, so that we can be free to do the best job possible in translating it. We will also see that Paul speaks about obstacles to the gospel in our focus passage this week. [Hand out the course objectives and overview with the week's schedule][21]

On these handouts you will see an overview of both the course objectives and the tentative schedule for our week together. Please take a few minutes to look this over now.

Challenge: Do you have any comments or questions about the course objectives? [Respond to those comments and questions at this time.] I would like to present to you the general plan for the course in a simpler form. [Have this plan written out ahead of time on poster]

1. We will read and compare translations while formulating exegetical questions for 1 Cor. 9.

2. We will be working on finding the answers to these questions.

3. Finally, after making your rough draft of the passage, you will make sure this draft is based on (in agreement with?) the answers you have found to the exegetical questions.

Of course, as we go along, we will be talking about what exegesis *is*, what are the necessary exegetical principles to follow, and how they help us to make decisions on the questions about what it is that the Bible is saying.

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[21] See page 22.

Our main goal for this workshop is that it be very practical, that the application of the material learned here be very clear and immediately useful to the translation process.

[If asked about use of computers during the course, there will be only limited exercises making use of Translator's Workplace. We do not want the use of their computers to be a time-consuming activity during our limited time together.]

Change: Let's now review the post-its that have your expectations on them to see if we can group them into categories. How do these categories match up next to the list of measurable objectives that you have before you on the handout? [This could lead into a great deal of discussion if the correspondence is not very high, so leave adequate time for this; but our hope is that the correspondence will be very high, with the facilitators being able to assure the participants that they will make every effort to address any of the expectations that are not already on the schedule.]

Measurable Objectives for the Exegetical Training Workshop (Handout)

During the workshop participants will:

- Recognize that exegesis is fundamental to meaning-based translation
- Develop a framework of three principles for making exegetical decisions
- Discuss exegetical decisions in a small group and try to reach a consensus
- Compare how various translations handle exegetical issues
- Exegete one passage in depth: 1 Corinthians 9: 1-18
- Write a theme statement, an outline, and an introduction for the passage
- Make a list of key terms, do a concordance study of these terms, noting the possible meanings within the wider context of 1 Cor. 9
- Produce a rough-draft translation of 1 Cor. 9: 1-18 in their mother tongue
- Use available exegetical and translation helps such as concordances, Bible dictionaries, atlas, and translation notes to help do the research
- Apply the exegetical principles to a Bible study setting for personal use and for teaching others

Exegetical Training for Mother-Tongue Translators

Daily Schedule for the week:

Time	Activity
7:30	Breakfast
8:30	Devotional
9:00	**First Session**
10:15	Coffee break
10:30	**Second Session**
12:15	Lunch and siesta break
2:00	**Third Session**
3:30	Break
3:45	**Fourth Session**
5:00	End of work for the day
6:00	Supper

Topics to be covered:

Day 1: Introduction/Welcome and Orientation
        Meaning and Translation
Day 2: Historical - Cultural Distance
Day 3: Coherence
Day 4: Literary Context
Day 5: Application/Closing discussions

2.1 Meaning and Translation

Warm-up activity[22] – Objectives: Energize the participants for the day's activities

Make ready for the content of the day: Listening

Get to know one another better

1) Choose a partner from a language group other than your own, a person that you also do not know well. In English, tell him a story about yourself that you think is significant to you from your childhood. Your partner's task is to be able to understand and remember what you share. Each of you will have three minutes to share.

2) Choose a different partner now with whom you can speak and be understood in your own language. Tell this person in your mother tongue everything you can remember about what your first partner shared. You each have three minutes to share.

3) In the large group, take turns telling the group in English about the person your second partner told you about. Take one minute each to do this. [Ask for volunteers to do this, taking 10 minutes total time.]

4) What initial comments or observations do you have about these exercises? When you were listening to your first partner, what did you do to help you understand what he was saying? And what did you do with your second partner to understand him? Which of these exercises struck you as being the easiest? Why? Which was the hardest? Why?

What you have just been doing is a demonstration of the translation process that goes on when we translate the Bible.

Step 1: Paul, inspired by the Holy Spirit, wrote the epistle that is called the first letter to the Corinthians.

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[22] The idea for this warm-up activity was gleaned from the workshop materials by McLarren et al., Section 1.1 Meaning and Translation.

Step 2: For the Corinthians who received that letter, there may have been some obstacles (coming back to our verse of the week) to understanding fully what Paul wanted to communicate.

Step 3: For us as translators of this letter to the Corinthians into our mother tongues, there are yet more obstacles to communication. Can you think of what some of those obstacles are as you try to understand this letter? [Label the obstacles on the board that they name.]

Probable obstacles are: time distance, historical-cultural distance, socio-political differences, language differences, worldview (attitudes and values), etc. These three steps can be illustrated on the board with stick figures representing Paul, the Corinthian church, and our target audience, the local Cameroonian church. Between each figure would be grids representing various potential obstacles to communication (label the obstacles they mention). The road the translator is on would then be drawn underneath these figures.

It is as if the translator today has to put himself on a road, starting with the question: What was Paul trying to communicate? And how did he do that? The translator then moves along the road to the Corinthian church and tries to understand their situation, their needs, and their cultural background that caused Paul to write to them as he did. Then the translator can advance along the road to the point of asking how to best communicate this information to his own people in *their* own cultural setting, with their own language, and leave as few obstacles as possible in the way of his people understanding the original message from Paul.

[Learning task on Meaning and Translation]

        Objectives: Review various methods used for understanding a Biblical text

                Review the relative merits of each method

                Recognize exegesis as the appropriate means to determine what meaning to

                translate

Connection: Before we can talk about specific translation issues in 1 Corinthians 9, we are going to think about the methods we use to help us understand what any given Bible passage means. Listen to this skit and see if you can discern what the methods are that these people are using to help them understand the meaning of the text they are discussing. [Have five readers for the skit, giving them the text the night before to practice.]

Skit [Handout, first just to the readers and then to everyone][23]

Narrator/Translator: A translation team was reviewing a translation of Psalm 116. The team consisted of the translator and four reviewers. They came to verse 15 that says in the NIV, "Precious in the eyes of the Lord is the death of his saints." The translator had translated it literally.

Reviewer #1: This translation doesn't make sense. How is the death of God's saints precious to him?

Translator: I don't know, but that's what the words say.

Reviewer #1: Yes, that is what the words say. But what does it mean?

Reviewer #2: You know, I'm sure I've heard our pastor refer to this verse when he was talking about the martyrs in Eastern Europe. Those believers died because of their faith in Jesus. So the meaning of this verse is that everyone who dies for the Lord is very valuable to Him.

Reviewer #1: Well, why can't we say that then?

Translator: Because it is not what the words say.

Reviewer #3: Well, I think it means that God doesn't like to see his people die.

Reviewer #2: No, that can't be what it means. That's not what my pastor said. He told us that one commentary explained this verse as meaning that the Lord welcomes believers in Him into heaven when they die. What makes you think that it means that God doesn't like to see his people die?

Reviewer #3: Well, I was reading this Psalm the other day and meditating on it and it seemed to fit with what the Holy Spirit has been saying to me about God really wanting the best for his people.

Reviewer #1: This discussion is all fine, but how do we decide what meaning we are going to translate?

Reviewer #4: If we reread the whole Psalm, we can see that death is not a positive thing to the writer of the psalm. The Bible dictionary we have here says that the Hebrew word translated "precious" in this verse can also mean "costly." So we could say "the death of his saints is costly to the Lord", that is, the Lord is sorrowful when his children die.

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Content: [15 min.] Let's brainstorm a bit about this skit. In small groups of 3-4, choose a secretary to write down your ideas. All ideas are welcome; but try to build on each other's ideas before going on to a new idea. Note in large print on post-its, one idea per page, the many methods we use to make decisions about the meaning of a Bible passage. Begin with the ideas you observed in the skit, but include any other ideas you have as well. [5 min.] We will share these ideas in the large group. Place your pieces of paper on the blackboard. [Review the list, keeping each group's list separate (10 min.). One example the translators often use for finding

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[23] Skit adapted from McLarren et al., Section 1.1a Meaning and Translation.

the meaning is by comparing versions in the official language. This method is not mentioned in the skit.]

Challenge: [15 min.] In your same small groups, decide which of the methods listed on the board are most useful for deciding what meaning to translate. Now rearrange your post-its on the wall, putting these most useful methods at the top of your list and the less useful ones at the bottom. In the large group, explain how you decided which were the most useful. [Take note of the rationale on the board beside each method.]

Change: [10 min.] In small groups, share with each other: Which methods do *you* most commonly use to determine what meaning to translate? In other words, *how* do you decide? Which methods would you like to learn more about? [Put these discussion questions up on a posterboard.]

2.2 Relating Exegesis to Translation

Objectives: Define what exegesis is

Recognize the relationship between exegetical principles and translation

principles

Connection/Content: [15 min.] We have just ranked various methods we can use to get at the meaning of a text in order to translate it correctly. Now we want to come up with a definition for exegesis, which is the method we will be focusing on this week. What comes to your mind when you hear the word "exegesis"? In our previous meetings together, we have often referred to them as "exegetical sessions." What does that mean? [Have a facilitator write on the board the list of their answers to this question.] Using the handout you are receiving right now that has a list of definitions as a help, work within your small group at your table to think about what these

example definitions have in common. If you find something that stands out as being a common

factor in these definitions, please write this out on a large sheet of paper on your table with a big

marker. [Need scotch tape, poster sheets, markers, and the handout with exegesis definitions.]

One person from each group can put their poster on the board and read their findings aloud to

everyone. Looking at these answers, what elements would we, as a group, consider as essential

to a definition of exegesis now?

The goal of this exercise is to be sure everyone understands what we are doing when we say we

are "doing" exegesis. Write the participants' answers to this final question on the board beside

their poster sheets. A basic definition of exegesis to have in your head for this exercise can be the

following: "Exegesis is the study of a biblical text in order to determine [and explain] what the

author of the text intended to say to his original audience."[24] Do not force this exact definition on

the participants, but use it rather as a guide to see if their final version of a definition includes the

key elements.

Defining "Exegesis" (Handout)

(1) Ralph P. Martin, in **New Testament Interpretation**, p. 220:

    "Exegesis means interpretation…To practice exegesis in regard to the New Testament

    literature is to inquire what was the meaning intended by the original authors."

(2) Hayes and Holladay, **Biblical Exegesis**, p. 5:

    "Exegesis is a normal activity in which all of us engage every day of our lives. Whenever

    we hear an oral statement or read a written one and seek to understand what has been

    said, we are engaging in exegesis."

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[24] McLarren et al., Section 1.2 Exegesis and Translation.

(3) R.T. France, in **New Testament Interpretation**, p. 252:

"We are taking 'exegesis' to mean the discovery of what the text means in itself, i.e., the original intention of the writer, and the meaning the passage would have held for the readers for whom it was first intended. This is exegesis proper. The further step of application of this original meaning to our own situation is strictly a separate discipline."

(4) D.A. Carson, **Exegetical Fallacies**, 2nd ed., p. 25:

"At the risk of making an oversimplified disjunction, I state that exegesis is concerned with actually interpreting the text...Exegesis concludes by saying, 'This passage means such and such [to the original audience]'."

(5) Gordon D. Fee, **New Testament Exegesis**, p. 27:

"Exegesis...answers the question, What did the Biblical author mean? It has to do both with what he said (the content itself), and why he said it at any given point (the literary context). Furthermore, exegesis is primarily concerned with intentionality: What did the author intend his original readers to understand?"

- -

Challenge: [20 min.] We now need to distinguish exegesis from translation (and exegetical principles from translation principles), but the two processes are often very dependent on one another. This can be seen when we apply a translation principle to the translation of a particular verse and in the process we discover that we still have an exegetical question to answer. [Refer back to the stick figures on the board.] In answering an exegetical question, we may be faced with a translation issue such as how much implicit information are we justified in making explicit in our translations. Let's look at a couple of examples from narrative passages in the New Testament:

1) When we read Acts 18:7 [have one of the participants read this verse], we learn that Paul left the synagogue and went next door to the house of Titius Justus, who was "a worshipper of God." There are certain translation principles you can apply to translating this verse. Can you think of some right off the top of your head? [Such as: finding a meaningful equivalent in your language for the word "synagogue", and finding your language's way of expressing the idea of someone worshipping God.] In the process of doing this translation, do any other questions come to your mind about this verse? [Such as: Why did Paul go to this man's house? What does it mean that T.J. was a "worshipper of God"? Where did T.J. worship God? In the synagogue or somewhere else?] These are examples of exegetical questions that spring up when we really start looking at the text in detail. In this example, we can find an answer to these questions by looking in the preceding verse, verse 6. What do you see there that will help you answer one or more of these exegetical questions? [Paul says "From now on I will go to the Gentiles." So Titius Justus was one of the Gentile worshippers of God who was there in the synagogue as a convert to Judaism. The NLT version makes this explicit: "Titius Justus, a Gentile who worshipped God."]

2) Another example from Luke is not one where implied information is made explicit in any English version that I have seen, but it may be an example you are already familiar with from translating the book of Luke into your own languages. In Luke 4: 16, we read that Jesus went to the synagogue on the Sabbath day and he stood up to read from the book of Isaiah [have one of the participants read verses 16-20]. What happened when Jesus finished reading the passage from Isaiah? [He sat down.] We then read that the people in the synagogue did something, what was it? ["The eyes of everyone in the synagogue

were fastened on him." (NIV)] What are some translation principle-type questions that you can ask in translating this verse 20? [How does my language express the idea of having one's "eyes fastened on someone"? How do I best express the noun "scroll"?] Is there any question you want to ask about the last sentence in verse 20 which isn't a translation principles problem, but rather an exegetical problem? [Why were the people's eyes fixed on Jesus?] There is some implied information in the preceding sentence where we read that Jesus sat down. In your culture, what does it mean when a person sits down after reading from the Scriptures in a church service? [That he has finished speaking.] In Israel the custom among the Jews was for their teachers to be seated while teaching the people. Can you now determine why the people had their eyes fixed on Jesus when he sat down? Now that we know that he sat down *in order to teach*, you will need to decide if this implied cultural information should be made explicit or not in your translation. That decision will be based on your knowledge of how this verse will be understood (or not), if the information is left implicit. This returns us to the realm of translation principles!

I hope these examples have helped to show how translation and exegetical issues intertwine. When we seek to apply the text we have translated to our lives and everyday situations, this is a distinct exercise from both exegesis proper and also from the translation task.

Task: [Hand out diagram showing the relationship between exegesis, translation, and application.] Here is a diagram that shows that *meaning* is something that exegesis, translation and application all have in common. With your table groups, show on this diagram the ordering of each step. That is, draw lines with arrows between these steps to show the order of progression, which step comes first, then second, third, etc. The term Source Language refers to Koine Greek, and Intermediate Language refers to English or French, for instance, depending on

the official language in your area. We will all report back to the large group. [8 min. - Give time

for their answers.] Exegesis helps us determine the meaning, and this in turn enables us to

translate that meaning and/or apply it to the current situation in the church.

Diagram showing the relationship of exegesis, translation, and application (Handout)

<div align="center">

MEANING

EXEGESIS

</div>

SOURCE/   TRANSLATION   APPLICATION
INTERMEDIATE
LANGUAGE TEXT
(For ex.: 1 Cor. 9)

<div align="center">

MOTHER TONGUE   CHURCH CONTEXT

</div>
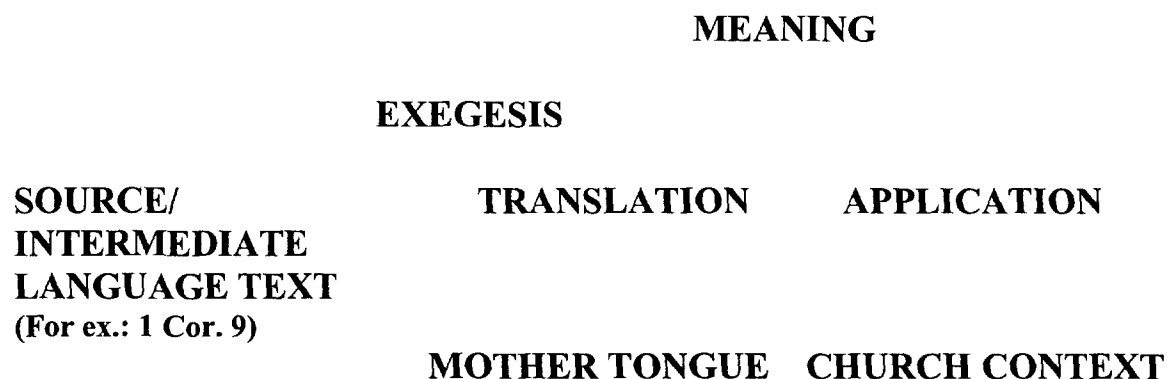
After the participants have shared how they connected these steps, be sure it is clear that we are

looking for a progression along the lines of: from (1) Source/Intermediate Language Text →

(2) Exegesis → (3) Meaning → (4a) Translation into Mother Tongue and/or (4b) Application to

the local Church context. For example:

Diagram showing the relationship of exegesis, translation, and application (For Facilitators)
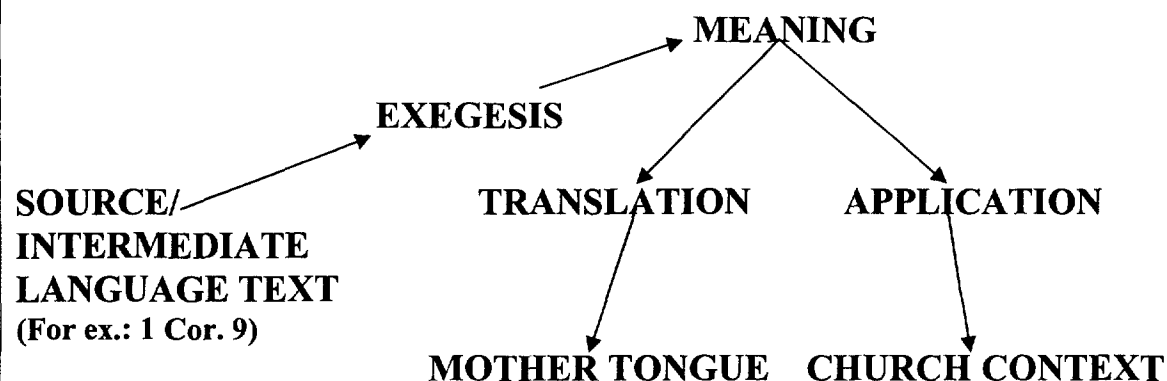
Change: [20 min.] On the handout that is on your tables now, there is a list of questions related to two of the verses we will be looking at later this week in 1 Corinthians 9. Although it is not always possible to make a clear-cut distinction between exegetical questions and translation questions, this exercise will give some ideas of the general categories for each domain. Please look at these questions individually at first, taking about 5 minutes to mark either a letter T beside the questions which you think are dealing with a translation principle or a letter E beside the questions which you think are exegetical questions. If you think the question can be both an exegetical and a translation question, put T/E beside that question. After doing this, get into groups of three to discuss your answers [6 min.]. In the large group, answer the following questions: What did you agree about? What did you disagree about? How did you decide (what criteria did you use) to determine which questions are translation questions and which are exegetical questions? What comments do you have on how useful you find these questions to be? [Only translation questions are useful? Only exegetical ones? Both? Neither?] Why?

The goal of this exercise is to solidify their understanding of the distinctive kinds of questions they are asking as well as the importance of both kinds of questions. This exercise will also show the facilitators the degree of understanding the participants have at this point.

Translation principles or Exegetical principles? (Handout)

Mark with a "T" the questions which are more likely translation questions and with an "E" the

questions which are more likely exegetical questions. Use T/E to mark any questions that appear

to be both!

I Cor. 9: 9 – An unknown concept: "Do not muzzle an ox while it is treading out the grain."

(NIV)

Will my audience understand what an ox is?

Would my audience prefer a transliteration of the original word or do they need a functional

equivalent from their own culture?

Why should you not muzzle the ox while he is doing this work?

Will my audience understand why you should not muzzle the ox in this context?

How much of the explanation of this activity should be included in the translation?

How does this commandment relate to what Paul is saying in this paragraph?

I Cor. 9: 2 – A metaphor: "For you are the seal of my apostleship in the Lord." (NIV)

What does "seal" mean in this context?

Will my audience understand the metaphor (if translated literally)?

In what way were the Corinthians a "seal"?

Should this metaphor be kept as it is in the translation or should it be replaced by a known

synonym or verb which explains the meaning of "seal" in this context?

Key for the answers to this exercise:

1 Cor. 9:9 – T, T, E, E/T, T, E; 1 Cor. 9:2 – E, T, E, T/E

2.3 Listening to God's Word

Objectives: Recognize that good exegesis consists of good listening

Compare and contrast listening (to people) and exegeting (a text)

Begin noting questions about 1 Corinthians 8-10

Connection: [10 min.] Think back to first thing this morning when you listened to someone tell you about his or her childhood. What do you think helps us to be good listeners? [There are no wrong answers to this question, but limit the time for their suggestions to 2-3 min. Then, hand out the list of listening techniques.[25] Add to this list if more strategies are suggested by the group.] Using this list of listening techniques as a guide, which ones did you use in order to understand the person you were interviewing? You may want to add more that are not on this sheet. Share your answer to this question with the person you did that exercise with this morning.

Content: [10 min.] Now we are going to look more closely at what it means to listen well. With your same partner, look at this list of listening techniques again and think of examples from this morning's exercise that goes with each listening technique. Compile your examples into one list.

Challenge: [10 min.] When we think of listening to the Bible to let it speak to us, we employ certain listening techniques as well. Review this same list with your partner. Together, put a "yes", "no", or "some" by each technique to show whether that skill can be used to help understand the Biblical texts [5 min.]. We'll share answers in the large group.

Change: Share with your partner which "listening technique" you most want to improve or develop with regard to understanding the Bible [1 min. each].

Listening Techniques (Handout)

What makes us good listeners?

- We use the context to define words

- We use our knowledge of past history to provide context

- We listen for cues [such as "Once upon a time..."] to help us recognize the type of communication (joke, animal fable, true story, etc.)

- We note transitions (changing the subject, closing the conversation, etc.)

- We listen to the whole message

- We ask questions until it all makes sense

- We observe body language

Task #1: Our own listening

Read the list above. Think back to this morning's listening exercise. Which of the listening techniques listed above did you use this morning? Share your answer with a partner.

Task #2: Giving examples

Working with your partner, identify one example for each listening technique listed above.

Task #3: Listening and the Bible

Review each point again with your partner. Mark "yes", "no", or "some" to indicate to what extent this technique can be applied to understanding Biblical texts. We'll share answers in the large group.

[Time permitting, the following exercise can be included in today's activities. But if time is short, leave this exercise for the beginning of the next day's activities as a review of Day 1.]

Task: [Handout NIV version of 1 Cor. 8:1-11:1] You are now receiving the text of the NIV version of 1 Corinthians 8-10 plus the first verse of chapter 11. Only a portion of this text, 9:1-

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[25] The list of techniques comes from McLarren et al., Section 1.3a Listening to God's Word.

18, has been chosen as the focus of our workshop on exegetical principles. But a very important part of our study of these particular verses will be to understand how they fit into the larger context within 1 Corinthians. As our workshop progresses, we will be looking at the factors that guide our decisions on where to make section divisions in the book of Scripture that we want to translate. For today, listen carefully as one participant [good reader, please!] reads the passage. You may have noticed that the chapter titles have been left out. This is done deliberately, so please limit your reading for now to this version of the Bible passage. After our reader has finished reading aloud, reread the passage to yourself and write down (on the right side of the page) as many questions as come to your mind about the text while you are reading it. We will be coming back to your questions again and again as the workshop goes on. [Give 25 min. Need paper and pens.]

I Corinthians 8 :1-11:1 (New International Version) (Handout)

1 Corinthians 8

1 Now about food sacrificed to idols: We know that we all possess knowledge. Knowledge puffs up, but love builds up. 2 The man who thinks he knows something does not yet know as he ought to know. 3 But the man who loves God is known by God. 4 So then, about eating food sacrificed to idols: We know that an idol is nothing at all in the world and that there is no God but one. 5 For even if there are so-called gods, whether in heaven or on earth (as indeed there are many "gods" and many "lords"), 6 yet for us there is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live. 7 But not everyone knows this. Some people are still so accustomed to idols that when they eat such food they think of it as having been sacrificed to an idol, and since their conscience is weak, it is defiled. 8 But food does not bring us near to God; we are no worse if we do not eat, and no better if we do.

9 Be careful, however, that the exercise of your freedom (*exousia*) does not become a stumbling block to the weak. 10 For if anyone with a weak conscience sees you who have this knowledge eating in an idol's temple, won't he be emboldened to eat what has been sacrificed to idols? 11 So this weak brother, for whom Christ died, is destroyed by your knowledge. 12 When you sin against your brothers in this way and wound their weak conscience, you sin against Christ. 13 Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.

1 Corinthians 9

1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord? 2 Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord.
3 This is my defense to those who sit in judgment on me. 4 Don't we have the right (*exousia*) to food and drink? 5 Don't we have the right (*exousia*) to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas? 6 Or is it only I and Barnabas who must work for a living? (literally: "do not have the right (*exousia*) to not work")
7 Who serves as a soldier at his own expense? Who plants a vineyard and does not eat of its grapes? Who tends a flock and does not drink of the milk? 8 Do I say this merely from a human point of view? Doesn't the Law say the same thing? 9 For it is written in the Law of Moses: "Do not muzzle an ox while it is treading out the grain." Is it about oxen that God is concerned? 10 Surely he says this for us, doesn't he? Yes, this was written for us, because when the plowman plows and the thresher threshes, they ought to do so in the hope of sharing in the harvest. 11 If we have sown spiritual seed among you, is it too much if we reap a material harvest from you? 12 If others have this right of support (*exousia*) from you, shouldn't we have it all the more?
But we did not use this right (*exousia*). On the contrary, we put up with anything rather than hinder the gospel of Christ. 13 Don't you know that those who work in the temple get their food from the

temple, and those who serve at the altar share in what is offered on the altar? 14 In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.

15 But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of this boast. 16 Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! 17 If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me.

18 What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights (*exousia*) in preaching it.

19 Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. 20 To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 21 To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. 22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. 23 I do all this for the sake of the gospel, that I may share in its blessings.

24 Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize.

25 Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. 26 Therefore I do not run like a man running aimlessly; I do not fight like a man beating the air. 27 No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.

I Corinthians 10

1 For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the

cloud and that they all passed through the sea.
2 They were all baptized into Moses in the cloud
and in the sea. 3 They all ate the same spiritual food
4 and drank the same spiritual drink; for they drank
from the spiritual rock that accompanied them, and
that rock was Christ. 5 Nevertheless, God was not
pleased with most of them; their bodies were scattered
over the desert.

6 Now these things occurred as examples to keep
us from setting our hearts on evil things as they did.
7 Do not be idolaters, as some of them were; as it is
written: "The people sat down to eat and drink and
got up to indulge in pagan revelry." 8 We should
not commit sexual immorality, as some of them did—
and in one day twenty-three thousand of them died.
9 We should not test the Lord, as some of them did—
and were killed by snakes. 10 And do not grumble,
as some of them did—and were killed by the
destroying angel.

11 These things happened to them as examples and
were written down as warnings for us, on whom the
fulfillment of the ages has come. 12 So, if you think
you are standing firm, be careful that you don't fall!
13 No temptation has seized you except what is
common to man. And God is faithful; he will not let
you be tempted beyond what you can bear. But when
you are tempted, he will also provide a way out so
that you can stand up under it.

14 Therefore, my dear friends, flee from idolatry.
15 I speak to sensible people; judge for yourselves
what I say. 16 Is not the cup of thanksgiving for which
we give thanks a participation in the blood of Christ?
And is not the bread that we break a participation in
the body of Christ? 17 Because there is one loaf, we,
who are many, are one body, for we all partake of
the one loaf.

18 Consider the people of Israel: Do not those who
eat the sacrifices participate in the altar? 19 Do I
mean then that a sacrifice offered to an idol is
anything, or that an idol is anything? 20 No, but the
sacrifices of pagans are offered to demons, not to
God, and I do not want you to be participants with

demons. 21 You cannot drink the cup of the Lord
and the cup of demons too; you cannot have a part
in both the Lord's table and the table of demons.
22 Are we trying to arouse the Lord's jealousy? Are
we stronger than he?

23 "Everything is permissible"—but not everything
is beneficial. "Everything is permissible"—but not
everything is constructive. 24 Nobody should seek
his own good, but the good of others.

25 Eat anything sold in the meat market without
raising questions of conscience, 26 for, "The earth
is the Lord's, and everything in it."

27 If some unbeliever invites you to a meal and
you want to go, eat whatever is put before you
without raising questions of conscience. 28 But if
anyone says to you, "This has been offered in
sacrifice," then do not eat it, both for the sake of the
man who told you and for conscience' sake, 29 the
other man's conscience, I mean, not yours. For why
should my freedom be judged by another's conscience?
30 If I take part in the meal with thankfulness, why am
I denounced because of something I thank God for?

31 So whether you eat or drink or whatever you do, do
it all for the glory of God. 32 Do not cause anyone to
stumble, whether Jews, Greeks or the church of God—
33 even as I try to please everybody in every way. For
I am not seeking my own good but the good of many,
so that they may be saved.

11.1 Follow my example, as I follow the example of Christ.

[Note that this first verse of chapter 11 is included with this section of Scripture in most Bible
versions.]

2.4 Framework for Doing Exegesis (Three Principles)

Objectives: Be introduced to a framework for doing exegesis

Note aspects of the framework they are interested in or have questions about

Assign each listening technique to one of the three exegetical principles

Connection: [1 min.] We have found many questions about our text in 1 Corinthians. How will we find the answers? There are three exegetical principles which guide us in our research and evaluation of the answers. Because good exegesis is based on good listening, we have tried to formulate basic principles which are fundamental to exegesis but that also correspond to good listening.

Content: [Hand out sheet with the three principles] Get into groups now according to your language groups. Please, read this sheet which explains three important exegetical principles. *Underline* any statements that you understand and agree with. *Circle* any statements or terms you do not understand. If there is anything that isn't clear to you, ask the others in your group and see if someone there can help you understand it. What questions remain? [Ask and answer this last question in large group – see note at end of lesson]

Each principle could be expressed as a question: [Write out on poster ahead of class]

1) Historical - Cultural Distance – What seems foreign or strange and why?

2) Coherence – What is the principal message of the author and how does he develop his main point (or argument)?

3) Literary Context – For any word or expression, what interpretation makes sense in light of the overall message?

The framework for doing exegesis (Handout)

**Three Principles of Exegesis**

1. **Historical - Cultural Distance** – Question: What seems foreign or strange and why? We assume that the message is from a different people, language, culture, worldview, history and geography than our own. In order for us to fully understand the biblical message we need to use our cross-cultural listening skills. We need to try and understand the message as the original audience would have understood it.

2. **Coherence** – Question: What is the principal message of the author? We assume that the message of the biblical author will make sense, i.e., it will be coherent. An author sets out to make a point. He will have done his best to make sure his message holds together in order to make that point through logical argumentation. To understand any part of a message we need to understand how it functions in contributing to the author's overall message.

3. **Literary Context** – Question: What interpretation makes sense within the overall message of the text? We assume that it is context that will allow us to determine what an author intended to say. Words and expressions can be naturally ambiguous. They can refer to many different things or have different meanings. We use context to determine what meaning the speaker intends a word or an expression to have. We do this in normal communication. We need to do this when we are reading the Bible.

We assume that what is clear should help us understand what is obscure. This forms an "interpretive cycle."[26] Good exegesis, like good communication, is not simply linear. We have to cycle through the process more than once to make sure we have understood everything to the

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[26] This term and the accompanying diagram are adapted from the materials by McLarren et al., Section 1.4 Exegetical Framework.

best of our ability. [Show the following chart of the Exegetical Interpretive Cycle on a poster.]

Exegetical Interpretive Cycle
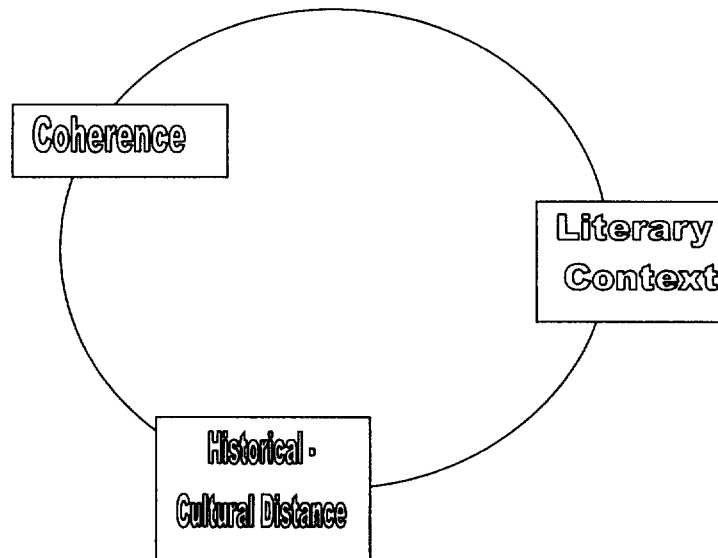
Challenge: What comments do you have about these three principles? What relationship or connection do you observe between them?

For this next exercise, we will be referring to two handouts: (1) the list of the three principles, and (2) the handout on listening techniques. Compare the two lists.

Which listening skills would you most associate with each exegetical principle? Compare your thoughts with one other person [5 min.].

The question about what relationship there is between the exegetical principles has several possible answers. For example: 1.) Historical - Cultural distance and Literary context are interrelated in that a situational context is provided by understanding the culture, history and geography of the Bible. 2.) Coherence has a certain priority. 3.) There is a natural affinity between Coherence and Literary context.[27]

Change: Translate into your mother tongue your understanding of each of the three exegetical principles. Then tell one other person which of the three principles you are most interested in learning more about and why [10 min. + 2 min. for sharing].

Background information on Koine Greek: The language of the New Testament is not a holy, special language, but it was rather the common language spoken and used by people for everyday activities in the region where the New Testament was written. Koine Greek should be interpreted as an ordinary language would be, using the basic principles of good communication.[28] This is a basic difference from the Koran, which is written in Classical Arabic and is considered untranslatable, though it can be "interpreted" into other languages. This could bring up a lively discussion about what these means to us as translators of God's Word into the everyday language of our own people groups!

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[27] Ibid.
[28] Ibid.

Chapter III – Historical/Cultural Distance

3.1 Introduction to Historical/Cultural Distance

Objectives: Recognize that listening to the Bible is a cross-cultural experience

List ways in which we are distant (dissimilar) to what we read in the Bible

[The study of historical – cultural distance is done before any portion of 1 Corinthians is translated. Such a study is also necessary when doing the exegesis of each section of the book.]

Connection: (10 min.) *Skit* – [For the time being this is written from the perspective of a Westerner looking at a part of African culture, but in an actual teaching situation it would be ideal to have national colleagues create their own skits recounting their own cross-cultural experiences that amuse and illustrate the point at the same time]

A newly arrived American woman goes to an open market in Cameroon for the first time.

Amer. Woman: (talking to herself) Oh, isn't this a colorful place! All the fruits and vegetables and the bright cloth for sale…, but where do I start looking for all I need to buy today?

Young Man selling bags at entrance to market: Hello, Madame. Want to buy a shopping bag? Do you need a porter? (The questions are repeated when there is no response from the woman.)

A.W.: What do I need a porter for? I've never used a porter to do my shopping before! But I would like to buy one of your bags. How much do they cost?

Y.M.: 200 francs.

A.W.: Do you have change for this 1000 francs bill?

Y.M.: No (looking around for someone to change the bill for him)

A.W.: (in a lecturing tone) How can you do business without having change for your customers? I'll have to buy a bag from someone with change, sorry.

Y.M.: Please wait, Madame. I'll find change quickly. I'm coming.

A.W.: (After a few seconds) I don't have time to wait like this. I need to get busy shopping....Oh, finally, here he is.

Y.M.: Please, Madame. Could you buy something from my neighbor here? She can give you change and then you can pay me 200 francs for the bag.

A.M.: What?! I need to buy something from this woman first so then I'll have change to buy your bag?! But she doesn't have anything I need to buy today! (Aside: What a crazy system!)

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Yesterday we talked about having a framework, a kind of game plan, for being able to do exegesis. The first step involves Historical-Cultural Distance. What kind of "distance" did you see in this skit? [Give time for responses.] This woman was having what is known as culture shock in the market, but perhaps you were also shocked by how she reacted to normal behavior in your culture! Have any of you ever experienced culture shock, even within your own country? Different people groups in Cameroon have different ways of doing things. Can any of you give us an example of what you experienced in your own travels or when visitors came to visit you? [Give enough time for two stories.]

Content: [15 min.] What do we mean when we talk about or compare "cultures"? We can think of culture as being "a map that tells a specific group of people how to live."[29] It includes the

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[29] Tasha Chapman, "Thinking Differently – Thinking Together About Conflict", a talk presented at the International Women's Fellowship at Covenant Theological Seminary, March 2005.

worldview of that group of people. Worldview is a term which relates to "the values, emotions, belief systems, ideals, ideas, customs, assumptions, and practices" of that group of people.[30] Question to ponder – When you read the Bible, have you ever experienced similar "culture shock"? [Have participants give any several quick examples.]

Possible examples to have the participants read (if they don't have many examples of their own): Amos 4:1; Psalm 137:8-9; I Sam. 25:23; Gen. 19:6-8

Then the question can be asked: Is there anything foreign sounding to you (i.e., different from your own customs) in these verses?

Challenge: [15 min.] In two large groups, discuss and write down on post-it notes some of the ways that your own culture and circumstances are different from the culture and situations we read about in the Bible. Do not limit yourself to the examples we have looked at so far; think about what you have already translated from the Gospels and what you have read for yourselves or heard preached on from the Bible. We will put these notes on the board under one of four categories of differences: History, Geography, Culture/Worldview, and Language. [Write this on the board now. For this exercise, post-it notes and pens/markers will be needed. Have a representative from each group put their group's notes on the board while reading them outloud, keeping in mind which category each note should go under. If there are identical notes from each group, put them side-by-side on the board.]

Change: [5-10 min.] In your language small groups, answer and discuss this question: In what ways would you study the Bible differently if you read it now as a document coming from another culture? [List of listening skills might come in handy here.]

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[30] Ibid.

3.2 Asking Questions While Listening to the Text

Objectives: Identify questions necessary for determining the meaning of a message

List questions to ask and research on 1 Cor. 8-10

[Sections 3.2 and 3.3 will both be done during the second lesson slot on Day 2.]

Connect: [2 min.] One of the ways that we can approach our reading of the Bible as a document coming from another culture is by asking questions about the text as we read it. We started to do that yesterday afternoon with 1 Cor. 8, 9, and 10, didn't we? But this is also an exercise that many of you have already done in previous translation workshops.

Content: [15 min.] Right now we want to especially focus on questions about 1 Cor. 8-10 that are related to history, culture/worldview, geography, or language. In small groups, look at the questions you already wrote down yesterday. See which questions fall into one of these four categories [Have the four categories written in separate columns on the board.] Perhaps all of your questions will apply, but you may have also asked some grammatical questions, or yet other kinds of questions. So put a checkmark beside each of the background information questions.

Challenge: [20 min.] Now reread these three chapters of 1 Corinthians, looking for any more such questions you want to find answers for. But do not start looking for those answers as yet. [Examples of the types of questions: 1) Some will probably be about details: Where is Corinth? 2) Some will be more general: Why was such and such action taken? 3) Some will be more fundamental: What values are demonstrated here? What are the cause and effect expressed here? There is no Change element for this section.]

3.3 Finding Historical - Cultural Background Information in the Bible

Objectives: Note historical and cultural information directly from Scripture passages

Compare this information with our own situations for similarities and differences

Content: (20 min.) Today we will be learning two primary techniques for finding answers to our questions about history, culture/worldview, geography, and language. The technique we will focus on this morning involves using the Bible itself as the primary resource tool for finding out more about the worldview and other background information for our focus passage in 1 Corinthians. It is important to realize that the exercise we are going to do now is most profitably done at the beginning of the study of the meaning of any book of the Bible. But it is a part of the interpretive cycle to keep learning about the historical – cultural background within the exegetical analysis of each new section of the text. We will look at one passage of Scripture together that relates to the book of 1 Corinthians. After that, each small group will study another passage, unique to their table group, in a similar way – looking for words or expressions that convey cultural information or give insights into the thoughts and values of the people involved, i.e. into their worldview. *Try to keep in mind* that we need to distinguish between the Corinthians' traditional worldview and cultural norms and what Paul wants to teach to them concerning Christ-like values. [Pass out a large worksheet (identical for each small group) with reference to Acts 18:1-17. Also write the following chart on the board for the Acts 18 exercise.]

Scripture Ref.	Background Information	Attitudes Expressed	Similarities to own culture	Differences to own culture
Acts 18: 1-17				

Would someone like to read this passage aloud for all of us? [Allow for reading here.]

Why are we looking at Acts 18? [Responses] What does it describe for us about Corinth and the

church situation there? We want to fill in this chart together now, answering the questions that

are implied in the column headings for this passage. [Work through each column together, asking

the participants to search for the information.]

Some possible answers from the students that can be surmised from Acts 18:1-17: *Background*

information – Corinth is near Athens. There were some Jews there (as a synagogue was present

in the city). There were also Greeks in the city (and in the synagogue). The Corinthian church

met in the home of a Greek believer. There were (going to be) many Christians in Corinth.

Attitudes expressed (implicitly or explicitly) – Many of the Jews opposed Paul's message. Local

authorities saw the Jewish-Christian conflict as an internal Jewish matter. *Similarities* – the

participants must answer this, but they may identify with the diversity of ethnic groups in a city

location, and with the hostility to the Gospel to some extent. *Differences* – geographical location,

language in use, Jewish religion and synagogues.

Challenge: [30 min.] Now that we have found some background information together from Acts

18, each small group will find a worksheet at their table with the verses from 1 Corinthians that

they are to read and research for background information. Due to our time limitations during this

workshop we have selected a passage for each small group to study rather than have all of you

read the entire book of 1 Corinthians to search for helpful information on your own. These

chosen passages have at least *some* relevant information in them that relates to our target passage

in 1 Cor. 9:1-18, though you may not be able to answer all of the discussion questions from your

specific passage. Your worksheet also repeats the questions we just answered for the passage

from Acts. You have 15 minutes for this exercise and then each group will report their findings

to the whole group. The facilitators are available to help with any questions you may have about doing this exercise, so feel free to ask them if you get stuck. After the exercise is completed, each group please choose a spokesperson to tell us what you were able to find in your passage that relates to the situation in Corinth. [Give 10 min. for sharing.]

[Pass out worksheets for each small group with their Scripture passage noted at the top, followed by the questions to be answered for their passage. Scripture references to be researched: (1) 1 Cor. 1: 18-25; (2) 1 Cor. 5: 1-2, 9-11; (3) 1 Cor. 8: 1-9; (4) 1 Cor. 10: 23-28. If there is a fifth group, 2 Cor. 2: 17 – 3: 3 can also be researched. The questions to ask of each passage:

1) What background information about the Corinthian context (from any of the four categories) can you identify in this passage? 2) What does the cultural information tell you about the Corinthians' values, traditions, and attitudes? 3) What cultural similarities do you notice between the Corinthians' situation and your own? 4) What cultural differences do you notice between the Corinthians' situation and your own?

If there is a need to have "fresh" small groups, have everyone count off from 1 to 4 and then get into their "number" group for this exercise.]

Change: [10 min.] In the large group discuss: What did you find helpful in doing this exercise? What was unclear or difficult about doing it? What key terms come out of your research and out of the discoveries made by each of the groups? [The answers to the last question will be used in the next section.]

[The following is a guideline for the facilitators on possible research results. The final column will be filled in by the participants according to their specific cultural differences.]

Scripture Ref.	Background Information	Attitudes Expressed	Similarities to own culture	Differences
1 Cor. 1: 18-25		The cross is folly to non-believers, wisdom and educa-tion are valued, also speaking well; the Jews want to see miracles.	Education and speaking well are valued, also wisdom from elders	
1 Cor. 5:1-2, 9-11	Sexual immorality permitted in society to some extent; greedy people are there, and idolaters and swindlers in society but also in the church possibly.	Arrogance about their tolerance of immorality		
1 Cor. 8: 1-9	Idols present in the culture; food is offered to idols and then eaten by people in a temple; many gods	Sacrifices were a necessary part of life; need to find protection through idol worship	Sacrifices for protection rites	
1 Cor. 10:23-28	Market meat often comes from temple sacrifices to idols; social occasions of eating together	Very free society: "Everything is permissible."		Sacrificed meat not sold in markets.
2 Cor. 2:17-3:3	Some were "ped-dlers" of the Word; use of letters of recommendation	Lack of sincerity, only looking for financial gain	Certain pastors?	

3.4 How to Use Extra-Biblical Historical, Cultural, and Geographical Resources

Objectives: List published resources they are already familiar with

Introduce Translator's Workplace and other resources for research

Research background information on 1 Corinthians in these resources

Choose which resources they need to have available for their team

Connect: [2 min.] This morning we learned how to get cultural and worldview information by listening to the Scripture texts directly. In this learning session, we are going to learn where we can look for answers to our other questions dealing with background information that we did not find directly from Scripture. In addition, for those of you who requested it, we will give you an exercise in how to use Translator's Workplace (TW4) as a research tool.

Content: [15 min.]

1.) At the end of this morning's session, you were asked which key terms you found in the passage your small group was studying. Some of you may not yet have a clear idea of what a key term is. When we use that expression in the context of the Bible, we are referring to any words that represent an object, role, custom, or idea that it is essential to understand for good communication of the message of the Bible.[31]

From the chart we made this morning, what words would you pick out as key terms from the passages we have looked at? Now look at your questions that are written beside the text of 1 Cor. 8-10. Which questions there are concerned with a key term? [Add these terms to a list on the board or on a poster in view of everyone in the classroom.]

2.) What resources have you already used in your previous translation work that would be useful to us for this background research? [After writing down their suggestions, give the

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[31] McLarren et al., Section 3.3 World View and Key Terms.

handout with the book titles of these and probable other resources to each participant. See list

below on handout. Have all of these resources available in the room for the following exercises.

Hand out Craig Keener's Introduction to 1 Corinthians at the same time.]

Resources for Background Information Research (Handout)

Geography – <u>McMillan Bible Atlas</u> by Aharoni and Michael Abi-Jonah. New York:
McMillan Publishers, 1977.

<u>Atlas de la Bible</u>, published by Editions Sator, 1990.

Key Terms – <u>IVP New Bible Dictionary</u>, Leicester, UK: Inter-Varsity Press and
Wheaton, IL: Tyndale House, 1982.

Katharine Barnwell, Paul Dancy, and Anthony Pope, "Key Biblical Terms
in the New Testament" in <u>Translator's Workplace 4</u>. Dallas: SIL, 1995.
(Note: this resource gives each Biblical context in which a key term occurs and also gives
possible ways to understand and translate it. Only available electronically at the moment.)

Commentaries – <u>IVP Bible Background Commentary (New Testament)</u> by Craig Keener.
Downers Grove, IL: Inter-Varsity Press, 1993.
(Note: this resource has background information at the beginning of each book as well as at the
beginning of each chapter within a book.)[32]

<u>The First Epistle to the Corinthians</u> (NICNT) by Gordon Fee. Grand
Rapids: Wm. B. Eerdmans, 1987.

Example of Background Information – from IVP Bible Background Commentary
(Handout)

1 Corinthians Introduction

Authorship. All scholars accept 1 Corinthians as Pauline.

Corinth. Corinth was one of the major urban centers of the ancient Mediterranean
and one of the most culturally diverse cities in the empire. A Greek city by
location, the capital of Achaea (which made up most of ancient Greece), Corinth
had been a Roman colony for about a century, resettled by Romans [around
46 B.C.] after its destruction [in 146 B.C.] , and Greek and Latin cultures
coexisted and sometimes clashed here. Its location on the isthmus of Corinth,
a short land route across Greece that spared seafarers the more treacherous
voyage around the south of Greece, made it a prosperous mercantile community.

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[32] This particular introduction to 1 Corinthians is used in this exercise due to its widespread availability among the
translation teams in Cameroon. Other commentaries should also be consulted.

Its mercantile character contributed to the presence of foreign religions [and philosophies] and may have accelerated the level of sexual promiscuity, although promiscuity was characteristic of Greek male culture in general. Corinth was known for its prosperity, and the proverbial sexual looseness of ancient Greek Corinth seems to have continued in Roman Corinth as well.

Language. Although Latin was used for official business, most people spoke Greek, especially most of the people who made up the Corinthian church.

Situation. Roles were determined by social status in antiquity, and those with wealth and power preferred religious, philosophical and political ideologies that supported their base of power...The Corinthian Christians were basically like most Christians today. They had their own social interests, which seemed natural from their own perspective, but Paul summoned them to think instead as servants. Thus higher-status members of the community seem to have preferred a more rhetorically skilled speaker like Apollos; and, sharing the values of their peers they hoped to reach with the gospel, they rejected manual labor as a suitable occupation for a moral teacher. Manual laborers in the church, however, appreciated a voluntarily lower-status, working teacher like Paul, even if his personal delivery in speeches left something to be desired (chaps. 1-4)...The conflicting values of diverse groups in the broader society [may have] been carried over into the church as divisive issues.[33]

Challenge: [45 min. = 30 min. research and 15 min. sharing results]

Task #1: In each small group (according to language group this time), use Keener's Introduction to 1 Corinthians that you have before you to note information there that answers any of your questions that you wrote down previously about 1 Cor. 8-10.

Task #2: [From the list of key terms on the board, each group will select one to research and then share findings to the whole group.] After everyone has gained what information it can from this one resource, each small group will use of the other resources available here in the room to answer other questions. Also, choose one key term from the list on the board that you would like

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[33] Craig Keener, <u>IVP Bible Background Commentary: New Testament</u> (Downers Grove, IL: Inter-Varsity Press, 1993), 451-452.

to find out more about. One person from each group can use their team computer to practice

accessing information on TW4 at this time as well. [Hand out sheet of instructions for this to one

person per language group for now.]

Translator's Workplace 4.0 Search for Background Information of 1 Corinthians 8-10

(Handout)

1. Dictionary search in TW4 using <u>IVP New Bible Dictionary</u>
   Search item: "idols (food offered to)" (for example)

a) Click on TW4 icon and put Library CD in CD drive
b) Click on Library Menu/Dictionaries and Lexicons/General – The IVP New Bible Dictionary
is listed there.
c) Click on the New Bible Dictionary (maximize the window by clicking on the middle square
in the upper right-hand corner of the screen)
d) Click on "Search" and then "Query" from the Tool Bar
e) Type in "idols, food offered to" (without quote marks) in the space provided, and then click
"OK."
f) The cursor will go to the first mention of this key term. After reading that information, you
can advance to the next mention of the key term by clicking on the double arrows >> beside the
key term that is in the tool bar area. Continue until there is no more new info.

2. Key term search TW4 using <u>Key Biblical Terms</u> by Barnwell, Dancy and Pope
   Search item: "idols"

a) Click on TW4 icon and put Library CD in CD drive (unless already done previously)
b) Click on Library Menu/Dictionaries and Lexicons/Greek and New Testament – the Key
Biblical Terms resource is listed there.
c) Click on "Key Biblical Terms" and follow same instructions as above for finding info.

Now share the results of your group's research with the other small groups.

In addition to the information obtained from Craig Keener's introduction to 1 Corinthians in the

IVP Bible Background Commentary, the facilitators can be aware of the following background

information on the situation in Corinth:

The Greek city of Corinth had been destroyed by the Romans in 146 B.C. and its citizens sold

as slaves. In 44 B.C. Julius Caesar refounded the city as a Roman colony. To do this he used

(1) freedmen, (2) his veterans, and (3) tradesmen and laborers.[34]

> Because of its location, it quickly gained in importance and in 27 B.C. was made the capital of the Roman province of Achaia...The city became the wealthiest and most important city in Greece during the first century A.D. Its population has been estimated as high as 600,000, including its two port cities.[35]

Those two port cities are Cenchreae, leading to Asia, and Lechaeum, leading to Italy.[36]

This meant that Corinth was at the crossroads between north and south, and east and west, which contributed to its commercial prosperity.

There are three points about this city that help our understanding of the epistle. Thiselton presents them as follows:

> (1) the city community and city culture of Corinth were formed after a Roman model, not a Greek one, even if many immigrants came from Achaea, Macedonia, and the East to constitute and equally cosmopolitan superstructure; (2) the city community and city culture felt themselves to be prosperous and self-sufficient, even if there were many "have-nots" who were socially vulnerable or dependent on others; (3) the core community and core tradition of the city culture were those of trade, business, and entrepreneurial pragmatism in the pursuit of success...[37]

The fact that Paul took on a servant role within the Corinthian church "was directly at variance with the expected and accepted values of the Corinthian city culture...This comes to a head partly in definitions of 'apostle'...but more especially in Paul's 'foregoing his right' to receive maintenance (and hence patronage and reciprocal obligations) as a genuine professional in the sphere of religion and rhetoric."[38]

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[34] Anthony C. Thiselton, The First Epistle to the Corinthians, The New International Greek Testament Commentary (Grand Rapids: Wm. B. Eerdmans, 2000), 2-3.

[35] Ralph Bruce Terry, A Discourse Analysis of First Corinthians (Dallas: SIL International and the University of Texas at Arlington, 1995), 18.

[36] Thiselton, 1.

[37] Ibid, 3-4.

[38] Ibid, 13.

The aspects of Corinthian culture that influence our understanding of 1 Cor. 8-10 include the following: (1) "**Eating meat offered to idols.** It was common in worshiping certain Greek gods for the devotee to share the sacrifice with the god and invite his or her friends to eat the worshiper's portion at a banquet, often in the temple of the god."[39] Most likely, Paul had already spoken against eating idol-food while he was in Corinth, but is seems that "the Strong had simply reverted to their normative *pro forma* Gentile consumption of sacrificial food in light of the many social and economic incentives to eat, which they justified by their Christian theological 'knowledge'."[40]

(2) "**Contributions.** Corinth is described as a 'prosperous and wealthy' city (Dio Chrysostom, *Orationes* 37.36). As such, it was a favorite stop for orators who gave speeches and collected fees...When Paul argued that he had not availed himself of his right to be supported by the Corinthians (1 Cor. 9:15-18)...he was trying to avoid being identified with these traveling orators."[41]

As Witherington points out, "[t]hese cultural factors come into play over and over again in 1 and 2 Corinthians...Even though they were converted to a new religious orientation, the Corinthian Christians brought with them into the *ekklesia* many of the primary social values gained over a life of living with a particular cultural orientation."[42] In addition, the multitude of different socio-economic levels as well as the variety of religious and ethnic backgrounds exemplified among the Corinthian believers was at the root of many of their problems that Paul talks about in these two letters.[43] This was especially true for the issues presented in 1 Cor. 8-10,

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[39] Ibid, 24.
[40] John Fotopoulos, Food Offered to Idols in Roman Corinth (Tuebingen: Mohr Siebeck, 2000), 219.
[41] Ibid, 34.
[42] Ben Witherington III, Conflict & Community in Corinth (Grand Rapids: Wm. B. Eerdmans, 1995), 8.
[43] Ibid, 28.

i.e., participating in meals in temples (chapter 10) and eating meat sacrificed to idols (chapter 8).

Witherington speaks about the challenge facing Paul in Corinth:

> Paul's dilemma was to create a group with a clear sense of its moral and
> theological identiy while at the same time incorporating a heterogeneous group of
> people: Jew and Gentile, male and female, slave and free...Certain sorts of
> associations with the larger world were acceptable, while others were not. One
> could be like the Gentiles in <u>what</u> one ate, but not in <u>where</u> one ate."[44]

The social setting in the Corinthian church seems to have three major elements:

"(1) certain members of the church claimed to have "knowledge" and were, therefore, violating

Paul's prohibition of going to pagan temples for any reason; (2) in their letter to Paul, these

Christians had defended "their right to go to a temple for a meal with the words 'there are no

such things as idols, and food is irrelevant so far as our standing with God is concerned...;"[45]

(2) these same church members were also even encouraging some of "the weak" Christians to

join them at these meals in temples, causing the moral consciences of these weaker brothers to be

defiled."[46]

Though the Corinthian Christians really were converted, the renewal of their minds was not

yet completed by any means. "Many Corinthian Christians seem to have been stuck in a state of

spiritual infancy. The faith they held to had not yet caused a sufficient revolution in their

thinking about culture."[47]

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[44] Ibid, 29.
[45] Ibid, 186.
[46] Ibid.
[47] Ibid, 201.

3.5 Writing a Historical – Cultural Background Introduction to 1 Corinthians 8-10

Objectives: Look at and compare the relevant sections in several introductions to the book

of 1 Corinthians

Write a brief (1/2 page max.) historical – cultural introduction to 1 Cor. 8-10

Read this introduction to a partner or small group

Connect: [3 min.] We have had a very full day today, but we want to close out the day with one

more exercise that will help us bring together all of this research we have been doing on the

historical and cultural background to the book of 1 Corinthians. When you read the Bible, do you

ever read the introduction to the specific book you want to read? Why or why not?

Content: [15 min.] The background information we have been gathering today from different

resources is often also found in these Bible book introductions. However, such book

introductions have information on much more than just the historical and cultural setting for each

book. Each participant should have a Bible in the official language (English or French) that he

can use to read its introduction to 1 Corinthians right now. If your Bible version has a very long

introduction to this book complete with section subtitles, just read the sections dealing with

historical, cultural or geographical information for now.

Now, in the large group, let's answer these questions together:

1) What is the goal of the introduction you have just read?

2) Who was the introduction written for?

3) What information topics would be good to include in an introduction for your translation?

[Write their answers on the board. Possible topics include: history, culture, geography, brief

explanation of the theme of the book or passage, implied information that would not be obvious

to your readers otherwise.]

Challenge: [40 min., but allow more research and writing time, if needed] Imagine yourself in a situation where you need to do a Bible study with new Christians on these three chapters in 1 Corinthians. Your introduction will serve as the beginning of such a study. For the next 10 minutes, decide which background information questions for chapters 8-10 are the most important ones to provide answers for (in terms of your target audience's needs). This will not be as long or as detailed an introduction as the ones you have just looked at for the whole book of 1 Corinthians. Only ½ page is plenty.

Next, take 15 minutes to write your own introduction [individual work] in your mother tongue, and then another 10 minutes for two of you to read your introductions to one another (get with someone who at least understands your language, even if not a native speaker). Compare what information each has included.

Change: [5 min.] What would you now want to add (if anything) to your own introduction that you learned was helpful from hearing it in your partner's introduction? What would you be able to leave out (if anything)?

Chapter 4 – Coherence

4.1 Introduction to Coherence

Objective: Discuss the key elements of a definition of coherence

List some discourse types found in the Bible

Connection: [15 minutes - have the chart of the Three Principles of Exegesis on a wall]

Let's begin this morning by telling a story together. I'll start with the first sentence and then each

of you will have a chance to add the next sentence until we have a complete story, whatever that

looks like. Here is the opening sentence: "The dry season began very early last year." [The story

will be written on the board by one of the facilitators after each contribution.]

We have just created a short story together. Our goal was to tell a story that made sense from

beginning to end (I hope!), even though we were many putting the story together. Did we

succeed? Why do we think we succeeded (or didn't)? In any case, this exercise leads us to ask

the question: What is coherence? The second step in doing exegesis is to analyze the coherence

of the biblical text we are studying. But rather than *telling* you what coherence is, we are going

to come up with a group definition during this hour together.

Content: [20 min. – show a poster of a house] In one sense, we just finished "building" a story,

didn't we? Let's now compare our story to the structure of a house. What are some

characteristics of a house in your village? How is one built? What materials are used? What

holds the bricks in place? How many rooms are there in a common village house? Does it always

have a metal roof and a cement floor? [These questions are simply suggestions and do not need

to be asked if the participants offer answers without much prompting. Write the answers they

give on the poster of the house.]   In the same way we can say that a story, or even an entire book of the Bible, is made up of different "materials" or elements. In our story that we just wrote together, what are some of the elements that *make* it a story rather than a list of unrelated sentences? [Note their answers on the blackboard.] If the words in a story are like the bricks of a house, what hold the word "bricks" together? [the rules of grammar act as the "mortar" for creating sentences] What then holds the sentences together? [conjunctions, logic/chronological ordering, theme, temporal setting, etc.] Our story turned out to be only one paragraph long. If we had written a longer story, we would probably have had more than one paragraph to our story. A paragraph is one of the primary ways that we use to group our ideas into units that talk about the same theme or topic. If we carry on the analogy of a story being like a house a bit further, which part of the house would a paragraph represent? [a room]

Challenge: [20 min.]

Task #1: Now that we have talked about the elements we find in a well-written (or told) story, get into your language small groups to look at the following handout. You see on this sheet some brief definitions or comments about coherence (or cohesion). Discuss in your small group what the characteristics of coherence seem to be, and then write those characteristics at the bottom of your handout, using just a word or a short phrase. Use your list and our previous discussion to write a one sentence definition of coherence in your mother-tongue. In the large group, share what you have discovered about coherence by translating your definition back into English.

Definitions of Coherence (Handout)

-- "Coherence – Systematic or logical connection or consistency" (from Merriam-Webster's Collegiate Dictionary, 10th ed., p. 222)

-- "Coherence – 2. Close connection of ideas which agree with each other; absence of contradiction" (from Le Petit Robert, translation by writer)

-- "Coherent - 1. to stick together, 2. to be connected naturally or logically" (from Webster's New World Dictionary, paperback ed., p. 121)

-- "Longer messages are organized in nesting units which are consistently interrelated...in communication they are organized according to the purpose of the message sender" [or author] (from Kathleen Callow, Man and Message, p. 149)

[Possible answers from the participants (write their actual answers on the board): logical, organized/has structure, has purpose (of the writer/speaker), groupings/units, interrelated/linked ideas, understandable/intelligible.]

Task #2: You have found the key elements that help us define what coherence means. In our comparison of a house to a story, we said that paragraphs resemble rooms in a house. There are two more elements of a house that we have not yet matched up with a story. One is the floor or foundation, whether simply a dirt floor or made of stone and cement. I would compare the floor or foundation of a house with the author's purpose in telling or writing the story. We will talk more about this a bit later. There is another element holding our story "house" together that resembles the *roof* of a house, and that is the author's choice of discourse type for telling his message. If I had started our story this morning by saying *endengele hewase*, you would have known that there was a certain kind of discourse that was going to follow [a fable narrative]. But by starting with "The dry season began very early last year" (assuming that this is true), what kind of discourse did we all assume our story would be? [a (truthful) narrative] What are other kinds of discourse/text that you are familiar with either from the Bible or from your own language use?

Possible answers from the participants: *Procedural* – how to do something; *Hortatory* (or *Behavioral*) – for example, giving counsel to one's child; *Expository* – explaining why something is the way it is, or arguing logically in favor of one idea over another (the participants may not use the technical terms, but if they explain a discourse that describes one of the terms

given here, write the technical term on the board to accompany their explanation, including *Narrative* which was given initially).

Each room (or paragraph) in a particular discourse's "house" will be seen by the author of that discourse as a useful part or sub-unit of the purpose for which he built the house (i.e., for which he spoke or wrote) in the first place. [Ask four different participants to read the description of the four types of discourse from the handout below before coming to a decision about 1 Corinthians' discourse type.]

Discourse Types and Characteristics (Handout)

Narrative – to tell a story: location, time, and mood spans; related to chronological order of events; first and third person participant reference; plot structure: scene, problem, resolution or buildup, climax/peak.

Hortatory – to affect behavior: themes and logically related appeals, second person imperatives and spans; interrelated concepts.

Procedural – to give a procedure/describe a process: goal spans (steps toward a goal); time spans; sequential ordering of related procedures.

Expository – to affect ideas: themes and logically related points or arguments; sub-themes; interrelated concepts.

The characteristics of each discourse type are also the elements that help hold a text of each type together. Based on what we have just talked about in the area of discourse types, and thinking about what you already know about 1 Corinthians, what type, or types, of discourse do you think Paul uses in this epistle? [Possible answers: mostly Hortatory/Behavioral, some Expository. But here are some questions that can be asked to narrow down where they should be looking on the handout: Is Paul wanting to tell the Corinthians a story? (No) Is Paul wanting to describe the steps involved in doing something? (No) These two questions can help us rule out Narrative and Procedural discourse types as far as 1 Corinthians is concerned. We're purely looking at "visible" characteristics in Paul's letter to the Corinthians at this point.]

Change: [10 min.] In the large group discuss the following questions –

1. What are some differences in coherence between narrative discourse and a text such as 1

   Corinthians (differences in what holds these texts together or gives them coherence)?

   [refer to the Discourse Types handout]

Some of the ways that hortatory and expository texts show coherence are that they have themes

and arguments that support those themes; logical chains, synonyms, and rhetorical devices such

as rhetorical questions are also used; there are also links with connecting conjunctions as well as

summary statements.[48] Temporal succession is not in focus as opposed to narrative discourse

where chronological order of events is normally respected and very evident. Robert Longacre

states that hortatory discourse reflects a struggle "to convince the hearers of the soundness of the

advice and to launch them on the course of conduct advocated."[49]

2. What is still unclear to you about coherence of a text at the end of this module? [Keep the

   house metaphor going with the participants when talking about coherence.]

4.2 Levels of Coherence

Objectives: Listen to a presentation on levels of coherence

                  Identify the pertinent levels of coherence broader than 1 Corinthians 9

Connect: [2 min.] We want to now continue our discussion of coherence by looking at our house

analogy once again. What does the house stand for (from our first module this morning)? [a story

or text] What did we say the rooms in a house resembled? [paragraphs] Instead of having just

one house or building, we will now add more houses to make a compound and then more and

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[48] McLarren et al., Section 2.4 Coherence and Genre in the Bible.
[49] Robert E. Longacre, The Grammar of Discourse (New York: Plenum Press, 1983), 39.

more compounds to make a whole village (or at least a large neighborhood within a village).

[Draw these images on the board]

Content: [10 min.] Each house can be viewed as a sub-unit of the compound in which it is

located. In the same way, each compound can be viewed as a sub-unit of the neighborhood in

which it is located. We can say that there are different levels to the relationship of one particular

house to the other houses in the same village. It is most related at the lowest level to the other

houses in the same compound, and then that house's compound is related at the next highest

level to the other compounds in the same neighborhood. At the next highest level, that

neighborhood is related to the other neighborhoods in the same village. The same house we

started with is still in the village but we are looking at it from higher up, sort of from a bird's eye

view. When we talk about sub-units within a discourse unit, such as 1 Corinthians, we can also

talk about levels of relationship or levels of coherence. Each sub-unit of a text (no matter which

discourse type it may be) has coherence within itself, but it will also have a connection with the

other sub-units around it, just like rooms in a house are connected. [Show the Levels of

Coherence poster. Start at the lowest level, no. 5, showing only that level and uncovering the

poster more as you move up in levels.] This poster gives you an idea of the various levels of

coherence when thinking about a passage of Scripture that you are studying.[50]

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[50] McLarren et al, Section 2.1b Introduction to Coherence.

Levels of Coherence [Poster]

1. **Unity of the Bible** (= one whole province or country?)

   [Themes and Development]

2. **Coherence of the particular author** (= one whole village)

   [Themes and Development]

3. **Coherence of the particular book** (= one village neighborhood)

   [A message with a point – the purpose of the message]

4. **Coherence of the book's sub-units** (= one compound)

   [How the author makes his point; units of thought that develop a theme or argument]

5. **Coherence of language units** (= one house)

   [Words that cohere/connect to make phrases and sentences, and then these connect to

make paragraphs, etc.]

> The facilitators can give examples for the various levels. An example of Level 2 would
>
> be all the writings of Paul, and an example of Level 3 is 1 Corinthians. For Levels 4 and
>
> 5, let the participants discover for themselves how the chapters are grouped that include
>
> chapter 9. As an example of Level 4 for now, simply say that this is often several
>
> chapters grouped together under a common theme. As an example of Level 5: a single
>
> chapter or even a portion of a chapter.

Challenge: [30 min.] In the translation work you have been doing in your language, which level

of coherence would you say you have been most concerned about, even if you never used the

term "coherence" before today? [most likely, level 5.] As we have discussed translation issues in

the past, how big of a unit did we normally look at? [one chapter at a time] Please get into small

groups of 3 each again and use the reference book on your table (this will either be a Bible

dictionary or a commentary on 1 Corinthians) to begin identifying and writing down the different levels of coherence you can find between our study passage, 1 Cor. 9 and the rest of 1 Cor. As you refer to the poster with the different levels of coherence on it, be aware that you will start as high as possible, which in this case will be level 3, since that is as high as you can go within a particular book such as this epistle. For the groups who have a Bible dictionary at their table, look up 1 Corinthians in the dictionary and read the outline that is given there for the book. For the groups looking up information in a commentary, go to the Introduction or Table of Contents to look for an outline of the epistle. All of you will be looking to see how these various outlines group the book's units and to find out which units and sub-units our passage comes under within the book as a whole. Write down on a post-it the name of each unit or sub-unit 1 Cor. 9 is a part of, one name per post-it. When you have done this for levels three and four (only!), come put your group's post-its on the board under the heading of either level 3 or level 4 Coherence. Each reference book will have slightly different title headings for these levels, so don't worry about whether you have the same name as another group or not.

Reference books to have for this task: IVP New Bible Dictionary, commentaries by Gordon Fee, F.F. Bruce, Leon Morris, Barrett, etc. Chapter 9 is included at the highest level of coherence in 1 Cor. within the section dealing with Questions found in the Corinthians' letter to Paul (chapters 7-14). Then, some of the commentaries (all but F.F. Bruce – he as no sub-units other than individual chapter titles) include chapter 9 at the next level within the sub-unit heading of Meat Offered to Idols (8:1-11:1).

Change: Questions for group discussion – 1. How useful were the outlines in helping you discover the different levels of coherence in which 1 Corinthians is found? 2. What was unclear or confusing about the outline your group was using? 3. What other uses could you find for Bible book outlines?

4.3 "Flow of Thought" within 1 Corinthians 8-10

Objectives: Discuss and decide Paul's purpose within 1 Cor. 8-10

   Identify (upper level) markers of coherence and transition within 1 Cor. 8-10

   "Plot" the flow of thought within this same passage

Connect: [2 min.] This morning we looked at the upper levels (3 and 4) of coherence that show where Chapter 9 is found in relation to the surrounding text in 1 Corinthians. We now want to look more closely at the sub-unit of this epistle that Chapter 9 is most closely connected to at Level 4 (based on what we learned from the outlines we looked at): 1 Cor. 8:1-11:1. Our objectives are to decide what Paul's purpose is for writing this section of his letter and to see how he goes about communicating that purpose by noting his "flow of thought." We will explain what we mean by this term in this learning task.

Content: [10 min.] What outline heading did we find most often this morning for the section that grouped chapters 8-10? [Food Offered to Idols] Another way of looking at this heading or title is to think of it as the overall *theme* for this section of 1 Corinthians. Chapter 8, verse 1 gives us this theme as well as the marker of a new section of this epistle: "Now concerning food offered to idols..." How far does this section continue? How do we know it doesn't end with 8:13? Chapter 10 carries on the same topic of food offered to idols, or at the very least we can say that the same topic comes up again!

Just a minute ago, I mentioned the phrase "flow of thought" without explaining exactly what

that might mean. But perhaps when you heard the word "flow", you thought of something

already that you can see in nature. What is that? A stream or river "flows" and in a similar way

we can think of a text as flowing in a certain direction, like a river, with a certain goal in mind.

[Draw a river on the board as a visual prop.] When we talk of the "flow of thought" of a given

text, we are referring to the author's succession of ideas *before*, *within*, and *after* the text [such as

our focus text of 1 Cor. 9]. We assume already that this text is coherent! We want to discover

Paul's sequence of ideas within the section of his letter that focuses on "Food Offered to Idols."

We want to see how this section hangs together and how the paragraphs are related to one

another, etc.

A stream of water cannot progress if there is a log-jam somewhere along its path; in the same

way a message or a text will not reach its goal (i.e., the goal of being understood and acted upon

by the target audience) if there is anything blocking its path. One of the things that can block the

path of a message is when the audience does not know what the purpose is for the message that

is being given.

Looking at this sub-unit of 1 Corinthians, Chapters 8-10, do you see anything or any part of

this section that may appear to be blocking the overall message or theme of this sub-unit: Food

Offered to Idols? Is there something that perhaps seems unrelated to that topic? [We're not yet

quite sure how Chapter 9 related to Chapters 8 and 10 or to the overall theme.] Does Chapter 9

also talk about food offered to idols? Or does it seem to interrupt the flow of thought? For just a

moment we want to return to Level 3 on our Coherence chart. That is, we want to take the book

of 1 Corinthians as a whole right now and look at the beginning of this epistle to find Paul's

overall purpose for writing 1 Corinthians. Someone please read aloud for us 1 Corin. 1:10 – "I

appeal to you…that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought." Knowing Paul's overall purpose for writing to the Corinthian believers can help guide our thoughts as we think about his specific purpose for writing about food offered to idols. Anyone have an idea or suggestion about what that might be right off the bat, so to speak? [Give time for any responses or discussion without giving your own opinions as yet, they will have had to read the passage recently to answer this.] Challenge: [30 min.] *Task* #1: [Focusing on Purpose] In groups of 3, use your handout of the brief description of each discourse type from this morning to compare them with the text of chapters 8-10 to help you decide Paul's purpose for the Corinthians in writing to them about this topic of food offered to idols. We spoke earlier about the predominant discourse types found in this epistle. Which types were those? Knowing this will help you narrow down what Paul's purpose might be. Even if the purpose of chapter 9 is not yet clear, your group can use the description of discourse types to look for elements in chapters 8 - 10 that correspond to one discourse type or another. For instance, looking for imperatives in these chapters would help us know if Paul is seeking to change or affect the Corinthians' behavior by means of a hortatory text. A spokesperson for each group can tell the larger group their thoughts and conclusions at this point [give 10 minutes for their research and discussion in small groups. If the answer is given that Paul is seeking to change/affect the Corinthians' behavior (i.e., a hortatory text), ask the following question: What indications (markers) do we have in the text that this is the case? A hortatory text will often be marked by imperatives. Do we find any in this sub-unit? There is only one imperative in chapter 8 (verse 9) and one imperative in chapter 9 (verse 24), but chapter 10 has at least ten imperatives (vv. 7, 12, 14, 15, 24, 25, 27, 28, 31, 32).]

What does the imperative in chapter 8 tell us about Paul's purpose within this sub-unit? [He is concerned about the actions of some being a stumbling block to others and wants them to cease being a stumbling block.] And what does the imperative in chapter 9 tell us? [Paul does not want anything to prevent believers from reaching the goal and receiving the prize.] Chapter 10 seems to be a good candidate for being a hortatory text with its significant number of imperatives. These imperatives might well have more than one message being communicated. Any ideas what those might be? [He doesn't want them to do anything that even hints at idolatry, and that they should think of their neighbor, not themselves (for God's glory).] In any case, Paul's message is aiming to affect the Corinthians' behavior. Agreed? Is behavioral change all that Paul is seeking on the part of the Corinthian believers in these three chapters? Or is there something more, even more basic than behavior? [Wait for their responses, but we are hoping to arrive at Paul's desire to affect ideas and attitudes within this body of believers.]

We have legitimate grounds for thinking that chapter 10 is a hortatory text, but we noted that chapters 8 and 9 each only have one imperative. If these three chapters *do* belong together in a single sub-unit with one thematic heading, what does Paul want to do in chapters 8 and 9 before he can hope to affect behavior by making appeals and speaking with imperatives to the Corinthian Church in chapter 10? Paul appears to be reasoning with them, explaining things in perhaps a new way to them. Is there anything on the handout that helps identify his purpose at this point? Paul is initially seeking to affect the Corinthians' way of thinking, their ideas, as well as change their perspective on the issue of eating meat offered to idols. [Chapters 8-9 = Expository text]

Witherington addresses the overall purpose of Paul's letter to the Corinthians as seeking to address the sources of disagreement within the church body. Pertinent to our discussion of the specific purpose of this section of the letter is Witherington's observation that Paul

> must show that it is to the Corinthians' benefit to work together, to agree with one another on essential matters, to respect differences on less than essential matters, and to allow the good or benefit of the other to guide one's actions. He must show the future good of allowing love to govern how, when, and whether one expresses one's freedom, knowledge, and gifts."[51]

Terry notes that in the section on idol-food, the hortatory section is found only in the last part of the discourse (chapter 10), though overall he sees the letter as a hortatory text.[52] Malherbe contributes the insight as to Paul's purpose in stating that "Paul...understood that at the heart of the problem caused by the self-assertive Corinthians was their insistence on their cognitive superiority."[53] While Paul never mentions the decision reached by the apostles in Jerusalem as concerns eating food offered to idols (cf. Acts 15:20, 29), "general opposition to idol-food consumption in early Christianity seems likely."[54] Fotopoulos continues by saying

> Paul responded to Corinthian positions about the viability of idol-food consumption with 1 Cor. 8:1-11:1 as an opposition to idol-food consumption in idolatrous contexts for the sake of the Weak while refuting the Strong's theological positions...The general prohibition of idol-food and the conditional allowance of idol-food consumption from the [market] and at meals hosted by pagans would also serve Paul rhetorically as a way to appeal to both the Weak and the Strong who were divided over the issue.[55]

Fotopoulos states in the conclusion to his study entitled <u>Food Offered to Idols in Roman Corinth</u> that 8:1b, 4-5a, 6, 8 as well as 10:23a and c are "quotations of the Corinthian Strong used to justify their consumption of sacrificial food...The Strong defended their liberty to eat sacrificial

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[51] Witherington, 75.

[52] Terry, 49.

[53] Abraham J. Malherbe, "Determinism and Free Will in Paul: The Argument of 1 Corinthians 8 and 9," in <u>Paul in His Hellenistic Context</u>, ed. T. Engberg-Pederson (Minneapolis: Augsburg Fortress, 1995), 233.

[54] Fotopoulos, 184.

[55] Ibid, 187.

food based on their monotheistic theological knowledge that only God, the Father, and the Lord, Jesus Christ, exist, as opposed to the non-existence of deities which were represented by cult statues…However, the Weak did not possess commensurate knowledge with the Strong, hence the Weak's consumption of sacrificial food led to their spiritual downfall and destruction."[56] Knowing this can help us to see why Paul felt the necessity of addressing this issue in his letter.

Task #2: [Focusing on Paul's "flow of thought"] Now that we have given some thought to Paul's purpose for writing chapters 8-10 of 1 Corinthians, we can look more closely at *how* he organized his thoughts and the rationale of his argument; that is, we will now focus on finding Paul's cohesive flow of thought. Once again in groups of 3, refer to the text of 1 Cor. 8:1-11:1 and write down on a sheet of paper any Key Terms you find repeated in these chapters. Note any verbs or nouns (and any words related in meaning) that occur at least twice in the text, not just within a chapter, but within the sub-unit as a whole. To give you an idea of how many terms to be looking for, I found seven, but you may find more or less. You will have 15 minutes for this exercise.

Some of the recurring key terms found in Chapters 8 through 10: *food…idols* – 8:1, 4, 7, 8, 10, 11, 13; 10:19, 28; *idolaters* or *idolatry* – 10:7, 14; *knowledge* – 8:1, 7, 10, 11; *know(s)/known* – 8:2, 3, 4; 9:13, 24; 10:1; *love* – 8:1, 3; *conscience* – 8:7, 10, 12; 10:25, 27, 28, 29; *right* – 8:9; 9:4, 5, 6, 12b, 15, 18; *free* – 9:1, 18, 19; *rightful* – 9:12a; *weak* – 8:7, 9, 10, 11, 12; 9:22; *example* – 10:6, 11, (11:1); *(preach) the gospel* – 9: 12b, 16, 18, 23.

One function of terms or words that repeat in a text is to help bring about *cohesion* within the text. We can now make some tentative groupings of where certain topics are being discussed by

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[56] Ibid, 261-262.

Paul (circle these groupings by circling the verse references on the board) and also connect the

reoccurrence of key terms across paragraph boundaries (use lines to connect these verse

references on the board) to help us see the coherence within this sub-unit of 1 Corinthians.

Witherington includes chapters 8-10 in the larger section concerned with the virtue of

"temperance" (chapters 8-14).[57] Doriani groups chapters 8-10 in a larger unit within the epistle

as well (chapters 6-10) in which any one of three explicit ideas is being developed at any given

point: "(1) Everything is permissible, but not everything is beneficial (6:12; 10:23). (2)

Everything is permissible, but we should not be mastered by anything (6:12). (3) Whatever we

do, we should do it all for the glory of God (10:31)."[58] Carson, Moo, and Morris set out the

general line of Paul's argument in 8:1-11:1 as follows:

> In 8:1-13, Paul insists that divisions of opinion as to whether it is proper to
> eat food that has been sacrificed to idols must be resolved on the basis of self-
> sacrificial love, not claims to superior knowledge. Chapter 9...shows that Paul
> perceives the connection between this problem and the divisiveness he treated
> in chapters 1-4: in both cases a raw triumphalism prevails. Paul combats this
> evil and addresses both problems by pointing to his own commitment to self-
> denial as the very hallmark of his apostolicity: despite his many rights as an
> apostle, he voluntarily lays them aside so as to win as many as possible to
> Christ. This model of self-control and self-denial must characterize all
> Christians (9:24-27). The negative example of Israel thus becomes directly
> relevant: it is all too easy to begin well but not persevere, and thus to fall under
> God's judgment (10:1-13). If idolatry is to be avoided, Christians should not
> participate in the worship of pagan temples (10:14-22)."[59]

Along similar lines Terry outlines a flow of thought for this section of 1 Corinthians in support

of the principle that Christians are not to take part in the worship of idols:

> (1) The person eating with knowledge that an idol has no real existence may
> lead a weaker brother who does not know this into sin (8:1-13); (2) Paul himself
> has set an example of giving up his own rights for the sake of the Gospel, and

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[57] Witherington, 75.

[58] Daniel Doriani, Getting the Message: A Plan for Interpreting and Applying the Bible (Phillipsburg, NJ: P & R Publishing, 1996), 144.

[59] Carson, D.A., Douglas J. Moo, and Leon Morris, An Introduction to the New Testament (Grand Rapids: Zondervan, 1992), 260-1.

> the Corinthians should do likewise (9:1-27); (3) the Old Testament forbids idolatry (10:1-13); and (4) one cannot eat both the Lord's Supper at the Lord's table and idol-meat at a demon's table without making God jealous (10:14-22).[60]
>
> And finally, Malherbe finds in 9:13-18 the heart of Paul's argument in these three chapters:
>
> "Paul says his goal was not to let his *exousia* be an impediment to *the gospel*...The section... deals with the preaching of the gospel; euvagge,lion and euvaggeli,swmai occur eight times in vv. 13-18 and once, to round off the discussion, in v. 23."[61] The fact that Paul refrained from using his rights as an apostle "also set him free from merely human restraints.[62] Thiselton tells us that "in Philippi it was the church as a whole that supported him. But, most likely, in Corinth, it would have been 'some leading people of influence' who wanted Paul to come over to their side and be indebted to them."[63]

Change: [15 min.] Discuss the following questions in your language team –

1. Which part(s) of this module did you find the most helpful for understanding Paul's flow of thought in these chapters?

2. How is Paul's order of thoughts (logical progression of ideas) similar or different from your language's way of ordering ideas in order to affect behavior? [That is, would you normally give grounds for actions before giving imperatives, or give imperatives and then explain why this would be the best course of action to follow?]

Report back to the larger group anything you would like to share.

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[60] Terry, 47.

[61] Malherbe, 242.

[62] Gordon Fee, The First Epistle to the Corinthians, The New International Commentary on the New Testament (Grand Rapids: Wm. B. Eerdmans, 1987), 422.

[63] Thiselton, 690.

4.4 Theme Statement (for Chapter 9)

Objectives: Answer the question "What is the point?" for 1 Cor. 9

Write a theme statement for 1 Cor. 9

Connect: [1 min.] In the last exercise, we were observing Paul's flow of thought throughout chapters 8-10 of 1 Corinthians. We noted the key terms that help make this section of the epistle coherent and that also help us follow Paul's flow of thought.

Content: [5 min.] Earlier today we did not yet know if chapter 9 was related to chapters 8 and 10 in some way. For all we could tell it was a "log-jam" in the stream's flow of thought. We will now look more closely at the purpose chapter 9 plays in this section of the letter to the Corinthians. There are two questions that focus on issues of coherence in a text. We can use these questions anytime we are translating, or even simply reading, a passage of Scripture. But they are especially helpful questions when translating the epistles in the New Testament. [Present on a poster in front of the room] These two questions are: 1. What is the point? and 2. How is the point made? For this module we are going to focus on the first question. Tomorrow we will look more closely at the second question for 1 Cor. 9.

Challenge: [30 min.] We already determined in the last module that chapter 9 has more characteristics of an expository text than it does a behavioral text due to the lack of imperatives. We also saw from our analysis of discourse types that Paul's purpose in chapters 8 and 9 is to affect the ideas or way of thinking of the Corinthian believers. With those points in mind, please get into small groups of three once again and look at the list you made in the last exercise of the reoccurring key terms in these three chapters.

Task #1: Focus now on the key term (or terms) Paul carries over from chapter 8 to chapter 9 and write down the verse references in chapter 9 for each term you find in both of these chapters. Take eight minutes and then we will share our findings in the large group.

[*know* is found in 9:13 and 24; *right/rightful/free* (related words in Greek?) are found in 9:1, 4, 5, 6, 12, 15, 18, and 19.] Question: In chapter 8, whose "rights" is Paul talking about? [the believers' rights] In chapter 9, whose "rights" is Paul talking about? [his own] What might this tell us about Paul's flow of thought?

Task #2: Now use the versions of the Bible found on your table to note down and compare the chapter headings given for chapters 8-10 in each version. You may find more variety and difference of opinion about a good title for chapter 9 than you find for chapter 8, for instance. In addition, look up the outline once again in the commentary or Bible dictionary found on your table in order to note down the chapter headings given there for these three chapters as well. Take just 8 more minutes to do this and then each group will report on what they found for chapter 9 specifically.

Task #3: As a final step for this exercise within your small group, write your own theme statement that can be used as a chapter heading for your translation of chapter 9. This theme statement should take into consideration how your group sees chapter 9 fitting into Paul's choice of discourse type as well as his flow of thought for the whole section of 1 Corinthians 8:1-11:1. You will also be evaluating what is helpful from among the suggestions for chapter headings that you find in your Bible versions and commentaries. Your own reading and understanding of the text should influence your choice of theme statement more than the chapter heading of a "favorite" version of the Bible does. [Have the small groups report on their choices of theme statements and have them write them on the board.]

Change: [20 min.] We now want to discuss these theme statement possibilities. I will also add

two more possibilities that are the most commonly proposed in Bible versions and commentaries

[only add if not yet present on the board]: 1. Paul's Defense of His Apostleship, and 2. Paul's

Own Example of Giving Up His Rights (for the Sake of the Gospel).

In your small groups, discuss the following questions about each theme statement:

1. Does this theme statement follow logically from the flow of thought and cohesion

   considerations?

2. How does this theme statement contribute to Paul's purpose of affecting ideas in order to

   affect behavior?

3. Is there anything else in this section of Scripture that can serve to confirm that we are on

   the right track with any of these theme statement suggestions? [Chapter 10 starts with

   Israel as a negative example concerning idolatry, and the last verse of the pericope 11:1

   explicitly appeals to the Corinthians to follow Paul's example. In addition, Fotopoulos

   says that Paul is setting himself as an example to the Corinthians in 1 Cor. 9, just as he

   had done in other sections of this letter: 5:12; 6:15; 7:7-8; 8:13; and 10:33-11:1.[64]]

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[64] Fotopoulos, 196.

Chapter 5 – Literary Context

5.1 Context and Meaning

Objectives: Recognize the natural ambiguity of words

Recognize the importance of both literary and situational context in

determining the meaning of a word or expression

Note the uses and limitations of dictionaries

Connect: [10 min.] In our study of exegetical principles to this point we have looked at

historical-cultural distance and at coherence within a Biblical text. We would now like to

introduce the third, and last, exegetical principle for this workshop, that of literary context. In

order to show what we mean by literary context we will look at a few example sentences.

Imagine that we need to translate this sentence from English into French: "The boy's nose

always runs." Perhaps the only word we know in French for "run" is *courir*. So how would this

sentence be translated into French? ["Le nez du garcon court toujours."] Now we want to

translate another sentence that also has the word "run" in it: "He runs a business." Still using the

verb *courir* to translate "run", how would you translate this sentence? ["Il court une enterprise."]

As a final example, let's translate the following sentence as well: "The car is running." ["La

voiture court."] Did we translate "run" correctly in each of these sentences? [No] What is wrong

with our translation? ["Run" has a different meaning in each sentence.] Perhaps our knowledge

of French helps us know that the translation is "off", but what else would help us translate "run"

correctly in each of these sentences? [Looking at the other words in the sentence that "run" needs

to agree with] We call these surrounding words or environment that the word "run" is found in

the **literary** or linguistic **context**. [You can ask them for the correct translation of these sentences, and introduce the idea that it is the context that helps determine the meaning of "run" in each case.]

Content: [10 min.] [Have a poster with the following sentence written in bold block letters: **CONTEXT DETERMINES MEANING**] Language is naturally ambiguous since so many words can have more than one possible meaning, as we saw with the word "run" in English. Therefore, we need context to help us determine the meaning of such words. This is true in oral speech as well as in written texts. Everyday conversations actually have two kinds of context that help with communication: the linguistic context (i.e., the words which are spoken) and the para-linguistic (i.e., non-verbal) context. [Point these out on the poster given below; the percentages will not be on the poster initially, they should be added as you mention those figures during the presentation]

What are some examples of a linguistic context in a conversation? [The words that are spoken, sentences, units of thought that form a coherent topic, an entire story] What are some examples of a non-verbal context during a conversation? [What one sees during the conversation, such as hand gestures; also speech intonation, and previous knowledge about the subject or situation] Perhaps you will be surprised to hear that the words we say only contribute about 10% toward good communication. The other 90% of the communication comes from the non-verbal context! If you have ever talked very much on a telephone, you are probably already familiar with the fact that it is more difficult to understand the other person on the line because you can *only* hear his words and *not* see him while he is talking.

Written texts also involve communication that comes from two different sources: [refer to the poster once again] the literary context, which is parallel to the linguistic context in oral speech,

and the situational context. The written text itself is the literary context. Notice that the written context contributes 90% to the communication task. This makes sense when we realize that there is no spoken word to pick up information from the voice intonation or hand gestures, but we also see how much more important it is to study the literary context to understand the meaning than it is to understand simply the spoken word in oral communication. The other 10% of understanding the meaning of the written text comes from the situational context. Here we include all the information that we learn about the historical-cultural background, geography, value system, etc. Both of these contexts need to be taken into consideration when determining the meaning of a word or an expression.[65]

[Poster]

Oral communication

Linguistic context	10%
Para-linguistic (non-verbal) context	90%

Written Communication

Literary context	= the written text	90%
Situational context	= geography, history, culture, value system, etc.	10%

- -

Challenge: [20 min.] Dictionaries and lexicons give us a list of the possible meanings of a word, or even the possible meanings of an expression. We can see this in an English-French dictionary for the word "run": *courir, diriger,* and even *marcher* can be found in an extensive dictionary as possible meanings for "run." But what is left as implied information is that these meanings only

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[65] McLarren et al., 4.1 Context and Meaning.

work in certain contexts. So it is fair to say the following [put on a poster]: "A dictionary provides us with the possible meanings of a word or expression, but it is the *context* that determines the correct meaning." [Add a comment about immediate vs. wider context.]

In our text of 1 Corinthians 9 there is one key term that occurs more often than any other in the chapter. It surfaced already in our study of coherence yesterday. Which word is it? [right, freedom] Different versions of the Bible translate the Greek term used here in various ways, but the original word in the Greek text is *exousia*. The primary meaning given for this word in many Greek lexicons is "authority", but it has a wider range of meaning as well. The word occurs once in 1 Cor. 8 (v. 9) and six times in 1 Cor. 9 (vv. 4-6, 12a, 12b, and 18). As translators you have never been required to translate directly from Greek into your own languages, but today we want to study the range of meaning for this Greek word, *exousia*, in order to better determine its meaning in the context of 1 Cor. 9. You will then be in a better position to know how best to translate it into your language. Normally, you are "at the mercy" of the Bible version you use as your reference text for your word choice without knowing how that version decided which possible meaning to choose for the Greek word in question.

On the handout you are receiving now, you will see the range of meaning that is possible for the Greek word *exousia*. These meanings were found in The Complete Word Study Dictionary, New Testament, edited by Spiros Zodhiates[66], but any Greek-English lexicon will give you a similar list of meanings. On the handout the possible meanings are grouped by words that are synonyms of each meaning that is listed under 1, 2, 3, and 4. In your language small groups, use this list and the text of 1 Cor. 9 to answer the questions on the handout.

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[66] Spiros Zodhiates, ed., The Complete Word Study Dictionary, New Testament (Chattanooga, TN: AMG International, 1992), 562.

Range of meaning for the Greek noun *exousia* (Handout)

1. The power to do something; ability; faculty

2. The power to do or not to do something, i.e., license; liberty, free choice, freedom

3. Entrusted power, i.e., commission; authority; right; full power

4. Power over persons and things; dominion; authority; rule

Questions to discuss in your small group:

1. Looking over the possible meanings of *exousia*, how would your team translate each of the possible meanings into your own language? [This will not necessarily require a different word in your language for each meaning. After all, Greek conveys all four possible meanings with the same word!]

2. Looking at 1 Cor. 8:9 and 1 Cor. 9:4-6, 12, and 18 on your NIV handout of 1 Cor.8-10, decide which meaning of *exousia* is appropriate in each context where it is found. [Do not let yourselves be overly influenced by the translation of this word in the NIV. One way to do this would be to put your finger over the translation of this word each time it occurs and to just read *exousia* where it appears in parentheses.]

In the case of 1 Cor. 8:9, the best meaning to follow would be under meaning no. 2, but using the term "right" in the translation would be appropriate if it can be distinguished from the idea of "power" or "authority" in the target language. This would also be the case for the occurrences of *exousia* in 1 Cor. 9:4-6. In 1 Cor. 9:12 and 18, all three instances of *exousia* appear to correspond to meaning no. 3 in our list. However, the dictionary referred to for the list of meanings states that *exousia* carries the same meaning (no. 2) in all of the passages we are looking at in 1 Cor. 8 and 9. Have each group give their answers to these two discussion questions.

In the large group: We can now ask one further question based on our discovery of the most likely meaning of *exousia* in these contexts: What other word or words in 1 Cor. 9 might be related in meaning to *exousia* as it is used in this passage? ["free" from *eleutheros*, which occurs in 1 Cor. 9:1 and 19, as well as in 10:29 in a related form].

Change: [10 min.] We saw in yesterday's learning module that the repetition of a key term can be an indication to an exegete that something thematic is being communicated. What thematic purposes might the words *exousia* and *eleutheros* have in Paul's discourse from chapter 8 through chapter 10? How do these themes contribute to Paul's overall message in these three chapters?

5.2 Priority of Context

Objectives: Recognize that the principle of literary context goes beyond the word level to the phrase, paragraph, and discourse levels

Discover the range of functions possible for rhetorical questions

Use the context to determine the specific function of each rhetorical question in 1 Cor. 9

Connect: [5 min.] In English we have a proverb that says: "He can't see the forest for the trees." [Write this proverb on the board] Can anyone here think of a proverb in his language which describes a situation where someone is having trouble solving a problem because he is looking at each detail too closely rather than being able to get a more general overview of the whole situation? [Write down the English translation of any suggestions that are made] When we are translating the Bible, it is easy to miss seeing the "forest", that is, the larger context, because we are focusing in so closely on each "tree", that is, each word or phrase.

[This learning task has two sections for giving new information content and two sections for exercises, i.e. challenge sections. Therefore, they are each numbered #1 and #2 respectively to help set them apart.]

Content #1: [2 min.] It is important to remember that each word (a.k.a. "tree") being translated is found in a text (a.k.a. "forest"), never on its own. When we are studying key terms in the Bible, it is easy to forget this last step in the word study, that of looking at the key term in the context of the passage being studied.

Challenge #1: [15 min.] [Hand out the 1 Cor. 15 exercise. This exercise takes out outside of our focus text in chapter 9, but it is still found within the same book. This gives us an opportunity to practice looking at the context before translating a word with multiple meanings.]

Individually, do Task #1 without using your Bibles [2 min.]. Then, do Task #2 with your Bible [5 min.]. Finally, share your findings with your table group [5 min.].

1 Corinthians 15:51 (Handout)

"Behold! I tell you a mystery. We shall not all **sleep**, but we shall all be changed." (ESV)

Mounce, p. 257 (*Analytical Lexicon to the Greek New Testament*) gives the following possible meanings for the word "sleep" found in the ESV of this verse:

1. to sleep (standard meaning)
2. to sleep in spiritual sloth
3. to sleep the sleep of death, to die

Task #1: (1) Read the verse without looking in any Bible. Determine which meaning of "sleep" fits the immediate context.
(2) Write your answer down and give the reason(s) for your choice.

Task #2: (1) Read 1 Cor. 15:50-53 in your Bible to get the larger context.
(2) Does this larger context cause you to change your decision on the meaning of "sleep" in v. 51 or not? Give your reason(s).

Facilitators' guide to the possible answers:

Task #1: one could translate "sleep" according to its standard meaning (1), but some of the participants will perhaps already suggest meaning #3.

Task #2: The larger context makes the meaning of "sleep" in v. 51 clear: meaning #3.

Note re: How to decide what textual reading to follow in a translation (when there is more than one to choose from) – any participants interested in this issue should see the Appendix (p. 116).

Content #2: [10 min.] When we talked about coherence yesterday (using the house analogy), we mentioned some of the ways that an epistle shows coherence. Could anyone name one or more of these? [Themes and arguments that support them; use of logical chains; synonyms; rhetorical questions; conjunctions which unite phrases; and summary statements]

One of the coherence devices used in hortatory and expository texts in Scripture is the use of rhetorical questions. In chapter nine of 1 Corinthians we find <u>nineteen</u> rhetorical questions. This kind of question is actually a common feature of most of Paul's letters that we have in the New Testament. It is both a blessing and a bit of a challenge for your translation task that your own languages also make frequent use of rhetorical questions. In fact, the first thing I learned to say in Nomaande was a rhetorical question: *"O moo haanyua e?"* (meaning "Have you awakened?") So why would it be a challenge to translate rhetorical questions into your languages? This kind of question is not looking for information like a real question would. Rhetorical questions have many other functions. Can you think of how you use rhetorical questions in your own language? [If needed, you can prompt them by asking what the function of the greeting question is in Nomaande] Greek uses rhetorical questions for some of these same reasons and for other reasons as well. This is why it can be a challenge to know how to accurately translate them. We have to look at the larger context where each such question occurs and try to determine its function and

meaning in that context. Then we are able to decide whether the target language would use a rhetorical question for the same function in that specific context.

Challenge #2: [20 min.] [Have the participants sit with their language teams for this exercise again] On Translator's Workplace (TW4) you will find a very helpful tool for discovering both the function of each rhetorical question in the New Testament *and* alternative ways of expressing the meaning without an interrogative form being used. Follow the instructions on the handout for finding the tool called Rhetorical Questions in the New Testament[67]. The instructions for doing the task with this resource are given below in the TW4 Search Instructions.

(Handout)

Instructions for finding the tool Rhetorical Questions in the New Testament in TW4

1. Open TW4, insert the Library disk in the CD drive, and click on **Library Menu**.

2. Click on **Exegetical Resources**.

3. Click on **Resources available for each Biblical book** and scroll down to 1 Corinthians. Click on that book name. In the list that will appear on the screen you will see **Rhetorical Questions**.

4. Click on this title and scroll down to 1 Cor. 9.1.

Task: For each rhetorical question in 1 Cor. 9, note:

(1) whether the question is expecting a positive or a negative answer, and

(2) how the question could be rendered as a statement, while still conveying the correct function of the question.

(3) Decide with your team whether your language would naturally use a question or a statement in such a context.

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[67] Don Burquest and Imanuel Christian, "Rhetorical Questions in First Corinthians and Galatians," Notes on Translation [Dallas: SIL], no. 89 (June 1982): 2-47.

Facilitators' notes for the rhetorical questions in 1 Cor. 9:

1 Cor. 9:1 – all four questions are parallel in this verse, expecting "yes" answers. They function to emphasize these positive statements. Example of equivalent meaning as a statement: "I am *indeed* free."

1 Cor. 9:4 – this question also expects a "yes" answer, once again functioning to emphasize a positive statement. Example of equivalence: "*Surely* we have the right to our food and drink."

1 Cor. 9:5 – this question expects a "yes" answer, again functioning to emphasize a positive statement. Example of equivalence: "*Surely* we have the right…"

1 Cor. 9:6 – this question expects a "no" answer, but still functions to emphasize a positive statement. Example of equivalence: "*Surely* also Barnabas and I do *indeed* have the right…"

1 Cor. 9:7 – all three of these questions are parallel in structure and expect "no" answers. They function to emphasize negative statements. Example of equivalence: "*No one* serves as a soldier…*No one* plants…*No one* tends a flock…"

1 Cor. 9:8 – note that in this verse the Greek has one rhetorical question that has been rendered as two rhetorical questions in most English translations. An example of the two English questions: "Do I say this on human [authority]?" ("authority" is only implied in the Greek) "Does not the law say the same?" The first question expects a negative answer and functions to emphasize a negative statement. Example of equivalence: "I do not say this *(simply)* on human [authority]." The second question expects a positive answer and functions to emphasize a positive statement. Example of equivalence: "*Rather*, the law says the same."

1 Cor. 9:9 – this question is expecting a negative answer, but be aware that it is not a categorical negative answer (see the example of equivalence). This question's function is to emphasize a

negative statement. Example of equivalence: "God *not* concerned *only* for oxen" or "God did *not* say this because of his concern for oxen."

1 Cor. 9:10 – this question expects a "yes" answer and it functions to emphasize a positive statement. Example of equivalence: "*Rather*, he speaks *entirely* for our sake."

1 Cor. 9:11 – this question and the one that follows in v. 12 are examples of complex rhetorical questions that begin with an "if" clause. (This type of rhetorical question may require some thought as to whether the target language can express the same idea in the same way, or must rather state the "if" clause as a statement and then ask the rhetorical question in an independent clause.) In v. 11 the question is expecting a negative answer and functions to emphasize a negative statement. Example of equivalence: "If we..., *surely* it is not too much...!"

1 Cor. 9:12 – (see note in preceding verse) this question is expecting a "yes" answer and functions once again to emphasize a positive statement. Example of equivalence: "If others..., *surely* we do still more."

1 Cor. 9:13 – this is a double rhetorical question, both parts expecting "yes" answers. In this context, the question can be functioning either to emphasize positive statements and/or to exhort Paul's audience. Examples of equivalence: (1) as emphasis: "*Surely* you know that...", (2) as exhortation: "You *should* know that..."

1 Cor. 9:18 – while this question is still a rhetorical question it is not expecting an answer by those to whom it is written. It is rather being used to introduce a new subject or at least a new aspect in Paul's argument. Example of equivalence: "My reward then is *precisely* this: that..."

1 Cor. 9:24 – this question is expecting a "yes" answer and can function either as an emphasis on a positive statement and/or as an exhortation. Examples of equivalence: (1) as emphasis: "*Surely*

you know that...", (2) as exhortation: "You *should* know that in a race..." (Paul is calling

attention to a well-known fact in Greek life).

Other functions of rhetorical questions in the New Testament include: rebuke (1 Cor. 10:29, 30),

express surprise (Mt. 13:54), specify a particular condition (1 Cor. 7:27), make a command

(1 Cor. 4:21), express uncertainty (Lk. 16:3), confirm what is thought (Mt. 26:22), and even to

ask a real question (in the case of Paul asking a question in his letter that the church has written

to ask him about).

Change: [15 min.] In the large group share your answers to the final step of this last exercise.

Which of the rhetorical questions did you find were the hardest to deal with [both in terms of

discerning their function and how to restructure, if at all]? Who found a solution that was not all

one way or the other (all rhetorical questions everywhere Greek/English has them or all

statements)?

For the facilitators' benefit, the following back translation of the Nomaande *first draft* rendition

of several of the rhetorical questions in 1 Cor. 9 is given as possible propositions to the

participants for how they could restructure their translations. These propositions make no claims

to being appropriate for any other languages (or even that they are exegetically "sound"), but

they can be used to initiate discussion of various options for translation. Underlined phrases have

been either added to the text or been translated differently than the original rhetorical question

forms.

v. 1 – Me, I say that I have the power/authority to do all that I want? Me, I say that I am an

apostle of the Lord? Me, I say that I saw him with my eyes? Me, I say that you yourselves you

are the fruit of the work of my own hands in the Lord? But how then?

v. 2 – If some people are not agreed that I am an apostle, <u>isn't it true that you yourselves you know that I am?</u> Because of the fact that...

v. 4 – Me, I say that we have the power/authority to eat or even drink all that we are given?

v. 6 – But how is it that only we alone, me and Barnabas, we must work with our own hands in order to eat?

v. 7 – <u>Tell me so that I can hear/understand!</u> What man works as a soldier paying his own salary? Or who works in his field but remains without eating the food/produce of that field? Or also who guards his livestock but remains without drinking the milk that comes from that livestock?

v. 8 – <u>All of these things that I took as examples are not only in the manner of thinking of men; but even the laws of Moses show the very same thing.</u>

v. 9 – Thus it is written in the book of the law (that) don't muzzle the mouth of the cow when it is crushing grain; you think perhaps that God is concerned only with the life of the cow alone?

v. 10 – <u>Yes, in truth our own situation he is speaking about...</u>

v.11 – Me, I say that we have sown seed of the Spirit in you?...

v. 12 – Isn't it true that some people have the power to expect good things from you? <u>In truth *we* should even more...</u>

v. 18 – <u>Thus my reward must be</u> to simply announce to people the good news without charge...[68]

5.3 Exegetical Decisions Based on Context

Objectives: Note the possible meanings and uses of *gar* in 1 Cor. 9: 1-18

Decide what meaning to translate in each case based on the context

Practice using the principle of literary context to answer any remaining

exegetical questions

Connect: [3 min.] This morning we were able to study and make some decisions about the

meaning and function of certain key terms and rhetorical questions in 1 Cor. 9. For the remainder

of the day, we will narrow our focus to verses 1-18 of chapter nine in order to make decisions

based on the literary context (1) for the most common particle (connector) used in this chapter:

the Greek word *gar*, and (2) for any other exegetical questions that remain from your original list

made earlier in the week.

Content: Yesterday we looked at the purpose of Paul's argument in 1 Cor. 9 in relationship to

what comes before, in chapter eight, and what comes after, in chapter ten, recognizing that

chapter divisions were not present in Paul's original letter! [Review what this purpose is!] We

then made decisions about the meaning of *exousia* and the function of the rhetorical questions,

based on our understanding of Paul's purpose in this context. It remains for us to make sure that

our translations will use conjunctions and connecting phrases that convey the correct relationship

between each proposition (idea statement) that Paul gives in his argumentation. In the New

Testament, and more especially in the epistle material, the Greek particle/word *gar* is frequently

used in one of three main ways [give each participant a handout with this information]:

Meanings of *gar* (Handout)

A. To express the <u>reason</u> for the clause or sentence which precedes it (in English, *gar* would be translated in this case most often as "for" or "because")

B. To express <u>intensity</u> and or a strengthening of the clause (in English, *gar* would here be translated most often as "truly" or "then")

C. To express an <u>explanation</u> or a demonstration (thus it can be used to introduce parenthetical clauses (in English, *gar* would be translated in this case as "that is", "namely", or "to wit", but the word also remains untranslated in some versions when this meaning is being conveyed.[69]

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Since most of you are not using a Greek New Testament for your exegetical study of 1 Corinthians, we will now note for you on the board the verse references for where *gar* is found in 1 Cor. 9:1-18. [1 Cor. 9:2, 9, 10, 15, 16 (2x), and 17. Depending on which version of the Bible you are reading, the translation of this particle may vary so greatly as to be unrecognizable. Translations such as RSV or NASB retain some sort of overt translation of *gar* by using either "for" or "because", but translations such as TEV or NLT may not translate *gar* at all. Sometimes this is due to showing the relationship between propositions in a different way, such as changing the order of the phrases in the verse.

<u>Challenge #1</u>: [30 min.] The handout you are now receiving gives you a fairly literal English translation of 1 Cor. 9:1-18 from Greek with every occurrence of *gar* left untranslated in the place it occurs in the text. Underlined words show emphasis in the Greek text.

For the exercise you are going to do now, it will be necessary once again to work in small groups according to your language/translation team groupings. Use both this literal translation and the

list of possible uses for *gar* on the other handout to do the steps involved in this exercise [put these steps, given below after the literal translation, on a poster].

Literal Translation of 1 Cor. 9:1-18 (Handout)

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?

9:2 – If to others I am not an apostle, but indeed to you I am; *gar* you are the seal of my apostleship in the Lord.

9:3 – This is my defense to the ones judging me.

9:4 – Don't we have the right to eat and to drink?

9:5 – Don't we have the right to take along a sister wife as also the rest of the apostles and the brothers of the Lord and Cephas?

9:6 – Or only I and Barnabas, do we not have the right to not work?

9:7 – Who serves as a soldier by his own wages at any time? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not eat of the mild of the flock?

9:8 – Do I speak these things according to a human [perspective?]? Or also doesn't the law say these things?

9:9 – *Gar* in the law of Moses it has been written: "You shall not muzzle an ox treading [grain]." Not the oxen matter to God,

9:10 – or does he say [this] altogether because of us? *Gar* for us it was written the one plowing ought to plow in hope, and the one threshing [ought] to partake in hope.

9:11 – If we sowed the spiritual things to you, [is it] a big thing if we shall reap your material things?

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[69] Zodhiates, 357-358.

9:12 – If others have this right over you, do we not even more? But (*alla*) we did not make use of this right, but we endure all things, in order that we should not give any hindrance to the gospel of the Christ.

9:13 – Do you not know that the ones performing the temple services eat [the things] out of the temple, the ones attending the altar have a share with the altar?

9:14 – So also the Lord appointed the ones who proclaim the gospel to live from the gospel.

9:15 – But (*de*) I have not made use of any of these things. But (*de*) I did not write these things, in order that thus it might be with me; *gar* [it is] better for me rather to die than – my boast no one will make void.

9:16 – *Gar* if I preach the gospel, there is not a boast for me, *gar* necessity is laid on me; *gar* woe is to me if I do not preach the gospel.

9:17 – *Gar* if I do this willingly, I have a reward; but (*de*) if unwillingly, I have been entrusted (with) a stewardship.

9:18 – What then is my reward? That (in) preaching the gospel without charge I may make the good news [free of charge?] in order to not make full use of my right in the gospel.

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Task: 1. First, read aloud in your small group from a more literal English version of 1 Cor. 8:1-13, and then continue immediately reading directly from the literal translation of 9:1-18 on the handout (include simply reading *gar* in Greek each time it appears).

2. Secondly, reread 1 Cor. 9:1-18 on the handout and discuss these questions each time you encounter *gar* in the text:

a. Which use of *gar* given on the list seems to fit best in this particular context? Note your group's answers and any grounds/reasons given for your choices.

b. Which word or expression in your mother tongue best expresses that same meaning and relationship between phrases?

3. Report back to the large group any unresolved issues from this exercise.

Challenge #2: [whatever time remains for the day] [Point out the posters in the room containing the new tools or information for the day as a review before this final exercise.] The remaining time today is to be used as each group deems necessary within the following guidelines. We recommend you spend this time in one of two ways: Either (1) look back at your original list of exegetical questions to see if any remain unanswered that will effect your translation decisions when you begin drafting this passage into your mother tongue. You will still have a majority of the time tomorrow to actually translate this passage with your team, so don't feel rushed to start that today, if you need more research time; or (2) you can begin drafting 1 Cor. 9:1-18 at this time with your translation team. But make sure that each team member's remaining exegetical questions have either been answered or checked off the list as not being pertinent to this particular passage for the time being.

The facilitators are all available to discuss with your team any issues that come up for either of these exercises. Don't be surprised if your team suddenly has to stop translating at some point in order to resolve a "new" exegetical problem. We have only been able to hit on the "high spots", so to speak, in our exegetical study together due to time constraints. But the fact that new questions surface and more research may need to be done is all part of the interpretive cycle that we saw earlier this week.

Facilitators' notes on 1 Cor. 9:1-18

v. 1 – Only here and in 1:1 does Paul present himself as an apostle in this letter. Thiselton tells us that "Paul sees his apostleship not as an instrument of power but as a call to become a transparent agency through whom the crucified and raised Christ becomes portrayed through lifestyle, thought, and utterance."[70] The rhetorical questions in vv. 1-5 are used for persuasion purposes toward "a specific course of action by presenting oneself as a model."[71] In opposition to this view, Gordon Fee sees this chapter of 1 Corinthians as Paul's apostolic defense due to a "crisis of authority [that] lies behind much of this letter (cf. 4:1-5; 5-6; 14:36-37)."[72] But he also admits that Paul's answer to the Corinthians may partly function as an example, but at the same time observes the high amount of "vigor" in the rhetoric of Paul, especially vv. 15-18 which seem "so highly personal and emotionally charged – that they do not seem to function as exemplary."[73] Look at the larger context of Paul's argument before drawing any final conclusions on this point. "Free" has two possible meanings in this context: (1) "The preceding verses suggest that it means 'free to eat and drink what I like'…(2) Verses 5-12a and possibly verse 4 refer to the apostles' rights over the congregations they served. So **free** in verse 1 may…mean 'free from the obligation to work for my living.' Alternative (2) seems to be the more likely meaning."[74] A non-question reformulation of this first rhetorical question could be as follows: "Certainly I am free." Another interpretation of the implied information accompanying this word "free" is that Paul is free to act as God directs, not as others dictate.[75] The last rhetorical question in this verse can be

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[70] Thiselton, 45.

[71] Witherington, 205.

[72] Fee, The First Epistle to the Corinthians, 393.

[73] Ibid.

[74] Paul Ellingworth and Howard Hatton, Translator's Handbook on Paul's First Letter to the Corinthians (New York: United Bible Societies, 1994), 169.

[75] Ellis Deibler, An Index of Implicit Information in Acts – Revelation (Dallas: SIL International Translation Dept., 1993), 56.

reformulated as TEV has done or as: "Are you not yourselves the result of my work as an apostle of the Lord?" (or "…the result of the Lord working through me."[76])

v. 2 – *alla* as a conjunction in this verse introduces the apodosis of the conditional sentence, here carrying the meaning of "at any rate." The dative pronoun in the Greek which follows in the same clause may be a dative of interest ("in your eyes") or a dative of advantage ("for you"). The final sentence in this verse begins with the *gar* particle to give the reason for what has come before in Paul's argument. Paul seems to be implying that if he is not an apostle (in their eyes), then the Corinthian believers are denying "their own existence **in the Lord**."[77] Pay close attention to how your language orders positive vs. negative information. If it is necessary to state the positive before the negative proposition, one possible reformulation of the verse could be: "Yes, you (of all people) should know, since you are the proof of my work as an apostle of the Lord. Even if others do not consider me an apostle, surely you should!" "Emphasis in this verse falls on the words **to others** and **to you**."[78] The key term "seal" Paul uses here "indicates ownership or authentication, and [Paul] applies it to their relationship to him."[79]

v. 3 – Many Bible versions and commentaries begin a new paragraph here, understanding "this" to refer to what follows due to the demonstrative occurring at the end of the Greek sentence. It could have bi-directional force, in my opinion, but for translation purposes it will be necessary to choose the demonstrative pronoun in each language that refers to what follows in order to follow the versions of the Bible in widest circulation. The rhetorical questions in this section are "variations on a single theme: [Paul's] right to their material support."[80] The Corinthians were possibly looking at Paul's renunciation of apostolic rights as proof that he was not actually an

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[76] Ellingworth and Hatton, 169.
[77] Thiselton, 609.
[78] Ellingworth and Hatton, 170.
[79] Fee, The First Epistle to the Corinthians, 396-7.

apostle (i.e., that "he *lacked* such rights")![81] A point of implicit information that may help in the

translation of the verb translated "judge" or "examine" in English versions is: "examine me to

see whether I truly act like an apostle."[82]

v. 4 – The rhetorical questions in vv. 4-6 still concern the issue of "having rights." The idea of

"eat and drink" refers, in this context, to having the means to do so at the Church's expense. It is

probably not a specific reference to being allowed to eat food from a pagan temple that is bought

at the meat market. Ellingworth and Hatton note that many Bible versions such as RSV leave the

question as general as possible. There is a shift from first person singular pronouns in vv. 1-3

(begun already in 8:13) to second person plural forms in vv. 4-5. This seems to anticipate the

explicit reference to Paul and Barnabas in v.6.[83]

v. 5 – "sister wife" means a wife who is a believer and should not be translated literally. "To take

about" has two possible meanings: 1) "to go through life with" (J.B. Bauer) or 2) "to take

someone about or along with oneself" which is the regular use of the verb (BAGD)[84] Both

meanings can be implied in this context. "The other apostles" includes Paul's reference to "the

Lord's brothers and Cephas." One possible reformulation of this verse with the second meaning

of "to take about" made explicit is as follows: "Since the other apostles, including the Lord's

brothers and Peter, take their wives along with them when they travel, I have this right as well."[85]

v. 6 – "to work" refers to manual labor. The Greek negative particle *me* with a continuous

present infinitive here implies "no right to stop working."[86] Witherington states that "*exousia*

here and elsewhere in this passage should be translated 'right' (not 'power' and probably not

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[80] Ibid, 398.
[81] Ibid, 400.
[82] Deibler, 56.
[83] Thiselton, 679.
[84] Thiselton, 680.
[85] This is a revised version of the reformulation suggested by Ellingworth and Hatton, p. 172.
[86] Thiselton, 683.

'authority')."[87] But Fee counters with his own opinion that *exousia* means "freedom" in 8:9 but in these rhetorical questions the same word is focusing on "authority" or "rights."[88] But see TEV where no direct translation for *exousia* appears necessary. This version also avoids the double negative present in Greek which is very difficult to reproduce in our target languages in any case.

v. 7 – The three illustrations given in this verse serve to build Paul's argument: if it is true for these everyday activities, it should also be true for Paul (and Barnabas). The literal translation of "eat the milk" in the third rhetorical question refers to all the possible dairy products one could obtain from livestock, including cheese, but most translations will need to say "drink the milk."[89]

v. 8 – "human" in the Greek text here refers to examples drawn from human occupations or from a human perspective. It is good to notice "that Paul's method of argument constructively draws upon (i) common experience or rational practice and (ii) scriptural support or coherence with scriptural traditions."[90] The "law" can be translated here as "book of the Law" or "law(s) of Moses," but in the context of contrasting the human perspective with the Law, it seems best to use "book of the Law" (implying that it is from God) rather than using Moses' name just now.

vv. 9-10 – The Old Testament quote comes from Deut. 25:4 and should be referenced in a footnote in the translation. Note that this same verse from the Old Testament is quoted by Paul in 1 Tim. 5:18 as well. This verse about oxen is surrounded in Paul's argument in 1 Cor. 9 by examples of compassion toward human beings in different contexts. This helps give weight to Paul's statement that this law of Moses actually is concerned about human beings as well.[91] Paul is not asking "what the law *originally meant*," but "what it *means*, that is, with its *application* to

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[87] Witherington, 207.
[88] Fee, First Epistle to the Corinthians, 401.
[89] Thiselton, 684.
[90] Ibid, 684-5.
[91] Ibid, 685-6.

their present situation."[92] The Greek particle *gar* at the beginning of verse 9 "introduces the

quotation for which verse 8b has laid the basis."[93] The Nomaande translation has used *aana* in

this context, meaning "thus" to introduce the quote from Deut. 25:4. "In hope" refers to

expecting something good, usually with good reason.

vv. 11-12a – "others" refers to the other Christian workers to the Corinthian church who appear

to have received financial assistance from the body of believers (see vv. 6 and 12a). "If others

share this rightful claim on you" (ESV) can have two interpretations as far as the Greek text is

concerned: 1) the genitive second person plural pronoun could be a subjective genitive, meaning

"what you grant them as a right", or 2) the genitive pronoun could be an objective genitive,

meaning "share in rights over you." Thiselton believes "this chapter is not concerned with

'authority' but with *renouncing* 'rights'.[94] Thus he seems to prefer the first interpretation. But

Fee considers this second interpretation as "more likely."[95] Personally, I agree with Thiselton

and interpretation #1.

"Is it too much" can be understood to mean "is it unfair to" or "is it an unfair thing to."[96] What is

"rightful claim" referring to in verse 12? Most likely, "Paul means that other evangelists claim

the right to a share in the Corinthian Christians' possessions...Verses 4-12a have been Paul's way

of saying 'I have the right as an apostle to have the churches support me."[97]

v. 12b – A new paragraph begins here with the emphatic *alla*, "but" in Paul's argument. "Paul

begins to explain why he 'did not use this right (exousia)' as 'others' had. The fuller explanation

will be given in vv. 15-18."[98] The verb "we put up with" means "we endure." This is exactly

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[92] Fee, First Epistle to the Corinthians, 408.
[93] Ellingworth and Hatton, 174.
[94] Thiselton, 690.
[95] Fee, First Epistle to the Corinthians, 410.
[96] Ellingworth and Hatton, 176.
[97] Ibid, 176-7.
[98] Ibid, 410.

what the strong in Corinth were not willing to do for the sake of the Gospel. This verse parallels 8:8-9.[99] After stating in v. 12a that he above all has a right to a material share in the "harvest" among the Christians in Corinth, "one would expect the next line to be a request by Paul for his rights to material support to be honored. But in fact in v. 12b Paul turns around and says that he also has the right not to make use of such support, sustenance, or patronage. Paul sees the receiving of ongoing support or patronage as a possible hindrance to the preaching of the gospel."[100] The fact that this part of the verse is a counter-expectation as a conclusion to the preceding illustration, the translation should mark this with its strongest marker of counter-expectation, such as "nevertheless" in English, rather than simply with "but." The implicit information connected with the word translated as "obstacle" in many English versions is either that this obstacle is one that is in the way of someone accepting the gospel or one that is in the way of one preaching the gospel to others. Ellingworth and Hatton prefer the second interpretation.[101] In the context of what follows, I prefer the first interpretation. Paul's passion is to win people to the Lord and he wants nothing to get in the way of that goal.

v. 13 – vv. 13-14 continue Paul's argument from v. 12a (and the preceding verses). The temple being referred to by Paul in this verse could be either the Jewish or pagan temples – what Paul says can apply in either context. The two propositions in this verse are basically parallel in meaning. The "sacred things" refers to the sacred duties performed in the temple.[102] Most likely, "Paul says the same thing twice to give greater emphasis."[103]

v. 14 – The Lord's command could either be taken from Mt. 10:10 or Lk. 10:7. "Luke 10:7 underlines 'the preacher's right to remuneration,' while Matt. 10:8-10 develops the theme of

[99] Thiselton, 691.
[100] Witherington, 208.
[101] Ellingworth and Hatton, 178.
[102] Thiselton, 692.

giving freely because one has freely received, and freedom from care and false securities."[104]

"The whole reason for the argument is to assert that his giving up of these rights does not mean that he is not entitled to them."[105]

v. 15 – A new paragraph begins here in many Bible versions, though there is no break in the UBS Greek text. Fee has a title in his outline for vv. 15-18 of "Paul's apostolic restraint."[106] He also asserts that it has been Paul's point all along to get to this defense, if you will, of his "right" to give his right to support from the Corinthian church. Many English translations of this verse try to smooth out Paul's passionate beginning that he breaks off in the middle in order to begin again. Ellingworth and Hatton propose this reformulation of the broken off sentence: "It would be better for me to die than do this."[107] Thiselton recommends keeping the interruption in the translation. Paul is dictating the letter, so it is easy to understand how he might need to restart his sentences from time to time. He continues by stating: "The use of the emphatic *ego* and the resumption of the first singular (cf. first plural in vv. 4-12) require a signal of individuality and emphasis. Hence we translate, **For my part I have never...**"[108] "These things" is an implicit reference to "these rights" which Paul has been talking about to this point. "My boast" could easily be misunderstood to mean personal boasting on Paul's part about what he is doing, but we should not forget that "Paul's theme is his *glory in the cross* (1:18-31). His thought revolves around a core contrast between *human boasting* and *glorying in the Lord* (1:30-31)."[109] In 1:29 and 5:6, Paul uses the word "boast" with its normal meaning, but here he is using it as he does in

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[103] Ellingworth and Hatton, 178.
[104] Thiselton, 693.
[105] Fee, First Epistle to the Corinthians, 414.
[106] Ibid.
[107] Ellingworth and Hatton, 180.
[108] Thiselton, 693.
[109] Ibid, 694.

1:30-31; 2 Cor. 10-12; and Gal. 6:14.[110] Paul did not want to impede the spread of the gospel of

Christ in any way. In vv. 15-18, he explains further what hindrance might be prevented by not

accepting pay. "By preaching the gospel 'freely'...he is able further to illustrate the 'free' nature

of the gospel."[111] The last part of v. 15 begins "a series of sentences that begin with 'for' [*gar*],

each explaining or elaborating the former..."

v. 16 – "Paul has explained that he can glory or boast only where the principle of 'freely you

received, freely give' operates, and when a renunciation of 'rights' is *entirely voluntary*. This

cannot apply in his particular case to the act of preaching alone or to proclamation itself, for, like

Jeremiah, in every account of his call Paul insists that *God's* **compulsion presses upon** *him*."[112]

"Woe to me" can also be translated with the idea of "agony *for* me." Note the parallels in theme

and vocabulary between vv. 16-18 and 4:1-2 earlier in the letter. The Greek particle *gar* appears

three times in this verse. The first occurrence can be expanded to "the truth is" or "truly."[113]

"The clause **For necessity is laid upon me** may be rendered as 'God has commanded me to do

so'."[114]

v. 17 – "of my own will" (ESV) translated a Greek word that can also mean "willingly" or

"gladly." Thiselton cites Collins' observation that "boasting is a major theme in 1 Cor...the

object of Paul's boasting is not the preaching of the gospel...Paul's boast is that he has not made

use of the rights to which he is entitled...to support himself by the work of his own hands."[115] It

is also possible to restate this implicit information as follows: "...boasting that I preached to you

without remuneration."[116] See NIV for the grammatical phrasing of this verse: "If not

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[110] Fee, First Epistle to the Corinthians, 417.
[111] Ibid, 411.
[112] Thiselton, 695.
[113] Ellingworth and Hatton, 181.
[114] Ibid.
[115] Thiselton, 697.
[116] Deibler, 56.

voluntarily..." We are led to expect a contrast in the last part of this verse, but none is expressed. If we link the first part of verse 18 with verse 17, we obtain the following relationships: "for if I do this voluntarily...I have a reward, but if involuntarily I receive a commission from God,...what then is my reward?"[117] It is also possible to keep the structure as is but add the following implicit information before the final clause of vers 17: "but this is not the case because it is not of my own will."[118]

v. 18 – This verse explains the point made in v. 17. By offering the gospel free of charge, Paul is able to "go beyond the preaching which God has pressed upon him as an inescapable, not voluntary, task, and thereby go 'the second mile'. To do this, however, he must forego a right; as he pleads with 'the strong' among his readers to do."[119] The verb NIV translates as "make use of" should rather be translated as "make full use of" because it is "the intensive form of the verb."[120] Fee charts the points Paul is making in vv. 16-18 in the following manner:

Point #1 – his boast is not the fact that he preaches the gospel per se (v. 16a)

Point #2 – he explains why this cannot be his boast: a) he is under "compulsion", while receiving pay implies he is doing the work voluntarily; b) he is more like a "slave entrusted with a charge (v. 17)."[121]

Point #3 – his "pay" "is found in presenting the gospel 'without pay' (v. 18a)."[122]

Point #4 – "the 'use' of his right (*exousia*; v. 12b) in this case would be a 'misuse' of this authority (*exousia*; v. 18b)."[123]

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[117] Ellingworth and Hatton, 182.
[118] Deibler, 56.
[119] Thiselton, 697.
[120] Fee, The First Epistle to the Corinthians, 421.
[121] Ibid, 415.
[122] Ibid.
[123] Ibid.

Paul "has refrained for the sake of the gospel. But this policy has also set him free from merely human restraints. He will now return to the theme of freedom (from v. 1) and explain how his nonuse of his rights enhances his freedom to be a servant of the gospel all the more."[124]

Change: [10 min.] Discuss your answers to these questions in the large group:

1. What observations would you like to share about today's activities? What did we do? How did it go for you personally or as a team? [Also: How do you *feel* about how it went?]

2. What are the big issues or principles that you learned and can "take home" with you from this experience (for use in the future)?

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[124] Ibid, 422.

Chapter 6 –Applications and Conclusion

6.1 Applications

Day Five of this workshop could be used in a variety of ways. Most importantly, the needs and desires of the participants should be taken into consideration. Therefore, it is always a good idea to have time for a review of what has been learned during the week, both during the content "lectures" and by means of the exercises and debriefing sessions that were part of each learning module. By asking the participants to state what they have found most helpful in terms of new information and what they are still unclear about, the facilitators will know what needs further clarification or practice.

On Day Four of the workshop all of the translation teams had a chance to begin their first draft translation of 1 Cor. 9:1-18. This activity should be completed by mid-day on Friday of a one week course. But I recommend beginning this last day with the review questions before the teams begin working on their own again. Following that large group discussion, the facilitators are available to listen to each group's discussion as they make translation decisions and also to answer any questions that arise in that translation process. The facilitators can display the chart of the Interpretive Cycle (see page 44) prominently in the room while this activity is going on so that the teams can review each step in that cycle for the section of Scripture they are working on at the moment.

This cycle is a more accurate description of how we are to use the exegetical principles than if we charted the principles along a straight line. [For any translation team at the workshop that comes with a first draft of 1 Cor. 9 in hand, the interpretative cycle of exegetical principles can

still be a useful tool for revising their draft translation.] Most parts of the Bible are clear and straight forward for translation purposes, but some are not. Our understanding of what is being communicated, whether orally or in writing, changes and hopefully improves as we receive new information related to that particular topic. We make use of what *is* clear to help us interpret that which is less clear. In light of this new information, we can then reevaluate our previous conclusions, going through the exegetical steps once again.

An example from everyday speech may explain better what is meant by interpretative cycle. The expression "an old friend" is ambiguous without a more complete context to let us know whether this friend is simply elderly or is (also?) someone who has been a friend for many years. In the same way, additional contextual information in a Scripture passage may cause the translator/exegete to revise a decision made about coherence, for example (such as where paragraph breaks occur, what the most appropriate thematic sub-title should be, etc.).

After the first draft translations have been completed, each team should assign one member to write a back translation for the facilitator (a.k.a. translation advisor) back into the official language. This way the advisor can interact with (i.e., ask questions of) the team as to the rationale and validity of their translation and exegetical choices. I recommend that such a review of the first draft be done at a later time as a follow-up exercise soon after the workshop is completed, unless there are logistic difficulties in arranging a later meeting in the near future. If that is the case, the review can be done before the team returns to their home area.

One question for debriefing the participants about their experience of first draft translation could be the following: "How do you feel that the study of exegetical principles has benefited/helped improve your ability to draft the translation of an epistle portion of Scripture into your mother tongue?" In addition, an evaluation of the workshop as a whole can be done

during a 20 minute discussion period with the participants (and facilitators) giving their

responses to the following questions:

(1) Which of your expectations were met during this workshop? Which were not met?

(2) What suggestions do you have for how this workshop could be improved?

If possible, the second half of Day Five of the workshop will be reserved for discussing ideas

about how to give a Bible study on 1 Cor. 8-10 in the translators' home communities. The

exegetical principles used for improving the quality of Bible translation in the areas of accuracy,

clarity and naturalness are equally useful for preparing a Bible study for use with a small home

group or church group in the translators' home area. The historical-cultural context must be

understood as well as the literary context of the passage being studied. The theme of each

passage of Scripture is found by studying how the passage coheres. One further step is taken in a

Bible study setting which a translator is not asked to do when drafting a translation of Scripture.

This is the step of applying the Bible passage to a particular situation or cultural setting in

everyday contemporary life. But such applications of Scripture can be used to edify the Church

of God in the area of discipleship and personal growth in our relationship with God.[125] The

personal response of each individual to the Scripture will follow the application of the passage to

particular situations.

We have seen that our native cultures in which we grew up *are* very different in some ways

from the cultures of Biblical times, "but change and complexity in no way undermine the

authority of Scripture. They only show that we need to be thorough when applying Scripture to

new situations."[126] Application of Scripture should not be based simply on a subjective, personal

interpretation by the teacher – one that would depend entirely upon the spiritual life of that

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[125] Many of the ideas that are presented in this application section are gleaned from Daniel Doriani, Getting the Message: A Plan for Interpreting and Applying the Bible, 123-152.

person. Nor should an application of Scripture be avoided, even though it is true that "no speaker, working alone, can change the human heart (2 Cor. 4:1-7). The triune God [is the one who] applies Scripture."[127] Rather, application of Scripture should receive our best efforts. To do it well, training in exegesis is important. That is what you have been doing during this workshop. In addition, one needs character, and to be ready for all kinds of listeners, eager and resistant ones alike. Finally, "one must combine the seemingly opposed faculties of discipline and imagination."[128] The application of Scripture "often consists in restating truths and removing common obstacles to obedience."[129] Doriani views application as focusing on the "ethical obligations"[130] being presented in the passage, followed by a time of reflection on the main point of the passage and how to apply it in everyday life. Hans Bayer prefers to define the application of Scripture as "the total impact of God's word on our thinking, willing, and doing."[131]

If we can visualize building a bridge across a rather large river, such as the Sanaga in the Centre Province of Cameroon, such a bridge illustrates well what we are doing when we apply Scripture to contemporary local culture. On one riverbank is the Biblical culture and time period, on the other riverbank stands our local culture that we want to reach. In order for a bridge to successfully reach to the other side of the river, a certain support structure needs to be in place. There are at least two supports available as we attempt to apply Scripture. The first is our exegetical discoveries of the Biblical text. The other is our knowledge of our own culture. "We bridge the gap between prophets, apostles, and [Cameroonians] by applying established principles to new situations."[132] There are four steps to crossing the bridge which we can include:

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[126] Doriani, 123.
[127] Ibid, 126.
[128] Ibid, 129.
[129] Ibid, 131.
[130] Ibid, 134.
[131] Hans Bayer, personal communication, April 2005.
[132] Doriani, 144.

1. "Determine the original meaning"[133] – this is a step that has already been done in order to translate the passage well into your mother tongue.

2. "Find the principle" that the author wants to communicate[134] - this will likely correspond to the theme of the passage.

3. "Apply the principle to a similar situation today"[135] – for example, in the case of 1 Cor. 8-10, what situation(s) can you think of in your home area where the principle of giving up one's rights for the sake of the gospel might be applied? This question will be one that will perhaps require the most imagination as well as wisdom from the Lord in order to discern what is truly similar. It is a good idea to discuss possible applications of Scripture with other mature Christians to get their reactions and comments. Thiselton notes in his commentary on 1 Cor. that the non-Christians in Corinth thought of feasts in pagan temples as simply "special occasions in normal social life."[136] Are there certain "occasions" in your own culture that could cause concern to Christians as to whether it is appropriate to participate or not?

4. "If possible, verify your conclusions by comparing them to other Scriptures"[137] – for example, what are some other Bible texts that speak of the "strong" and the "weak" and how they are to interact? (Romans 14-15) Or does Paul speak about his passion for seeing that the gospel is preached in any other epistle? (Philippians)

There are various questions that can be asked in a group setting, such as a Bible study, after you have determined the theme of the passage. After stating what the passage is admonishing us as Christians to do, think, or value, ask the questions "Who here has had to confront this issue

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[133] Ibid.
[134] Ibid.
[135] Ibid, 145.
[136] Thiselton, 7.
[137] Doriani, 145.

lately? What happened? What did you learn?"[138] The teacher's own ideas and experiences are also presented, of course, but a Bible study should never be a monologue. When a similar situation has been identified in the local culture, questions concerning obedience to God's word within that local context can also be asked: "What obstacles prevent obedience? What excuses do we offer for disobedience?"[139] A Bible teacher should not be afraid to state the truths of Scripture, even if they go in the face of cultural norms and traditions. "To proclaim biblical commands, teachers need both boldness and humility. They need boldness to overcome an undue reluctance to speak, but they need the humility to recognize that they may…fail to practice what they preach."[140]

It should also be noted that not every verse in a passage needs to have a practical application. Usually applications that deal with obligations on our part come from a group of verses rather than from individual ones. Also, "we can apply the Bible without stating commands, by urging people to think about character, about their goals, and about a godly view of life."[141]

6.2 Conclusion

This training manual is not able to be exhaustive either in content or in practical exegetical exercises dealing with 1 Corinthians 9. It is greatly hoped that these learning modules concerning essential exegetical principles for mother-tongue translators to use have, nonetheless, brought new insights to trainers and trainees alike on how to qualitatively improve the first draft translation of Biblical epistle material. While this manual has presented the principle of Historical-Cultural Distance as the first one to be studied about a text, it became clear in the

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[138] Ibid, 149.
[139] Ibid, 150.
[140] Ibid, 151.
[141] Ibid, 152.

presentation of the learning modules that the translator/exegete must already make some basic decisions in the area of coherency (especially in the area of defining the boundaries of the text to be studied) before proceeding to a study of historical-cultural background information. However, the other aspects of coherence can still be studied after the background information has been assimilated. When doing the exegesis of an epistle portion of the New Testament, it is very important to understand the main point (i.e., the theme) that the author wants to communicate, and *then* to understand *how* the author is making that point. The chapter in this work on coherence gives guidelines on how to discover themes. The last exegetical step presented in this manual, literary context, is probably the most important but also one of the most challenging to master because a translator can receive conflicting messages from the text itself (as well as from commentaries!) as to what the correct meaning *is* in any given context. Perhaps the skill of listening to the text as a whole, presented on Day One, is most important to put into practice when seeking to understand the meaning of key terms in a particular context.

APPENDIX

How do we decide what textual reading to follow in a translation?

It is difficult to make an authoritative and independent textual decision without a great deal of technical knowledge. Such decisions are normally made by Bible scholars. However, there are several factors that can be considered when confronted with multiple readings of a given text in two or more intermediate language translations:

1) *Expert opinion* – in most cases the translation consultant for a project will indicate which critical text to follow. If it is not clear at the time that the translation is being drafted what reading is from the authoritative text, the team should note the verse(s) and make sure that the consultant addresses the question when checking the draft translation.

2) *Church tradition* – sometimes the church, or local community of believers, that is supporting the project has strong opinions about a textual tradition. This usually comes in the form of adherence to a traditional translation that will follow a particular critical text. In such a case, the consultant should talk with the church leaders, explain the situation, and listen to their concerns. In some cases, the consultant may decide that the concerns of the local Christian community are strong enough to permit the translation to follow the traditional text.

3) *Contextual Coherence* – There may be doubt about the best reading in the critical edition. The non-expert can note this when major translations differ in what reading they follow. When this happens, and where there is no pressure to follow a traditional reading, the translator should choose to follow the text that makes the most sense in the context.

Again, this is a choice that should be noted and discussed with the translation consultant.[142]

An example of verses in 1 Corinthians requiring a textual choice is found in chapter 7, verses 25-28. When a choice has been made as to which text to follow, the other choice should still be translated and put in a footnote at the bottom of the page.

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[142] McLarren et al., Section 2.3a History of the Texts.

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