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Romans

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unfoldingWord® Translation Notes

Romans

Introduction to Romans

Part 1: General Introduction

Outline of the book of Romans

Introduction (1:1–15)

Main Theme: Righteousness is received by trusting in Jesus Christ (1:16–17)

All mankind is condemned because of sin (1:18–3:20)

Righteousness is received through Jesus Christ by trusting in him (3:21–5:21)

Becoming like Christ in this life (6:1–8:39)

God's plan for Israel (9:1–11:36)

Instructions for living as Christians (12:1–15:13)

Conclusion (15:14–16:27)

Who wrote the book of Romans?

The Apostle Paul wrote the book of Romans and many other books in the New Testament. Paul was from the city of Tarsus. He had been known as Saul in his early life. Before becoming a Christian, Paul was part of a strict Jewish religious group called the Pharisees. He persecuted Christians. After he became a Christian, he traveled several times throughout the Roman Empire, telling people about Jesus.

Paul probably wrote this letter while he was staying in the city of Corinth during his third trip through the Roman Empire.

What is the book of Romans about?

Paul wrote this letter to the Christians in Rome. Paul wanted to get them ready to receive him when he visited them. He said his purpose was to “bring about the obedience of faith” (16:26).

In this letter Paul most fully described the gospel of Jesus Christ. He explained that both Jews and non-Jews have sinned, and God will forgive them and declare them righteous only if they believe in Jesus (chapters 1–11). Then he gave them practical advice for how believers should live (chapters 12–16),

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, “Romans.” Or they may choose a clearer title, such as “Paul’s Letter to the Church in Rome,” or “A Letter to the Christians in Rome.” (See: **How to Translate Names (p. 661)**)

Part 2: Important Religious and Cultural Concepts

What are the titles used to refer to Jesus?

In Romans, Paul described Jesus Christ by many titles and descriptions: Jesus Christ (1:1), the Seed of David (1:3), the Son of God (1:4), the Lord Jesus Christ (1:7), Christ Jesus (3:24), Propitiation (3:25), Jesus (3:26), Jesus our Lord (4:24), Lord of Hosts (9:29), a Stone of Stumbling and Rock of Offense (9:33), the End of the Law (10:4), the Deliverer (11:26), Lord of the Dead and the Living (14:9), and the Root of Jesse (15:12).

How should theological terms in Romans be translated?

Paul uses many theological terms that are not used in the four Gospels. As early Christians learned more about the meaning of Jesus Christ and his message, they needed words and expressions for new ideas. Some examples of these words are “justification” (5:1), “works of the law” (3:20), “reconcile” (5:10), “propitiation” (3:25), “sanctification” (6:19), and “the old man” (6:6). If your language doesn’t have similar words, you can develop short phrases to communicate these ideas. For example, the term “gospel” can be translated as “the good news about Jesus Christ.”

Translators should also remember that some of these terms have more than one meaning. The meaning will depend on how the author is using the word in that particular passage. For example, “righteousness” sometimes means that a person obeys God’s law. At other times, “righteousness” means that Jesus Christ has perfectly obeyed God’s law for us.

What did Paul mean by “a remnant” of Israel (11:5)?

The idea of a “remnant” is important both in the Old Testament and for Paul. Most of the Israelites were either killed or scattered among other people when the Assyrians and then the Babylonians conquered their land. Only a relatively few Jews survived. They were known as “the remnant.”

In 11:1–9, Paul speaks of another remnant. This remnant is the Jews whom God saved because they believed in Jesus. (See: **remnant** (p.754))

Part 3: Important Translation Issues

What did Paul mean by being “in Christ”?

The phrase “in Christ” and similar phrases occur in 3:24; 6:11, 23; 8:1, 2, 39; 9:1; 12:5, 17; 15:17; and 16:3, 7, 9, 10. Paul used these kinds of phrases as a metaphor to express that Christian believers belong to Jesus Christ. Belonging to Christ means the believer is saved and is made a friend with God. The believer is also promised to live with God forever. However, this idea can be difficult to represent in many languages.

These phrases also have specific meanings that depend on how Paul used them in a particular passage. For example, in 3:24 (“the redemption that is in Christ Jesus”), Paul referred to our being redeemed “because” of Jesus Christ. In 8:9 (“you are not in the flesh, but in the Spirit”), Paul spoke of believers submitting “to” the Holy Spirit. In 9:1 (“I tell the truth in Christ”), Paul meant that he is telling the truth that “is in agreement with” Jesus Christ.

Nevertheless, the basic idea of our being united with Jesus Christ (and with the Holy Spirit) is seen in these passages as well. Therefore, the translator has a choice in many passages that use “in.” He will often decide to represent the more immediate sense of “in,” such as, “by means of,” “in the manner of,” or “in regard to.” But, if possible, the translator should choose a word or phrase that represents the immediate sense and the sense of “in union with.” (See: **in Christ, in Jesus, in the Lord, in him** (p.750))

How are the ideas of “holy,” “saints” or “holy ones,” and “sanctify” represented in Romans in the ULT?

The Scriptures use such words to indicate any one of some various ideas. For this reason, it is often difficult for translators to represent them well in their versions. In translating into English, the ULT uses the following principles:

- Sometimes the meaning in a passage implies moral holiness. Especially important for understanding the gospel is the fact that God considers Christians to be sinless because they are united to Jesus Christ. Another related fact is that God is perfect and faultless. A third fact is that Christians are to conduct

themselves in a blameless and faultless manner in life. In these cases, the ULT uses “holy,” “holy God,” “holy ones” or “holy people.” (See: [1:7](#))

- Sometimes the meaning in a passage indicates a simple reference to Christians without implying any particular role filled by them. In cases where some other English versions have “saints” or “holy ones,” the ULT uses “believers.” (See: [8:27](#); [12:13](#); [15:25](#), [26](#), [31](#); [16:2](#), [15](#))
- Sometimes the meaning in a passage indicates the idea of someone or something set apart for God alone. In these cases, the ULT uses “set apart,” “dedicated to,” “consecrated,” or “reserved for.” (See: [15:16](#))

The UST will often be helpful as translators think about how to represent these ideas in their own versions.

What are the major issues in the text of the book of Romans?

For the following verses, modern versions of the Bible differ from older versions. The ULT includes the modern reading and puts the older reading in a footnote.

- “he \[God\] works all things together for good” ([8:28](#)). Some older versions read, “All things work together for good.”
- “But if it is by grace, it is no longer by works. Otherwise grace would no longer be grace” ([11:6](#)). Some older versions read: “But if it is by works, then is it no more grace: otherwise work is no more work.”

The following verse is not in the best ancient copies of the Bible. Translators are advised not to include this verse. However, if in the translators’ region there are older Bible versions that have this verse, the translators can include it. If it is translated, it should be put inside square brackets (\[\]) to indicate that it is probably not original to the book of Romans.

- “May the grace of our Lord Jesus Christ be with you all. Amen” ([16:24](#)).

(See: **Textual Variants (p.736)**)

Romans 1

Romans 1 General Notes

Structure and Formatting

Introduction (1:1–15)

- Greeting (1:1–7)
- Paul plans to visit Rome (1:8–15)

Main Theme: Righteousness is received by having faith in Jesus Christ (1:16–17)

All mankind is condemned because of sin (1:18–3:20)

- All non-Jews have sinned (1:18–32)

Special Concepts in this Chapter

The gospel

This chapter refers to the contents of the book of Romans as “the gospel” (1:2). Romans is not a Gospel as are Matthew, Mark, Luke, or John, which are historical accounts of the life of Jesus. Instead, chapters 1–8 present the biblical gospel, which is the good news of salvation. The gospel contains the following true ideas: everyone has sinned, Jesus died for our sins, and Jesus came back to life again so that we might live for his glory and receive eternal life when we die.

Universal Condemnation and the Wrath of God

In this chapter Paul explains that no one has an excuse for sinning. We all know about the true God, Yahweh, from his creation all around us. Because of our sin and our sinful nature, every person justly deserves the eternal punishment of God. The requirement for this punishment was satisfied by Jesus dying on a cross for those who believe in him. (See: [\[\[rc:///tw/dict/bible/kt/believe\]\]](#) and [\[\[rc:///tw/dict/bible/kt/sin\]\]](#))

Important Figures of Speech in this Chapter

“God gave them over”

Many scholars view the phrases “God gave them over” and “God gave them up” as theologically significant. For this reason, it is important to translate these phrases with God playing a passive role in the action. God allows men to pursue their own sinful desires; he does not force them to act sinfully. (See: **Active or Passive (p.595)**)

Romans 1:1

Paul

In the culture of this time, letter writers would give their own names first. Your language may have a particular way of introducing the author of a letter, and if it would be helpful to your readers, you could use it here. Alternate translation: "From Paul" (See: **First, Second or Third Person (p.652)**) (See: **First, Second or Third Person (p.652)**)

a servant of Christ Jesus, a called apostle

These two phrases give further information about Paul. He describes himself as being someone whom God has given the position and authority of being Christ's **servant** and **apostle**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a person whom God has made a servant of Christ Jesus, and whom he has called to represent him" (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

a called apostle, set apart

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "whom Jesus called to be an apostle and set apart" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

for the gospel of God

Here, **for** introduces a purpose clause. Paul is stating the purpose for which Jesus **set** him **apart**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order to preach the gospel of God" or "so that I could announce the good news from God" (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

the gospel of God

Paul is using the possessive form to describe **the gospel** that comes from **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the gospel from God" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 1:2

which

Here, **which** indicates that what follows is further information about “the gospel of God” mentioned in the previous verse. Paul is emphasizing that “the gospel of God” originated from **the holy Scriptures**, which also come from God. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “that is, the gospel” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

Romans 1:3

concerning his Son

This phrase gives us further information about “the gospel of God.” Paul means that the message of God’s promised good news is about God’s Son, “Christ Jesus”, as mentioned in [1:1](#). If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “that is, the gospel about his Son” (See: [Distinguishing Versus Informing or Reminding \(p.635\)](#)) (See: [Distinguishing Versus Informing or Reminding \(p.635\)](#))

his Son

Son is an important title that describes the relationship between God and Jesus. (See: [Translating Son and Father \(p.741\)](#)) (See: [Translating Son and Father \(p.741\)](#))

the one having been born from a seed of David

Here, **from a seed of David** is an idiom that refers to a descendant of David. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “who was born a descendant of David” (See: [Idiom \(p.672\)](#)) (See: [Idiom \(p.672\)](#))

according to the flesh

Here, **according to the flesh** is an idiom meaning “with reference to physical descent.” If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “according to natural descent” (See: [Idiom \(p.672\)](#)) (See: [Idiom \(p.672\)](#))

Romans 1:4

the one having been designated the Son of God in power according to the Spirit of holiness by the resurrection of dead ones

In this verse, Paul places these phrases in the order he wants to emphasize. If it would be more natural in your language, you could change the order of these phrases, as in the UST. (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

the one having been designated the Son of God

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that **God** did it. Alternate translation: “whom God designated as the Son of God” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the Son of God

Son of God is an important title that describes the relationship between **God** and **Jesus**. (See: **Translating Son and Father (p.741)**) (See: **Translating Son and Father (p.741)**)

having been designated the Son of God in power

Here, **in power** could refer to: (1) the means by which God designated Jesus as the Son of God. Alternate translation: “who was designated the Son of God by means of power” (2) a new level of power God gave to the Son of God. Alternate translation: “who was designated as the powerful Son of God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the Spirit of holiness

Paul is using the possessive form to describe God’s **Spirit** that is characterized by **holiness**. This refers to the Holy Spirit. If it would be helpful in your language, you could use a different expression, as in the UST. (See: **Possession (p.702)**) (See: **Possession (p.702)**)

by the resurrection of dead ones

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea with a different form. Alternate translation: “by being resurrected from the dead ones” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of dead ones

Here, the phrase translated **of dead ones** refers to dead people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “from among dead people” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

of dead ones

Paul is using the possessive form to describe the place from where **Jesus** was resurrected. If it would be helpful in your language, you could use a different expression. Alternate translation: “from death” or “from among the dead ones” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

our

Here, **our** refers to all Christians, so it is inclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

Romans 1:5

through whom

Here, **whom** refers to Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “through Jesus” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

through whom we received grace and apostleship

If your language does not use abstract nouns for the ideas of **grace** and **apostleship**, you could express the same ideas in another way. Alternate translation: “he who acted kindly toward us and made us his apostles” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

we received

Here, **we** is exclusive, and your language may require you to mark this form. It could refer to: (1) Paul and other apostles, as in the UST. (2) Paul speaking about himself in a plural form. Alternate translation: “I received” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

for

Here, **for** introduces a purpose clause. Paul is stating the purpose for which Jesus made Paul and other people his apostles. Use a natural way in your language to introduce a purpose clause. Alternate translation: “for the purpose of” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

for obedience of faith among all the Gentiles

If your language does not use abstract nouns for the ideas of **obedience** and **faith**, you could express the same ideas in another way. Alternate translation: “for people to faithfully obey Jesus among all the Gentiles” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

for obedience of faith

Here, **obedience of faith** could refer to: (1) obedience that is characterized by trust in God. Alternate translation: “for obedience by trusting in God” or “obedience that comes from trusting in God” (2) obedience that results from trusting in God. Alternate translation: “faith that results in obedience” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

among all the Gentiles

Here, **the Gentiles** could refer to: (1) the nations. Use this interpretation if you interpreted **we** to refer to all the apostles and retained it in your translation. Alternate translation: “among all people groups” (2) non-Jewish people groups. Use this interpretation if you interpreted **we** to refer only to Paul and translated it as “I”. Alternate translation: “among all non-Jewish people” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

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

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: “we received grace and apostleship for the sake of his name, for obedience of the faith among all the Gentiles” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

for the sake of his name

Here, **name** could refer to: (1) Jesus himself. Alternate translation: “for the sake of Jesus” (2) Jesus’ reputation. Alternate translation: “for the sake of Jesus’ fame” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 1:6

among whom

Here, **whom** refers to “the Gentiles” who were mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. See how you translated “the Gentiles” in the previous verse. Alternate translation: “among the nations” or “among the Gentiles” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

you

In this letter, with four exceptions, the words **you** and “your” are plural and refer to the recipients of this letter, who are the believers in Rome (See [1:7](#)). If it would be helpful in your language, you could state this explicitly. Alternate translation: “you believers in Christ at Rome” (See: **Forms of ‘You’ — Singular (p.654)**) (See: **Forms of ‘You’ — Singular (p.654)**)

called ones of Jesus Christ

Paul is using the possessive form to describe **called ones** who were called by **Jesus Christ**. If it would be helpful in your language, you could use a different expression. Alternate translation: “ones called by Jesus Christ” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 1:7

To all the ones being in Rome

In this culture, after giving their own names, letter writers would then say to whom they were writing, and they would name those people in the third person. If that would be confusing in your language, you could use the second person. Alternate translation: “To all of you who are in Rome” (See: **First, Second or Third Person (p.652)**) (See: **First, Second or Third Person (p.652)**)

beloved of God

Paul is using the adjective **beloved** as a noun in order to describe the church at Rome. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: “people who are loved of God” (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

beloved of God

Paul is using the possessive form to describe the **beloved** who are loved by **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: “loved by God” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

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

In this culture, letter writers would offer a good wish for the recipient before introducing the main business of the letter. Use a form in your language that makes it clear that this is a greeting and blessing. Alternate translation: “May God our Father and the Lord Jesus Christ give you grace and peace” (See: **Blessings (p.610)**) (See: **Blessings (p.610)**)

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

If your language does not use abstract nouns for the ideas of **grace** and **peace**, you could express the same ideas in another way. Alternate translation: “May God our Father and the Lord Jesus Christ show his gracious acts to you and make you feel peaceful” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

God our Father and the Lord Jesus Christ

The word **Father** here is an important title that describes the relationship between God and Jesus and the relationship between God and believers. Alternate translation: “our Father God and the Lord Jesus, the Christ” (See: **Translating Son and Father (p.741)**) (See: **Translating Son and Father (p.741)**)

our Father

When Paul writes **our** here, he is speaking of himself and his readers, so **our** would be inclusive. Your language may require you to mark this form. Alternate translation: “who is the Father of us Christians” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

Romans 1:8

First, I thank my God through Jesus Christ concerning all of you, because your faith is being proclaimed in the whole world

If it would be more natural in your language, you could change the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: “Because your faith is being proclaimed throughout the whole world, I first want to thank my God through Jesus Christ” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

First

First here indicates that Paul has finished his introduction to the letter, and what follows is the beginning of the content of the letter. If it would be helpful in your language, you could state this explicitly. Alternate translation: “The first thing I want to say is” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

my God

Paul is using the possessive form **my God** to express that he belongs to **God**. Paul does not mean that he owns God. If it would be helpful in your language, you could use a different expression. Alternate translation: “the God I belong to” or “the God that owns me” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

your faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: “the way you trust in Christ” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

your faith is being proclaimed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The context indicates that other believers are proclaiming how great the faith of the Roman believers is. Alternate translation: “other people are proclaiming your faith” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

in the whole world

Here, **the whole world** is an exaggeration that refers to all the parts of the world that were familiar to Paul and his readers, particularly the Roman Empire. Paul is not referring to every place on the planet. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “across the known world” or “wherever the Roman Empire is” (See: **Hyperbole (p.665)**) (See: **Hyperbole (p.665)**)

Romans 1:9

For

For indicates that what follows is the reason why Paul could say in the previous verse that he thanks God for the Roman believers. Use a natural way in your language for indicating a reason. Alternate translation: “You can be sure this is true because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

God is my witness, whom I serve in my spirit in the gospel of his Son, how I continually make mention of you

If it would be more natural in your language, you could change the order of these clauses and make a new sentence, if you need to do so. Alternate translation: “God is my witness how I continually make mention of you. I serve him in my spirit in the gospel of his Son” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

my witness, whom I serve in my spirit in the gospel of his Son

This phrase gives further information about **God**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “my witness, and I serve him in my spirit in the gospel of his Son” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

my witness

If your language does not use an abstract noun for the idea of **witness**, you could express the same idea in another way. Alternate translation: “the one who testifies about me” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in my spirit

Here, **spirit** refers to the inner person, which is what a person thinks and feels. Paul means that he serves God with complete devotion. If it would be helpful in your language, you could state this explicitly. Alternative translation: “with my whole heart” or “wholeheartedly” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in the gospel

Here, **in** indicates the means by which Paul served God and **gospel** refers specifically to proclaiming the **gospel**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by proclaiming the gospel” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in the gospel of his Son

Paul is using the possessive form to describe the **gospel** that is about God's **Son**. If it would be helpful in your language, you could use a different expression. Alternate translation: “in the gospel about his Son” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of & Son

Son is an important title for Jesus, the **Son** of God. (See: **Translating Son and Father (p.741)**) (See: **Translating Son and Father (p.741)**)

continually

Here, **continually** is an exaggeration that emphasizes how frequently Paul prayed for the church at Rome. Paul does not mean that he spends all of his time praying for them. If it would be helpful in your language, you could use plain language and express the emphasis in another way. Alternate translation: "I regularly" or "I habitually" (See: **Hyperbole (p.665)**) (See: **Hyperbole (p.665)**)

I & make mention of you

Here, **making mention** is an idiom for praying. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "I am ... praying for you" (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 1:10

always requesting in my prayers

This phrase means the same thing as “I continually make mention of you” in the previous verse. Paul uses them to emphasize how intensely he prays that God will allow him to visit the church at Rome. If your language does not use repetition to do this, you could use one phrase for the similar passage in the previous verse and in this verse provide emphasis in another way. Alternate translation: “in all my prayers, I beg God” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

always

Here, the word **always** is an exaggeration that figuratively expresses the frequency of Paul’s prayers to God for the church at Rome. Paul does not mean that he spends all of his time praying for them. If it would be helpful in your language, you could use plain language and express the emphasis in another way. Alternate translation: “frequently” (See: **Hyperbole (p.665)**) (See: **Hyperbole (p.665)**)

by the will of God

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: “because God wills for me” or “because God wants me”(See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 1:11

For

For here indicates that this is a reason clause. Paul is indicating why he constantly prays to visit the church at Rome in [1:9-10](#). Use a natural way in your language for indicating a reason. Alternate translation: "I am always requesting this because" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to see you

Paul uses **see** to describe not only seeing the Christians in Rome, but also visiting them and spending time with them. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "to visit you" (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

so that

Here, **so that** indicates that this is a purpose clause. Paul is stating the purpose for why he wants to visit the believers at Rome. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that" (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

Romans 1:12

and that is

Here, **and that is** gives further information about why Paul wants to share “some spiritual gift” with the believers in Rome. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “namely” or “specifically” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

to be mutually encouraged with you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “to mutually encourage each other” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

through each other’s faith, both yours and mine

Paul is using the possessive form to refer to the trust in Jesus that both he and his readers shared. Paul means that they should mutually encourage each other because they have a mutual faith in Christ. If it would be helpful in your language, you could use a different expression. Alternate translation: “by both you and I sharing with one another how we trust in God” or “through talking about our common Christian faith” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

faith

See how you translated **faith** in [1:5](#) (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 1:13

Now I do not want you to be uninformed

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be helpful in your language, you can express the meaning positively. Alternate translation: “I definitely want you to be informed” (See: **Litotes (p.683)**) (See: **Litotes (p.683)**)

to be uninformed

If your language does not use the passive form in this way you can state this in active form or in another way that is natural in your language. Alternate translation: “to not know” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

brothers

Although the term **brother** is masculine, Paul is using the word here to refer to both male and female believers in Christ. Alternate translation: “brothers and sisters” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

but I was hindered until now

Paul assumes that his readers will know that **until now** means “even at the present time.” He does not mean that he was no longer **hindered** at the moment he wrote these words. If it would be helpful in your language, you could state this explicitly. Alternate translation: “but I have been hindered and still am hindered now” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

I was hindered

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God hindered me” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

so that I might have some fruit among you also

Here, **fruit** could refer to: (1) people believing in the gospel as a result of Paul's preaching, which would connect this verse to the idea in 1:15. Alternative translation: “so that I might lead people to salvation among you also” (2) strengthening the believers in Rome, in which case this would have the same meaning as “some spiritual, gracious gift” in 1:11. Alternative translation: “so that I might strengthen you also” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 1:14

I am a debtor

Paul speaks of himself as if he were a **debtor** who owed money to people who were not Jews, such as **Greeks** and **barbarians**. Paul means that he was obligated to preach the gospel to non-Jews because God had commanded him to do so. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternative translation, "I am obliged to preach the gospel" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

both to Greeks and to barbarians

Here Paul uses **Greeks** and **barbarians** to represent all the Gentiles referred to in the previous verse. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "to all types of Gentiles" (See: **Merism (p.685)**) (See: **Merism (p.685)**)

both to wise ones and to foolish ones

Here Paul uses **wise ones** and **foolish ones** to represent all types of people among the Gentiles referred to in the previous verse. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "to all types of people among the Gentiles" (See: **Merism (p.685)**) (See: **Merism (p.685)**)

both to Greeks and to barbarians, both to wise ones and to foolish ones

These two phrases mean the same thing. Paul uses them to emphasize that he is obligated to preach the gospel to every kind of Gentile. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: "to each and every kind of Gentile" or "to every single non-Jewish person" (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

Romans 1:15

So

So here indicates that this a reason clause. Use a natural way in your language for indicating a reason. Alternate translation: "This is the reason why" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Romans 1:16

For

For indicates the reason why Paul is eager to proclaim the gospel in Rome. Use a natural way in your language for indicating a reason. Alternate translation: "I am eager to do this because" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

I am not ashamed

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be helpful in your language, you could express the meaning positively. Alternate translation: "I am proud" (See: **Litotes (p.683)**) (See: **Litotes (p.683)**)

I am not ashamed of the gospel, & the power

Here, **gospel** refers specifically to the preaching of the **gospel** that was mentioned in the previous verse. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I am not ashamed to preach the gospel" (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

for it is the power of God for salvation

Paul is using the possessive form to describe the **gospel** as the powerful way that **God** saves people. If it would be helpful in your language, you could use a different expression. Alternate translation: "for it is the powerful way that God saves" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

for salvation

Here, **for** indicates that **salvation** is the result of the gospel. Use a natural way in your language to indicate result. Alternate translation: "that results in the salvation" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

for salvation to all

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: "for saving everyone" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to all the ones believing

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "to everyone who believes that Jesus is the Messiah" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

both to the Jew first and to the Greek

Paul is speaking of Jewish people and Greek people in general, not of one particular Jew or Greek. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "both to the Jewish people first and to the Greek people" (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

both to the Jew first

The phrase **the Jew first** means that the Jewish people were the first people to hear the gospel. Paul does not mean that **the Jew** is better or has a high status than **the Greek**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “both to the Jews, who first heard the gospel,” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to the Greek

Here, **the Greek** refers to non-Jewish people in general. It does not refer only to people from the country of Greece. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to the non-Jew” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 1:17

For

For indicates that what follows is the reason why the gospel is the power of God that leads to salvation, as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “The gospel can save everyone who believes because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the righteousness of God is revealed in it

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “it reveals the righteousness of God” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the righteousness of God is revealed in it

Paul speaks about **the righteousness of God** as if it were an object that could be **revealed**. He means that people learn about the righteousness of God when someone proclaims the gospel to them. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternative translation: “when people preach the gospel, those who hear it learn about the righteousness of God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the righteousness of God

Here Paul is using the possessive form **of God** that could refer to: (1) righteousness that comes from God. Alternate translation: “the righteousness from God” (2) righteousness that characterizes God. Alternate translation: “God’s righteousness” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the righteousness of God

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: “the way in which God causes people to become righteous” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in it

The pronoun **it** here refers to “the gospel” that was mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in the gospel” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

from faith to faith

Here, **from faith to faith** describes how **the righteousness of God is revealed**. It is an idiom that could mean: (1) completely by faith alone. Alternate translation: “by faith from beginning to end” or “through faith from first to last” (2) by the faith that all believers share, in the way that the phrase “from sea to sea” means “from one sea to another sea.” Alternate translation: “from one person’s faith to another person’s faith” (3) by faith that leads to increasing faith. Alternate translation: “through faith for faith” or “from one degree of faith to another” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

just as it is written

Here Paul uses **just as it is written** to introduce a quotation from an Old Testament book ([Habakkuk 2:4](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “just as it is written in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by the prophet Habakkuk. Alternate translation: “just as the prophet Habakkuk wrote” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

But the righteous one will live by faith

In this sentence Paul quotes [Habakkuk 2:4](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

will live by faith

Here, **live** could refer to: (1) eternal life. Alternative translation: “will live eternally by faith” (2) the quality of one’s physical life. Alternative translation: “will truly live by faith” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

faith

See how you translated **faith** in [1:5](#) (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 1:18

For

For indicates that what follows is the reason why “the righteous one must live by faith,” as mentioned in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “The righteous one must live this way because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the wrath of God is revealed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God is revealing his wrath” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the wrath of God

Here Paul uses **wrath** to refer to the outcome of God’s **wrath**, which is judging and punishing people because they are unrighteous. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “God’s wrathful punishment” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

against all ungodliness and unrighteousness of men

If your language does not use abstract nouns for the ideas of **ungodliness** and **unrighteousness**, you could express the same ideas in another way. Alternate translation: “against all the ungodly and unrighteous acts of men” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

against all ungodliness and unrighteousness of men

Here, **ungodliness and unrighteousness of men** refer to the people who do ungodly and unrighteous things. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “against people who do any ungodly or unrighteous deeds” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

the ones holding back the truth in unrighteousness

If your language does not use abstract nouns for these ideas of **unrighteousness** and **truth**, you could express the same ideas in another way. Alternate translation: “who, because they do not want to act righteously, keep holding back what is true about God” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of men

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “people” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

the ones holding back the truth in unrighteousness

This phrase gives us further information about the nature of people, who are called **men** in the previous phrase. It is not making a distinction between different kinds of **men**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “these same people who in unrighteousness

are holding back the truth" (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

the ones holding back the truth in unrighteousness

Here Paul speaks of **truth** as if it were a person who could be restrained or held back. If it would be helpful in your language, you could express this meaning in a non-figurative way. Alternate translation: "who in unrighteousness prevent the truth from being known" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Romans 1:19

that which {is} known about God

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “what people can know about God” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

them, & to them

The pronoun **them** refers to the ungodly and unrighteous people mentioned in the previous verse. Unless, otherwise noted, **them**, “their”, and “they” refer to ungodly and unrighteous people throughout [1:19-32](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “all these ungodly and unrighteous people ... all these ungodly and unrighteous people” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Romans 1:20

his invisible qualities, both his eternal power and divine nature, are clearly seen

If your language does not use abstract nouns for the ideas of **qualities**, **power**, and **nature**, you could express the same ideas in another way. Alternate translation: “what people cannot see about God, both how eternally powerful he is and who he is are clearly seen” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

are clearly seen

Paul uses **seen** to refer to perceiving something. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “are clearly perceived” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

are clearly seen

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “people can clearly see” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

of the world

Paul uses **the world** figuratively to refer to the whole universe. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “of all that God made” (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

being understood by the things that have been made

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “which the things God has made understand” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

So they are without excuse

So indicates that this is a result clause. Use the natural way in your language to introduce a result clause. Alternate translation: “As a result, they are without excuse” or “This is why they are without excuse” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Romans 1:21

having known God

Here Paul uses **having known** to imply that these people know about God or know that God exists. He does not mean that they know God personally. If it would be helpful in your language, you could state this explicitly. Alternate translation: “having known about God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

they did not glorify {him} as God, nor did they give {him} thanks

Here, **not glorify him** and **nor give him thanks** mean basically the same thing. Paul uses them to emphasize that ungodly people dishonor God. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: “they thanklessly despise God” or “they completely disregard God” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

did they give {him} thanks

Here Paul speaks of expressions of **thanks** as if they were something that could be given to a person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “did they thank him” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

they became futile in their thoughts, and their senseless heart was darkened

These two phrases mean the same thing. Paul uses them to emphasize how foolish these ungodly people became by refusing to honor God. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “they became completely senseless in the way they think” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

they became futile in their thoughts

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “they began to think futile things” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

their senseless heart was darkened

Here Paul speaks of the **heart** as if it could mentally sense things or could become black in color. He also uses **darkened** to refer to someone losing the ability to understand something. He means that these people lack spiritual sensitivity and are unable to understand spiritual things. If it would be helpful in your language, you could use an equivalent metaphor from your culture or express the meaning plainly. Alternative translation: “their heart became incapable of feeling or understanding spiritual things” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

heart

Here Paul uses **heart** to refer a person's inner being or mind. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “inner being” or “mind” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

heart

The word **heart** is a singular noun that refers to the inner beings or minds of a group of people. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “inner beings” or “hearts” (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

Romans 1:22

they became foolish

The phrase **they became foolish** is in contrast to what these unrighteous people claimed about themselves in the previous clause. Use a natural way in your language for introducing a contrast. Alternate translation: “instead they became foolish” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

they became foolish

Alternate translation: “they became fools” or “they acted like fools” or “they started acting like fools”

Romans 1:23

and

Here, **and** indicates that what follows describes what these ungodly and unrighteous people did after they “became foolish,” as stated in the previous verse. If it would be helpful in your language, you could state this explicitly. You may want to start a new sentence here. Alternate translation: “; then they” or “Then they” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

and exchanged the glory of the imperishable God for a likeness of an image of perishable man, and of birds, and of four-footed beasts, and of creeping things

Paul uses **exchanged** to describe the actions of these ungodly people as if they were exchanging goods or money. Paul means that they stopped worshiping God and started worshiping idols that resembled these creatures. If it would be helpful in your language, you could express the meaning plainly. You may want to start a new sentence here. Alternative translation, “; then they stopped glorifying the imperishable God in order to worship images things that God created: perishable humans, birds, four-footed animals, and creeping things” or “Then they stopped glorifying the imperishable God in order to worship images things that God created: perishable humans, birds, four-footed animals, and creeping things” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the glory of the imperishable God for a likeness of an image of perishable man

The two phrases **the glory of the imperishable God** and **a likeness of an image of perishable man** mean the opposite thing. Paul says the opposite thing with similar phrases to emphasize the contrast between **God** and **man**. Use a natural way in your language to express a contrast that uses parallel ideas. (See: **Parallelism (p.697)**) (See: **Parallelism (p.697)**)

the glory of the imperishable God

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: “what glorifies the imperishable God” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the glory of the imperishable God

Paul is using the possessive form to describe the relationship between **glory** and **the imperishable God**. This phrase could refer to: (1) the glory that characterizes God. Alternate translation: “the glory that characterizes the imperishable God” (2) the glory that belongs to God. Alternate translation: “the glory that belongs only to the imperishable God” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

a likeness of an image

The words translated as **likeness** and **image** were used in the Greek translation of the Old Testament to refer to the same thing ([Genesis 1:26](#)). Here Paul is using the possessive form to indicate that **image** is an explanation of **likeness**. Use a word or phrase that introduces a further explanation or elaboration in your language. Alternate translation: “a likeness, that is, an image” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

and of birds, and of four-footed beasts, and of creeping things

Paul is leaving out some of the words that a phrase would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the verse. Alternate translation: “and likenesses of birds, and likenesses of four-footed animals, and likenesses of creeping things” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

of four-footed beasts

The phrase **four-footed beasts** refers to animals that walk on four feet. Use the most natural form to describe this kind of animal in your language. Alternate translation: “of quadrupeds” or “of four-legged beasts”

Romans 1:24

Therefore

The word **Therefore** indicates that what follows is a logical conclusion. **Therefore** here introduces a result clause. Paul is stating the result of people rejecting the glory of God, as described in the previous verse. Use a natural way in your language to introduce a result clause. Alternate translation: “As a result” or “This is why” or “Because of this” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

God gave them over to the lusts of their hearts

Paul speaks of these people as if **God** were physically giving them to **lusts**. He means that God is allowing them to have what they desire. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “God permitted them to become controlled by the lusts of their hearts” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the lusts of their hearts

Paul is using the possessive form to describe **lusts** that come from **their hearts**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the lusts that come from their hearts” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of their hearts

See how you translated “heart” in [1:21](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

for uncleanness

This is a result clause. Paul is stating the result of people indulging in **the lusts of their hearts**. Use the natural way in your language to express result. Alternate translation (with a comma preceding): “, resulting in uncleanness” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

for uncleanness

If your language does not use an abstract noun for the idea of **uncleanness**, you could express the same idea in another way. Alternate translation: “to become unclean” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

for uncleanness

Here Paul uses **uncleanness** to refer to sexual immorality as if it were something dirty. He means that these lustful people become spiritually impure as a result of doing sexually immoral acts. If it would be helpful in your language, you could use an equivalent metaphor from your culture or express the meaning plainly. Alternative translation, “to become sexually immoral” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

to dishonor

Here, **to dishonor** could refer to: (1) the result of God giving the people **over to their lusts**. Alternate translation: “which results in them dishonoring” (2) the purpose for which **God gave them over to their lusts**. Alternate translation: “in order to dishonor” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

to dishonor their bodies

In this clause Paul uses **dishonor their bodies** figuratively to refer to sexually immoral acts. This is a polite way of referring to a shameful act. If it would be helpful in your language, you could use a different polite way of referring to this or you could express the meaning plainly. Alternate translation: “to commit sexually immoral acts” or “to indulge in sexually immoral activity” (See: **Euphemism (p.646)**) (See: **Euphemism (p.646)**)

Romans 1:25

who exchanged the truth of God for the lie

Paul uses **exchanged** to describe the actions of these ungodly people as if they were exchanging goods or money. Paul means that they stopped believing what is true about God and started believing in idols, which are false gods. If it would be helpful in your language, you could express the meaning plainly. See how you translated **exchanged** in 1:23. Alternate translation, “these people refused to trust what God says is true and accepted what is false” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the truth of God for the lie

If your language does not use abstract nouns for the ideas of **truth** and **lie**, you could express the same ideas in another way. Alternate translation: “what is correct about God for what is incorrect” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the truth of God

Paul is using the possessive form to describe **truth** that is about **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the truth about God” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

worshiped and served

These two phrases mean basically the same thing. Paul uses them to emphasize that these people completely rejected worshiping the true **God**. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: “wholeheartedly worshiped” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

the creation

If your language does not use an abstract noun for the idea of **creation**, you could express the same idea in another way. Alternate translation: “what was created” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the Creator, who is blessed to eternity

This phrase gives further information about **the Creator**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “the Creator God who is blessed to eternity” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

who is blessed to eternity

After naming **the Creator**, Paul adds a blessing. Use a form that people would recognize as a blessing in your language. Alternate translation: “may he be blessed to eternity” (See: **Blessings (p.610)**) (See: **Blessings (p.610)**)

blessed

Paul is using the adjective **blessed** as a noun in order to describe **the Creator**. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: “the Blessed One” (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

Romans 1:26

God gave them over to

See how you translated this phrase in 1:24. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

passions of dishonor

Paul is using the possessive form to describe **passions** that are characterized by **dishonor**. If it would be helpful in your language, you could use a different expression. Alternate translation: “dishonorable passions” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

passions of dishonor

If your language does not use abstract nouns for the ideas of **passions** and **dishonor**, you could express the same ideas in another way. Alternate translation: “dishonor themselves by doing what they are passionate about” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

for

The word translated **for** introduces an explanation of **passions of dishonor**. This explanation begins after the word **for** and continues through the end of the next verse. Use a word or phrase that introduces a further explanation or elaboration in your language. Alternate translation: “that is,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

exchanged the natural use for that {which is} contrary to nature

Paul uses **exchanged** to describe the actions of ungodly women as if they were exchanging goods or money. Paul means that they stopped doing **natural** sexual acts with men and started doing sexual acts with other women, which is **contrary to nature**. If it would be helpful in your language, you could express the meaning plainly. See how you translated **exchanged** in 1:23 and 25. Alternative translation, “stopped doing natural sexual acts with men and started doing unnatural sexual acts with women” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the natural use

Paul uses **the natural use** figuratively to refer to sexual activity between women and men. This is a polite way of referring to something that would be offensive in some cultures. If it would be helpful in your language, you could use a different polite way of referring to this or you could express the meaning plainly. Alternate translation: “sexual activity with males” (See: **Euphemism (p.646)**) (See: **Euphemism (p.646)**)

that {which is} contrary to nature

Paul uses **contrary to nature** figuratively to refer to sexual activity between women and other women. This is a polite way of referring to something immoral. If it would be helpful in your language, you could use a different polite way of referring to this or you could state this plainly. Alternate translation: “sexual activity with other females” (See: **Euphemism (p.646)**) (See: **Euphemism (p.646)**)

Romans 1:27

and likewise, the males also

This phrase emphasizes that what follows is similar to 1:26. Alternate translation: “in the same way, even the males” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

having left

Paul speaks of these men as if they were leaving their location to go to another one. He means that they are abandoning or rejecting the way God intended for people to do sexual acts. If it would be helpful in your language, you could use an equivalent metaphor from your culture or express the meaning plainly. Alternative translation: “having abandoned” or “having rejected” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the natural use of the female

See how you translated **the natural use** in the previous verse. (See: **Euphemism (p.646)**) (See: **Euphemism (p.646)**)

the natural use of the female

Paul is using the possessive form to describe **the natural use** that is associated with **the female**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the natural use associated with the female” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the female

Paul is speaking of these females in general, not of one particular **female**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: “of females” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

burned in their lust for one another

Paul speaks of **lust** as if it were something that could burn like a fire. He means that their **lust** is out of control, like a wildly burning fire. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “passionately lusted after one another” or “intensely desired each other” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

burned in their lust for one another

If your language does not use an abstract noun for the idea of **lust**, you could express the same idea in another way. Alternate translation: “burned lustfully for one another” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

male with male producing shameless acts

This phrase refers to men doing sexual acts with other men. This is a polite way of referring to something immoral. If it would be helpful in your language, you could use a different polite way of referring to this or you could express the meaning plainly. Alternate translation: “males shamelessly engaging in sexual activity with each other” (See: **Euphemism (p.646)**) (See: **Euphemism (p.646)**)

producing

Paul speaks of men doing unnatural things with each other as if their interaction could produce something, a shameless act. If it would be helpful in your language, you could use an equivalent metaphor from your culture or express the meaning plainly. Alternative translation: “committing” or “engaging in” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

and receiving in themselves the penalty which was necessary for their perversion

In the original language the phrase **the penalty** is at the front of the clause for emphasis. If it would be more natural in your language, you could arrange the order of these phrases to show that emphasis. Alternate translation: “and the penalty, which was necessary for their perversion, receiving in themselves” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

and

Here, **and** indicates that what follows is the result of the **shameless acts**. Use a natural way in your language to indicate result. Alternate translation: “and as a result” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

receiving in themselves

Paul speaks of **the penalty** for their sinful activity as if it were something that they could receive inside of themselves. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “experiencing in their own bodies” or “receiving among themselves” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the penalty

If your language does not use an abstract noun for the idea of **penalty**, you could express the same idea in another way. Alternate translation: “the punishing act” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

which was necessary for their perversion

If your language does not use an abstract noun for the idea of **perversion**, you could express the same idea in another way. Alternate translation: “which was necessary for their perverted acts” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 1:28

they did not approve of having God in their full awareness

Here, **having God in their full awareness** is an idiom that refers to thinking about God or acknowledging God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “they did not approve of thinking about God” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

having God in their full awareness

If your language does not use an abstract noun for the idea of **full awareness**, you could express the same idea in another way. Alternate translation: “being fully aware of God” or “fully acknowledging that God exists” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

God gave them over to

See how you translated this phrase in [1:24](#) and [26](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

to a disapproved mind

Paul is speaking of the minds of these ungodly people in general, not of one particular **mind**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: “to disapproved minds” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

to a disapproved mind

Here, **mind** refers to a person’s will and moral reasoning. The **mind** of one of these ungodly people is **disapproved**, which means that it has been rejected by God as worthless. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to a mind that has become worthless” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to do

Here, **to do** could refer to: (1) the result of **a disapproved mind**. Alternate translation: “and as a result they do” or “causing them to practice” (2) the purpose of **a disapproved mind**. Alternate translation: “so that they do” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the things that are not proper

The phrase **those things that are not proper** refers to what Paul describes in [1:29–31](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “those improper things that follow” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 1:29

filled with all unrighteousness, wickedness, covetousness, {and} malice

Paul uses **filled with** to refer to these ungodly people as if they were a container **filled with** the sins that Paul lists in this clause. Like a container that has been **filled with** something, the people are completely controlled by these sins. If it would be helpful in your language, you could use an equivalent metaphor from your culture or express the meaning plainly. Alternate translation: “fully controlled by unrighteousness, wickedness, covetousness, and malice” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

filled

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “they filled themselves” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

filled with all unrighteousness, wickedness, covetousness, {and} malice

If your language does not use abstract nouns for the ideas of **unrighteousness**, **wickedness**, **covetousness**, and **malice**, you could express the same ideas in another way. Alternate translation: “filled with all unrighteous, wicked, covetous, and malicious thoughts” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

they are full of envy, murder, strife, deceit, {and} evil intent

Paul uses **full of** to refer to these ungodly people as if they were a container **full of** the sins that Paul lists in this clause. Like a container that is **full of** something, the people are completely controlled by these sins. If it would be helpful in your language, you could use an equivalent metaphor from your culture or express the meaning plainly. Alternate translation: “fully controlled by envy, murder, strife, deceit, and evil intent” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

they are full of envy, murder, strife, deceit, {and} evil intent

If your language does not use abstract nouns for the ideas of **envy**, **murder**, **strife**, **deceit**, and **evil intent**, you could express the same ideas in another way. Alternate translation: “they are full of envious, murderous, contentious, and deceitful thoughts, and they intend to do evil things” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 1:30

haters of God, insolent, arrogant, boastful, & disobedient

Paul is using these adjectives as nouns in order to describe a group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: “people who hate God, people who are insolent, people who are arrogant, people who are boastful ... people who are disobedient” (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

slanderers, & inventors of evil things

If your language does not use abstract nouns for the ideas of **slanderers** and **inventors**, you could express the same ideas in another way. Alternate translation: “people who speak against others ... people who invent ways to do evil things” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

inventors of evil things

Paul is using the possessive form to describe **inventors** who invent **evil things**. If it would be helpful in your language, you could use a different expression. Alternate translation: “inventing evil things” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 1:31

senseless, faithless, heartless, {and} merciless

Paul is using these adjectives as nouns in order to describe a group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: “people who are senseless, faithless, heartless, and merciless” (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

Romans 1:32

the righteous decree

If your language does not use an abstract noun for the idea of **decree**, you could express the same idea in another way. Alternate translation: “what is rightly decreed” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the righteous decree of God

Paul is using the possessive form to describe a **the righteous decree** that comes from **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: “God’s righteous decree” or “that what God decrees is right” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

that

Here, **that** indicates that what follows is the content of the **the righteous decree of God**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “namely, that” or “in other words, that” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

such things & these things, & the ones practicing them

The pronouns **such things** and **things** and **them** refer to the litany of “the things that are not proper” in 1:28–31. If it would be helpful in your language, you could state this explicitly. Alternate translation: “such improper things ... these improper things ... those who keep doing these improper things” or “these kinds of evil things ... these evil things ... those who keep doing these evil things” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

worthy of death

Paul is using the adjective **worthy** as a noun in order to describe a group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: “people who deserve death” (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

are worthy of death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: “are worthy to die” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

are worthy of death

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. If it would be helpful in your language, you could state this explicitly. Alternate translation: “are worthy to die spiritually” or “are worthy of spiritual death” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 2

Romans 2 General Notes

Structure and Formatting

All mankind is condemned because of sin (1:18–3:20)

- All non-Jews have sinned (1:18–32)
- All Jews have sinned (2:1–3:8)

In this chapter Paul shifts his audience from Roman Christians to people who “judge” other people and do not believe in Jesus. (See: [\[\[rc:///tw/dict/bible/kt/judge\]\]](#) and [\[\[rc:///tw/dict/bible/kt/believe\]\]](#))

Special Concepts in this Chapter

“The Law”

In this chapter Paul uses the singular noun “the law” to refer to the group of laws that God gave Israel through Moses. Paul says that those who try to obey the law of Moses will not be justified by trying to obey it. If your language does not use singular nouns in that way, you can use a different expression. (See: [\[\[rc:///ta/man/translate/grammar-collectivenouns\]\]](#) and [\[\[rc:///tw/dict/bible/kt/lawofmoses\]\]](#))

Other possible translation difficulties in this chapter

In [2:1–5](#) Paul uses the singular pronoun “you” and the singular noun “man” to refer to all people in general. If your language does not use singular pronouns or singular nouns to refer to a group of people, you can use a different expression. (See: [\[\[rc:///ta/man/translate/figs-youcrowd\]\]](#) and [\[\[rc:///ta/man/translate/grammar-collectivenouns\]\]](#))

Romans 2:1

Therefore

Therefore here marks a new section of the letter. It also introduces a result clause that summarizes the consequences of the behavior that Paul described in [1:18-32](#). Use a natural way in your language to indicate result. Alternate translation: “As a result” or “So then” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

you are & you judge & you condemn yourself; & you, the one judging practice

Paul uses the singular pronoun **you** here to refer to all people in general. See the discussion of this in the General Notes for this chapter. Alternate translation: “every one of you is ... every one of you judges ... every one of you condemns yourself ... every one of you who judges practices” (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

without excuse

See how you translated this phrase in [1:20](#).

O man

O man here is an exclamation that is meant to convict every judgmental person in the human race. Use an exclamation that is natural in your language for communicating this idea. Alternate translation: “every human being” (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

man

Here, **man** is a singular noun that refers to humanity in general. See the discussion of this in the General Notes for this chapter. Alternate translation: “human being” (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

for

Here, **for** introduces a reason clause. In the rest of the verse Paul gives the reasons why **everyone judging** is **without excuse**. Use a natural way in your language for indicating a reason. Alternate translation: “because” or “since” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

in that which

The word translated **that which** is a pronoun that refers to any way or any time a person might judge someone else. If it would be helpful in your language, you could state this explicitly. Alternate translation: “anytime” or “in anything that” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

the other

Here, **the other** refers to any other person. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: “any other person” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

for

Here, **for** introduces a clause that explains why these judgmental people are self-condemned. Use a natural way in your language for indicating a reason. Alternate translation: “this is because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the same things

The phrase **the same things** refers to acts for which people judge one another. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the very same deeds” or “the same things you judge them for doing” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Romans 2:2

we know

Here, **we** could refer to: (1) Paul and the church at Rome. Alternate translation: “all of us believers in Christ” (2) mankind in general. Alternate translation: “all people” Your language may require you to mark these forms. (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

the judgment of God

Paul is using the possessive form to describe **the judgment** that **God** does. If it would be helpful in your language, you could use a different expression. Alternate translation: “God’s judgment” or “how God judges” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the judgment of God is according to truth

If your language does not use abstract nouns for the ideas of **judgment** and **truth**, you could express the ideas in another way. Alternate translation: “how God judges is according to what is true” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

according to truth

This phrase indicates the manner in which God will judge those who act sinfully. He will judge them according to the sins they truly committed. If it would be helpful in your language, you could state this explicitly. Alternate translation: “based on the facts” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the ones practicing

See how you translated this phrase in [1:32](#).

such things

Here, **such things** refers to the litany of “the things that are not proper” in [1:28–32](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “such improper things” or “these kinds of evil things” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 2:3

But do you think this, O man, the one judging the ones practicing such things and you are doing the same things, that you will escape from the judgment of God

Paul is using a rhetorical question here to emphasize that these judgmental people should know that God will finally judge them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “But you should not think, O man, who judges those who are practicing such things and you are doing the same things, that you will escape from the judgment of God!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

this

The pronoun **this** refers to the final clause of this verse **that you will escape from the judgment of God**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “this result” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

this, O man, the one judging the ones practicing such things and you are doing the same things, that you will escape from the judgment of God

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: “that you will escape from the judgment of God, O man, who judges those who are practicing such things and you are doing the same things” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

O man

See how you translated this phrase in 2:1. (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

such things & the same things

The phrases **such things** and **the same things** refer to the litany of “the things that are not proper” in 1:28–32. See how you translated **such things** in 2:2 and **the same things** in 2:1. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

that you will escape from the judgment of God

Here Paul speaks of **judgment** as if it were a person from whom someone could **escape**. Paul means that no one can avoid God’s judgment. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “that you will not prevent God’s judgment” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the judgment of God

See how you translated this phrase in 2:2. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 2:4

Or do you scorn the wealth of his kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance

Paul is using a rhetorical question here to emphasize that these judgmental people should know that **the kindness of God leads** them **to repentance**. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You who scorn the wealth of his kindness and forbearance and patience surely know that the kindness of God leads you to repentance!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

do you scorn & you

In this verse Paul uses the singular pronoun **you** here to refer to all of humanity in general. See how you translated **you** in 2:1 and 2:3. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

the wealth of his kindness and forbearance and patience

Paul speaks of God’s **kindness and forbearance and patience** as if they were wealth that could be acquired or rejected. If it would be helpful in your language, you could use a simile or express the meaning plainly. Alternative translation: “acquiring his wonderful kindness and forbearance and patience” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

of his kindness and forbearance and patience

If your language does not use abstract nouns for the ideas of **kindness, forbearance, and patience**, you could express these ideas in another way. Alternate translation: “of how kind, forbearing, and patient he is” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of his kindness and forbearance and patience, & the kindness of God

Paul is using the possessive form to describe the **kindness, forbearance, and patience** that characterize **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: “of God’s kindness, forbearance, and patience ... God’s kindness” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the kindness of God leads you to repentance

Paul speaks of **the kindness of God** as if it were a person who could lead someone **to repentance**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “God uses his kindness to cause you to repent” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

leads you to repentance

Here, **to repentance** is a goal clause. Paul is stating the goal of **the kindness of God**. Use a natural way in your language to indicate a goal clause. Alternate translation: “leads you to repent” or “guides you to completely change the way you perceive things” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

repentance

If your language does not use an abstract noun for the idea of **repentance**, you could express the same idea in another way. Alternate translation: “to fully change the way you perceive things” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 2:5

But according to your hardness

Paul speaks of these people as if they were a hard substance. He means that these people stubbornly refuse to repent from their judgmental way of life. If it would be helpful in your language, you could use an equivalent metaphor from your culture or express the meaning plainly. Alternative translation: "But according to your stubbornness" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

unrepentant heart

Here, **heart** refers to a person's will or inner being. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "unrepentant will" or "unwillingness to repent" (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

you are storing up for yourself wrath

Here Paul speaks of **wrath** as if it were an object that someone could store up. He means that the longer people refuse to repent, the greater is God's wrath against them. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "you are increasing how much wrath God has against you" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

wrath & of wrath

Here Paul uses **wrath** to refer to the outcome of God's **wrath**, which is judging and punishing people because they are unrighteous. See how you translated the same use of this word in [1:18](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

on the day of wrath and of the revelation of the righteous judgment of God

Paul assumes that his readers will know that both **the day of wrath** and **the revelation of the righteous judgment of God** refer to the time in the future when God will punish all wicked people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "at the time God finally punishes wicked people and reveals his righteous judgment" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

on the day of wrath and of the revelation of the righteous judgment of God

Paul is using the possessive form to describe a **day** that is characterized by **wrath** and by **the revelation of the righteous judgment of God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "on the day characterized by God's wrath and the revelation of his righteous judgment" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

on the day of wrath and of the revelation of the righteous judgment of God

If your language does not use abstract nouns for the ideas of **wrath**, **revelation**, and **judgment**, you could express the same ideas in another way. Alternate translation: "on the day of God's wrathful acts, when he reveals how righteously he judges" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the revelation of the righteous judgment of God

Paul is using the possessive form to describe **the righteous judgment of God** as what **the revelation** reveals. If it would be helpful in your language, you could use a different expression. Alternate translation: “when God reveals his righteous judgment” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the righteous judgment of God

Paul is using the possessive form to describe **the righteous judgment** that is carried out by **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: “of God judging righteously” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 2:6

will pay back to each one according to his deeds

This clause is a quotation from the Old Testament ([Psalm 62:12](#)). If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: “who ‘will pay back to each one according to his deeds’” (See: **Direct and Indirect Quotations (p.633)**) (See: **Direct and Indirect Quotations (p.633)**)

will pay back to each one according to his deeds

Here Paul uses **pay back** to refer to appropriately punishing or rewarding someone as if the punishment or reward was reciprocal payment for that person's deeds. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “will appropriately punish or reward each one according to his deeds” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

his deeds

If your language does not use an abstract noun for the idea of **deeds**, you could express the same idea in another way. Alternate translation: “how he acts” or “what he does” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 2:7

General Information:

In 2:7–10 Paul explains what he means when he said in 2:6 that God will “pay back to each according to his deeds.”

eternal life to the ones, according to endurance of good work, seeking glory and honor and incorruptibility

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: “eternal life to those who are seeking glory and honor and incorruptibility according to endurance of good work” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

eternal life

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: “eternal life is what God pays back” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

to the ones, & seeking

Paul uses **seeking** to refer to these people as if they were trying to find something. He means that they are trying to live in such a way as to obtain **glory and honor and incorruptibility**. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “to those who ... keep trying to attain” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

eternal life to the ones, according to endurance of good work, seeking glory and honor and incorruptibility

Here, **according to** could indicate: (1) the means by which these people **are seeking glory and honor and incorruptibility**. Alternate translation: “everlasting life to those who, by means of endurance of good work, are seeking glory and honor and incorruptibility” (2) the reason why God gives these people **everlasting life**. Alternate translation: “because they endure in good work and are seeking glory and honor and incorruptibility, everlasting life”

according to endurance of good work

If your language does not use an abstract noun for the idea of **endurance**, you could express the same idea in another way. Alternate translation: “according to the fact that they keep on doing good work” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

glory and honor and incorruptibility

If your language does not use abstract nouns for the ideas of **glory**, **honor**, and **incorruptibility**, you could express the same ideas in another way. Alternate translation: “for God to glorify, honor, and cause them to live forever” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 2:8

from selfish ambition

If your language does not use an abstract noun for the idea of **ambition**, you could express the same idea in another way. Alternate translation: “from being selfishly ambitious” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

indeed being disobedient to the truth and becoming obedient to unrighteousness, wrath and anger

These two phrases mean the same thing. Paul uses them to emphasize how sinful these people are. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “who are disobedient to all that is true and right” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

being disobedient to the truth and becoming obedient to unrighteousness

Here Paul speaks of **the truth** as if it were a person whom someone could disobey, and he speaks of **unrighteousness** as if it were a person whom someone could obey. Paul means that by **disobeying** him these people reject what God says is true and right. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: “who reject what God says is true and right by disobeying him” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

to the truth & to unrighteousness

If your language does not use abstract nouns for the ideas of **truth** and **unrighteousness**, you could express the same ideas in another way. Alternate translation: “to what is true ... to what is unrighteous” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

wrath and anger

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the [2:6](#). Alternate translation: “wrath and anger are what God pays back” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

wrath

Here Paul uses **wrath** to refer to the outcome of God's **wrath**, which is judging and punishing people because they are unrighteous. See how you translated the same use of this word in [1:18](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

wrath and anger

If your language does not use abstract nouns for the ideas of **wrath** and **anger**, you could express the same ideas in another way. Alternate translation: “God is wrathful and angry” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

wrath and anger

The words **wrath** and **anger** mean basically the same thing. Paul uses them to emphasize God's intense anger toward people who are **disobedient to the truth**. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "fierce wrath" or "angry wrath" or "wrathful anger" (See: **Doublet (p. 641)**) (See: **Doublet (p. 641)**)

Romans 2:9

Tribulation and distress {will be} on every soul of man that produces the evil

Paul speaks of **Tribulation and distress** as if these ideas were located on top of a person. He means that every **evil** person will experience **Tribulation and distress**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Every human soul that produces the evil will experience tribulation and distress" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Tribulation and distress

If your language does not use abstract nouns for the ideas of **Tribulation** and **distress**, you could express the same ideas in another way. Alternate translation: "Difficult and distressing times" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Tribulation and distress

These two words mean basically the same thing. Paul uses them to emphasize how intense God's judgment will be against these people. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "Distressing tribulation" or "Intense distress" (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

every soul of man

Paul uses **soul of man** to refer to the whole life of a person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "every human being" (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

of man

Although the term **man** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "of a person" (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

the evil

Paul is using the adjective **evil** as a noun in order to describe things people do. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "what is evil" or "things that are evil" (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

both to the Jew first and to the Greek

This phrase could mean: (1) the Jews will have greater responsibility because God offered salvation to them first. Alternate translation: "especially for the Jewish person and also for the non-Jewish person" (2) the Jews will be judged before non-Jews, which is the same meaning as in **1:16**. Alternate translation: "first for the Jewish person and then for the non-Jewish person" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to the Greek

See how you translated this phrase in [1:16](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 2:10

glory and honor and peace will be to everyone

If your language does not use abstract nouns for the ideas of **glory** and **honor**, you could express the same ideas in another way. Alternate translation: "God will glorify and honor and bring peace to everyone" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Here, **peace** could refer to: (1) feeling calm and secure. Alternate translation: "a peaceful feeling" (2) being at peace with God. Alternate translation: "a peaceful relationship with God" (3) both a peaceful feeling and a peaceful relationship with God. "a peaceful feeling and a peaceful relationship with God" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the good

Paul is using the adjective **good** as a noun in order to describe things people do. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "good deeds" or "things that are good" (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

both to the Jew first and to the Greek

See how you translated this phrase in the previous verse. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 2:11

there is no favoritism with God

If your language does not use an abstract noun for the idea of **favoritism**, you could express the same idea in another way. Alternate translation: "God does not honor one type of person above another" or "God is not more favorable toward one person than another" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 2:12

For

For here indicates that what follows in 2:12–16 gives the reason for the phrase “there is no favoritism with God” in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “This is true because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

as many as have sinned without the law

Paul uses this phrase to refer to non-Jews, whom he calls “the Greek” in 2:9–10. If it would be helpful in your language, you could state this explicitly. Alternate translation: “as many non-Jewish people as have sinned without the law” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

without the law & without the law, & the law & the law

The word **law** is a singular noun that refers to a group of laws that God gave Israel by dictating them to Moses. See the discussion of this term in the General Notes for this chapter. Alternate translation: “without God’s laws ... without God’s laws ... God’s laws ... God’s laws” (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

without the law & without the law

Here, **without the law** refers to not knowing God’s **law**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “without knowing God’s law” or “in ignorance of God’s law” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

will also perish

Here Paul uses **perish** to refer to eternal punishment in hell that occurs after physical death. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “will also be punished eternally” or “will also experience eternal punishment” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

as many as have sinned with the law

Paul uses this phrase to refer to Jews, who are the people to whom God gave his law. If it would be helpful in your language, you could state this explicitly. Alternate translation: “as many Jewish people as have sinned with the law” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

will be judged by the law

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God will judge by his law” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

by the law

Here, **by** indicates that **the law** is the standard by which God will judge those who know his law. If it would be helpful in your language, you could state this explicitly. Alternate translation: “according to what the law requires” or “by what the law says” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 2:13

For

For here indicates that this verse gives the reason why God judges both groups of people mentioned in the previous verse. Use a natural way in your language to indicate a reason. Alternate translation: “God judges both groups of people impartially because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

of the law {& of the law

See how you translated **the law** in the previous verse. (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

are} not righteous with God

Paul uses **with God** here to describe **righteous** people as if they were located in the presence of **God**. He means that God makes them right with himself. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “are not made righteous by God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the doers of the law will be justified

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who will do the action, Paul implies that “God” will do it. Alternate translation: “God will justify the doers of the law” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 2:14

For

For here indicates that 2:14–16 give another reason why God judges both groups of people mentioned in 2:12. 2:14–16 explain why **Gentiles** who do not know God's law are still sinners. Use a natural way in your language to indicate a reason. Alternate translation: "God also judges both groups of people impartially because" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the ones not having the law, & not having the law

Paul speaks of these people as if they do not own or possess **the law**. He means that they did not receive the law that God gave to the Jewish people. If it would be helpful in your language, you could express the meaning plainly. See how you translated "without the law" in 2:12. Alternative translation: "who are unaware of God's law ... who are unaware of God's law" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the law, & of the law, & the law

See how you translated **the law** in 2:12. (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

do by nature

If your language does not use an abstract noun for the idea of **nature**, you could express the same idea in another way. Alternate translation: "naturally do" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the things of the law

Paul is using the possessive form to describe the specific rules that make up **the law**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the commands within the law" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

are a law to themselves

Here Paul speaks of **Gentiles** as if they were **a law**. Paul means that the non-Jewish people have their own rules about what is right and wrong, and their rules are similar to God's **law**. If it would be helpful in your language, you could express this meaning in plainly. Alternate translation: "are actually obeying the God's law" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Romans 2:15

who show the work of the law written in their hearts

Paul speaks of the non-Jewish people obeying some basic rules from the law of Moses as if they were showing **the work of the law** to other people. He means that non-Jewish people demonstrate that they naturally understand some rules of the law by obeying those rules. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “who make others aware that they understand the work of the law” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the work of the law written in their hearts

Here Paul speaks of **the works of the law** as if they can be written on the surfaces of peoples’ hearts. He means that God has enabled non-Jewish people to know generally what is right or wrong even though they do not know the law of Moses. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “they know the work of the law” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the work of the law

Paul is using the possessive form to describe **the work** that characterizes obeying **the law**. This phrase has a similar meaning to “the things of the law” in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “the work that the law requires a person to do” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

written in their hearts

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God wrote on their hearts” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

in their hearts

See how you translated “heart” in [1:21](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

their conscience bearing witness

Paul uses the singular **conscience** figuratively to refer to the individual consciences of these people. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: “their consciences bearing witness” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

their conscience bearing witness

Here Paul speaks of **conscience** as if it were a person **bearing witness** in a courtroom. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “their conscience confirms that this is true” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

bearing witness, the thoughts between themselves both accusing or even defending them

This clause explains what **bearing witness** means. If it would be helpful in your language, you could make the relationship between these phrases clearer or begin a new sentence. Alternate translation: “bearing witness, namely, the thoughts of each person both accusing or even defending them” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

the thoughts between themselves both accusing or even defending them

Here Paul speaks of **thoughts** as if they were a person who could accuse or defend someone in court. If it would be helpful in your language, you could express this meaning plainly. Alternate translation (remove preceding comma): “by accusing or defending them in the way they think” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Romans 2:16

on the day

Here, **day** refers to a point in time when something happens. It does not refer to a 24-hour length of time. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “a point in time is coming” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

on the day when God will judge

Paul assumes that his readers will know that **the day when God will judge** refers to the time in the future when God will judge everyone, as Paul also mentioned in [2:2](#) and [2:5](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “at the future time when God finally judges” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the secrets of men

Paul is using the possessive form to describe **secrets** that **men** have. These **secrets** are specifically secret thoughts that people have, as indicated by the word “thoughts” in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “men’s secrets” or “the secrets that men keep” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the secrets of men

If your language does not use an abstract noun for the idea of **secrets**, you could express the same idea in another way. Alternate translation: “what men secretly think” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of men

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “of human beings” or “of people” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

according to my gospel, through Christ Jesus

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “through Christ Jesus, according to my gospel” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

according to my gospel

Paul speaks of the **gospel** as if it belongs to him. He means that this is the **gospel** God has entrusted him to preach. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “according to God’s gospel that I preach” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 2:17

But

Connecting Statement:

But here indicates that in [2:17–29](#) Paul changes topics from talking about non-Jewish people who don't know the law of Moses to Jews who know the law. He explains why the Jews as well cannot escape God's judgment. Alternate translation: "You also need to know that" or "However" (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

if

Here, **if** indicates the beginning of a conditional sentence that extends from this verse to [2:21](#). Paul speaks as if these descriptions of Jews were hypothetical possibilities, but he means that they are actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "since" or "because" (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

you

Even though Paul is speaking to Jewish people, he is hypothetically addressing an individual, so **you** and **your** and **yourself** is singular throughout [2:17–27](#) unless otherwise noted. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** and **yourself** in your translation. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

you name yourself a Jew

Paul speaks of the Jews as if they named themselves. He means that they consider themselves to be Jews. If it would be helpful in your language, you could use an equivalent metaphor from your culture or express the meaning plainly. Alternative translation, "you call yourself Jewish" or "you regard yourself as truly Jewish" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

rely upon the law

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context, which is God's judgment of sinners. Alternate translation: "rely upon the law to escape God's judgment" or "rely upon the law to save you from God's judgment" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

boast in God

Paul speaks of the Jews as if they were boasting inside of **God**. He means that the Jews brag that they are the only nation that knows God. If it would be helpful in your language, you could express the meaning plainly. Alternative translation, "brag that you are the only ones who know God" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 2:18

and know his will and approve of the things that are excellent, being instructed from the law

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: “and because you are instructed from the law, you know his will and approve of what is excellent” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

his will

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: “what God wills” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

being instructed from the law

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “others having instructed you from the law” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 2:19

and you have become confident that you are a guide

Paul uses the word **yourself** to emphasize how **convinced** the Jews are that they are the only ones who can spiritually guide others. Use a way that is natural in your language to express this emphasis. Alternate translation: “and you have convinced yourself that you alone are a guide” (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

that & are a guide to blind men

Paul uses **guide** to refer to the Jews as if they were the only people who could clearly see. He also uses **blind** to refer to non-Jews as if they were unable to see. He means that the Jews think they are the only ones who can teach others God’s truth. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “that you are a helper to those separated from God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

that & are a guide to blind men

If your language does not use an abstract noun for the idea of **guide**, you could express the same idea in another way. Alternate translation: “that you can serve as a guide to blind men” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to blind men

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “to blind people” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

a guide to blind men, a light to the ones in darkness

These two phrases mean the same thing. Paul uses them to emphasize how strongly the Jews believed that non-Jews were ignorant about God’s truth. If saying the same thing twice might be confusing for your readers, you can combine the two ideas into one. Alternate translation: “the only ones who can guide those who are unaware of what is true about God” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

a light to the ones in darkness

Here Paul uses **light** to refer to a Jewish person, and he uses **those in darkness** figuratively to refer to non-Jews. He means that the Jews think they can teach non-Jews about God the way that a **light** shines on people who are in a dark place. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “someone who can reveal what is true about God to those who do not know about God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 2:20

an instructor of foolish men, a teacher of little children, having in the law the form of the knowledge and of the truth

If it would be more natural in your language, you could change the order of these phrases, since the third phrase gives the reason for the result that the first two phrases describe. Alternate translation: “since having in the law the form of the knowledge and of the truth, you believe you should be an instructor of foolish men, a teacher of little children” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

an instructor of foolish men, a teacher of little children, having in the law

These two phrases mean the same thing. Paul uses them to emphasize how strongly the Jews believed that non-Jews were ignorant about God's truth. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “the only people who can instruct those people who are as foolish as children and are the only people who have in the law” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

a teacher of little children

Paul speaks of the non-Jews as if they were **little children**. He means that they are ignorant about God. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternative translation: “people who are spiritually ignorant” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

having in the law the form of the knowledge and of the truth

Paul speaks of **the law** as if it were a physical shape that someone could possess. He means that **the law** contains God's true knowledge that the Jews think they exclusively own. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “understanding through God's law how a person can truly know God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the form of the knowledge and of the truth

Paul is using the possessive forms **of the knowledge** and **of the truth** to describe the **form of the law**. Here, **of knowledge** and **of the truth** could indicate: (1) what **the law** contains. Alternate translation: “the form that contains the knowledge and the truth” (2) what **the law** represents. Alternate translation: “what represents knowledge and truth” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the knowledge and of the truth

If your language does not use abstract nouns for the ideas of **knowledge** and **truth**, you could express the same ideas in another way. Alternate translation: “of what we know about God and what is true about God” (See: [\[\[rc://ta/man/translate/figs-abstractnouns\]\]](#)) (See: **Abstract Nouns (p.592)**)

Romans 2:21

then you, the one teaching another, do you not teach yourself? You, the one preaching not to steal, do you steal

In [2:21-23](#) Paul transitions from his description of the Jews in [2:17-20](#) to a series of rhetorical questions. These questions emphasize the hypocrisy of the Jews, who thought they were superior to non-Jews because they knew the law of Moses. If you would not use rhetorical questions for this purpose in your language, you could translate Paul's words as statements or exclamations and communicate the emphasis in another way. Alternate translation: "then you, who teach another, do not teach yourself! You, who preach not to steal, actually steal!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

then

Here, **then** indicates that what follows is the second half of the factual conditional statement that Paul began with "if you name yourself a Jew" in [2:17](#). Paul wants to show that what the Jews believe and how they live are in contrast. If you divided [2:17-21](#) into separate sentences, then you may need to include a short form of the "if" statement here. Alternate translation: "if all this is really true, then" or "since all this is really true, then" (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

another

Here, **another** is a singular pronoun that refers to a group of people. If your language does not use singular pronouns in that way, you can use a different expression. Alternate translation: "other people" (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

do you not teach yourself

Here Paul implies that the Jews need to **teach** themselves, because they do not actually obey the laws that they teach. They live their lives as if they do not know the law of Moses. If it would be helpful in your language, you could state this explicitly. Alternate translation: "since you yourself don't obey the law, do you not teach yourself" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 2:22

You, the one saying not to commit adultery, do you commit adultery? You, the one abhorring idols, do you rob temples

Like in the previous verse, Paul is not asking for information here, but is using the question form twice to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as statements or exclamations and communicate the emphasis in another way. Alternate translation: "You who say not to commit adultery actually commit adultery! You who abhor idols actually rob temples!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

do you rob temples

Here Paul implies that the **temples** the Jews **rob** are where **idols** are kept and worshiped. If it would be helpful in your language, you could state this explicitly. Alternate translation: "do you rob temples where idols are kept" or "should you actually enter an idol temple and rob it" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 2:23

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

As in the previous two verses, Paul is not asking for information here, but is using the question form to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or exclamation and communicate the emphasis in another way. Alternate translation: "You who boast in the law actually dishonor God through the transgression of the law!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

You, who boast in the law

Paul uses **in the law** as if it were something that people could boast inside of. He means that the Jews brag that they are the only nation who knows God's law, which has similar meaning to "boast in God" in [2:17](#). If it would be helpful in your language, you could express the meaning plainly. Alternative translation, "You, who brag that you are the only ones who know God's law" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

through the transgression of the law

If your language does not use an abstract noun for the idea of **transgression**, you could express the same idea in another way. Alternate translation: "by transgressing the law" or "by breaking the law" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 2:24

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

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: “For, just as it is written, ‘the name of God is blasphemed among the Gentiles because of you.’” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

For

For here indicates that what follows is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: “These things that I have said about you are true because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the name of God is blasphemed among the Gentiles because of you

In this clause Paul quotes part of [Isaiah 52:5](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

the name of God

Paul is using the possessive form to indicate the **name** that belongs to **God**. Paul does not mean that **God** is a **name**. If it would be helpful in your language, you could use a different expression. Alternate translation: “God’s name” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the name of God

Paul uses **the name of God** figuratively to refer to **God** himself. If it would be helpful in your language, you could express the meaning plainly, as in the UST. (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

the name of God is blasphemed among the Gentiles because of you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the Gentiles blaspheme the name of God because of you” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the name of God is blasphemed among the Gentiles because of you

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: “because of you the name of God is blasphemed among the Gentiles” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

because of you

Paul quotes Isaiah implying that the bad behavior of the Jews is what causes **the Gentiles** to blaspheme **the name of God**. Since the Jews were supposed to represent God to the world, their bad behavior misrepresented God so that the Gentiles blasphemed him. If it would be helpful in your language, you could state this explicitly. Alternate translation: “as a result of how you act” or “because of the way you behave” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

because of you

Here, **you** is the plural and refers to the Jewish people. This is the only occurrence of plural **you** in 2:17-27. If it would be helpful in your language, you could state this explicitly. Alternate translation: “you Jewish people” (See: **Forms of ‘You’ — Singular (p.654)**) (See: **Forms of ‘You’ — Singular (p.654)**)

just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something Isaiah wrote, you could indicate Isaiah as the subject. Alternate translation: “just as Isaiah wrote” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

just as it is written

See how you translated this phrase in 1:17. (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

Romans 2:25

For

For here indicates that [2:25–29] provide another reason why both Jews and Gentiles will be punished for their sins, as stated in 2:12. Paul is arguing against the idea that circumcision guaranteed a Jew's salvation, which some Jews believed. Use a natural way in your language for indicating a reason. Alternate translation: "Jews will be judged along with Gentiles because" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

circumcision & your circumcision has become uncircumcision

If your language does not use abstract nouns for the ideas of **circumcision** and **uncircumcision**, you could express the same ideas in a different way. Alternate translation: "being circumcised ... your being circumcised has become being uncircumcised" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

benefits

Paul is leaving out a word here that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: "benefits you" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

a transgressor of the law

Paul is using the possessive form to describe a person who transgresses **the law**. If it would be helpful in your language, you could use a different expression. Alternate translation: "one who transgresses the law" or "one who breaks the law" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

your circumcision has become uncircumcision

Here, **your circumcision becomes uncircumcision** is an exaggeration that Paul uses to show how important it is for God's people to **practice the law**. Paul does not mean that the person who transgresses God's **law** is no longer physically circumcised. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "it is as if you were not circumcised" or "it is the same as if you were never circumcised" (See: **Hyperbole (p.665)**) (See: **Hyperbole (p.665)**)

Romans 2:26

If, then

Paul is using a hypothetical situation to help his readers recognize the benefits for **the uncircumcised one** who **keeps the requirements of the law**. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "Let's suppose then that" (See: **Connect — Hypothetical Conditions (p.622)**) (See: **Connect — Hypothetical Conditions (p.622)**)

the uncircumcision

Paul is using the adjective **uncircumcision** as a noun in order to describe a group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "the one who is uncircumcised" (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

keeps

Here, **keeps** is an idiom that refers to obeying. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is obedient to" (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

the requirements of the law

Paul is using the possessive form to describe **requirements** found in **the law**. If it would be helpful in your language, you could use a different expression. Alternate translation: "what the law requires" or "the law's requirements" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

will not his uncircumcision be considered as circumcision

Paul is using a rhetorical question here to emphasize how important it is to do what **the law** requires. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "certainly God will consider his uncircumcision to be circumcision" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

will not his uncircumcision be considered as circumcision

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Paul implies that "God" will do it. Alternate translation: "will God not consider his uncircumcision to be circumcision" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

his uncircumcision & circumcision

See how you translated **uncircumcision** and **circumcision** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 2:27

the uncircumcision by nature, fulfilling the law, will judge

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: “since he is fulfilling the law, the uncircumcised by nature will judge” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the uncircumcision

See how you translated this in the previous verse. (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

the uncircumcision by nature

If your language does not use an abstract noun for the idea of **nature**, you could express the same idea in another way. Alternate translation: “the naturally uncircumcised” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

fulfilling

Here, **fulfilling** is an idiom that refers to fully obeying. If it would be helpful in your language, you could express the meaning plainly. Alternate translation (without a comma preceding): “is fully obedient to” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

through letter and circumcision

Here, **through** could mean: (1) the Jews will be judged despite having the **letter and circumcision**. Alternate translation: “despite having letter and circumcision” (2) the Jews will be judged while having the **letter and circumcision**. Alternate translation: “while having letter and circumcision” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

letter

Paul is describing **the law** by association with the letters that make up **the law**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “the written law code” or “God’s written law” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

circumcision

See how you translated **circumcision** in the previous two verses. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

a transgressor of the law

If your language does not use an abstract noun for **transgressor**, you could express the idea with a different form. Alternate translation: “someone who transgresses the law” or “someone who breaks God’s law” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 2:28

For

For here indicates that what follows is the reason for what has just been stated. This verse is Paul's conclusion to the statements he made in [2:25–27](#). Use a natural way in your language for indicating a reason. Alternate translation: “In fact” or “Truly” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

a Jew

Here Paul uses **Jew** to refer to someone who is one of God's people because he truly trusts in God for salvation, as Abraham did. **Jew** here does not refer to someone who only has Jewish ancestors. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “a spiritual Jew” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

visibly

Here, **visibly** refers to the Jewish religious practices that other people can see, such as circumcision or wearing special clothing. If it would be helpful in your language, you could state this explicitly. Alternate translation: “does externally visible Jewish rituals” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

this circumcision

Here Paul uses **circumcision** to refer to the change in thinking and attitude that happens when God saves a person. It can also be considered an inward mark of belonging to God's people, like how circumcision was an outer mark of being Jewish. This was called “circumcision of the heart” in the Old Testament ([Deuteronomy 30:6](#); [Jeremiah 4:4](#)). Here, **circumcision** does not refer to the Jewish ritual. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “this spiritual circumcision” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

in the flesh

Paul uses **the flesh** figuratively to mean “the whole body,” which is made of **flesh**. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: “on the body” (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

Romans 2:29

Jew in secret {is}

The word translated **secretly** refers to something that other people cannot see or that is hidden. The meaning here is the opposite of “visibly” in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “a Jew in an inward way not seen by others” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Jew

Here Paul uses **Jew** in the same way he did in the previous verse. See how you translated this word in the previous verse. (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

circumcision {is} of the heart

Paul is using the possessive form to describe a **circumcision** that is performed in **the heart**. If it would be helpful in your language, you could use a different expression. Alternate translation: “circumcision is performed in the heart” or “circumcision is an inward change” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

circumcision {is} of the heart

The phrase **circumcision of the heart** is an idiom that refers to the change in thinking and attitude that happens when God saves a person. It can also be considered an inward mark of belonging to God's people, just as circumcision was an outer mark of being Jewish. This expression first occurred in the Old Testament ([Deuteronomy 30:6](#); [Jeremiah 4:4](#)). If it would be helpful in your language, you could use an equivalent idiom or use plain language. See how you translated “this circumcision” in the previous verse. Alternate translation: “truly belongs to God's people by removal of sin” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

of the heart

See how you translated this word in [1:21](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

in the Spirit, not in the letter

Here, both occurrences of **in** indicate the means by which something happened. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by means of the Spirit, not by means of the letter” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in the Spirit

Here, **the Spirit** could refer to: (1) the Holy Spirit, who changes a person's thoughts and attitude when God saves that person, as in the UST. (2) a person's spirit, which would require interpreting **in** to refer to a place. Alternate translation: “in one's spirit” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in the letter

See how you translated **letter** in [2:27](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

whose the praise

The pronoun **whose** refers to **the one who is inwardly a Jew**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “that inward Jew’s praise” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

whose the praise

Paul is using the possessive form **whose** to indicate who receives **the praise**. If it would be helpful in your language, you could use a different expression. Alternate translation: “his praise” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

from men

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “from people” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

Romans 3

Romans 3 General Notes

Structure and Formatting

All mankind is condemned because of sin (1:18–3:20)

- All non-Jews have sinned (1:18–32)
- All Jews have sinned (2:1–3:8)
- Everyone has sinned (3:9–20)

Righteousness is received through Jesus Christ by trusting in him (3:21–5:21)

- God's righteousness is received through faith (3:21–26)
- No one can boast in works (3:27–31)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with verses 10–18 of this chapter, which are quotations from the Old Testament.

Important Figures of Speech in this Chapter

Rhetorical Questions

In 3:1–9 and 27–31 Paul frequently uses rhetorical questions in this chapter in order to answer objections that Jews might make about what he is saying. You may need to indicate that Paul is asking these questions as if he were a non-Christian Jew responding to these arguments. When Paul asks the rhetorical questions, he is speaking as if he were a non-Christian Jew arguing against Paul. When Paul answers those questions, he is speaking as himself. It may be helpful to your readers to indicate this change in speakers with quotation marks or with whatever other punctuation or convention your language uses to indicate quotations, as in the UST. (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///ta/man/translate/figs-quotemarks\]\]](#))

Romans 3:1

Connecting Statement:

In 3:1–9 Paul uses a series of rhetorical questions and answers in order to emphasize that both “Jews and Greeks” are “under sin.”

What then {is

Here, **then** indicates that what follows is a response to what Paul said in the previous chapter, especially what he said in 2:28–29. If it would be helpful in your language, you could state this explicitly. Alternate translation: “If these things are true, then what is” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

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

This verse contains two rhetorical questions connected by **or**. Paul is not asking for information, but here he is using these two questions to express the objections that a Jew might have to what Paul said in the previous chapter, especially what he said in 2:28–29. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Then the Jew certainly has no advantage, and circumcision certainly has no benefit!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

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

In this verse Paul is speaking as if he were a non-Christian Jew arguing against Paul. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

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

If your language does not use abstract nouns for the ideas of **advantage** or **benefit**, you could express the same ideas in another way. Alternate translation: “How then is being a Jew advantageous, or how is being circumcised beneficial” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the Jew

Paul is using the possessive form **of the Jew** to describe for whom there is **the advantage**. If it would be helpful in your language, you could use a different expression. Alternate translation: “for the Jew” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the circumcision

Paul is using the possessive form **of the circumcision** to describe from where **the benefit** comes. If it would be helpful in your language, you could use a different expression. Alternate translation: “that comes from circumcision” or “from being circumcised” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 3:2

Great in every way

In this verse Paul responds to the rhetorical questions in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'Great in every way!'" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Great in every way

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: "The advantage of the Jew and the benefit of the circumcision are great in every way" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Great in every way

Great in every way is an exaggeration that Paul uses to emphasize the value of being Jewish and being circumcised. Paul does not mean that everything about being a Jew and being circumcised is beneficial. If it would be helpful in your language, you could use an equivalent expression from your language that shows enthusiasm. Alternate translation: "Great in many ways" (See: **Hyperbole (p.665)**) (See: **Hyperbole (p.665)**)

indeed first, that

Here, **indeed first, that** could indicate that: (1) what follows is the first reason in a list of several reasons why being a Jew is beneficial, in which case Paul does not continue the list in this chapter. Alternate translation: "the first of many benefits is indeed that" or "one benefit is indeed that" (2) what follows is the most important reason why being a Jew is beneficial. Alternate translation: "the primary benefit is indeed that" or "the most important thing is indeed that" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

they were entrusted with the sayings of God

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God entrusted them with his sayings" or "God trusted them with the sayings of God" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

with the sayings of God

Here, **the sayings of God** could refer to: (1) the entire Old Testament. Alternate translation: "with what God said in the Scriptures" (2) direct speech from God recorded in the Old Testament. Alternate translation: "with the messages that God announced to them in the Scriptures" (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

with the sayings of God

Here, the possessive form **of God** could refer to: (1) **sayings** that came from **God**. Alternate translation: "with the sayings from God" (2) **says** that are about **God**. Alternate translation: "with the sayings about God" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 3:3

For

For here indicates that what follows is a response to what Paul said in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “If these things are true, then” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

what if some were unfaithful? Their unfaithfulness will not nullify the faithfulness of God, will it

In this verse Paul is not asking for information, but is using these two questions here to express the objections that a Jew might have to what Paul said in the previous verse. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “But some of them were unfaithful! Their unfaithfulness surely cannot nullify the faithfulness of God!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

For what if some were unfaithful? Their unfaithfulness will not nullify the faithfulness of God, will it

In this verse Paul is speaking as if he himself were a non-Christian Jew arguing against Paul. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

some

The pronoun **some** refers to some Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: “some Jewish people” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Their unfaithfulness will not nullify the faithfulness of God, will it

If your language does not use abstract nouns for the ideas of **unfaithfulness** or **faithfulness**, you could express the same ideas in another way. Alternate translation: “The fact that they are unfaithful will not nullify God’s faithful acts, will it” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the faithfulness of God

Paul is using the possessive form to describe **the faithfulness** that characterizes **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the faithfulness that characterizes God” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 3:4

May it never be

In this verse Paul responds to the rhetorical questions he wrote in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'May it never be!'" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

May it never be

May it never be is an exclamation that communicates a strong prohibition. Use an exclamation that is natural in your language for communicating a strong prohibition. Alternate translation: "Absolutely not" or "Certainly not" (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

Instead

Instead here indicates that what follows is a contrast to the idea in the previous verse that unfaithful Jews could "nullify the faithfulness of God." Use a natural way in your language for introducing a contrast. Alternate translation: "But" or "However" (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

let God be true

Here, **let God be true** is an imperative phrase, but this is not a command. Instead, Paul is exclaiming that people must consider that God is always truthful regardless of what people think. Use a form in your language that would be used in this type of situation. Alternate translation: "let people always know that God is true" or "may people always declare that God is true" (See: **Imperatives — Other Uses (p.674)**) (See: **Imperatives — Other Uses (p.674)**)

every man a liar

If your language does not use an abstract noun for the idea of **liar**, you could express the same idea in another way. Alternate translation: "every man lies" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

every man a liar

Paul is leaving out some words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "let every man be a liar" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

every man

Although the term **man** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "every person" (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

Just as it is written

See how you translated this phrase in 1:17. (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

Just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by David. Alternate translation: "just as David wrote" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

So that you might be justified in your words and you will prevail when you are judged

This sentence is a quotation from [Psalm 51:4](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

So that

So that indicates that what follows is the result of what David had written previously in [Psalm 51:4](#), which is about how David had sinned. Paul assumes that his readers would be familiar with the earlier part of that verse. Use a natural way in your language for indicating result. Alternate translation: "I have sinned so that" or "Because of my sin" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

So that you might be justified in your words and you will prevail when you are judged

In this sentence, **you** and **your** refer to God and are singular. If it would be helpful in your language, you could state this explicitly, as in the UST. (See: **Forms of 'You' — Singular (p.654)**) (See: **Forms of 'You' — Singular (p.654)**)

you might be justified & when you are judged

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people would acknowledge how righteous you are ... when people attempt to judge you" or "you would prove yourself to be righteous ... when others try to judge you" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

in your words

Paul records David using **words** to describe the things that God said by using words. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in what you say" (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 3:5

But if

In this verse, Paul is speaking as if he were an unbelieving Jew and is challenging the statement that Paul made in the previous verse. **But** here indicates that what follows is a response to what Paul said in the previous verse. If it might be helpful in your language, you could state this explicitly. Alternate translation: “If indeed that is true” or “Now if” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

But if our unrighteousness commends the righteousness of God, what will we say? God {is} not unrighteous for imposing his wrath, {is he

In these sentences Paul is speaking as if he were a non-Christian Jew arguing against Paul. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

if our unrighteousness commends the righteousness of God, what will we say

Paul is using a hypothetical situation to develop the argument that an unbelieving Jew would make. Alternate translation: “suppose our unrighteousness commends the righteousness of God. Then what will we say” (See: **Connect — Hypothetical Conditions (p.622)**) (See: **Connect — Hypothetical Conditions (p.622)**)

our & will we say

Here, **our** and **we** are used exclusively to speak of Paul and other Jews. Your language may require you to mark these forms. Alternate translation: “Jewish ... will we Jews say” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

our unrighteousness & the righteousness of God

If your language does not use abstract nouns for the ideas of **unrighteousness** or **righteousness**, you could express these ideas in another way. Alternate translation: “how unrighteous we are ... how righteous God is” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

God {is} not unrighteous for imposing his wrath, {is he

In this sentence Paul is not asking for information, but is using this question here to express an objection that a Jew might have to what Paul said in the previous verse. This sentence is also the answer to the hypothetical question that precedes it. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “God certainly cannot be unrighteousness for imposing his wrath!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

if our unrighteousness commends the righteousness of God, what will we say? God {is} not unrighteous for imposing his wrath, {is he

If it would be more natural in your language, you could combine the hypothetical conditional statement of the first sentence with the rhetorical question of the second sentence. Alternate translation: “if our unrighteousness commends the righteousness of God, then we certainly cannot say that God is unrighteousness for imposing his wrath!” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

for imposing his wrath

Here Paul uses **imposing his wrath** to refer to the outcome of God’s anger, which is carried out by judging and punishing people because they are unrighteous. See how you translated the same use of **wrath** in 1:18. (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

I speak according to men

Paul could be saying this as an aside in order to show that he is not trying to challenge **the righteousness of God**. If this would be confusing in your language, you could add parentheses, as seen in the ULT, or use a natural way in your language to indicate an aside. Alternate translation: “I am reasoning like a human being” (See: **Aside (p.598)**) (See: **Aside (p.598)**)

I speak according to men

Here, the phrase **according to men** is an idiom meaning “the way people do” or “like a human being.” If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “I speak based on how human beings perceive things” or “I speak according to mere human reasoning”(See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 3:6

May it never be

See how you translated this in 3:4. (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

Otherwise, how will God judge the world

Here Paul is giving the reason why God is “not unrighteous for imposing his wrath,” as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “Because if God were unrighteous, how would he judge the world” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

how will God judge the world

In this clause Paul is not asking for information, but is using his question to emphasize that **God** could not **judge the world** if he were unrighteous. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “God certainly could not judge the world!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

the world

Here Paul uses **world** to refer to the people who live in the **world**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the people in the world” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 3:7

General Information:

In 3:7–9, Paul is speaking as if he were an unbelieving Jew and is challenging the statement Paul made in 3:6. A note will inform you of the one parenthetical statement within these verses in which Paul interjects his own voice into the argument.

But if

But here indicates that what follows is a response to what Paul said in the previous verse. In this verse, Paul is speaking as if he were an unbelieving Jew and is challenging the statement Paul made in the previous verse. See how you translated this in 3:5. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

if the truth of God through my lie abounds to his glory, why am I still being judged as a sinner

Paul is using a hypothetical situation to develop the argument an unbelieving Jew would make. Alternate translation: “suppose the truth of God through my lie abounds to his glory. Then why am I still being judged as a sinner” (See: **Connect — Hypothetical Conditions (p.622)**) (See: **Connect — Hypothetical Conditions (p.622)**)

But if the truth of God through my lie abounds to his glory

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “But if the truth of God abounds to his glory through my lie” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

the truth of God

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea with a different form. Alternate translation: “how truthful God is” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the truth of God

Paul is using the possessive form to describe **the truth** that characterizes **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: “God’s truthfulness” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

through my lie & am I & as a sinner

Here Paul uses **my** and **I** to refer to a Jewish person who might give this hypothetical response. If this might confuse your readers, you could express the meaning explicitly. Alternative translation: “when we Jews act falsely ... are we ... as sinners” or “when we Jews lie ... are we ... as sinners” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

through my lie

If your language does not use an abstract noun for the idea of **lie**, you could express the same idea with a different form. Alternate translation: “when I act falsely” or “when I lie” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to his glory

Here, **to** indicates that this is a result clause. Use a natural way in your language to indicate result. Alternate translation: “with the result that he is glorified” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to his glory

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in a different way. Alternate translation: “to demonstrate how glorious he is” or “to glorify him” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

why am I still being judged as a sinner

In this clause Paul is not asking for information, but is using this question to express an objection that a Jew might have to what Paul said in the previous verse, which was also repeated in the previous clause. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “surely I should not still be judged as a sinner!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

am I still being judged

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that “God” does it. Alternate translation: “does God still judge me” or “should God keep on judging me” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

a sinner

If your language does not use an abstract noun for the idea of **sinner**, you could express the same idea in a different way. Alternate translation: “someone who sins” or “as if I were sinful” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 3:8

And

And here indicates that in this verse Paul continues speaking as if he were an unbelieving Jew and is challenging the statement he made in 3:6. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Furthermore” or “In addition” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

And not (just as we are blasphemed and just as some affirm us to say), “Let us do the evil things, so that the good things may come

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “And not, ‘Let us do evil, so that good may come,’ just as we are blasphemed and just as some affirm we say?” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

And not

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “And why not say” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

not (& Let us do the evil things, so that the good things may come

In this sentence Paul is not asking for information, but is using an elided question here (“And why not say”) to emphasize that God could not judge the world if he were unrighteous. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “you should say ... ‘Let us do the evil things, so that the good things may come!’” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

just as we are blasphemed and just as some affirm us to say

Paul is saying this as an aside in order to show that people have been falsely accusing him of teaching that people should sin in order to show how good God is. If this would be confusing in your language, you could add parentheses like the ULT or use a natural way in your language to indicate an aside. Alternate translation: “Some people blaspheme us and affirm that we are saying such things” (See: **Aside (p.598)**) (See: **Aside (p.598)**)

we are blasphemed & us

When Paul says **we** and **us**, he could be (1) speaking only of himself in a formal manner. Alternate translation: “I am blasphemed ... me” (2) speaking of himself and all other Christians. Alternate translation: “we Christians are blasphemed ... us” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

we are blasphemed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “people blaspheme us” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

not (just as we are blasphemed and just as some affirm us to say), “Let us do the evil things

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: “not say (just as we are blasphemed and just as some affirm us to say) that we should do the evil things” (See: **Direct and Indirect Quotations (p.633)**) (See: **Direct and Indirect Quotations (p.633)**)

whose judgment is just

Paul is saying this as an aside to show that the people who have been falsely accusing him of teaching people to “do the evil things, so that the good things may come” are the ones who deserve to be judged by God. If this would be confusing in your language, you could add parentheses as in the ULT or use a natural way in your language to indicate an aside. (See: **Aside (p.598)**) (See: **Aside (p.598)**)

whose judgment is just

The pronoun **whose** here refers to the people who slander Paul by claiming that he teaches people to “do the evil things, so that the good things may come.” If it would be helpful in your language, you could state this explicitly. Alternate translation: “the judgment of those who say this is just” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

whose judgment is just

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: “who are justly judged” or “whom God justly judges” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 3:9

What then? Are we better off

Here Paul concludes his series of rhetorical questions by using the same phrase **What then** he used to begin this discussion. See how you translated this phrase in 3:1. (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Are we better off

Paul is using the question form to express an objection that a Jew might have to what Paul has said previously. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely we are not better off!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Are we better off

Here, **we** is used exclusively to speak of Paul and his fellow Jews. Your language may require you to mark these forms. Alternate translation: "Are we Jews better off" (See: **Exclusive and Inclusive 'We' (p.650)**) (See: **Exclusive and Inclusive 'We' (p.650)**)

Not at all

Not at all is an exclamation that communicates a strong negative response to the previous statement. Use an exclamation that is natural in your language for communicating this idea. Alternate translation: "Absolutely not!" or "In no way!" (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

Not at all

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "We are not better off at all" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

For we have already accused

For here indicates that what follows is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: "We are not better off because we have already accused" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

we have already accused

Here, **we** could mean: (1) Paul is speaking only of himself in a formal manner. Alternate translation: "I have already accused" (2) Paul is speaking of himself and other Christians. Alternate translation: "we Christians have already accused" See how you translated **we** in the previous verse. (See: **Exclusive and Inclusive 'We' (p.650)**) (See: **Exclusive and Inclusive 'We' (p.650)**)

Greeks

Here, **Greeks** refers to non-Jewish people in general. It does not refer only to people from the country of Greece. If it would be helpful in your language, you could state this explicitly. Alternate translation: “non-Jewish people” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

under sin

The phrase **under sin** is an idiom that means “under the power of sin” or “controlled by one’s desire to sin.” If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “controlled by sin” or “unable to stop sinning” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 3:10

Just as it is written

See how you translated this phrase in [1:17](#). (See: [Quotations and Quote Margins \(p.711\)](#)) (See: [Quotations and Quote Margins \(p.711\)](#))

Just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Just as the prophets wrote" (See: [Active or Passive \(p.595\)](#)) (See: [Active or Passive \(p.595\)](#))

There is none righteous, not even one

This sentence is Paul's paraphrase of [Psalm 14:3](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

There is none righteous, not even one

These two phrases mean the same thing. Paul says the same thing twice, in slightly different ways, to emphasize that **not even one** person is **righteous**. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "There is not even one person who is righteous" or "Absolutely no one who is righteous" (See: [Parallelism \(p.697\)](#)) (See: [Parallelism \(p.697\)](#))

There is none righteous, not even one

Paul is using the singular adjectives **none righteous** and **one** as nouns in order to describe all people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "There are no righteous people, not any people" or "There is no righteous person, not even one person" (See: [Nominal Adjectives \(p.695\)](#)) (See: [Nominal Adjectives \(p.695\)](#))

Romans 3:11

There is none who understands. There is none who seeks out God

This sentence is Paul's paraphrase of [Psalm 14:2](#) and [Psalm 53:3](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

There is none & There is none

Paul is using the adjectives **none** as nouns in order to describe all people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "There are no man ... There are no man" or "There is no person ... There is no person" (See: [Nominal Adjectives \(p.695\)](#)) (See: [Nominal Adjectives \(p.695\)](#))

There is none who understands

Here, **who understands** refers to someone who is able to think wisely or correctly. If it would be helpful in your language, you could state this explicitly. Alternate translation: "There is none who is wise" (See: [Assumed Knowledge and Implicit Information \(p.600\)](#)) (See: [Assumed Knowledge and Implicit Information \(p.600\)](#))

who seeks out God

Here, Paul quotes David using **seeks** to describe people attempting to know God as if God were lost and people needed to find him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "who attempts to know God" (See: [Metaphor \(p.687\)](#)) (See: [Metaphor \(p.687\)](#))

Romans 3:12

All of them turned away. They together became useless. There is none doing kindness—there is not even one

This sentence is quotation of [Psalm 14:3](#) and [Psalm 53:4](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

turned away

Paul quotes David using **turned away** to describe these people as if they had left a path that leads to where God is. David means that they refuse to live according to God's rules. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "refused to live the way God requires" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

They together became useless

Here, **useless** implies that these sinful people are so sinful that they benefit neither God nor humankind. If it would be helpful in your language, you could state this explicitly. Alternate translation: "They together became worthless for benefitting anyone" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

There is none doing kindness—there is not even one

These two phrases mean the same thing. Paul says the same thing twice, in slightly different ways, to emphasize that **not even one** type of person can continually do **kindness**. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "There is not even one person who does kindness" or "Absolutely no one is doing kindness" (See: **Parallelism (p.697)**) (See: **Parallelism (p.697)**)

none & one

See how you translated **none** and **one** in [3:10](#). (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

kindness

If your language does not use an abstract noun for the idea of **kindness**, you could express the same idea in a different way. Alternate translation: "what is kind" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 3:13

Their throat {is} an opened grave. They keep deceiving with their tongues

These two sentences are a quotation from [Psalm 5:10](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

Their throat {is} an opened grave. They keep deceiving with their tongues. The poison of asps {is} under their lips

These three sentences mean the same thing. Paul says the same thing three times, in slightly different ways, to show how harmful the words are that these people say. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "The things they say are deadly, deceptive, and damaging" (See: [Parallelism \(p.697\)](#)) (See: [Parallelism \(p.697\)](#))

Their throat

Paul quotes David speaking of these people's throats in general, not of one particular **throat**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "Each of their throats" (See: [Generic Noun Phrases \(p.656\)](#)) (See: [Generic Noun Phrases \(p.656\)](#))

Their throat

Here Paul quotes David using **throat** to describe something people would say by using their throats to say it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "What they say" (See: [Metonymy \(p.693\)](#)) (See: [Metonymy \(p.693\)](#))

Their throat {is} an opened grave

Paul quotes David using **opened grave** to describe these people's **throat** as if it were a deep hole containing rotting corpses. He means that the things these people say are morally corrupt and offend God. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "Their words express moral corruption" (See: [Metaphor \(p.687\)](#)) (See: [Metaphor \(p.687\)](#))

with their tongues

Here Paul quotes David using **tongues** to describe something people would say to deceive someone, using their tongues to say it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "with what they say" (See: [Metonymy \(p.693\)](#)) (See: [Metonymy \(p.693\)](#))

The poison of asps {is} under their lips

This sentence is a quotation from [Psalm 140:3](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

The poison of asps

Paul is using the possessive form to describe **poison** that comes from **asps**, which are venomous snakes. If it would be helpful in your language, you could use a different expression. Alternate translation: “Asp’s poison” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

The poison of asps

Paul quotes David using **poison of asps** to refer to what people say as if what they say contained **poison**. He means that the things they say harm people as does deadly venom. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternative translation: “What hurts people like a poisonous snake bite” or “Speech that hurts people” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

is} under their lips

Here Paul quotes David using **lips** to describe something people would say to harm someone by using their **lips** to say it. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “is in what they say” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 3:14

whose mouth is full of cursing and bitterness

This sentence is a quotation from [Psalm 10:7](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

mouth

Paul quotes David speaking of these people's mouths in general, not of one particular **mouth**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "speech" (See: [Generic Noun Phrases \(p.656\)](#)) (See: [Generic Noun Phrases \(p.656\)](#))

whose mouth

Here Paul quotes David using **mouth** to describe people speaking curses and bitter things by using their **mouth** to say them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "what they say" or "whose speech" (See: [Metonymy \(p.693\)](#)) (See: [Metonymy \(p.693\)](#))

is full of cursing and bitterness

Paul quotes David using **cursing and bitterness** as if these concepts were things with which people could fill or load their **mouth**. He means that these people habitually curse and say bitter things against others. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "habitually curses and says bitter things against others" (See: [Metaphor \(p.687\)](#)) (See: [Metaphor \(p.687\)](#))

Romans 3:15

General Information:

Verses 15–17 are Paul's paraphrase of [Isaiah 59:7–8](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Their feet

Paul quotes Isaiah using **feet**, a part of the human body, to refer to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “These people” (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

to pour out blood

Paul quotes Isaiah using **pour out blood** to refer to violently murdering people, which usually causes blood to come out of the people who are murdered. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “to murder others” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 3:16

Destruction and suffering

If your language does not use abstract nouns for the ideas of **Destruction** and **suffering**, you could express the same ideas with other expressions. Alternate translation: “Demolishing lives and making people suffer” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

are} in their ways

Here, **ways** is an idiom meaning “wherever they go” or “how they behave.” It refers to a person’s daily life. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “characterize how they behave” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 3:17

a way

See how you translated “ways” in the previous verse. (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

a way of peace

Paul is using the possessive form to describe **a way** that is characterized by **peace**. He means that these people do not understand how to live peacefully. If it would be helpful in your language, you could use a different expression. Alternate translation: “a peaceful way” or “a peaceful way to behave” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 3:18

There is no fear of God before their eyes

This sentence is a quotation from [Psalm 36:1](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

There is no fear of God

If your language does not use an abstract noun for the idea of **fear**, you could express the same idea with a different form. Alternate translation: "There are no fearful feelings about God before their eyes" (See: [Abstract Nouns \(p.592\)](#)) (See: [Abstract Nouns \(p.592\)](#))

fear of God

Paul is using the possessive form to describe **fear** that people should feel toward for **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "fear for God" or "fear about God" (See: [Possession \(p.702\)](#)) (See: [Possession \(p.702\)](#))

before their eyes

Here, **before their eyes** is an idiom that refers to thinking about something. Paul means that these people do not think at all about how terrifying God is. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "in their minds" (See: [Idiom \(p.672\)](#)) (See: [Idiom \(p.672\)](#))

Romans 3:19

Now

Now here indicates that what follows summarizes Paul's teachings about **the law** and "the righteousness of God" in 3:1–9. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Indeed" (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

we know

Here, **we** is used exclusively to speak of Paul and other Jews. Your language may require you to mark these forms. Alternate translation: "we Jews know" (See: **Exclusive and Inclusive 'We' (p.650)**) (See: **Exclusive and Inclusive 'We' (p.650)**)

as many things as the law says, it speaks

Here Paul speaks of **the law** as if it were a person who could speak. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: "as many things as God says in the law, he speaks" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the law & the law

Here Paul uses **the law** to refer to the entire Old Testament, which includes the law. Here he is not referring to only the law of Moses, as he did earlier in the chapter. We know this because in 3:10–18 Paul quoted verses from parts of the Old Testament that are not in the law of Moses. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: "the Scriptures ... the Scriptures" (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

to the ones with the law

Paul uses **those with the law** to refer to the Jews. If it would be helpful in your language, you could state this explicitly. See how you translated a similar phrase in 2:12. Alternative translation: "to Jews" or "to those who know the law" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

so that

Here, **so that** introduces a purpose clause. Paul is stating the purpose for what **the law says**. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): "in order that" (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

every mouth may be shut

Here, **every mouth may be shut** is an idiom that means "no one can say anything to excuse themselves." Paul means that no one can defend themselves before God, because everyone has sinned. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "no human being can excuse himself" (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

may be shut

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “may stop talking” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

all the world

Paul uses **all the world** figuratively to refer to **all** the people living in **the world**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “all the people in the world” (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

may become accountable to God

The phrase **may become accountable to God** means that God will judge everyone at the final judgment according to how they lived their lives. If it would be helpful in your language, you could state this explicitly. Alternate translation: “may fall under God’s judgment of guilt” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 3:20

because

Here, **because** introduces a reason clause. Paul is stating the reason why all humanity is “accountable to God,” as stated in the previous verse. Use a natural way in your language to indicate a reason clause. You may need to begin a new sentence, as in the UST. Alternate translation: “The reason for this is that” or “As a result,” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

not any flesh will be justified

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Paul implies that “God” will do it. Alternate translation: “God will not justify any flesh” or “God will not make any flesh righteous” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

flesh

Paul uses **flesh** figuratively to refer to a human being, who is made of flesh. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “human being” (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

by works of law & full awareness of sin {is} through law

In this verse Paul speaks of **the law** as if it were a person who could justify someone or give them **full awareness**. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: “by doing what God requires in his law ... God gives full awareness of sin through his law” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

by works of law

See how you translated a similar phrase in [2:15](#). (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of law & law

In this verse **law** is a singular noun that refers to a group of laws that God gave Israel by dictating them to Moses. It does not refer to the entire Old Testament, as in the previous verse. See how you translated this use of **law** in [2:12](#). (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

before him

Here, **before him** is an idiom meaning “in his presence.” If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “in his presence” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

full awareness of sin

If your language does not use abstract nouns for the ideas of **full awareness** and **sin**, you could express the same ideas in a different way. Alternate translation: “fully aware of being sinful” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

full awareness of sin

Paul is using the possessive form to describe **full awareness** about the **sin** a person has committed. If it would be helpful in your language, you could use a different expression. Alternate translation: “full knowledge about sin” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

is} through law

Here, **through law** indicates the means by which a person becomes fully aware of sin. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by means of law” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 3:21

But now

But now here indicates that what follows is in contrast to Paul's discussion about **the law** in 2:1–3:20. Use a natural way in your language for introducing a contrast. Alternate translation: "Yet now" (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

But now, apart from the law, the righteousness of God has been made visible

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "But now, the righteousness of God has been made known apart from the law" (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

the law, & the Law

While the first occurrence of **the law** in this verse refers to the laws that God gave the Jews through Moses, the second occurrence refers to the first five books in the Old Testament that were written by Moses. The ULT shows this difference by using **the law** and **the Law** respectively. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the laws that God gave Israel ... the part of Scripture that Moses wrote" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

apart from the law

Here, **apart from the law** could mean: (1) **apart from** doing what **the law** requires. Alternate translation: "without having to do what the law requires" (2) outside of what **the law** says. Alternate translation: "not related to what the law says" or "differently than what the law says" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the righteousness of God has been made visible

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "God has made his righteousness visible" or "God has revealed his righteousness" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the righteousness of God

See how you translated this phrase in 1:17. (See: **Possession (p.702)**) (See: **Possession (p.702)**)

being witnessed by the Law and the Prophets

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the Law and the Prophets bearing witness" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

being witnessed by the Law and the Prophets

Here Paul uses **the Law and the Prophets** as if they were people who could witness or testify in a courtroom. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "what God says in

the Law and the Prophets is a written testimony to this" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

by the Law and the Prophets

Paul is using the name of two parts of the Hebrew Scriptures, **the Law and the Prophets**, to represent the entire Hebrew Scriptures in general. If it would be helpful in your language, you could express the meaning plainly.

Alternate translation: "in your Scriptures" (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

Romans 3:22

but

Here, **but** indicates that what follows explains how a person receives “the righteousness of God”. It does not indicate a contrast. Alternate translation: “namely,” or “even” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

the righteousness of God

See how you translated this phrase in the previous verse. (See: **Possession (p.702)**) (See: **Possession (p.702)**)

is} through faith in Jesus Christ

Here, **faith in Jesus Christ** is a possessive form that indicates **faith** that is associated with **Jesus Christ**. This could refer to: (1) trust in Jesus Christ. Alternate translation: “by trusting in Jesus Christ” or “by believing in Jesus Christ” (2) the faithfulness of Jesus Christ. Alternate translation: “through the faithfulness that Jesus Christ possesses” or “through how faithful Jesus Christ is” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the ones believing

Paul is leaving out some words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: “those who believe in him” or “those who believe in Jesus for salvation” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

for

Here, **for** introduces a reason clause. Paul is giving the reason why **the righteousness of God** is **for all those who believe**. Use a natural way in your language to indicate a reason. Alternate translation: “because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

there is no distinction

If your language does not use an abstract noun for the idea of **distinction**, you could express the same idea in a different way. Alternate translation: “God does not discriminate” or “God is not partial” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 3:23

For

For here introduces a reason clause. Paul is giving the reason why “there is no distinction,” as stated in the previous verse. Use a natural way in your language to indicate a reason. Alternate translation: “The reason for this is that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

all

Here Paul uses the adjective **all** as a noun that refers to **all** the people who have ever existed or ever will exist. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “all people” (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

fall short of the glory of God

Paul speaks of **all** people as if they were something that fails to reach its destination. He means that they lack or do not attain **the glory of God**. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “lack the glory of God” or “fail to attain the glory of God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

of the glory of God

Here the possessive form **the glory of God** could refer to: (1) the glory that God shared with humans when he created them, but which they lost when the first humans sinned. Alternate translation: “the glory God once gave them” or “the glory from God” (2) glorifying God, as in the similar phrase “the glory of the imperishable God” in [1:23](#). Alternate translation: “of glorifying God” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 3:24

being justified freely by his grace

Here Paul speaks of **grace** as if it were a person who could **justify** someone. Paul means that God graciously makes people righteous as a gift. If it would be helpful in your language, you could express this meaning plainly. Alternate translation: “and are gifted with becoming righteous because God is gracious” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

being justified freely

Paul assumes that his readers know that those who are **being justified freely** are “all” those who “have sinned” in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “all people are being freely justified” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

freely

Alternate translation: “as a gift” or “without payment”

by his grace through the redemption that {is} in Christ Jesus

If your language does not use abstract nouns for the ideas of **grace** and **redemption**, you could express the same ideas with different forms. Alternate translation: “by God being gracious through redeeming them in Christ Jesus” or “due to how kind God is, because Christ Jesus redeemed them” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

redemption

The word translated as **redemption** refers to rescuing someone from captivity by paying a ransom. Your language may require you to indicate what the people are redeemed from. This could mean: (1) Jesus redeems people from eternal punishment. Alternative translation: “redemption from eternal punishment” (2) Jesus redeems people from being enslaved to sin. Alternative translation: “redemption from enslavement to sin” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

that {is} in Christ Jesus

Here, Paul speaks of **redemption** as if it were an object that could be inside Jesus. Paul means that God redeemed all people who believe in Jesus by uniting them to **Christ Jesus**. If it would be helpful in your language, you can express the meaning plainly. Alternative translation: “that comes through union with Christ Jesus” or “that is through being united to Christ Jesus” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 3:25

whom God presented {as} a propitiation

Here Paul uses **presented** as if Jesus were an Old Testament atonement sacrifice that was **presented** to God in the temple. He means that Jesus' death was a sacrifice for the sins of humankind. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "whom God offered to atone for the sins of humanity" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

as} a propitiation through faith & for a demonstration of his righteousness

If your language does not use abstract nouns for the ideas of **propitiation**, **faith**, **demonstration**, or **righteousness**, you could express the same ideas with different forms. Alternate translation: "to atone for people's sins by trusting ... to demonstrate how he makes people righteous" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in his blood

Here Paul uses **his blood** to refer to Jesus' death. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in Christ's death" (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

for a demonstration of his righteousness

Here, **for** indicates that the phrase that follows is the purpose for which God **presented** Jesus as **a propitiation**. Use a natural way in your language to indicate a purpose clause. Alternate translation: "in order to demonstrate his righteousness" (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

of his righteousness

See how you translated "the righteousness of God" in [1:17](#). (See: **Possession (p.702)**) (See: **Possession (p.702)**)

because of the overlooking of the sins

If your language does not use an abstract noun for the idea of **overlooking**, you could express the same idea with a different form. Alternate translation: "because he overlooked the sins" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the sins that happened previously

If your language does not use an abstract noun for the idea of **sin**, you could express the same idea in a different way. Alternate translation: "how they had sinned previously" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 3:26

in

Here, **in** introduces a reason clause. Paul is giving the reason for God “overlooking of the sins that happened previously,” as stated in the previous verse. Starting a new sentence, use a natural way in your language to indicate a reason. Alternate translation: “The reason for this is” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

in the forbearance of God

If your language does not use an abstract noun for the idea of **forbearance**, you could express the same idea with a different form. Alternate translation: “because God is so forbearing” or “since God forbears” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in the forbearance of God

Paul is using the possessive form to describe **God** as being characterized by **forbearance**. If it would be helpful in your language, you could use a different expression. Alternate translation: “in God’s forbearance” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

for the demonstration of his righteousness

See how you translated this phrase in the previous verse. (See: **Possession (p.702)**) (See: **Possession (p.702)**)

at this present time

Alternate translation: “at this time in history” or “currently”

so that he could be

Here, **so that** indicates that what follows is a purpose clause. Paul is stating the purpose for which God now demonstrates **his righteousness**. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): “in order that he would be” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

the one who {is} from faith in Jesus

Paul is speaking of all people who have **faith in Jesus**, not one particular person. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: “anyone who is from faith in Jesus” or “every person who trusts in Jesus” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

the one who {is} from faith in Jesus

Here Paul is using the possessive form to describe a person who is characterized by **faith in Jesus**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the one who is characterized by faith in Jesus” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

faith in Jesus

See how you translated this phrase in [3:22](#). (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 3:27

Connecting Statement:

In 3:27–31 Paul uses a series of rhetorical questions and answers in order to emphasize that God alone makes people righteous through faith in Jesus. Like in 3:1–9, Paul is speaking as if he were a non-Christian Jew when he asks the rhetorical questions, but he is speaking as himself when he answers those questions. (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

then

Here, **then** indicates that what follows is a response to what Paul said in 3:21–26. If it might be helpful in your language, you could state this explicitly, inserting a parenthetical phrase between commas. Alternate translation: “, if it is God who makes people righteous through faith in Jesus,” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Where then {is} the boasting

Paul is not asking for information, but is using this question to express an objection that a Jew might have to what Paul said in 3:21–26. If you would not use rhetorical questions for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “There then is no grounds for boasting!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Where then {is} the boasting

Here Paul speaks of **boasting** as if it were an object that could be in a location. He means that no one can boast, because only God makes people righteous. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “Then can anyone boast” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Where then {is} the boasting

If your language does not use an abstract noun for the idea of **boasting**, you could express the same idea with a different form. Alternate translation: “Who then can boast” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

It is excluded

In this sentence Paul responds to the rhetorical question in the previous sentence. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I would respond by saying, ‘It is excluded!’” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

It is excluded

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God has excluded it” or “God does not allow it” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Through what kind of law? Of the works? & through a law of faith

Paul is leaving out some of the words that these sentences would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "Through what kind of law is a person made righteous? Is a person made righteous through the works of the law? ... a person is made righteous through a law of faith" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Through what kind of law? Of the works

In these two sentences Paul is not asking for information, but is using these two questions to express the objections that a Jew might have to what Paul said in the previous sentence and in 3:21–26. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely through a kind of law! Surely through the works!" or "Surely a person is made righteous through a kind of law! Surely a person is made righteous through works!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Of the works

Paul is using the possessive form to describe a **law** that is characterized by **works**. If it would be helpful in your language, you could use a different expression. Alternate translation: "Through a law characterized by works?" or "By doing what the law requires?" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

No! But through a law of faith

In this sentence Paul responds to the rhetorical questions in the previous two sentences. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'No! But through a law of faith.'" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

No

No! is an exclamation that communicates a strong contrast to the previous statement. Use an exclamation that is natural in your language for communicating a strong contrast. Alternate translation: "Not at all!" (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

through a law of faith

Paul is using the possessive form to describe a **law** that is characterized by **faith**. If it would be helpful in your language, you could use a different expression. Alternate translation: "through a law characterized by faith" or "by doing what faith requires" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a different form. Alternate translation: "of trusting in God" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 3:28

For

For indicates that what follows this word explains what came before it. Here, what follows explains what “the law of faith” means in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

we reckon

Here, **we** is used exclusively to speak of Paul and other Christian Jews, as indicated in 3:9. Your language may require you to mark these forms. Alternate translation: “we believing Jews consider” or “we believing Jews regard” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

a man

Although the term **man** is masculine, Paul is using the word here in the generic sense that includes both men and women. Alternate translation: “humankind” or “a person” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

a man to be justified

If your language does not use the passive form in this way, you can state this in an active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “that God justifies a man” or “that God makes a man righteous” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

by faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a different form. Alternate translation: “by believing in Jesus” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

works of the law

Paul is using the possessive form to refer to **the works** that God requires in **the law**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the works that the law requires” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 3:29

Or

Or here indicates that the next two sentences are the responses that a Jew might have to what Paul said in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Or you Jews might say” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

Is he} not also of Gentiles? Yes, also of Gentiles

Paul is leaving out some of the words that these sentences would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: “Is he not also God of Gentiles? Yes, he is also God of Gentiles” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

of Gentiles? & of Gentiles

See how you translated **Gentiles** in 1:5. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

is he} God of Jews only? {Is he} not also of Gentiles

Paul is not asking for information, but is using these two questions here to express the responses that a Jew might have to what Paul said in the previous verse. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “God is surely not only the God of Jews! He is surely also the God of Gentiles!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Yes, also of Gentiles

In this sentence Paul responds to the rhetorical questions in the previous two sentences. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I would respond by saying, ‘Yes, also of Gentiles’” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Yes

Yes is an exclamation that communicates enthusiasm. Use an exclamation that is natural in your language for communicating enthusiasm. Alternate translation (change the period to an exclamation point): “Of course!” (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

Romans 3:30

if, indeed

Paul uses **if** as if the rest of the verse were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation, (without either comma preceding): “Since we know” or “Because it is true that” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

if, indeed

This phrase introduces the reason why Paul could say in the previous verse that God is also the God of the Gentiles. Use a natural way in your language for introducing a reason clause. Alternate translation: “since, indeed” or “we know this is true because, indeed” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

God {is} one

Paul speaks of **God** as if he were a number. He means that **God** is the **one** and only true **God** for both Jews and Gentiles. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “there is only one God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

who will justify the circumcision by faith and the uncircumcision through the {same} faith

This phrase gives further information about **who** our **God** is. It is not making a distinction between the one true **God** and false gods. If it would be helpful in your language, you could state this explicitly. Alternate translation: “he is the one who will justify the circumcision by faith, and he will justify the uncircumcision through the same faith” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

the circumcision & the uncircumcision

The words **circumcision** and **uncircumcision** are singular nouns that refer to groups of people. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “the circumcised people ... the uncircumcised people” (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

the circumcision & the uncircumcision

Here Paul uses **the circumcision** to refer to the Jews by associating them with **circumcision**, and he uses **the uncircumcision** figuratively to refer to the Gentiles by associating them with **uncircumcision**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the Jewish people ... the non-Jewish people” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

by faith & through the {same} faith

See how you translated this phrase in 3:26. (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 3:31

Do we then nullify the law

Here, **then** indicates that this sentence is the response that a Jew might have made to what Paul said in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Then you Jews might say, 'Do we nullify the law'" (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

Do we then nullify the law through the {same} faith

Paul is not asking for information, but is using this question to express the response that a Jew might have to what Paul said in the previous verse. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Then we surely nullify the law through the same faith!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Do we then nullify

Here, **we** is used exclusively to speak of the unbelieving Jews on whose behalf Paul is speaking. Your language may require you to mark these forms. Alternate translation: "Do we Jews then nullify" (See: **Exclusive and Inclusive 'We' (p.650)**) (See: **Exclusive and Inclusive 'We' (p.650)**)

Do we then nullify the law

Here, **nullify the law** means to make **the law** useless or no longer applicable to anyone. Paul is stating that the Jews might worry that he is teaching that the law of Moses does not have any function at all because God makes people righteous by faith. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Do we make the law useless" or "Do we throw away the law" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

through the {same} faith

See how you translated this phrase in the previous verse. (See: **Possession (p.702)**) (See: **Possession (p.702)**)

May it never be! Instead, we uphold the law

In these two sentences Paul responds to the rhetorical questions in the previous sentence. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'May it never be! Instead, we establish the law'" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

May it never be

See how you translated this phrase in 3:6. (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

we uphold the law

Here, **we** is used exclusively to refer to Paul and other Christians. Your language may require you to mark these forms. Alternate translation: “we Christians uphold the law” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

we uphold the law

Paul uses **uphold** to refer to **the law** as if it were an object that people could hold up high. The meaning of **uphold** here is the opposite meaning of **nullify**, used earlier in the verse. It could mean: (1) Christians fulfill the requirements of the law by trusting in Jesus, who fulfilled the law for them. Alternate translation: “we fulfill the law by faith” (2) Christians value **the law** and affirm that it is useful. Alternative translation: “we confirm that the law is useful” or “we affirm that the law has value”(See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 4

Romans 4 General Notes

Structure and Formatting

Righteousness is received through Jesus Christ by trusting in him (3:21–5:21)

- God's righteousness is received through faith (3:21–26)
- No one can boast in works (3:27–31)
- The examples of Abraham and David (4:1–25)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with [4:7–8](#) of this chapter, which are words from the Old Testament.

Special Concepts in this Chapter

The purpose of the law of Moses

In this chapter Paul continues to develop his argument based on what he wrote in the previous chapter. He explains how God made Abraham, the ancestor of all Jews, righteous a long time before God gave the law of Moses to the Jews. Even Abraham could not become righteous by what he did. Rather, God made Abraham righteous on the basis of Abraham's faith. Obeying the law of Moses does not make a person righteous. People have always become righteous only by faith. (See: [\[\[rc:///tw/dict/bible/kt/justice\]\]](#) and [\[\[rc:///tw/dict/bible/kt/lawofmoses\]\]](#) and [faith \(p.748\)](#))

Circumcision

Circumcision was important to the Israelites. It identified a person as a descendant of Abraham. It was also a sign of the covenant between Abraham and Yahweh. However, being circumcised never made anyone righteous. In this chapter Paul uses "circumcision" to refer to Jews and "uncircumcision" to refer to non-Jews. (See: [\[\[rc:///tw/dict/bible/kt/circumcise\]\]](#) and [\[\[rc:///tw/dict/bible/kt/covenant\]\]](#))

Important Figures of Speech in this Chapter

Rhetorical Questions

In [4:1](#), [3](#), and [9–10](#) Paul continues using rhetorical questions like he did in the previous chapter. He does this in order to answer objections that Jews might make about what he is saying.

Romans 4:1

Connecting Statement:

[4:1–12](#) are a series of rhetorical questions and answers that Paul uses to emphasize that even **Abraham**, the ancestor of the Jewish people, was made righteous by God “through faith.”

What then

Here, **then** indicates that what follows is a response to what Paul said in the previous chapter, especially what he said in [3:27–31](#). See how you translated **What then** in [3:1](#). (See: **Connect — Reason-and-Result Relationship** (p. 624)) (See: **Connect — Reason-and-Result Relationship** (p.624))

What then will we say that Abraham, our forefather according to the flesh, has discovered

In this verse Paul is not asking for information, but is using a question to express the objections that a Jew might have to what Paul said in the previous chapter, especially what he said in [3:27–31](#). If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Then we will say that Abraham, our forefather according to the flesh, has surely discovered something!” (See: **Rhetorical Question** (p.722)) (See: **Rhetorical Question** (p.722))

What then will we say that Abraham, our forefather according to the flesh, has discovered

In this verse and the first part of the next verse, Paul is speaking as if he were a non-Christian Jew arguing against Paul. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings** (p. 713)) (See: **Quote Markings** (p.713))

will we say

In [4:1–9](#) Paul uses **we** exclusively to speak of himself and other Jews. Your language may require you to mark these forms. Alternate translation: “will we Jews say” (See: **Exclusive and Inclusive ‘We’** (p.650)) (See: **Exclusive and Inclusive ‘We’** (p.650))

that Abraham, our forefather according to the flesh, has discovered

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “that Abraham has discovered, who is our forefather according to the flesh” (See: **Information Structure** (p.677)) (See: **Information Structure** (p.677))

according to the flesh

See how you translated **according to the flesh** in [1:3](#). (See: **Idiom** (p.672)) (See: **Idiom** (p.672))

Romans 4:2

For if Abraham was justified by works, he has a boast

These clauses continue the the statements that an unbelieving Jew might make against Paul that began in the previous verse. You may need to indicate this with a closing quotation mark at the end of these clauses or with whatever other punctuation or convention your language uses to indicate the end of a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

For

For here indicates that what follows is the reason for the statement in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “This must be the case because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

if Abraham was justified by works, he has a boast

Paul is speaking as if this were a hypothetical possibility, but he means that the unbelieving Jew might think that this is actually true. In Paul’s time some Jewish teachers taught that Abraham had a right to boast because of his faith. However, since translating this as if it were true might confuse your readers, it is best to use a hypothetical sentence, as in the UST. (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

Abraham was justified

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God justified Abraham” or “God made Abraham right with himself” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

by works

Paul assumes that his readers would understand that **works** means “works of the law” as in 3:28. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by doing what God requires from his people” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

but not before God

In this clause Paul begins to respond to the rhetorical questions he wrote in the previous clauses and previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I would respond by saying, ‘But not before God!’” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

but not before God

What follows the word **but** here is an emphatic contrast to what was just stated. Paul is negating the argument that he presented earlier in this verse and in the previous verse. You could make this emphasis explicit by replacing the period with an exclamation point or another natural way in your language for introducing an emphatic

contrast. Alternate translation: “but certainly not before God!” or “however, not from God’s perspective!” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

before God

Paul speaks of **Abraham** as if he were located in the presence of **God**. He means that Abraham could not **boast** to God about his **righteousness** if it was **righteous by works**. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “from God’s perspective” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 4:3

For

For here indicates that what follows in this verse is the reason why Paul said in the previous verse that Abraham cannot boast “before God.” Use a natural way in your language to introduce a reason clause. Alternative translation: “This is true because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

what does the scripture say

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “the scripture surely says” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

what does the scripture say

Here Paul uses **say** as if **the scripture** were a person who could speak. He means that the scripture he is about to quote contains information related to the topic he is discussing. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “what information is in the scripture” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

what does the scripture say

Here Paul uses **what does the scripture say** to indicate a quotation from an Old Testament book ([Genesis 15:6](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “what is written in the scripture” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

the scripture

Here, **the scripture** refers specifically to the quotation from [Genesis 15:6](#) that follows in this verse. It does not refer to the Scriptures in general. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the scripture that Moses wrote in Genesis” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

it was credited to him as righteousness

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God credited it to him as righteousness” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

it was credited

The pronoun **it** refers to Abraham’s faith, which was implied by the statement that **Abraham believed God**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “his faith was credited” or “his trust in God was credited” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in a different way. Alternate translation: “being righteous” or “being right with God” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 4:4

Now

Now here indicates that what follows in verses 4–5 is an explanation of the scripture quotation in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “In fact,” or “Certainly,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

to the one working

Here, **the one who works** refers to a hypothetical person who obeys the laws God gave through Moses and is “made righteous by works” (see 4:2). However, since the meaning of verses 4–5 is given in the next verse, you do not need to explain its meaning further here. (See: **When to Keep Information Implicit (p.745)**) (See: **When to Keep Information Implicit (p.745)**)

the wage is not credited according to grace

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “he does not consider his wage as grace” or “he does not regard his pay as grace” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

according to grace, & according to obligation

Alternate translation: “as a matter of grace ... as a matter of obligation” or “as a gift ... as an obligation”

according to grace, & according to obligation

If your language does not use abstract nouns for the ideas of **grace** and **obligation**, you could express the same ideas with different forms. Alternate translation: “as what is gracious ... as what is owed” or “as something gifted ... as something owed” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 4:5

Now

Now here indicates that what follows in this verse is in contrast to what Paul said in the previous verse. Use a natural way in your language to express contrasting ideas. Alternate translation: “But” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

to the one not working

Here, **the one who does not work** refers to a person who does not obey the laws God gave through Moses. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to the one who is does not obey God’s laws” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the one justifying

Here, **the one who justifies** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God who justifies” or “God who makes righteous” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the ungodly

Paul is using the singular adjective phrase **the ungodly** as a noun in order to describe a group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: “people who are ungodly” or “people who do ungodly things” (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

his faith is credited as righteousness

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who does the action, Paul implies that “God” does it. See how you translated a similar phrase in 4:3. Alternate translation: “God credited his faith as righteousness” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

his faith & as righteousness

If your language does not use abstract nouns for the ideas of **faith** and **righteousness**, you could express the same ideas with different forms. Alternate translation: “how he trusts ... as being righteous” or “how he trusts in God ... as being right with God” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 4:6

David also speaks {of

Paul uses **David also speaks of** here to introduce a scripture quotation from [Psalm 31:1–2](#), which David wrote. This occurs in [4:7–8](#). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from the Old Testament. Alternate translation: “David also wrote in the Old Testament of” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

the blessedness of the man

If your language does not use an abstract noun for the idea of **blessedness**, you could express the same idea with a different form. Alternate translation: “how blessed the man is” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the blessedness of the man

Paul is using the possessive form to describe **the man** that is characterized by **blessedness**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the blessed man” or “the happy man” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the man

Paul is speaking of people in general, not of one particular **man**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: “of a person” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

to whom God credits righteousness apart from works

This phrase gives further information about the **the man**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “that is, the man God credits as righteous apart from works” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

credits righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea with a verbal form. Alternate translation: “counts being righteous” or “counts being right with himself” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

apart from works

See how you translated this phrase in [3:28](#). (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 4:7

Blessed {are those} whose lawless deeds have been forgiven, and whose sins have been covered

This verse is the beginning of a quotation from [Psalm 31:1–2](#). It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

Blessed {are those} whose lawless deeds have been forgiven, and whose sins have been covered

These two clauses mean the same thing. Paul says the same thing twice, in slightly different ways, to show how **Blessed** these people are. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: “How blessed are those people whom God forgives completely for all their sins” (See: [Parallelism \(p.697\)](#)) (See: [Parallelism \(p.697\)](#))

whose lawless deeds & whose sins

If your language does not use abstract nouns for the ideas of **lawless deeds** and **sins**, you could express the same ideas in another way. Alternate translation: “the lawless things they have done ... the sins they have committed” (See: [Abstract Nouns \(p.592\)](#)) (See: [Abstract Nouns \(p.592\)](#))

have been forgiven, & have been covered

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God forgives ... God covers” (See: [Active or Passive \(p.595\)](#)) (See: [Active or Passive \(p.595\)](#))

whose sins have been covered

Paul quotes David leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: “blessed are those whose sins have been covered” (See: [Ellipsis \(p.643\)](#)) (See: [Ellipsis \(p.643\)](#))

have been covered

Paul quotes David using **covered** to refer to God forgiving sins as if he covers sins so that he no longer sees them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “have been forgiven” (See: [Metaphor \(p.687\)](#)) (See: [Metaphor \(p.687\)](#))

Romans 4:8

Blessed {is} a man whose sin the Lord does certainly not count

The end of this verse is the end of a quotation from [Psalm 31:1–2](#). It may be helpful to your readers to indicate this with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

Blessed {is} a man whose sin the Lord does certainly not count

This verse means the same thing as the two clauses in the previous verse. Paul says the same thing here in a slightly different way to emphasize how **Blessed** people are whom God forgives for their sins. Use a natural way in your language to express this emphasis. Alternate translation: “How truly blessed is a man whose sin the Lord does certainly not count!” (See: [Parallelism \(p.697\)](#)) (See: [Parallelism \(p.697\)](#))

a man

Paul quotes David speaking of people in general, not of one particular **man**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: “a person” (See: [Generic Noun Phrases \(p.656\)](#)) (See: [Generic Noun Phrases \(p.656\)](#))

sin

If your language does not use an abstract noun for the idea of **sin**, you could express the same idea in another way. Alternate translation: “sinful deeds” (See: [Abstract Nouns \(p.592\)](#)) (See: [Abstract Nouns \(p.592\)](#))

does certainly not count

Paul quotes David using **count** to refer to God remembering or regarding people’s sins after he has forgiven them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “does certainly not regard” (See: [Metaphor \(p.687\)](#)) (See: [Metaphor \(p.687\)](#))

certainly not

The phrase **certainly not** translates two negative words in Greek. Paul quotes David using them together to emphasize how certain it is that God does not regard people’s sin after he has forgiven them. Use a natural way in your language to indicate this emphasis. Alternate translation: “never” (See: [Double Negatives \(p.638\)](#)) (See: [Double Negatives \(p.638\)](#))

Romans 4:9

Then

Then here introduces a result clause. This verse indicates the logical conclusion to what Paul has stated in 4:6–8. Use a natural way in your language for indicating result. Alternate translation: “As a result,” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

is} this blessedness upon the circumcision, or also upon the uncircumcision

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “this blessedness is surely upon the circumcision and also upon the uncircumcision!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

is} this blessedness

Here, **this blessedness** refers to the joyful state of those people whom God forgives and makes righteous, as mentioned in 4:6–8. If it would be helpful in your language, you could state this explicitly. Alternate translation: “is this blessed state of being forgiven by God” or “is this blessed forgiveness from God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

is} this blessedness upon the circumcision, & upon the uncircumcision

Paul speaks of **blessedness** as if it were an object that could be put **upon** someone. He means that both circumcised and uncircumcised people can receive the blessing of forgiveness from God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “is this blessedness given to the circumcision ... to the uncircumcision” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the circumcision, & the uncircumcision

See how you translated these words in 3:30. (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

For

For here indicates that what follows answers the rhetorical question. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Indeed,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

we say

Here Paul uses **we** exclusively to refer to Paul and other Jews. Your language may require you to mark these forms. Alternate translation: “we Jewish people say” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

we say

Paul uses **we say** here to introduce a modified scripture quotation from [Genesis 15:6](#), which Moses wrote. If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from the

Old Testament. Alternate translation: “we say what Moses wrote in the Old Testament” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

His faith was credited to Abraham as righteousness

See how you translated the similar clauses in [4:3](#) and [4:5](#). (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 4:10

How then was it credited? Being in circumcision, or in uncircumcision

In these two sentences Paul is not asking for information, but is using these two questions to emphasize that Abraham was made righteous without being circumcised. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. You may need to combine these sentences. Alternate translation: "Then you surely know how it was credited to him! You surely know whether it was in circumcision or in uncircumcision!" or "Then you surely know how it was credited to him, whether in circumcision or in uncircumcision!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

How then

Here, **then** introduces a result clause that is in the form of a rhetorical question. Use a natural way in your language for indicating result. Alternate translation: "How, as a result," or "So then, how" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

How

How here means "in what circumstances." Paul is not asking how God made Abraham righteous, but is asking whether or not Abraham was circumcised when God made him righteous. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "In what circumstances" (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

was it credited? & It was} not in circumcision

In this verse the pronoun **it** refers to Abraham's faith, as stated in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "was Abraham's faith credited ... His faith was not in circumcision" (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

How then was it credited

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "How then did God credit it" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Being in circumcision, or in uncircumcision? {It was} not in circumcision, but in uncircumcision

Here Paul is leaving out some the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous sentence. Alternate translation: "Was it credited being in circumcision, or was it credited being in uncircumcision? It was not credited in circumcision, but it was credited in uncircumcision" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Being in circumcision, or in uncircumcision? {It was} not in circumcision, but in uncircumcision

If your language does not use abstract nouns for the ideas of **circumcision** and **uncircumcision**, you could express the same ideas in a different way. Paul implies that Abraham is the subject of these sentences. Alternate translation: "While Abraham was circumcised, or while he was uncircumcised? It was not while he was circumcised, but while he was uncircumcised" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 4:11

of circumcision, & in his uncircumcision & through uncircumcision

If your language does not use abstract nouns for the ideas of **circumcision** and **uncircumcision**, you could express the same ideas in a different way. Alternate translation: “of being circumcised ... while being uncircumcised ... through being uncircumcised” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the sign of circumcision

Paul is using the possessive form to describe **the sign** that is **circumcision**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the sign that is circumcision” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

a seal of the righteousness of the faith that {he had} in his uncircumcision

This phrase gives further information about **the sign of circumcision**. Circumcision is not only a **sign**, but also a **seal**. If it would be helpful in your language, you could make the relationship between these clauses clearer. Alternate translation: “that is, a seal of the righteousness of the faith that he had in his uncircumcision” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

a seal of the righteousness

Paul is using the possessive form to describe **a seal** that proves **the righteousness** to be real. If it would be helpful in your language, you could use a different expression. Alternate translation: “a seal that proves the righteousness” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the righteousness of the faith

Paul is using the possessive form to describe **righteousness** that comes from **faith**. If it would be helpful in your language, you could use a different expression. Alternate translation: “of the righteousness from faith” or “of being right with God that comes from trusting in him” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

that {he had} in his uncircumcision

This clause gives further information about **the faith** that Abraham had. Paul is referring to **the faith** that Abraham had before he was circumcised. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “that Abraham had in his uncircumcision” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

in his uncircumcision

Here Paul speaks of **uncircumcision** as if it were a location someone could be **in**. He means that Abraham was in the state of being uncircumcised. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “while he was uncircumcised” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

so that he would be

Here, **so that** introduces a purpose clause. Paul is stating the purpose for which God required Abraham to become circumcised. Use a natural way in your language for introducing a purpose clause. Alternate translation: “in order that he would be” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

the father of all the ones believing through uncircumcision

Paul uses **father** to refer to Abraham as if he physically produced **all those who believe** in God. Paul means that Abraham spiritually represents all uncircumcised non-Jews who trust in God. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternative translation: “the spiritual representative of all those who believe through uncircumcision” or “like the father of all those who believe through uncircumcision” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

through uncircumcision

Here the word translated as **through** refers to going through a time period. If it would be helpful in your language, you could state this explicitly. Alternate translation: “during uncircumcision” or “throughout the time they were uncircumcised” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

so that the righteousness would be credited to them

Here, **so that** indicates that this clause could refer to: (1) the purpose of Abraham being **the father of all those who believe**. Alternate translation: “in order that the righteousness would be credited to them” (2) the result of Abraham being **the father of all those who believe**. Alternate translation: “resulting in the righteousness being credited to them” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

so that the righteousness would be credited to them

See how you translated **counted** in 4:3–5 and 9–10. (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea with a different form. Alternate translation: “being righteous” or “being right with God” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 4:12

and the father of circumcision

Here, **and** indicates that what follows is another purpose for God commanding Abraham to be circumcised after he trusted in God. If it would be helpful in your language, you could repeat some of the information from the previous sentence and start a new sentence. Alternate translation: “and also so that he would be the father of circumcision” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

the father of circumcision to the one {being} not only from the circumcision, but to the ones also following in the steps of the faith of our father Abraham in uncircumcision

Paul uses **father of circumcision** to indicate that Abraham is both the physical ancestor and spiritual ancestor of Jewish people who believe in Jesus. They are both physically circumcised and have the “circumcision of the heart,” which Paul refers to in [2:29](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “to those Jews who are not only circumcised, but who also follow in the steps of the faith of our father Abraham in his uncircumcision” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to the one {being} not only from the circumcision, but to the ones also following in the steps of the faith of our father Abraham in uncircumcision

Paul assumes that his readers will know that these two clauses refer to those Jews who are **not only** circumcised in their bodies, but also have the same **faith** in God that Abraham had before he was circumcised. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to those Jews who are not only circumcised, but who also follow in the steps of the faith of our father Abraham in uncircumcision” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to the ones also following in the steps of the faith of our father Abraham

Here, **follow in the steps** is an idiom that means to follow someone’s example. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “who follow the example of the faith of our father Abraham” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

of the faith of our father Abraham

Paul is using the possessive form to describe **the faith** that **our father Abraham** had. If it would be helpful in your language, you could use a different expression. Alternate translation: “of our father Abraham’s faith” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of our father Abraham

Here, **our** refers to Paul and his fellow believing Jews, as in [3:9](#). Your language may require you to mark these forms. Alternate translation: “of our Jewish father Abraham” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

in uncircumcision

Here, **in uncircumcision** has the same meaning as “through circumcision” stated in the previous verse. See how you translated the phrase there. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 4:13

For

For here gives the reason why Abraham is the spiritual “father” of both non-Jews and Jews, as stated in [4:11–12](#). Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the promise & that he would be heir of the world

If your language does not use abstract nouns for the ideas of **promise** and **heir**, you could express the same ideas in another way. Alternate translation: “God promised ... that he would inherit the world” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

or

Here, the world translated **or** indicates that **the promise** is **to Abraham** and **his seed**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and also” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

to his seed

Here Paul uses **seed** to refer to “offspring.” Just as plants produce seeds that grow into many more plants, so people can have many offspring. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “to his descendants” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

of the world

Here **the world** could refer to: (1) all the land of **the world**. Although God had promised to give the land of Canaan to Abraham’s descendants, the Jews in Paul’s time understood that this promise included the whole earth. This will indeed take place when Jesus, a descendent of Abraham, rules over the whole world. Alternate expression: “of all the land in the world” (2) the people who live in the world, as in [3:19](#). Alternate translation: “of the people who live in the world” (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

was} not through the law but through the righteousness

Here the word translated as **through** indicates the means by which God gave **the promise**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “was not by means of the law but by means of the righteousness” or “was not on the basis of the law but on the basis of the righteousness” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the law

See how you translated **the law** in [3:21](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the righteousness of faith

See how you translated the similar phrase in [4:11](#). (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 4:14

For

For here indicates that 4:14–15 give the reasons why God's promise to Abraham was given "through the righteousness of faith" and not "through the law," as stated in the previous verse. Use a natural way in your language for introducing reasons. Alternate translation: "This is due to the fact that" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

if the heirs {are} from the law, the faith has been emptied

Paul is using a hypothetical situation to help his readers recognize the serious implications of how people inherit God's promises. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "suppose the heirs are from the law, then the faith has been emptied" (See: **Connect — Hypothetical Conditions (p.622)**) (See: **Connect — Hypothetical Conditions (p.622)**)

the heirs {are} from the law, the faith & the promise

See how you translated "heir", **the law**, and **faith** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

heirs {are}

Here, **heirs** refers to "Abraham" and "his seed" from the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the heirs, Abraham or his seed, are" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the heirs {are} from the law

Here, **from the law** refers to those who try to obey the law of Moses so that God will count them as righteous. If it would be helpful in your language, you could state this explicitly. Alternate translation: "the heirs are those who try to obey the law so that God will count them as righteous" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the faith has been emptied

Paul speaks of **faith** as if it were a container that could be emptied. He means that **faith** would become powerless or useless to make a person righteous if simply obeying **the law** allows a person to inherit God's promises. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "then it would be impossible to become righteous by trusting in God" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 4:15

For

For indicates that the rest of the verse gives the reason why inheriting God's promise by obeying the law would nullify faith and the promise, as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the law brings about wrath

Here Paul speaks of **the law** as if it were a person who could produce something. He means that the **law** causes God to punish people because they cannot obey it. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "the law results in wrath for those who do not obey it" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

wrath

See how you translated the same use of this word in [1:18](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

but where there is no law, neither {is there} transgression

Paul speaks of **the law** and **transgression** as if they were located in a specific place. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "but where the law is not present, neither is transgression present" or "but in a place where God's law does not exist, transgression also does not exist" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

transgression

See how you translated the same use of **transgression** in [2:23](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 4:16

it is} by faith

Here, **it** refers to **the promise** mentioned later in the verse and introduced in 4:13. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the promise is by faith” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

it is} by faith

Here, **by faith** indicates the means by which someone acquires **the promise**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “a person acquires God’s promise by faith” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in order that {it may be

This phrase introduces a purpose clause. Paul is stating the purpose for which God makes **faith** the means for acquiring **the promise**. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): “so that” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

according to grace

Alternate translation: “by grace” or “on the basis of grace”

grace

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea with a different form. Alternate translation: “how gracious God is” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

so that the promise might be certain

Here, **so that** could indicate: (1) a purpose clause. Alternate translation: “in order for the promise to be certain” (2) a result clause. Alternate translation: “with the result that the promise might be certain” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

the promise

See how you translated **promise** in 4:13. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to all the seed

The phrase **all the seed** is singular but refers to a group of people. If your language does not use singular nouns in that way, you could use a different expression. Alternate translation: “all the descendants” (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

to all the seed

See how you translated **seed** in 4:13. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

not only to the one from the law, but also to the one from the faith of Abraham

These clauses give further information about the phrase **all the seed**. They distinguish between **the seed** associated with **the law** and **the seed** associated with **the faith**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “both from those believers associated with Abraham through the law and those associated with the faith of Abraham” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

from the law

See how you translated this phrase in 4:14. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

from the faith of Abraham

Here, **from the faith of Abraham** refers to those who trust in God the way Abraham did. If it would be helpful in your language, you could state this explicitly. Alternate translation: “who has the same faith as Abraham” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

who is the father of us all

Paul uses **father** to refer to Abraham as if he physically produced all human beings. Paul means that Abraham is the physical ancestor of all believing Jews and the spiritual ancestor of all believing non-Jews. If it would be helpful in your language, you could state the meaning plainly. Alternative translation: “who spiritually represents all of us who believe” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

of us all

Here, **us all** refers to **all the seed** and so is inclusive of all believing Jews and non-Jews. Your language may require you to mark these forms. Alternate translation: “of all believers in God” or “of all of us who trust in God” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

Romans 4:17

just as it is written, “I have appointed you the father of many nations

Here Paul interrupts the sentence he began in the previous verse and inserts these two clauses in order to support his argument. If it would be helpful in your language, you could mark these clauses in a way that shows they are inserted into the middle of a sentence, as in the UST. You could also move these clauses to the end of the verse so that they do not divide the main sentence. (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

just as it is written

Here Paul uses a quotation from the Old Testament in order to support the statement in the previous verse that Abraham “is the father of us all.” If it would be helpful in your language, you could make the relationship between this verse and the previous verse clearer. Alternate translation: “The fact that Abraham is the father of us all is written in the Scriptures, which say” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

just as it is written

See how you translated this phrase in 1:17. (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by Moses. Alternate translation: “just as Moses wrote” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

I have appointed you the father of many nations

In this clause Paul quotes [Genesis 17:5](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

I have appointed you & he trusted

The pronoun **I** refers to **God**, and **you** and **he** refer to Abraham. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, God, have appointed you, Abraham, as ... Abraham trusted” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

the father of many nations

Paul quotes God using **father** to refer to Abraham as if he were going to physically produce children who would comprise **many nations**. God means that Abraham would become the spiritual ancestor of a large number of people from **many nations** who trust in God as does Abraham. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “the spiritual representative of numerous groups of people” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

in the presence of God whom he trusted

Here Paul continues the sentence from the previous verse that he had interrupted with the first two clauses in this verse. This clause completes the previous statement from the previous verse, “who is the father of us all.” If it would be helpful in your language, you could state this explicitly. You made need to start a new sentence, as in the UST. Alternate translation: “Abraham is the father of us all in the presence of God whom he trusted” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in the presence of God

Paul uses **in the presence of** to refer to Abraham as if he were physically present with **God**. Paul means that **God** personally considers Abraham to represent the believers that come from **many nations**. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “according to what God thinks” or “in God’s view” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

whom he trusted, the one making the dead ones live and calling the things not existing as existing

These clauses give further information about **God**. If it would be helpful in your language, you could make the relationship between these phrases clearer by making new sentences or by another way that is natural in your language. Alternate translation: “This is the God whom he trusted. It is this God who makes the dead live and calls the things not existing as existing” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

calling the things not existing as existing

Paul speaks of **the things not existing** as if **God** were calling to them. Paul means that **God** creates things by commanding them to exist, as Moses describes in [Genesis 1:3–27](#). If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “summons into being things that did not previously exist” or “by speaking, creates things that did not previously exist” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 4:18

who & he & your

The pronouns **who** and **he** and **your** refer to Abraham, not God. If it would be helpful in your language, you could state this explicitly. (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

who against hope believed on the basis of hope

Here, **against hope** is an idiom meaning “despite what seemed hopeless.” If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “although it seemed hopeless, he believed on the basis of hope” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

who against hope believed on the basis of hope

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea with a different form. Alternate translation: “who hopefully believed although it seemed hopeless” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

believed

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “believed in God” or “believed what God had promised” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

so that he might become

Here, **so that** indicates that this is a purpose clause. Paul is stating the result of Abraham believing **on the basis of hope**. Use a natural way in your language for introducing a result clause. Alternate translation: “which resulted in him becoming” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the father of many nations

See how you translated this phrase in 4:17. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

what {was} said

Here Paul uses **what was said** to introduce a quotation from an Old Testament book ([Genesis 15:5](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “what was said in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

what {was} said

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was spoken by God. Alternate translation: “what God said” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

So will your seed be

Paul assumes that his readers would know the rest of what God said in the verse he is quoting ([Genesis 15:5](#)). If it would be helpful in your language, you could state this explicitly. Alternate translation: “Look now at the heavens and count the stars, if you are able to count them. So will your seed be” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

seed

See how you translated **seed** in [4:16](#).(See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 4:19

And not weakening in the faith, he considered his own body as already being dead (being about a hundred years old)—and the deadness of the womb of Sarah

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “He considered his own body as already having died (being about a hundred years old)—and the deadness of the womb of Sarah—but he was not weakening in the faith” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

And not weakening in the faith

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If it would be helpful in your language, you can express the meaning positively. Alternate translation: “And being strengthened in the faith” or “And being strong in the faith” (See: **Litotes (p.683)**) (See: **Litotes (p.683)**)

not weakening in the faith

Paul speaks of Abraham’s **faith** as if it were something in which a person could be **weakening**. He means that Abraham kept trusting God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “not ceasing to trust” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

in the faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verbal form. Alternate translation: “in how he trusted God” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

as already being dead

Paul speaks of Abraham as if he actually thought his body was **dead**. Paul means that Abraham knew he was too old to produce a child. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “unable to father a child” or “useless for procreating” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

being about a hundred years old

Here Paul provides background information about Abraham’s age to help his readers understand why Abraham **considered his own body as already being dead**. Use the natural form in your language for expressing background information. Alternate translation: “since he was about 100 years old” (See: **Background Information (p.604)**) (See: **Background Information (p.604)**)

the deadness of the womb of Sarah

Here Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: “he also considered the deadness of the womb of Sarah” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

the deadness of the womb of Sarah

If your language does not use an abstract noun for the idea of **deadness**, you could express the same idea in another way. Alternate translation: “that the womb of Sarah was dead” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the deadness of the womb of Sarah

Paul speaks of Sarah’s **womb** as if it were dead. He means that she was unable to conceive children. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “how Sarah was unable to conceive” or “that Sarah could not bear children” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the deadness of the womb of Sarah

Paul assumes that his readers would know that Sarah had been unable to become pregnant throughout her life, as described in the Old Testament book of Genesis. This fact makes Abraham’s faith even more amazing. If your readers would be unfamiliar with the story of Abraham and Sarah, you could state this explicitly. Alternate translation: “the deadness of the womb of Sarah, since she could never become pregnant before” or “the deadness of the womb of Sarah, which had always been dead” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 4:20

But toward the promise of God, he did not waver in unbelief

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “Abraham did not waver in unbelief about what God promised” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

But

But here indicates that what follows emphasizes Abraham’s **faith** in **the promise of God**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Nonetheless,” or “In fact,” (See: **Connecting Words and Phrases (p.629)**)

toward the promise of God

The word translated as **toward** could also mean “with regard to” or “regarding.” If it would be helpful in your language, you could state this explicitly. Alternate translation: “with regard to the promise of God” or “regarding the promise of God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the promise of God

Paul is using the possessive form to describe **the promise** that comes from **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the promise that came from God” or “the promise from God” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the promise of God

If your language does not use an abstract noun for the idea of **promise**, you could express the same idea with a different form. Alternate translation: “the things God promised” or “the things God said would happen” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

he did not waver in unbelief

Here, **did not waver** and **unbelief** form a double negative expression. If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “he did not waver in believing” or “his belief did not waver” (See: **Double Negatives (p.638)**) (See: **Double Negatives (p.638)**)

in unbelief, & in the faith

If your language does not use abstract nouns for the ideas of **unbelief** and **faith**, you could express the same ideas with verbal forms. Alternate translation: “by distrusting ... by trusting” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

was strengthened in the faith

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God strengthened him in the faith” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

was strengthened in the faith

Paul speaks of Abraham's **faith** as if it were something in which a person could be **strengthened**. He means that God enabled Abraham to continue trusting him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "was enabled to keep on trusting" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

having given glory to God

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea with a verbal form. Alternate translation: "having glorified God" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 4:21

having been fully convinced

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God fully convinced him” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

he had promised, he is

The pronoun **he** refers to God, not Abraham. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God had promised, God is” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

what he had promised

Here, **what he had promised** refers to the promise Paul describes in [4:13](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “the things God promised to Abraham” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Romans 4:22

And therefore

Here, **therefore** introduces a result clause. Use a natural way in your language for indicating result. Alternate translation: “And for this reason” or “And this is the reason why” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

it was credited to him as righteousness

This clause is a quotation from [Genesis 15:6](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate quotations. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

it was credited to him as righteousness

See how you translated this in [4:3](#). (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 4:23

it was not written only for his sake, “It was credited to him

If it would be more natural in your language, you could reverse the order of these phrases and combine them. Alternate translation: “Now the phrase ‘it was credited to him,’ was not written only for his sake” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

his & to him

The pronouns **his** and **him** refer to Abraham. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Abraham’s ... to him” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

it was not written only for his sake

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Moses wrote the quotation. Alternate translation: “Moses did not write it only for Abraham’s sake” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

for his sake

Alternate translation: “for him” or “regarding him”

It was credited to him

This clause is a quotation from [Genesis 15:6](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate quotations. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

It was credited to him

See how you translated this in the previous verse. (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 4:24

for our sake, to whom it is about to be credited, to the ones believing in the one having raised Jesus our Lord from the dead ones

Here, **our** and **whom** refer to all **those who believe** in **Jesus**. Your language may require you to mark these forms. Alternate translation: “for the sake us believers who are about to be credited, to us who believe in the one who raised from the dead ones Jesus, the Lord of us all” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

for our sake

See how you translated “for his sake” in the previous verse.

to whom it is about to be credited

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who will do the action, Paul implies that “God” will do it. Alternate translation: “to whom God is about to credit it” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

it is about

Here the pronoun **it** refers to the “faith” mentioned in 4:5 and 4:20. Previously **it** referred to Abraham’s faith, but in this verse **it** refers to **our** faith. If it would be helpful in your language, you could state this explicitly. Alternate translation: “our faith is about” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

to be credited

See how you translated **credited** in the previous verse.

the one having raised Jesus our Lord from the dead ones

This clause refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God who raised Jesus our Lord from the dead ones” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

having raised Jesus our Lord

Here, **raised** is an idiom for causing someone who has died to become alive again. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “who caused Jesus our Lord to live again” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

from the dead ones

Here, the phrase translated **the dead ones** refers to dead people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “from the place where dead people are” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 4:25

who & our & our justification

Here the pronoun **who** refers to Jesus, and **our** refers to all “those who believe” in him, as mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Jesus ... we believers’ ... the justification of us believers” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

who was given up & was raised

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “whom God gave up ... God raised” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

who was given up

Paul speaks of Jesus as if he were a thing that could be **given up** to another person. Paul means that God allowed people to arrest and kill Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “who was allowed to be killed” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

for the sake of our trespasses & for the sake of our justification

If your language does not use abstract nouns for these ideas of **trespasses** and **justification**, you could express the same ideas with verbal forms. Alternate translation: “because we trespassed ... to make us righteous” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

for the sake of our trespasses

Here Paul uses **for the sake of** differently than he did in 4:23–24. Here Paul uses this phrase to indicate the reason why Jesus **was given up**. Use a natural way in your language for indicating a reason. Alternate translation: “because of our trespasses” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

was raised

See how you translated **raised** in the previous verse. (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

for the sake of our justification

Here Paul uses **for the sake of** differently than he did in the first part of this verse. Here Paul uses this phrase to indicate one of the purposes for Jesus being **raised**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “for the purpose of our justification” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

Romans 5

Romans 5 General Notes

Structure and Formatting

Righteousness is received through Jesus Christ by trusting in him (3:21–5:21)

- God's righteousness is received through faith (3:21–26)
- No one can boast in works (3:27–31)
- The examples of Abraham and David (4:1–25)
- The blessings of justification (5:1–11)
- Adam and Christ are compared (5:12–5:21)

Special Concepts in this Chapter

The second Adam

Adam was the first man. He was created by God and called the first “son” of God. He brought sin and death into the world by eating the forbidden fruit. In this chapter Paul describes Jesus as the “second Adam” and the true son of God. Jesus brings eternal life and overcame sin and death by dying on the cross. (See: [\[\[rc:///tw/dict/bible/kt/sonofgod\]\]](#) and [\[\[rc:///tw/dict/bible/other/death\]\]](#))

Other Possible Translation Difficulties in this Chapter

Inclusive language

In this chapter the pronouns “we”, “us”, and “our” refer inclusively to all believers in Christ. Paul calls these people those who have been “justified by faith” in [5:1](#). Your language may require you to mark these forms. (See: **Exclusive and Inclusive ‘We’** (p.650))

Romans 5:1

Therefore

The word **Therefore** here marks a new section of the letter. It also introduces a result clause that summarizes the blessed results of a person becoming righteous by trusting in Jesus, which Paul just discussed in [1:18–4:25](#). Use a natural way in your language to indicate result. Alternate translation: “Since all these things are true” or “As a result of everything that I have just told you being true” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

having been justified by faith, let us have peace with God through our Lord Jesus Christ

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: “let us have peace with God through our Lord Jesus Christ, because we have been justified by faith” or “we can have peace with God through our Lord Jesus Christ, since we have been justified by faith” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

having been justified

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “because God makes us righteous” or “since God makes us right with him” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

by faith

See how you translated this phrase in [4:16](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

let us have peace

Some ancient copies say “we have peace,” which makes sense, since [5:1–5](#) are a list of blessings that belong to those people who have been **justified by faith**. If the reading **let us have peace** is correct, this phrase may be indicating Paul’s desire that his fellow believers continue to experience the peace they have with God. If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, we recommend that you follow the readings of ULT and UST. (See: **Textual Variants (p.736)**) (See: **Textual Variants (p.736)**)

let us have

Paul uses the phrase **let us have peace** to exhort his Christian readers to continue living peacefully with God. It is not a command. This phrase does not imply that those who have been **justified by faith** do not yet have peace with God. Use a form in your language that communicates an exhortation. Alternate translation: “we must continue to have” (See: **Imperatives — Other Uses (p.674)**) (See: **Imperatives — Other Uses (p.674)**)

let us have peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea with a verbal form, as in the UST. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

let us have peace

Paul speaks of these people as if they could possess or own **peace**. He means that they can live peacefully with God. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "let us live in a peaceful manner" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

let us have & our

Here and throughout this chapter, **us** and **our** inclusively refer to all those **having been justified by faith** in Jesus. Your language may require you to mark these forms. Alternate translation: "let us believers have ... our" (See: **Exclusive and Inclusive 'We' (p.650)**) (See: **Exclusive and Inclusive 'We' (p.650)**)

through our Lord Jesus Christ

Here, **through** indicates that **our Lord Jesus Christ** is the means by which believers have **peace with God**. This refers to what Jesus did for believers in order for them to have **peace with God**, as briefly mentioned in [4:25](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "through what our Lord Jesus Christ did for us" or "which was caused by our Lord Jesus Christ" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 5:2

through whom we also have access by this faith into this grace in which we stand

If your language does not use abstract nouns for the ideas of **access**, **faith**, or **grace**, you could express the same ideas another way. Alternate translation: “through whom we also access and stand in how gracious God is by trusting in him” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

whom

The pronoun **whom** refers to “our Lord Jesus Christ,” as mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “our Lord Jesus Christ” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

we also have & we stand, & we boast

The pronoun **we** in this verse refers inclusively to all believers in Christ. See the discussion of this in the General Notes for this chapter. Alternate translation: “we believers also have ... we believers stand ... we believers boast” (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

into this grace in which we stand

Paul speaks of **grace** as if it were a location that someone could access and stand within. He means that trusting in Jesus allows believers to confidently experience how gracious God is toward his people. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “to confidently experience how kind God is” or “to safely experience how gracious God is” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

we boast on the basis of hope of the glory of God

If your language does not use abstract nouns for the ideas of **hope** and **glory**, you could express the same ideas in another way. Alternate translation: “we may boast because we are confident that we will be glorified with God” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the glory of God

Paul is using possessive forms to describe how **glory** relates to **God**. This could refer to: (1) the glory that God shares with believers. This was the same glory that God shared with humans when he created them, but which they lost when the first humans sinned, as mentioned in [3:23](#). Alternate translation: “of sharing in the glory God has” or “of the glory from God” (2) glorifying God, as in the similar phrase “the glory of the imperishable God” in [1:23](#). Alternate translation: “of glorifying God” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 5:3

And not only this

The pronoun **this** here refers to boasting about “the hope of the glory of God,” as mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “And we not only boast on the basis of the hope of the glory of God” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

we also boast in our sufferings

Here, **in our sufferings** could mean: (1) believers can **boast** about their **sufferings**. Alternate translation: “we can also boast about our sufferings” (2) believers can boast while they are experiencing **sufferings**. Alternate translation: “we can also boast when we are distressed” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

knowing

Here, **knowing** indicates that what follows in this verse and the next verse are the reasons why believers can **boast in our sufferings**. Use a natural way in your language for introducing reasons. Alternate translation: “since we know” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

in our sufferings, & this suffering & endurance

If your language does not use abstract nouns for the ideas of **sufferings**, **suffering**, and **endurance**, you could express the same ideas with verbal forms. Alternate translation: “when we suffer ... when we suffer, it ... a way to endure” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

this suffering produces endurance

Paul speaks of **endurance** as if it were an object that could be produced. He means that when Christians trust in God while **suffering**, they develop greater **endurance** than they had before experiencing **suffering**. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “this suffering helps us know how to endure” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 5:4

and this endurance, character; and this character, hope

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “and endurance produces character, and this character produces hope” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

this endurance

See how you translated **endurance** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

character; and this character

The word translated **character** refers specifically to the mental and moral qualities of someone who has been approved by God because they have successfully endured testing. If your language does not use an abstract noun for the idea of **character**, you could express the same idea with a verbal form. Alternate translation: “qualities of which God approves, and the approved qualities” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

hope

See how you translated **hope** in [5:2](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 5:5

And that hope does not disappoint, because the love of God has been poured into our hearts through the Holy Spirit, the one given to us

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: “And because the love of God has been poured into our hearts through the Holy Spirit, who has been given to us, that hope does not disappoint” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

And that hope

Here, **that hope** refers to “the hope of the glory of God” in 5:2. If it would be helpful in your language, you could state this explicitly. Alternate translation: “And being confident in God’s glory” or “And the hope of the glory of God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

because the love of God has been poured into our hearts through the Holy Spirit, the one given to us

Paul speaks of **love** as if it were something that could be **poured** out of a container, and he speaks figurative of **our hearts** as though they were containers that could be filled. He means that the Holy Spirit has completely revealed to God’s people how much God loves them. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “because the Holy Spirit, who was given to us, has deeply revealed how much God loves his people” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the love of God has been poured into our hearts through the Holy Spirit, the one given to us

If your language does not use the passive form in this way, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: “the Holy Spirit, whom God gave us, has poured the love of God into our hearts” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the love of God

Paul is using the possessive form to describe how **love** relates to **God**. Here, **the love of God** could refer to: (1) God’s love for us. Alternate translation: “God’s love” or “God’s love for us” (2) our love for God. Alternate translation: “our love for God” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

into our hearts

See how you translated this word in 1:21. (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 5:6

For

For here indicates that what follows in 5:6–8 explains “the love of God” in 5:5. If it would be helpful in your language, you could use a different expression. Alternate translation: “Indeed,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

we still being weak

In this clause Paul is describing something that was true during the time period he is describing in the rest of the verse. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: “during the time we were still being weak” (See: **Connect — Simultaneous Time Relationship (p.627)**) (See: **Connect — Simultaneous Time Relationship (p.627)**)

we still being weak

Here, **weak** means that people are completely unable to make themselves righteous. If it would be helpful in your language, you could state this explicitly. Alternate translation: “we still being powerless to make ourselves righteous” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

on behalf of ungodly ones

Here, **ungodly ones** refers to the **we** mentioned earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “on behalf of us ungodly ones” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 5:7

For

For indicates that what follows this word explains what came before it. Here, **For** introduces an explanation, by contrast, of how surprising it is that Christ would die on behalf of ungodly sinners, as stated in the previous verse. If it would be helpful in your language, you could use a different expression, as in the UST. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

For someone will hardly die & Perhaps, though, someone

Paul uses **someone** twice in this verse in two hypothetical situations. He does this to help his readers recognize how rare it is for someone to voluntarily die on behalf of another person. Use the natural form in your language for expressing hypothetical situations. Alternate translation: "Let us consider how rare it would be for someone to die ... Let us, though, suppose that perhaps someone" (See: **Hypothetical Situations (p.669)**) (See: **Hypothetical Situations (p.669)**)

γὰρ & τάχα τις

What follows the word **though** here is in contrast to what Paul stated in the previous sentence. Although **someone will hardly die** for **a righteous person**, **someone** might possibly be willing to die for a **good person**. Although Paul does not state the difference between **a righteous person** and **a good person**, he contrasts both examples to emphasize how unlikely it is for a person to willingly die on behalf of another person. Use a natural way in your language for introducing a contrast. Alternate translation: "By contrast, perhaps someone" (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

might even dare to die

Paul speaks of dying as if it were a **dare** or challenge for **someone** to overcome. He means that **someone** would be brave enough to give their life for the sake of someone else. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "might even be willing to die" or "would even be brave enough to die" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 5:8

own

Paul uses the word **his own** to emphasize how much **God** loves his people. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “his very own” or “his personal” (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

his own love toward us

If your language does not use an abstract noun for the idea of **love**, you could express the same idea with a verbal form. Alternate translation: “how much God loves us” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

we still being sinners

In this clause Paul is describing something that was true during the time period he is describing in the rest of the verse. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: “during the time we were still being sinners” (See: **Connect — Simultaneous Time Relationship (p.627)**) (See: **Connect — Simultaneous Time Relationship (p.627)**)

we still being sinners, Christ died for us

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation (omitting the preceding comma): “Christ died for us while we were still being sinners” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

Romans 5:9

Much more then

Here, **then** indicates that what follows is the result of what Paul described in [5:6–8](#). Use a natural way in your language for indicating result. Alternate translation: “Much more, therefore” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Much more then

Much more then here strongly emphasizes that what follows is another important result of what Christ did for us. Use a natural way in your language to express strong emphasis. Alternate translation: “It is then much more certain that” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

having now been justified by his blood

This clause states the reason why **we** can be **much more** certain that **we will be saved**. Use a natural way in your language for indicating a reason. Alternate translation: “because we have now been justified by his blood” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

having now been justified by his blood

If your language does not use the passive form in this way, you could express these ideas with active forms or in other ways that are natural in your language. Alternate translation: “his blood having now justified us” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

by his blood

See how you translated **his blood** in [3:25](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

we will be saved through him

If your language does not use the passive form in this way, you could express these ideas with active forms or in other ways that are natural in your language. Alternate translation: “he will save us” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the wrath

If your language does not use an abstract noun for the idea of **the wrath**, you could use a different expression. Here, **the wrath** refers specifically to “the day of wrath”, which is mentioned in [2:5](#). Alternate translation: “when God finally judges sinners” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 5:10

For

For indicates that what follows this word explains what came before it. Here, **For** introduces an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “So” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

if, being enemies

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “since, being enemies” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

we were reconciled to God through the death of his Son

If your language does not use passive forms in this way, you could express these ideas with active forms or in other ways that are natural in your language. Alternate translation: “the death of his Son reconciled us to God” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

of his Son

Son is an important title for Jesus, the **Son** of God. (See: **Translating Son and Father (p.741)**) (See: **Translating Son and Father (p.741)**)

much more

Here, **much more** strongly emphasizes that what follows is an important result of **having been reconciled** with **God**. See how you translated this phrase in the previous verse. Alternate translation: “it is much more certain” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

having been reconciled

If your language does not use the passive form in this way, you could express this idea with an active form or in another way that is natural in your language. Alternate translation: “he having reconciled us” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

having been reconciled

This clause states the reason why **we** can be **much more** certain that **we will be saved**. Use a natural way in your language for indicating a reason. Alternate translation: “because we have been reconciled” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

will we be saved by his life

If your language does not use the passive form in this way, you could express this idea with an active form or in another way that is natural in your language. Alternate translation: “his life will save us” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

will we be saved

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the similar statement in the previous verse. Alternate translation: “when God finally judges people, we will be saved ” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

his life

Here **life** implies the **life** that Jesus has after God made him alive again. This resurrection **life** showed that God had accepted Jesus’ death as the payment for the sins of everyone who trusts in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Jesus’ life after God caused him to become alive again” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

his life

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: “him being alive again” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 5:11

Not only this, but

The pronoun **this** could refer to: (1) what Paul said in the previous verse. Alternate translation: “Not only are we saved by his life, but” (2) what Paul said in [5:2–10](#). Alternate translation: “Not only are all these things true, but” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

we also are boasting in God

Paul speaks of these people as if they were boasting inside of God. Paul means that these believers in Christ **boast** about how great God is. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “we also are boasting about how great God is” or “we also are boasting because of God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

through our Lord Jesus Christ

Here, **through** indicates that **our Lord Jesus Christ** is the means by which believers can boast. This refers to what Jesus did for believers in order for them to be able to boast. If it would be helpful in your language, you could state this explicitly. Alternate translation: “through what our Lord Jesus Christ did for us” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

through whom we now have received the reconciliation

Here, **through** indicates that Jesus is the means by which believers **have received the reconciliation**. This refers to what Jesus did for believers in order for them to have peace with God, as briefly mentioned in [4:25](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “through what he did for us that caused us to receive the reconciliation” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

we now have received the reconciliation

If your language does not use an abstract noun for the idea of **reconciliation**, you could express the same idea with a verbal form. Alternate translation: “we have now been reconciled with God” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 5:12

For this reason

The phrase **For this reason** indicates that what follows in 5:12–21 is Paul's explanation of the relationship between human **sin** and God's grace. If it would be helpful in your language, you could use a different expression. Alternate translation: "Because of this" (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

just as through one man sin entered into the world, and through sin, death, so also death spread to all men

Here Paul speaks of **sin** and **death** as if they were objects that could enter a place or spread within people. Paul means that the way God intended for **the world** and human beings to function became thoroughly corrupted by **sin** and **death**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "just as through one man sin began to exist in the world, and that sin would result in that man's death, so also all men born after that man would die too" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

through one man

Paul uses the phrase **one man** to refer to Adam, the first human being. If it would be helpful in your language, you could state this explicitly, as in 5:14. Alternate translation: "through the first man, Adam," (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

sin & sin, death, so also death

If your language does not use abstract nouns for the ideas of **sin** and **death**, you could use different expressions. Alternate translation: "sinful things ... sinful things, living things could die, so also the ability to die" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

through sin, death

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "and through sin death entered into the world" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

men

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "people" (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

because of which all sinned

Here the pronoun **which** could refer to: (1) the fact that Paul states in the next phrase. Alternate translation: "because of this fact, namely, that all sinned" (2) the **one man** mentioned earlier in the verse. Alternate translation: "because of the one man, all sinned" (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

all

Paul is using the adjective **all** as a noun in order to describe a group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: “all men” or “all humanity” or “all people” (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

Romans 5:13

For

For here indicates that what follows in 5:13–14 explains what came before it. Here it explains how death and **sin** existed before the **law**. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

For until law, & there} being no law

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “For until the law came ... as that was when there was no law” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

law, & law

In this verse **law** refers to the laws that God gave the Jews. See how you translated **law** in 2:12. (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

sin & sin

See how you translated **sin** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

sin was in the world

Here Paul speaks of **sin** as if it were an object that could exist in a place. Paul means that people sinned **in the world** before God gave his laws to Moses. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “people sinned in the world” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

ἀμαρτία & οὐκ ἐλλογεῖται

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God did not charge them with sinning” or “God did not reckon it as sin” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

ἀμαρτία & οὐκ ἐλλογεῖται

Alternate translation: “a record of sin is not kept” or “no account is kept of sins”

there} being no law

Here, **being** could indicate: (1) the reason why **sin is not charged**. Alternate translation: “because there was no law” (2) the time when **sin is not charged**. Alternate translation: “when there was no law” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

there} being no law

Here, **no law** implies that God had not yet given people his laws that could help them identify what sin is. If it would be helpful in your language, you could state this explicitly. Alternate translation: “being no law to identify to people what sin is” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 5:14

death ruled from Adam until Moses, even over the ones

Here Paul speaks of **death** as if it were a king who **ruled over** people. Paul means that nobody could prevent themselves from dying. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “no human from Adam until Moses could escape dying, even those” or “human life from Adam until Moses inevitably ended in death, even the lives of those” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

death

See how you translated **death** in 5:12. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

from Adam until Moses

Here, **Adam** refers to the period of time when Adam lived and **Moses** refers to the period of time when **Moses** lived. If it would be helpful in your language, you could state this explicitly. Alternate translation: “from the time when Adam lived until the time when Moses lived” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

even over the ones not having sinned in the likeness of the transgression of Adam

This phrase gives further information about over whom **death ruled**. It is not making a distinction between those who lived during the time of **Adam** and **Moses**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “even over the people who did not disobey God in the same way as did Adam” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

in the likeness of the transgression of Adam, who is a pattern of the one coming

If your language does not use abstract nouns for the ideas of **likeness**, **transgression**, and **pattern**, you could express the same ideas in another way. Alternate translation: “in the same way that Adam transgressed, who typifies the one who is coming” or “exactly how Adam transgressed, who resembles the one who is coming” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in the likeness of the transgression of Adam

Paul is using the possessive form to describe how **the likeness** relates to the **transgression**. If it would be helpful in your language, you could use a different expression. Alternate translation: “like Adam’s transgression” or “in the same way Adam transgressed” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of Adam, who is a pattern of the one coming

Paul speaks of **Adam** as if he were a model or **pattern**. Paul means that **Adam’s** role is similar to the role of **the one who is coming** because both people do things that affect all human beings. If it would be helpful in your

language, you could express the meaning plainly. Alternative translation: "Adam, who is a replica of the one who is coming" or "Adam, who models the one who is coming" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

of the one coming

The phrase **the one who is coming** refers to Jesus. Paul means that Adam represents the ideal human being, Jesus, who would come in the future. If it would be helpful in your language, you could state this explicitly. Alternate translation: "representing Jesus, who would come in the future" or "prefiguring Jesus, who was destined to come" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 5:15

the trespass, & the gracious gift. & by the trespass of the one & the grace of God and the gift by grace

If your language does not use abstract nouns for the ideas of **trespass**, **gracious gift**, **grace**, and **gift**, you could express the same ideas with verbal forms. Alternate translation: “how Adam trespassed ... what God graciously gave ... when the one man trespassed ... how gracious God is and what he graciously gave” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

not like the trespass, so also {is} the gracious gift

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “the gracious gift is not like the trespass” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

For

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of the difference between the **trespass** and the **gracious gift**. Use a connection word or other way to indicate that the second sentence of this verse explains the first one. Alternate translation: “Indeed,” or “You see,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

if

Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is true. He has concluded that the benefits of **the gracious gift** are superior to the consequences of **the trespass**. Use a natural form in your language for introducing a condition that the speaker believes is true. Alternate translation: “as” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

by the trespass of the one

Paul is using the possessive form to describe **the trespass** that was committed by the **one** man. If it would be helpful in your language, you could use a different expression. Alternate translation: “by one man’s trespass” or “because one man trespassed” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the many & the many

Here Paul is using the adjective **many** as a noun in order to describe a large group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase, as in the UST. (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

how much more

Here, **how much more** strongly emphasizes the difference between the results of **the trespass** of Adam and the **grace of God** that comes through **Jesus Christ**. Use a natural way in your language to express strong emphasis. Alternate translation: “even more certainly” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

did the grace of God and the gift by grace that {is} of the one man, Jesus Christ, abound to the many

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: “abounded to the many the grace of God and the gift by the grace of the one man, Jesus Christ” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

the grace of God

Paul is using the possessive form to describe **grace** that comes from **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: “God’s grace” or “the grace from God” or “how kind God is” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the one man

Paul is using the possessive form to describe **the grace** that comes from **the one man**. If it would be helpful in your language, you could use a different expression. Alternate translation: “from the one man” or “associated with the one man” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 5:16

And the gift {is} not as through one who sinned. For indeed, the judgment from one, to condemnation, but the gracious gift from many trespasses, to justification

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: “Indeed, because the judgment came from one man unto condemnation, but the gift came from many trespasses unto justification. This is why the gift is not the same as through the one man who sinned” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the gift {& but the gracious gift

See how you translated these two phrases in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

as through one who sinned

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “the same as what came through one who sinned” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

one who sinned

Here, **one who sinned** refers to Adam, as mentioned in 5:12-15. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Adam, the one who sinned” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

τὸ & κρίμα

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way, as in the UST. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

from one

Here, **one** refers to the **one** sin Adam committed. It does not refer to Adam himself, as the previous **one** does. If it would be helpful in your language, you could state this explicitly. Alternate translation: “from Adam’s trespass” or “from the sin Adam committed” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

from one

Here, **from one** could indicate: (1) that **the judgment** happened after the **one** trespass. Alternate translation: “after one” (2) that **the judgment** happened because of the **one** trespass. Alternate translation: “because of one” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to condemnation, & trespasses, to justification

If your language does not use abstract nouns for the ideas of **condemnation**, **trespasses**, and **justification**, you could express the same ideas in another way. Alternate translation: “to cause God to condemn ... sinful deeds people have done, to cause God to justify” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to condemnation

Here, **to** indicates that what follows is the result of God’s **judgment**. Use a natural way in your language for indicating result. Alternate translation (omitting the comma): “to the resulting condemnation” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

from many trespasses

Here, **from many trespasses** could indicate: (1) that **the gracious gift** happened after **many trespasses**. Alternate translation: “after many trespasses” (2) that **the gracious gift** happened because of **many trespasses**. Alternate translation: “because of many trespasses” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to justification

Here, **to** indicates that what follows is the result of God’s **gracious gift**. Use a natural way in your language for indicating result. Alternate translation: “to the resulting justification” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Romans 5:17

For

For indicates that what follows this word explains what came before it. Here, it introduces a further explanation of the difference between the trespass and the gracious gift, as discussed in [5:15–16](#). If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

if

Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is true. He has concluded that the benefits of **the gift** are superior to the consequences of **the trespass**. Use a natural form in your language for introducing a condition that the speaker believes is true. Alternate translation: “considering that” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

by the trespass of the one

See how you translated this phrase in [5:15](#). (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the one, & the one, & the one

See how you translated the first occurrence of **one** in the previous verse. (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

by the trespass of the one, death & the abundance of the grace and the gift of the righteousness & in life

If your language does not use abstract nouns for these ideas, you could express the same ideas with verbal forms. Alternate translation: “because the one man trespassed, the fact that people die ... how abundantly kind God is and how he makes people righteous ... by living” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

death ruled

See how you translated this phrase in [5:14](#). (See: **Personification (p.700)**) (See: **Personification (p.700)**)

through the one

Here, **through** indicates that **the one** is the reason why **death ruled**. Use a natural way in your language for indicating a reason. Alternate translation: “because of the one” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

how much more

See how you translated this phrase in [5:10](#) and [5:15](#). (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

will & rule in life through the one, Jesus Christ

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “through the one man Jesus Christ will ... rule in life” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

will the ones & rule in life

Paul speaks of these people as if they were kings who **rule** in a location called **life**. This could mean: (1) they will have control over their sinful desires while physically alive. Alternate translation: “will those ... have control over their sinfulness while alive” (2) they **will rule** with **Jesus Christ** while living eternally. Alternative translation: “will those ... rule and live eternally” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the ones receiving the abundance of the grace and the gift of the righteousness

This clause describes the people who will **rule in life**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “those who receive the abundance of the grace and the gift of the righteousness as well” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

the ones receiving the abundance of the grace

Paul is using the possessive form to describe **abundance** that relates to **grace**. If it would be helpful in your language, you could use a different expression. Alternate translation: “those who receive God’s abundant grace” or “those who experience how abundantly gracious God is” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the gift of the righteousness

Paul is using the possessive form to describe how **righteousness** is a **gift**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the gift, which is that of being made righteous,” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

through the one, Jesus Christ

Here, **through** indicates that **the one, Jesus Christ** is the reason why his people will **rule in life**. Use a natural way in your language for indicating a reason. Alternate translation: “because of the one, Jesus Christ” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the one, Jesus Christ

The phrase **the one, Jesus Christ** refers to what Jesus did for believers in order for them to **rule in life**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “what the one, Jesus Christ has done for them” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 5:18

So then, as through one trespass to all men {led} to condemnation, so also through one righteous act to all men {led} to justification of life

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "So then, as one man trespassed and this trespass caused all men to become condemned, so also one man acted righteously and this act caused all men to become justified for living eternally" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

So then

So then indicates that what follows in [5:18–21](#) summarizes the ideas of [5:12–17](#). If it would be helpful in your language, you could use a clearer expression. Alternate translation: "Finally" or "In summary" (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

through & through

See how you translated **through** in the previous verse. (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

trespass & condemnation, & justification

See how you translated **trespass**, **condemnation**, and **justification** in [5:16](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

all men {& all men

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. See how you translated **all men** in [5:12](#). (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

justification of life

Paul is using the possessive form to describe how **justification** relates to **life**. This could mean: (1) **justification** that leads to **life**. Alternate translation: "justification that brings eternal life" (2) **justification** that is **life**. Alternate translation: "justification, which is eternal life" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of life

Here, **life** refers to "eternal life." If it would be helpful in your language, you could state this explicitly. Alternate translation: "of eternal life" or "for living forever" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 5:19

For

For here indicates that what follows explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

just as & so also

See how you translated the similar connective words **just as** and **so also** in the previous verse. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

through & through

See how you translated **through** in the previous two verses. (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the disobedience of the one man & the obedience of the one

If your language does not use abstract nouns for the ideas of **disobedience** and **obedience**, you could express the same ideas with verbal forms. You may need to supply an object for the verbs, such as “God” or “God’s command.” Alternate translation: “the one man disobeying God ... the one man obeying God” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the one man

Here, **the one man** refers to “Adam.” See how you translated the similar use of **one man** in 5:12. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

through the disobedience of the one man the many were made sinners

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the disobedience of the one man caused the many to become sinners” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the many & the many

See how you translated **the many** in 5:15. (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

sinner

See how you translated **sinner** in 5:8. (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

through the obedience of the one will the many be made righteous ones

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the obedience of the one caused the many to become righteous ones” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

of the one

Here, **the one** refers to "Jesus Christ." See how you translated the third occurrence of **the one** in [5:17](#). (See: [\[\[rc:///ta/man/translate/figs-explicit\]\]](#)) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 5:20

the law

See how you translated **the law** in 2:12. (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

slipped in

The word translated **slipped in** can refer to sneaking in unnoticed, as in [Jude 1:4](#). Paul may be stressing how the coming of **the law** was like an unwelcome person secretly intruding at some location. If it would be helpful in your language, you could make this explicit. Alternate translation: “intruded like a person sneaking in unnoticed” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the trespass & the sin & the grace

See how you translated **trespass** in 5:15–18, **sin** in 5:12–13, and **grace** in 5:15 and 5:17. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the trespass might increase. & the sin increased, the grace abounded even more

Paul speaks of **the trespass**, **sin**, and **grace** as if they were objects that could increase in amount. He means that the power or influence of these concepts expanded throughout humanity. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “the trespass might be more evident ... sin became more evident, the grace became even more obvious” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

so that the trespass might increase

This clause could refer to: (1) one of God’s purposes for giving **the law**. Alternate translation: “in order to increase the trespass” (2) the result of God giving **the law**. Alternate translation (with preceding comma): “resulting in the trespass increasing” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

where

Here Paul uses **where** to refer to **sin** and **grace** as if they were located somewhere. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “as” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 5:21

so that

The phrase **so that** here introduces a purpose clause. Paul is stating the purpose for which God caused grace to abound, as stated in the previous verse. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): “for the purpose that” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

just as & so also

See how you translated **just as** and **so also** in the 5:19. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

sin & in death, & grace & righteousness & everlasting life

See how you translated **sin** and **grace** in the previous verse, **death** and **righteousness** in 5:17, and **eternal life** in 2:7. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

sin ruled

Here Paul speaks of **sin** as if it were a king ruling over people. Paul means that everyone was controlled by their sinful desires. While death **ruled** in 5:14, **sin ruled** after God gave the law. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “everyone was controlled by sin” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

in death

Here, **in death** could refer to: (1) the location in which **sin ruled**. Alternate translation: “in the place where death exists” (2) the means by which **sin ruled**. Alternate translation: “by means of death” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

grace might rule through righteousness

Here Paul speaks of **grace** as if it were a king ruling over people. Paul means that God’s **grace** allows people to become righteous. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “how gracious God is might make people become righteous” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

through & through

See how you translated **through** in the 5:17–19. (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to everlasting life

Here, **to** indicates that what follows is the result of God’s **grace** ruling **through righteousness**. Use a natural way in your language for indicating a reason. Alternate translation: “resulted in eternal life” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Jesus Christ our Lord

The phrase **Jesus Christ our Lord** refers to what Jesus did for believers in order for them to have **eternal life**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “what Jesus Christ our Lord has done for them” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 6

Romans 6 General Notes

Structure and Formatting

Becoming like Christ in this life (6:1–8:39)

- Baptism represents union with Christ's death (6:1–14)
- Christians are now slaves of righteousness (6:15–23)

Special Concepts in this Chapter

Slavery

In this chapter Paul frequently uses the metaphor of the relationship between slaves and their masters. He speaks figuratively of people who live sinfully as if they were slaves to sin and the death it causes (6:6, 16–17, 20). He also speaks figuratively of Christians as if God has freed them from being enslaved to sin and has himself or righteousness as their master (6:18, 22). Because Christians are no longer controlled by their desire to sin, they should instead serve God and live in a way that glorifies him (6:12–14, 19). (See: **servant, serve, maidservant, young man, young women** (p.757))

Important Figures of Speech in this Chapter

Rhetorical Questions

In 6:1–3, 15–16, and 21 Paul uses rhetorical questions in order to answer objections that people might make about what he is saying.

Possible Translation Difficulties in this Chapter

Inclusive language

In this chapter the pronouns “we”, “us”, and “our” refer inclusively to all believers in Christ. Paul calls these people those who have been “baptized into Christ Jesus” in 6:3. Your language may require you to mark these forms. (See: **Exclusive and Inclusive ‘We’** (p.650))

Romans 6:1

What then

Here, **then** indicates that what follows is a response to what Paul said in the previous chapter, especially what he said in [5:20](#). See how you translated **What then** in [3:1](#) and [4:1](#). (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

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

In this verse Paul is not asking for information, but is using a question to address rumors some people may have been spreading that misrepresent his teachings. If you would not use rhetorical questions for this purpose in your language, you could translate his words as a statement or an exclamation or communicate the emphasis in another way. Alternate translation: "Then we will say that we should continue in the sin so that the grace might increase!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

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

In this verse and the first part of the next verse, Paul is speaking as if he were a Christian who misunderstood what Paul had taught in the previous chapter. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

will we say? Should we continue

Here, **we** includes all those of whom Paul spoke as those "who were baptized into Christ Jesus," as mentioned in [6:3](#), so **we** is inclusive of all Christians. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p.650)**) (See: **Exclusive and Inclusive 'We' (p.650)**)

in the sin & the grace

See how you translated **sin** and **grace** in [5:21](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Should we continue in the sin

Paul speaks of **sin** as if it were a location. He is referring to the idea of people continuing to live sinfully after they have become Christians. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "Should we continue to live sinfully" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

so that the grace might increase

Paul speaks here of **grace** as if it were an object that could **increase** in amount, as he also does in [5:20](#). He is referring to the idea of Christians experiencing the power or influence of **grace** in their lives. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "so that we can experience more grace" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

so that the grace might increase

The phrase **so that** here introduces a purpose clause. Paul is stating the supposed purpose for which someone would **sin**. Use a natural way in your language for introducing a purpose clause. Alternate translation: “in order to increase the grace” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

Romans 6:2

May it never be

In this verse Paul responds to the rhetorical questions he wrote in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'May it never be!'" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

May it never be

See how you translated this phrase in 3:4. (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

We who died to sin, how will we still live in it

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "We who died to sin surely cannot still live in it!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

We who died to sin, how will we still live in it

Paul speaks of **sin** as if it were a location where Christians could live or die. Here, **died to sin** refers to the idea that Christians are no longer controlled by their sinful desires. By contrast, **live in sin** means to continue being controlled by sinful desires. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "We who are no longer controlled by our desire to sin, how could we still live as though we are controlled by that desire" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 6:3

Or do you not know that as many as were baptized into Christ Jesus were baptized into his death

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You surely know that as many as were baptized into Christ Jesus were baptized into his death!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

as many as

Paul is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "as many people as" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

as many as were baptized into Christ Jesus were baptized into his death

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "as many people as someone baptized into Christ Jesus someone also baptized into his death" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

were baptized into Christ Jesus were baptized into his death

Paul speaks of **Christ Jesus** and **his death** as if they were locations into which someone could be **baptized**. Here, **into Christ Jesus** refers to being united with **Christ Jesus**, and **into his death** refers to sharing in the spiritual benefits of **his death**. If it would be helpful in your language, you could express the meaning of these two phrases plainly. Alternative translation: "were baptized are united with Christ Jesus and also share in the benefits of his death" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

death

See how you translated **death** in [5:21](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 6:4

We were buried, then

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “We were buried, therefore” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

We were buried, then, with him

Paul speaks of Christians as if they **were buried** with Jesus when they were baptized. Paul mentions burial because it emphasizes that Jesus did indeed die. Here he means that Christians are indeed united with Christ's **death** and share in its spiritual benefits. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “We are indeed united, then, with Christ's death” or “We are so united, then, with Christ's death that it is as if we were really buried with him” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

through the baptism into his death

Here, **through** indicates that the following phrase is the means by which Christians **were buried** with Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by means of the baptism into his death” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

into his death

See how you translated this phrase in the previous verse. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

his death & the glory & of life

See how you translated **death** in 6:3, **glory** in 5:2, and **life** in 5:21. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

so that just as Christ was raised from dead ones through the glory of the Father, so also we in newness of life might walk

Here, **so that** indicates that what follows is a purpose clause. Paul is stating one purpose for which God instituted **baptism**. If it would be more natural in your language, you could reverse the order of these phrases to make this explicit. Alternate translation: “in order for us to walk in newness of life, just as Christ was raised from the dead by the glory of the Father” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

just as & so also

See how you translated **just as** and **so also** in the 5:19. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

just as Christ was raised from dead ones through the glory of the Father, so also we in newness of life might walk

The point of this comparison is that the new way a Christian should live after being baptized is similar to being **raised** from the dead, as Christ was. If it would be helpful in your language, you could use an equivalent comparison or express this meaning plainly. Alternate translation: “we should live in a new way, similar to when Christ was raised from death through the glory of the Father” (See: **Simile (p.725)**) (See: **Simile (p.725)**)

Christ was raised from dead ones through the glory of the Father

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the glory of the Father raised Christ from dead ones” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Christ was raised from dead ones

See how you translated this phrase in 4:24. (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

from dead ones

See how you translated this phrase in 4:24. (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

through the glory of the Father

Paul is using the possessive form to describe **glory** that comes from or characterizes **the Father**. If it would be helpful in your language, you could use a different expression. Alternate translation: “through the glory from the Father” or “through the Father’s glory” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the glory

Here, **the glory** refers specifically to God’s glorious power. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the glorious power” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

of the Father

Father is an important title for God. (See: **Translating Son and Father (p.741)**) (See: **Translating Son and Father (p.741)**)

we & might walk

Here Paul uses **walk** to refer to how a person lives and behaves. If it would be helpful in your language, you could express the meaning explicitly. Alternate translation: “we ... might act” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

in newness of life

Paul is using the possessive form to describe **life** that is characterized by **newness**. If it would be helpful in your language, you could use a different expression. Alternate translation: “with a new life” or “like those made newly alive” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 6:5

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “So then,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

if

Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “because” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

we have become planted together in the likeness of his death

Here Paul speaks of **death** as if it were something with which Christians could be physically **planted together**. He means that by being baptized, Christians show that they participate in the spiritual benefits obtained by Christ’s death. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “we participate in Christ’s death through baptism” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

in the likeness of his death, & the resurrection

If your language does not use abstract nouns for these ideas of **likeness** and **resurrection**, you could express the same ideas in another way. Alternate translation: “in what is like his death ... his resurrecting from the dead” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in the likeness of his death

Here Paul implies that **likeness of his death** refers to the “baptism” referred to in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in the likeness of his death that is represented by baptism” or “in baptism, which represents dying with him” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

we will also certainly become {part of} the resurrection

Here Paul speaks of **resurrection** as if it were something of which Christians could **become part**. He means that Christians will one day rise from the dead like Christ did. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “we will also certainly be resurrected like Christ” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 6:6

our old man was crucified together {with him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God crucified our old man together with him” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

our old man was crucified together {with him

Paul speaks of **our** sinful human nature as if it were an **old man** who was nailed to the same cross as Christ. Paul means that when Christ was **crucified**, he destroyed the power of **sin** and death that controlled all humans. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “God destroyed the power of sin that controlled people when Christ was crucified” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

was crucified together {with him

The pronoun **him** refers to Christ. If it would be helpful in your language, you could state this explicitly. Alternate translation: “was crucified with Christ” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

in order that

Here, **in order that** introduces a purpose clause. Paul is stating the purpose for which God **crucified our old man**. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): “so that” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

the body of sin might be nullified

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God might nullify the body of sin” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the body of sin might be nullified

Paul speaks of **the body of sin** as if it were a condition of slavery that could be cancelled. He means that Christ's crucifixion removed the ability of sinful desires to control people. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “God might completely end how living sinfully controls people” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the body of sin

Paul is using the possessive form to describe how **the body** is related to **sin**. Use a natural way in your language to express this idea. Here, **the body of sin** could refer to: (1) how humans tend to **sin**. Alternate translation: “our human tendency to sin” or “how living sinfully controls us” (2) how sin controls the human body. Alternate translation: “how sin controls our bodies” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of sin & to the sin

See how you translated **sin** in [6:1](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

for it} to no longer enslave

Here, **for** could indicate: (1) God's purpose for nullifying **the body of sin**. Alternate translation: "in order for it to no longer enslave" (2) the result of **the body of sin** being **nullified**. Alternate translation: "causing it to no longer enslave" (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

for it} to no longer enslave us to the sin

Paul speaks of **the body of sin** as if it could **enslave** people. Here he means that the desire to sin that controls people would no longer do so. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "for it to no longer make us live sinfully" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 6:7

the one having died

Here Paul implies that **the one having died** is the same “old man” whom Paul said “was crucified” with Christ in the previous verse. Paul means that God considers any person who has “died to sin” (6:2) to be **freed from** living sinfully. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the one who has died to sin” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

has been freed from the sin

Paul continues the metaphor of **sin** enslaving people from the previous verse. Here Paul speaks of **sin** as if it were something that people need to be **freed from**. He means that the desire to **sin** that controls people would no longer do so. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “no longer has to live sinfully” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

has been freed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God has freed” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

sin

See how you translated **sin** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 6:8

if

In this verse, Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is true. Use a natural form in your language for introducing a condition that the speaker believes is true. Alternate translation: “because” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

we died together with Christ

Paul speaks of Christians as if they physically died with Christ. He means that through baptism Christians show that they participate in the spiritual benefits obtained by Christ’s death and will one day **live together with him**. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “we are united to Christ’s death when baptized” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

we believe

Paul implies that since Christians have **died with Christ**, the result is that they have confidence that they will **live together with him**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “we are confident” or “this persuades us” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

we will also live together with him

Here Paul implies that **live together with him** refers to “eternal life”, as he mentioned in [5:21](#) and [6:4-5](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “we will also live forever with him” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 6:9

knowing that Christ, having been raised from dead ones, no longer dies

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “knowing that Christ no longer dies, having been raised from dead ones” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

knowing that

See how you translated the similar phrase in 6:6. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

Christ, having been raised from dead ones

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God raised Christ from dead ones, Christ” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

having been raised from dead ones

See how you translated the similar clause in 6:4. (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

no longer dies; death no longer is lord over him

These two phrases mean similar things. Paul says the same thing twice, in slightly different ways, to emphasize that **Christ** can never die again. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: “will absolutely never die again” (See: **Parallelism (p.697)**) (See: **Parallelism (p.697)**)

death no longer is lord over him

Here Paul speaks of **death** as if it were a **lord** who could rule over someone. Paul means that Jesus could not possibly die again. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “he no longer submits to being dead” or “he can never die again” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

death

See how you translated **death** in 6:4. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 6:10

For

For indicates that what follows is the reason why Christ “no longer dies,” as stated in the previous verse. Use the most natural way in your language for indicating a reason, as in the UST. (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

that which

Here, **that which** refers to Christ’s death and life. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the death which” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

he died to sin

Here, **to sin** implies that Christ died for the sake of freeing humanity from being “enslaved to sin.” It does not mean that Jesus himself was ever controlled by sin before he died. If it would be helpful in your language, you could state this explicitly. Alternative translation: “he died for the sake of removing sin’s control over people” or “he died to stop sin from controlling people” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

But what he lives

Here, **what he lives** refers to Christ’s life after God raised him from the dead. If it would be helpful in your language, you could state this explicitly. Alternate translation: “But the life which” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

he lives to God

Here, **to God** implies that Christ now lives for the sake of glorifying God. If it would be helpful in your language, you could state this explicitly. Alternative translation: “he lives for the sake of glorifying God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 6:11

you

Throughout [6:11–23](#), the pronouns **you** and “your” are plural and refer to the believers in Rome to whom Paul wrote this letter. If it would be helpful in your language, you could state this explicitly. Alternate translation: “you believers at Rome” (See: **Forms of ‘You’ — Singular (p.654)**) (See: **Forms of ‘You’ — Singular (p.654)**)

to be dead indeed to sin

See how you translated “died to sin” in [6:2](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

alive to God

See how you translated the similar phrase “he lives to God” in the previous verse. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in Christ Jesus

See how you translated this phrase in [3:24](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 6:12

Therefore

Therefore here introduces a result clause. Paul is stating how he wants his readers to act in response to what he said in the previous verse. Use a natural way in your language to introduce a result clause. Alternate translation: “This is why” or “Because of this” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

do not let sin rule in your mortal body

Here Paul speaks of **sin** as if it were a king who rules over a place called **mortal body**. By **do not let sin rule**, Paul means that Christians should not allow **sin** to control the way they use their bodies. See how you translated a similar use of **rule** in 5:21. Alternate translation: “do not let your physical body become controlled by sinning” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

in your mortal body

Although **body** here is a singular noun, Paul is referring to the bodies of his readers. If it would be helpful in your language, you could use a plural form. Alternate translation: “in your mortal bodies” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

in your mortal body

Here, **body** could refer to: (1) the whole person. Alternative translation: “in you” or “in your whole being” (2) the physical human body. Alternative translation: “in your physical body” (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

to obey its lusts

Here **to** indicates that what follows is the result of letting **sin rule**. Use a natural way in your language to indicate result. Alternate translation: “causing you to obey its lusts” or “resulting in you obeying your lusts” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to obey its lusts

Here Paul speaks of **lusts** as if they were people who could be obeyed. He means that people can submit to their desires to do sinful things. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “to submit to your lustful desires” or “to do what you lust for” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

its lusts

If your language does not use an abstract noun for the idea of **lusts**, you could express the same idea in another way. Alternate translation: “how it urges you to lust” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

its

The pronoun **its** refers to **mortal body**. If it would be helpful in your language, you could state this explicitly.

Alternate translation: “your mortal body’s” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Romans 6:13

And do not keep presenting your members {as} tools of unrighteousness to sin. But present yourselves to God, as living from dead ones, and your members {as} tools of righteousness to God

If it would be more natural in your language, you could change the order of these clauses in order to emphasize the similar ideas. Alternate translation: “And do not keep presenting your members as tools of unrighteousness to sin, but present your members as tools of righteousness to God. And present yourselves to God, as living from dead ones” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

And do not keep presenting your members {as} tools of unrighteousness to sin. & and your members {as} tools of righteousness to God

Paul speaks of body parts as if they were **tools** that could be offered to someone or used by someone. He means that he wants his readers to stop using their body parts for sinning, but instead to use them to live in the way God wants. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “And do not keep using your members to act unrighteously by sinning ... and use your members to act righteously for God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

as} tools of unrighteousness

Paul is using the possessive form to describe **tools** that are characterized by **unrighteousness**. If it would be helpful in your language, you could use a different expression. Alternate translation: “as unrighteous tools” or “as tools for living unrighteously” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

as} tools & as} tools

The word translated as **tools** often refers to “weapons.” If it would be helpful in your language, you could state this explicitly. Alternate translation: “as weapons ... as weapons”

of unrighteousness & of righteousness

If your language does not use abstract nouns for the ideas of **unrighteousness** and **righteousness**, you could express the same ideas in another way. Alternate translation: “of what is unrighteous ... of what is righteous” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

present yourselves to God

Paul speaks of his readers as if they could offer themselves as slaves to their master, who is **God**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “give yourselves to God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

as living from dead ones

The point of this comparison is that Christians should live in such a way that demonstrates that they are now **dead to sin, but alive to God**, as mentioned in 6:11. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “as those who are free from living sinfully” or “as those who are no longer controlled by living sinfully” (See: **Simile (p.725)**) (See: **Simile (p.725)**)

from dead ones

See how you translated this phrase in [6:4](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

and your members

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this from the beginning of this sentence. Alternate translation: “and present your members” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

as} tools of righteousness

Paul is using the possessive form to describe **tools** that are characterized by **righteousness**. If it would be helpful in your language, you could use a different expression. Alternate translation: “as righteous tools” or “as tools for living righteously” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 6:14

For

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

sin must not be lord over you, for you are not under law, but under grace

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: “because you are not under law, but under grace, do not allow sin to rule over you” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

sin must not be lord over you

See how you translated the similar phrase in [6:12](#). (See: **Personification (p.700)**) (See: **Personification (p.700)**)

sin must not be lord over

Paul is using a future statement to give a command. If it would be helpful in your language, you could use a more natural form for a command. Alternate translation: “sin must not rule over” or “do not allow sin to rule over” (See: **Statements — Other Uses (p.730)**) (See: **Statements — Other Uses (p.730)**)

for

Here, **for** indicates that what follows is the reason why Paul urges his readers to not allow **sin** to **lord over** them. Use the most natural form in your language for indicating a reason. Alternate translation: “since” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

for you are not under law, but under grace

Paul speaks of **law** and **grace** as if they were rulers **under** whose authority people have to live. He means that Christians are no longer controlled by the requirements of the **law**, which resulted in people sinning more, as stated in [5:20](#). By contrast, Christians now serve the gracious God, as is explained in [6:15–23](#). If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “for the law no longer controls you, but you are now controlled by God’s grace” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

law

See how you translated **law** in [2:12](#). (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

under grace

Here, **grace** refers specifically to God’s gracious empowering of people to stop sinning. If it would be helpful in your language, you could state this explicitly. Alternative translation: “controlled by God’s grace” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 6:15

What then

Here, **then** indicates that what follows is a response to what Paul said in [6:1–14](#). See how you translated **What then** in [3:1](#), [4:1](#), and [6:1](#). (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

What then? Should we sin because we are not under law, but under grace

Paul is not asking for information, but is using a question form here to address an objection that some people may have to what he said in the previous verses. If you would not use rhetorical questions for this purpose in your language, you could translate his words as a statement or an exclamation or communicate the emphasis in another way. Alternate translation: “Then we should sin because we are not under law, but under grace!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

What then? Should we sin because we are not under law, but under grace

In these two sentences, Paul is speaking as if he were a Christian who misunderstood what Paul had taught in the previous verses. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

under law, & under grace

See how you translated these phrases in the previous verse. (See: **Personification (p.700)**) (See: **Personification (p.700)**)

May it never be

In this sentence Paul begins to respond to the rhetorical questions he posed earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I would respond by saying, ‘May it never be!’” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

May it never be

See how you translated this phrase in [3:4](#) and [6:2](#). (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

Romans 6:16

Do you not know that to what you keep presenting yourselves {as} slaves for obedience, you become slaves to what you obey—whether of sin {leading} to death, or of obedience {leading} to righteousness

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You surely know that to what you keep presenting yourselves as slaves for obedience, you become slaves to what you obey—whether of sin leading to death, or of obedience leading to righteousness!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

to what & to what

The pronoun translated **what** here indicates a general reference to a thing or person. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to whomever or whatever ... to whomever or whatever” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

you keep presenting yourselves {as} slaves & you become slaves to what you obey

Paul speaks of people as if they could offer themselves as **slaves** to someone or something. He is referring to being controlled by someone or something. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “you keep being controlled by ... you become controlled by what you obey” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

for obedience

Here, **for** indicates that this is a purpose clause. Paul is stating the purpose for which these people are **presenting** themselves as **slaves**. Use a natural way in your language for indicating a purpose clause. Alternate translation: “in order to obey” or “for the purpose of obeying” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

for obedience, & of obedience

If your language does not use an abstract noun for the idea of **obedience**, you could express the same idea in a different way. Alternate translation: “to obey ... to obey” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

whether of sin {leading} to death, or of obedience {leading} to righteousness

Here, **sin** and **obedience** are spoken of as if they were masters that **slaves** would obey. Paul means that people can be controlled either by their desire to **sin** or a desire to obey God. If it would be helpful in your language, you could express this plainly. Alternate translation: “whether you are controlled by sinning, leading to death, or you are controlled by obeying God, leading to righteousness” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

of sin {& of obedience

Paul is using the possessive form to describe **slaves** that belong to **sin** or **obedience**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “slaves that belong to sin ... slaves that belong to obedience” or “sin’s slaves ... obedience’s slaves” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of sin {& righteousness

See how you translated **sin** in 6:1 and **righteousness** in 6:13. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

leading} to death, & leading} to righteousness

Here, **leading to** indicates result. Use a natural way in your language to indicate result. Alternate translation: “resulting in death ... resulting to righteousness” or “causing death ... causing righteousness” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

leading} to death

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. If it would be helpful in your language, you could state this explicitly. Alternate translation: “leading to spiritual death” or “causing one to die spiritually” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 6:17

thanks {be} to God

Here, **thanks be to God** is an exclamatory phrase that communicates Paul's thankfulness. Use an exclamation form that is natural in your language for communicating thanks. Alternate translation: "I give thanks to God!" (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

that you were slaves of sin

Here, **that** indicates that the clause that follows provides a contrast between who Paul's readers were before they became Christians and who they were after they had **listened from the heart to true Christian teaching**. If this might confuse your readers, you could state this explicitly. Alternate translation: "even though you were slaves of sin" (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

slaves of sin

See how you translated the similar phrase **of sin** in the previous verse. (See: **Personification (p.700)**) (See: **Personification (p.700)**)

but you listened from the heart to the pattern of teaching

Here Paul speaks of **the pattern of teaching** as if it were a person who could be **listened** to. He means that his readers accepted the true Christian teaching that Christians were teaching them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "but you accepted the form of teaching" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

you listened

The word translated **listened** implies that the people who listened also responded by obeying what they heard. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you clung" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

you listened from the heart

Here, **from the heart** is an idiom that refers to being sincere or doing something with one's will and emotions. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you totally listened" or "you listened from deep within" (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

to the pattern of teaching that you were given over to

Here Paul speaks of **the pattern of teaching** as if it were a slave-master to which people are **given over to** as slaves when they become Christians. Paul means that Christians should submit to the authority of true Christian teaching. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "to the pattern of teaching that you were submitted to" or "to the pattern of teaching that you were handed over to, as if you were its slave" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

that you were given over to

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “that God gave you over to” or (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 6:18

And having been freed from sin, you became enslaved to righteousness

Here Paul speaks of **sin** and **righteousness** as if they were slave-masters that people could be **enslaved** to. Paul means that his readers are no longer controlled by their sinful desires, but are controlled by the desire to live righteously. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "And having been freed from having to live sinfully, you now have to live righteously" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

And having been freed from sin, you became enslaved

If your language does not use passive forms in this way, you could express these ideas in active forms or in another way that is natural in your language. If you must state who did the action, Paul implies that "God" did it. Alternate translation: "And God having freed you from sin, he enslaved you" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

sin, & to righteousness

See how you translated **sin** and **righteousness** in [6:16](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 6:19

I speak as a man because of the weakness of your flesh

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: “Because of the weakness of your flesh, I speak as a man” or “Because you are still immature, I have to speak in simple terms” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

I speak as a man

Here, **as a man** is an idiom meaning “the way people do” or “like a human being.” If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “I am speaking based on how human beings perceive things” or “I am talking like a mere human being” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

the weakness of your flesh. & to uncleanness and to more and more lawlessness, & to righteousness {leading} to sanctification

If your language does not use abstract nouns for the ideas of **weakness**, **uncleanness**, **lawlessness**, **righteousness**, and **sanctification**, you could express the same ideas in another way. Alternate translation: “how weak your flesh is ... to act impurely and to be more and more lawless ... for living righteously, which leads to being sanctified” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the weakness of your flesh

Here, **flesh** is an idiom that refers to human nature. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “your human weakness” or “your natural limitations” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

For

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in 6:17–18. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Moreover,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

just as & so

See how you translated **just as** and **so** in the 5:19. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

you presented your members as slaves to uncleanness and to more and more lawlessness, & present your members {as} slaves to righteousness

Paul speaks of body parts as if they were **slaves** that could be offered to someone or used by someone. He means that his readers used to use their body parts to act impurely and to disobey God’s laws, but now they should use them to live in the way God wants. If it would be helpful in your language, you could express the meaning plainly. See how you translated similar phrases in 6:13. Alternative translation: “you used your members to act uncleanly

and to disobey God more and more ... use your members to act righteously" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

leading} to sanctification

The phrase **leading to** indicates result. Use a natural way in your language to indicate result. Alternate translation: "resulting in sanctification" or "causing sanctification" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Romans 6:20

For

For here introduces a result clause. Use a natural way in your language to indicate result. Alternate translation: “This reason for this is that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

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

Here, Paul speaks of **sin** and **righteousness** as if they were slave-masters. Paul means that when his readers had previously used their bodies to act sinfully, they were not serving God’s purposes as **slaves** of **righteousness**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “when you were controlled by sin, you did not serve God” or “when you were living sinfully, you did not live righteously” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

you were free with respect to righteousness

Paul is not making a serious suggestion here that sinful people are not required to live righteously. Paul means to communicate the opposite of the literal meaning of **free**. If this would be misunderstood in your language, consider expressing the meaning plainly. Alternate translation: “you were unrighteous” or “you were unable to live righteously” (See: **Irony (p.680)**) (See: **Irony (p.680)**)

Romans 6:21

what fruit were you then having because of which things you are now ashamed? For the outcome of those things {is} death

If it would be more natural in your language, you could reverse the order of these sentences since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: “since the outcome of those things is death, what fruit were you then having because of which things you are now ashamed?” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

So what fruit were you then having because of which things you are now ashamed

Paul is using a rhetorical question here to emphasize the futility of being “slaves to sin” in the previous verse. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation in order to communicate the emphasis in another way. Alternate translation: “So you were not then having any fruit because of which things you are now ashamed!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

fruit

Here, **fruit** is an idiom that refers to a benefit or advantage. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “advantage” or “profit” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

because of which things & of those things

Here, **which things** and **those things** refer to sins. If it would be helpful in your language, you could state this explicitly. Alternate translation: “because of which sins ... of those sins” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

For the outcome of those things {is} death

If your language does not use abstract nouns for the ideas of **outcome** and **death**, you could express the same ideas in another way. Alternate translation: “For those things finally result in you dying” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

is} death

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in 6:16. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 6:22

But now

But now introduces a contrast with the previous two verses, a contrast that focuses on time. The word translated **now** refers to the time after the Roman believers became Christians. If it would be helpful in your language, you could clarify what **now** refers to. Alternate translation: “But now that you believe in Jesus,” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

having been freed from sin and having been enslaved to God

This clause indicates the reason why Paul’s readers have **fruit leading to sanctification**. Use a natural way in your language for indicating a reason. Alternate translation: “because you have been freed from sin and have been enslaved to God” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

having been freed from sin and having been enslaved to God

Here Paul speaks of **sin** and **God** as if they were slave-masters. Paul means that Christians are no longer controlled by their desire to sin, but are supposed to obey **God** instead. See a similar phrase in 6:18. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “having been freed from having to live sinfully and having begun to serve God” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

having been freed from sin and having been enslaved to God

If your language does not use passive forms in this way, you could express these ideas in active forms or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God having freed you from sin and having enslaved you to himself” or “God having released you from being controlled by your sin and having caused you to serve him” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

you have your fruit

See how you translated **fruit** in the previous verse. (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

leading} to sanctification, & the outcome {is} eternal life

See how you translated **sanctification** in 6:19, **outcome** in 6:21, and **eternal life** in 5:21. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

leading} to sanctification

See how you translated this phrase in 6:19. (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Romans 6:23

For

For here indicates that this verse gives the reason for what Paul said in the previous two verses. Use a natural way in your language for indicating a reason. Alternate translation: “This is true because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the wages of sin {is} death

Here, Paul speaks of **sin** as if it were a person who could pay **wages**. Paul means that the result of living sinfully is eternal **death**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “when a person lives sinfully, it results in eternal death” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the wages of sin {is} death

Paul speaks of **death** as if it were **wages** paid to those who **sin**. He means that the result of living sinfully is eternal **death**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternative translation: “whoever lives sinfully receives eternal death as the result” or “whoever lives sinfully earns eternal death as if it were wages for work” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the wages of sin

Paul is using the possessive form to describe **the wages** that come from **sin**. If it would be helpful in your language, you could use a different expression. Alternate translation: “sin’s wages” or “the wages that come from sin” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

is} death

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in [6:16](#) and [6:21](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

is} death, & the gracious gift & is} eternal life

See how you translated **death** in [6:21](#), **gracious gift** in [5:15–16](#), and **eternal life** in [6:22](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the gracious gift of God

Paul is using the possessive form to describe **the gracious gift** that comes from **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: “God’s gracious gift” or “the gracious gift from God” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

in Christ Jesus

Paul speaks of **eternal life** as if it were occupying space inside of **Christ Jesus**. Paul means that **eternal life** comes by being united to **Christ Jesus**, as stated in [6:11](#). If it would be helpful in your language, you could express the

meaning plainly. Alternative translation: "for those who are united to Christ Jesus" or "comes through being united to Christ Jesus" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 7

Romans 7 General Notes

Structure and Formatting

Becoming like Christ in this life (6:1–8:39)

- Baptism represents union with Christ's death (6:1–14)
- Christians are now slaves of righteousness (6:15–23)
- Christians have been freed from the law (7:1–6)
- The law is not sinful (7:7–12)
- Christians still struggle with indwelling sin (7:13–25)

Special Concepts in this Chapter

“The Law”

Throughout most of this chapter Paul uses the singular noun “the law” to refer to the group of laws that God gave Israel through Moses. However, in [7:21–25](#) Paul uses the word “law” in several different ways. Each of these different uses will be addressed in the notes. (See: **law, law of Moses, law of Yahweh, law of God (p.751)**)

Important Figures of Speech in this Chapter

Marriage

Scripture commonly uses marriage as a metaphor. Here Paul uses it to describe how the church relates to the law of Moses and now to Christ. (See: **Metaphor (p.687)**)

Possible Translation Difficulties in this Chapter

Inclusive language

In this chapter the pronouns “we”, “us”, and “our” refer inclusively to all Jewish believers in Christ. Paul calls these people “brothers” in [7:1](#) and [7:4](#). Your language may require you to mark these forms. (See: **Exclusive and Inclusive ‘We’ (p.650)**)

Romans 7:1

Or do you not know, brothers (for I am speaking to those knowing the law), that the law is lord of the man for as long as he lives

Paul is using a rhetorical question here to emphasize that the Jew is required to obey the law of Moses his whole life. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You surely know, brothers (for I am speaking to those who know the law), that the law is lord of the man for as long as he lives!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

brothers

Although the term **brothers** is masculine, Paul is using the word here to refer to both male and female Jewish believers in Christ. Alternate translation: “my fellow Jewish Christians” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

for I am speaking to those knowing the law

Here Paul interrupts himself in order to clarify that he is specifically directing this part of the letter to the Jewish believers in the church at Rome. If this would be confusing in your language, you could add parentheses, as done in the ULT, or use a natural way in your language to indicate this.

for

Here, **for** indicates that what follows this word explains what came before it. Here, it explains the reason why Paul expects these **brothers** to understand what he is saying. Use a natural way in your language for indicating a reason. Alternate translation: “I know you should understand this because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

I am speaking

The pronoun **I** here and throughout this chapter refers to Paul (see 6:19). If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, Paul, am speaking” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

the law), & the law

For every occurrence of **the law** in 7:1–20, translate the phrase in the same way you translated it in 2:12. (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

the law is lord of the man

Here Paul speaks of **the law** as if it were a king. Paul means that, like a king, **the law** must be obeyed by those who are obligated to do so. If it would be helpful in your language, you could express the meaning plainly or with a simile. Alternate translation: “like a king, the law must be obeyed by every Jewish person” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

of the man & he lives

Although **the man** and **he** are masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: "of a person ... that person lives" (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

Romans 7:2

For

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of an example from God's law that illustrates how "the law rules over the man for as long as he lives," as Paul said in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "For example," or "As an illustration," (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

the married woman remains bound by law to the living husband, but if the husband dies, she has been released & of the husband

Paul is speaking of Jewish **married** women and husbands in general, not of one particular **woman** or **husband**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: "married women remain bound by law to their living husbands, but if their husbands die, they have been released ... of their husbands" (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

the married woman remains bound by law & she has been released

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "the law continually binds the married woman ... God releases her" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the married woman remains bound by law to the living husband, & she has been released from the law of the husband

Here Paul speaks of the **law** as if it were a person who could tie a **woman** to her **husband**. Paul means that the **law** of Moses requires a **married woman** to stay married to her **husband** only while he is alive. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "God requires in his law that the married woman remain married to her living husband ... she is no longer required to remain married to the husband" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the law of the husband

Paul is using the possessive form to describe **the law** that is related to **the husband**. This phrase refers to the **law** already described in the previous clause. If it would be helpful in your language, you could use a different expression. Alternate translation: "the law that requires her to remain bound to the husband" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 7:3

So then

See how you translated this phrase in 5:18. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

the husband being alive, if she becomes {married} to another husband, she will be titled an adulteress

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “if she becomes married to another husband, the first husband being alive” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

the husband being alive

In this clause Paul is describing something that was occurring during the same time period as what he describes in the next clause. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: “at the same time that the husband is alive” (See: **Connect — Simultaneous Time Relationship (p.627)**) (See: **Connect — Simultaneous Time Relationship (p.627)**)

the husband & the husband

See how you translated this phrase in the previous verse. (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

she will be titled an adulteress

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the law will title her an adulteress” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

she is free from the law

Here Paul speaks of **the law** as if it were an object or person someone could be freed from. Paul means that **the law** that prohibited a woman from marrying **another husband** did not apply if her first husband died. If it would be helpful in your language, you could express the meaning plainly. See how you translated the similar phrase “she has been released from the law” in the previous verse. Alternate translation: “she is no longer required to remain married to the first husband” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 7:4

So then

So then here introduces the result of what Paul said in 7:1–3. Use a natural way in your language for introducing a result clause. Alternate translation: “Since this is true” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

brothers

See how you translated this word in 7:1. (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

you yourselves were also made dead to the law

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “you also died to the law” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

you yourselves were also made dead

Paul uses the word **yourselves** to emphasize that even Jewish Christians are not required to obey the law of Moses. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “you very Jews yourselves were also made dead” or “even you Jews yourselves were also made dead” (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

you yourselves were also made dead to the law

Here Paul uses **made dead** to refer to Jewish Christians not being required to obey the law of Moses. Just as dead people don't have to obey the law, so too, Jewish Christians no longer have to obey it. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “your yourselves no longer have to obey the law” or “you yourselves are like dead people in that you do not have to obey the law” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

through the body of Christ

Here, **through** indicates that **the body of Christ** is the means by which believers **were made dead to the law**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by means of the body of Christ” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

through the body of Christ

Here, **the body of Christ** refers to the death of Jesus' body. If it would be helpful in your language, you could state this explicitly. Alternate translation: “through the death of Christ's body” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

so that you might become {married} to another

Here, **so that** introduces a purpose clause. Paul is stating the purpose for which God **made** believers **dead to the law**. Use a natural way in your language for introducing a purpose clause. Alternate translation: “in order for us to become married to another” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

so that you might become {married} to another

Here Paul uses **married to another** to refer to Christians being united with **Christ** as if they became **married** to him. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “so that you might become united to Jesus” or “so that you might be united with Christ like a woman becomes married to another husband”(See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

to the one having been raised from dead ones

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “to the one whom God raised from dead ones” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

to the one having been raised from dead ones

See how you translated a similar phrase in [4:24](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

in order that we might produce fruit for God

Here, **in order that** introduces a purpose clause. Paul is stating the purpose for which God **raised** Jesus **from dead ones**. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): “in order for us to produce fruit for God” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

we might produce fruit for God

Paul uses **fruit** here to refer to actions that please God as if they were **fruit** that a person could grow. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “we might be able to do things pleasing to God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

we might produce fruit

Here, **we** includes all those whom Paul called **brothers** earlier in this verse and in [7:1](#), so **we** is inclusive of all Jewish Christians. Your language may require you to mark these forms. (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

Romans 7:5

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in the next two verses explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

we were in the flesh

Here Paul speaks of **the flesh** as if it were a location that someone could be **in**. He means his readers used to live according to the desires of their sinful natures. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “we were living according to our sinful natures” or “we were doing whatever we wanted to do” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the sinful passions that {were} through the law were working

If your language does not use an abstract noun for the idea of **passions**, you could express the same idea in another way. Alternate translation: “the desire to sin that was through the law was working” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

that {were} through the law were working

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Paul said something similar about **the law** causing sin to increase in [5:20](#). Alternate translation: “that were increased through the law were working” or “that were stimulated by the law were working” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

through the law

Here, **through** indicates the means by which **the sinful passions** increased. Paul means that **the law** stimulated people’s desire to sin even more. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by means of the law” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

were working in our members

Here Paul speaks of **the sinful passions** as if they were people who could work within someone’s body parts. He means that people’s sinful desires caused them to sin with their bodies. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “were causing us to use our members to sin” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

members

See how you translated **members** in [6:13](#).

to produce fruit

Here, **to** introduces a result clause. Use a natural way in your language to indicate result. Alternate translation: “which resulted in producing fruit” or “so that they would produce fruit” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to produce fruit for death

Here Paul uses **fruit** to refer to the result or outcome of someone's actions. Paul is using **fruit** differently than how he used it in the previous verse. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “so that the outcome was fruit for death” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

for death

See how you translated **death** in [6:16](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

for death

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in [6:16](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 7:6

But now

See how you translated this phrase in 6:22. (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

we have been released from the law, & to that by which we were being held

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God has released us from the law ... to that which was holding us” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

we have been released from the law, & to that by which we were being held

Here Paul speaks of **the law** as if it were a slave-master from which someone must be **released** and who can hold people captive. Paul means that Christians do not have to obey the laws God gave the Jews. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “we no longer have to obey the law ... to that which we used to be required to obey” or “we are like slaves who have been released from the law ... to that which we used to have to obey like slaves” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

to that by which we were being held

The phrase **that by which we were being held** refers to **the law**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to the law by which we were being held” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

having died to that by which we were being held

Paul speaks of **the law** as if it were a location where Christians could die. Here, **died to** the law refers to the idea that Christians no longer have to obey the requirements of the laws God gave the Jews. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “no longer being required to obey that by which we were being held” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

so that we might serve

Here, **so that** indicates that what follows is the result of Christians **having died to** the law. Use the natural way in your language to indicate result. Alternate translation: “the result being that we might serve” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

we might serve

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: “we might serve God” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

in newness & not in oldness

If your language does not use abstract nouns for the ideas of **newness** and **oldness**, you could express the same ideas in another way. These words indicate different ways in which people **serve** God. Alternate translation: “in the new way ... not in the old way” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in newness of the Spirit

Paul uses the possessive form to describe the **newness** that is produced by **the Spirit**. Paul means that the Holy Spirit enables Christians to live in a new way that pleases God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in a new way that comes from the Holy Spirit” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

in oldness of the letter

Paul uses the possessive form to describe the **oldness** that is determined by **the letter**. Paul means that Christians do not live in the old way that the law of Moses requires. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in the old way that the letter requires” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the letter

Paul uses **the letter** to refer to **the law** which is written down with letters. See how you translated this word in [2:27](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 7:7

What then will we say

Then indicates that what follows this word explains what came before it. Here, **then** indicates that what follows is a response to what Paul said in the previous verses, especially what he said in 7:5. See how you translated this phrase in 6:1. (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

What then will we say? {Is} the law sin

In these two sentences Paul is not asking for information, but is using questions to address an objection that some people may have to what he said in 7:5 because they misunderstood him. If you would not use rhetorical questions for this purpose in your language, you could translate his words as statements or exclamations or communicate the emphasis in another way. Alternate translation: "Then we will say that the law is sin!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

What then will we say? {Is} the law sin

In these two sentences Paul is speaking as if he were a Jewish Christian who misunderstood what Paul had taught in the previous verses. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

sin? & sin

If your language does not use an abstract noun for the idea of **sin**, you could express the same idea in another way. Alternate translation: "something sinful ... what things are sinful" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

May it never be

In this sentence Paul begins to respond to the rhetorical questions he wrote earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'May it never be!'" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

May it never be

See how you translated this phrase in 3:4 and 6:2. (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

But

But here indicates that what follows is in contrast to what came before it. Here, **But** introduces the contrast to the idea that **the law** is sinful. Use a natural way in your language for introducing a contrast. Alternate translation: "Nevertheless," or "By contrast," (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

For

For indicates that what follows this word explains what came before it. Here, it introduces an example from God's law that illustrates the importance of **the law**. See how you translated the same use of **For** in [7:2](#). (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

the covetousness

If your language does not use an abstract noun for the idea of **covetousness**, you could express the same idea in another way. Alternate translation: "what it means to be covetous" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the law said

Here Paul uses **said** to indicate a quotation from **the law** that is written in the Old Testament ([Exodus 20:17](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "it had been written in the law" (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

the law said

Here Paul speaks of **the law** as if it were a person who could say something. He means that God **said** what was written down in **the law**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "God said in the law" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Romans 7:8

sin, having taken opportunity through the commandment, produced all covetousness in me

Here Paul speaks of **sin** as if it were a person who could take an **opportunity** and produce **covetousness** within a person. Paul means that his desire to **sin** by coveting increased when he learned the commandment that prohibits coveting. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “my desire to sin, increasing as a result of the commandment, led me to covet” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the commandment

Here, **the commandment** refers specifically to the command, “You will not covet,” in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the command that we should not covet” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the commandment

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: “what God commanded” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

covetousness

See how you translated **covetousness** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

apart from law, sin {is} dead

Here Paul speaks of **sin** as if it were something which could be **dead**. Paul means that his desire to **sin** would not have increased if God had not given his laws. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “if there were no law, my desire to sin would not have been stimulated” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Romans 7:9

without law

Here Paul speaks about the **law** as if it did not exist before he knew about it. Paul means that he was not aware of God's law **at one time**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "while unaware of the law" or "without knowledge of the law" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the commandment having come

Paul speaks of **the commandment** as if it were a person who could **come** to Paul. He means that he became aware of **the commandment**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "when I became aware of the commandment" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the commandment & sin

See how you translated **commandment** and **sin** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the commandment

Here, **the commandment** could refer to: (1) all the commandments that make up God's law. Alternate translation: "God's commandments" (2) **the commandment** against coveting, as mentioned in the previous verse. Alternate translation: "the commandment against coveting" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

sin came to life again

Here Paul speaks of **sin** as if it were a person who could come **to life**. This could mean: (1) Paul's desire to sin was stimulated, as mentioned in the previous verse. Alternate translation: "my desire to sin was stimulated" (2) Paul realized that he was sinning, as mentioned in 7:7. Alternate translation: "I became aware of my sin" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Romans 7:10

I died

Paul uses **died** here to refer to being spiritually dead, which is the spiritual condition of all non-Christians. Spiritual death results in eternal punishment in hell after a person's body dies. Paul means here that he realized that he was spiritually dead when he understood God's law. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I died spiritually" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the commandment

See how you translated **commandment** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

life

Here, **life** refers to "eternal life." If it would be helpful in your language, you could state this explicitly. Alternate translation: "of eternal life" or "for living forever" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the commandment that {was} for life

Here, **for** indicates the purpose for **the commandment**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "the commandment that was intended to cause life" (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

it was found {to be} for death to me

Here, **for** indicates that what follows is the result of **the commandment**. Paul means that God's laws resulted in eternal **death** for people. Use a natural way in your language for indicating result. Alternate translation: "it was found to result in death for me" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

it was found {to be}

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I found it to be" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

it was found {to be}

Here Paul speaks of **the commandment** as if it were an object that could be **found**. Paul means that he realized that God's law results in spiritual death for people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I realized it was to be" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

death

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in 6:16. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 7:11

sin, having taken the opportunity through the commandment

See how you translated this clause in 7:8. (See: **Personification (p.700)**) (See: **Personification (p.700)**)

deceived me

Here Paul speaks of **sin** as if it were a person who could deceive people. Paul means that his desire to sin tricked him into thinking that he could become righteous by obeying **the commandment**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “caused me to deceive myself” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

through it

The pronoun **it** refers to **the commandment**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “through the commandment” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

killed {me

Here Paul speaks of **sin** as if it were a person who could kill people. Paul means that his desire to sin caused him to disobey God’s law, which resulted in Paul being spiritually dead. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “caused me to die spiritually” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Romans 7:12

So then

So then indicates that what follows this phrase explains what came before it. **So then** here introduces the result of what Paul said in [7:7-11](#). Use a natural way in your language for indicating result. Alternate translation: “Since this is true” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the commandment

See how you translated **commandment** in [7:9](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 7:13

Therefore

The word **Therefore** indicates that what follows is a logical conclusion. **Therefore** here indicates that what follows is the result of what Paul said in [7:7-12](#). Use a natural way in your language for indicating result. Alternate translation: “As a result” or “This is why” or “Because of this” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

did what {is} good become death to me

Paul is using a rhetorical question here to emphasize that the law did not directly cause him to become spiritually dead. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “surely what is good did not become death to me!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

what {is} good & through what {is} good

Here, **what is good** refers to the law. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God’s good laws ... through those good laws” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

did & become death to me

Here Paul speaks of the law as if it could **become death**. Paul is referring to the idea that God’s laws directly caused him to become spiritually dead. He rejects this idea in the next sentence. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “did ... cause me to die spiritually” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

death & death

In this verse **death** refers to spiritual death, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in [6:16](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

death & sin, & sin & death & through the commandment, sin

See how you translated the abstract nouns **sin** and **commandment** in [7:11](#) and **death** in [7:10](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

May it never be

See how you translated this phrase in [3:4](#) and [6:2](#). (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

But sin, in order that it might be shown {to be} sin through what {is} good, producing death in me

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “But sin produced death in me in order that it might be shown to be sin through what is good” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

sin, in order that it might be shown {to be} sin through what {is} good, producing death in me

Here, **in order that** indicates a purpose clause. Paul is stating a purpose for **sin producing death**. Use a natural way in your language for introducing a purpose clause. Alternate translation: “sin produced death in me for the purpose of showing itself to be sin through what is good” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

it might be shown {to be} sin

Here Paul uses **shown** as if **sin** were an object that people could see. Paul means that God’s laws enable people to recognize what **sin** is. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “it might be recognized to be sin” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

through what {is} good

Here, **through** indicates that **what is good** is the means by which sin is clearly understood to be sin. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by means of what is good” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

sin, & producing death in me

Here Paul speaks of **sin** as if it were a person who could kill someone. Paul means that his desire to sin caused him to disobey God’s law, which resulted in Paul being spiritually dead. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “sin ... caused me to die spiritually” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

producing death in me

Here Paul speaks of **death** as if it were an object that could be inside a person. He means that he was spiritually dead. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “killed me spiritually” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

so that through the commandment, sin might become sinful beyond measure

Here, **so that** indicates a purpose clause. Paul is stating another purpose for **sin producing death**. Use a natural way in your language for introducing a purpose clause. Alternate translation: “in order for sin to become sinful beyond measure through the commandment” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

through the commandment

Here, **through** indicates that **the commandment** is the means by which sin becomes **sinful beyond measure**. Paul means that God's laws provide a standard by which people can understand how extremely sinful sin is. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by means of the commandment" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

sin might become sinful beyond measure

Here Paul speaks of **sin** as if it were a person who could become more **sinful**. He means that God's laws provide a standard by which people can understand how extremely sinful sin is. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "sin might be recognized as sinful beyond measure" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

beyond measure

Here, **beyond measure** is an idiom that means "to a great degree" or "exceedingly." If it would be helpful in your language, you could use a similar idiom from your language or express the meaning plainly. Alternate translation: "to an extreme degree" (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 7:14

For

For indicates that what follows this word explains what came before it. **For** here indicates that this verse is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: “These things I have just said are true because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the law is spiritual

Here, **spiritual** means that the source of **the law** is God’s Spirit. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the law comes from God’s Spirit” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

I myself am fleshly

Paul uses the word **myself** to emphasize the contrast between himself and **the law**. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “I indeed am fleshly” (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

fleshly

Here, **fleshly** refers to the weakness of sinful human nature, which is the inability to stop sinning without God’s help. If it would be helpful in your language, you could state this explicitly. Alternate translation: “spiritually frail” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

sold into slavery

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “having sold myself into slavery” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

sold into slavery under sin

Here Paul speaks of himself as if he were a slave. Here, **sold into slavery** could refer to: (1) being influenced by one’s sinful human nature. In this case Paul would be speaking about his situation even after becoming a Christian. Alternate translation: “being under the influence of my sinful nature” (2) being controlled by one’s desire to sin. In this case Paul would be speaking about his situation before he became a Christian. Alternate translation: “being controlled by my desire to sin” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

under sin

See how you translated the similar use of this phrase in [3:9](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 7:15

For

For* indicates that what follows this word explains what came before it. For* here indicates that this verse is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: “What I have just said is true because” (See: [\[\[rc:///ta/man/translate/grammar-connect-logic-result\]\]](#)) (See: **Connect — Reason-and-Result Relationship (p.624)**)

what I produce, I do not understand

Alternate translation: “I am not sure why I do some of the things that I do”

For

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of “what I produce,” in the previous sentence. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

οὐ & ὃ θέλω & ὃ μισῶ

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “what I do not want to do ... what I hate to do” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

οὐ & ὃ θέλω, τοῦτο πράσσω & ὃ μισῶ, τοῦτο ποιῶ.

The phrases **I practice** and **I do** are exaggerations that Paul uses to emphasize that he often does what he does not want to do. It does not mean that Paul always does these things. If it would be helpful in your language, you could state this explicitly. Alternate translation: “what I do not want, this I often practice ... what I hate, this I often do” (See: **Hyperbole (p.665)**) (See: **Hyperbole (p.665)**)

Romans 7:16

if what I do not want

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “since what I do not want” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

what I do not want, this I do

See how you translated the similar phrase in the previous verse. (See: **Hyperbole (p.665)**) (See: **Hyperbole (p.665)**)

I agree with the law that {it is} good

Here Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “I agree with the law and thus confess that it is good” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Romans 7:17

But now

But now indicates that this verse is the logical conclusion based on what Paul said in the previous two verses. Use a natural way in your language for introducing a conclusion. Alternate translation: “So it is” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

no longer I myself produce

Paul uses the word **myself** to emphasize the contrast between himself and **the sin** that causes him to do what he does not want to do. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “it is no longer I who produces” (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

it

The pronoun **it** here refers to doing the sinful acts that he does not want to do, as mentioned in the previous two verses. If it would be helpful in your language, you could state this explicitly. Alternate translation: “those sinful deeds that I do not want to do” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

the sin living in me

Here Paul speaks of **sin** as if it were a person who could live inside of a person. Paul means that his desire to **sin** causes him to do what he does not want to do. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “my desire to sin deeply influences me” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Romans 7:18

For

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the previous sentence. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

I know that there does not live in me, (that is, in my flesh), good

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: “I know that good does not live in me, (that is, in my flesh)” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

there does not live in me, (& in my flesh), good

Here Paul speaks of **good** as if it were a person who could **live** inside someone. He means that his sinful nature is not **good** at all. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “there is nothing good about me ... about my flesh” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

my flesh

Here Paul uses **flesh** to refer to his sinful nature. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “my sinful nature” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

good. & the good

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way. Alternate translation: “any good thing ... what is good” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

For

For indicates that what follows this word relates to what came before it. **For** here indicates that the following sentence is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: “What I have just said is true because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the wanting is present in me

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “the wanting to do good is present in me” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

the wanting is present in me

Here Paul speaks of **wanting** as if it were a thing that could exist inside a person. Paul means that he truly wants to do something good. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “I truly want” or “I deeply desire” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

τὸ & κατεργάζεσθαι τὸ καλὸν οὐ

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “the ability to produce the good is not in me” or “I am not able to produce the good” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Romans 7:19

For

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the last sentence of the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

good & evil

If your language does not use abstract nouns for the ideas of **good** and **evil**, you could express the same ideas in another way. Alternate translation: “good deeds ... evil deeds” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the good I want; & the evil I do not want

Paul is leaving out some of the words that these clauses would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “the good I want to do ... the evil I do not want to do” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Romans 7:20

if what I do not want, this I do

See how you translated this clause in [7:16](#). (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

I myself no longer produce it, but the sin living in me

See how you translated these clauses in [7:17](#).

Romans 7:21

I find

Here Paul speaks of a **law** as if it were an object that he could **find**. Paul means that he became aware of the **law** that is described in the rest of the verse. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I became aware that there was" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

then

Here, **then** introduces a result clause. [7:21-25](#) describe the logical conclusion to what Paul has stated in [7:14-20](#). Use a natural way in your language for indicating result. Alternate translation: "as a result" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

this law

Here, **law** refers to a rule or principle. It does not refer to the laws God gave the Jews. If it would be helpful in your language, you could state this explicitly. Alternate translation: "this rule" or "a different kind of law" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in me, the one wanting to do good, that evil is present in me

If it would be more natural in your language, you could reverse the order of these clauses. Alternate translation: "that evil is present in me, in me, the one wanting to do good" (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

in me, & evil is present in me

Here Paul speaks of **evil** as if it were an object that could be inside a person. Paul means that he does evil deeds. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in me ... I do evil" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the one wanting to do good

Here, **the one wanting to do good** is giving further information about **me**, which refers to Paul. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "who is the one wanting to do good" (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

good, & evil

See how you translated **good** and **evil** in [7:19](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 7:22

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse is the reason why the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: "What I have just said is true because" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

I delight in the law of God

Here Paul speaks of **the law of God** as if it were a location in which a person could **delight**. He means that God's laws cause him to **delight**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I delight because of the law of God" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

in the law of God

Here, **the law of God** refers to the laws that **God** gave the Jews, which is usually what Paul means when he says **the law**. See how you translated the similar expression in [2:12](#). (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

the inner man

Here, **the inner man** refers to a person's mind. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the inner being" or "the mind" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 7:23

I see

Here Paul uses **see** to refer to noticing or perceiving something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I perceive" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

a different law

Here, **a different law** refers to a rule or principle. It does not refer to the laws God gave the Jews. If it would be helpful in your language, you could state this explicitly. Alternate translation: "this rule" or "a different kind of law" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in my members fighting against

Here Paul speaks of **a different law** as if it were a person who could fight within someone's body parts. He means that his sinful desires caused him to use his body to do sinful things that he did not want to do. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "were causing me to use my members to sin in opposition to" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

members & members

See how you translated **members** in [6:13](#).

the law of my mind

Here, **the law of my mind** could refer to: (1) a principle that Paul thinks, which is the delight for God's laws that he said in the previous verse is in his "inner man." Alternate translation: "the principle I have thought" or "the principle in my mind" (2) the laws God gave the Jews, which Paul says that he serves with his mind in [7:25](#). Alternate translation: "God's law that is in my mind" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

taking me captive

Here Paul speaks of **a different law** as if it were a person who could take someone **captive**. He means that his sinful desires controlled him against his will. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "controlling me" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the law of the sin

Here **the law of the sin** could refer to: (1) the principle that people have a sinful nature. Alternate translation: "the law that is my sinful nature" (2) the laws God gave the Jews, which Paul previously said in [7:5](#) stimulate people to sin more. Alternate translation: "God's laws that stimulate sin" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

that exists in my members

Here Paul speaks of **the law of the sin** as if it were something that could be inside someone. He means he has a sinful nature that influences what he does with his body parts. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "that influences what I do with my members" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 7:24

I am a miserable man

This sentence is an exclamation that communicates deep despair. Use an exclamation that is natural in your language for communicating this. Alternate translation: "O, how miserable I am!" (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

Who will rescue me from the body of this death

Paul is not asking for information, but is using the question form here to emphasize his despair. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely no one will rescue me from the body of this death!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

the body of this death

Paul is using the possessive form to describe how **the body** relates to **this death**. This phrase could refer to: (1) **the body** that results in **this death**. Alternate translation: "the body that causes this death" (2) **the body** that is characterized by **this death**. Alternate translation: "this mortal body" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of this death

Here, **this death** could refer to: (1) physical death. Alternate translation: "that dies" (2) spiritual death. Alternate translation: "of this spiritual death" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 7:25

Thanks be to God through Jesus Christ our Lord

This sentence is an exclamation that communicates joy. It is the answer to the rhetorical question that Paul asked in the previous verse. Use an exclamation that is natural in your language for communicating joy. Alternate translation: "O, how thankful I am to God through Jesus Christ our Lord!" (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

Thanks be to God through Jesus Christ our Lord

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "Thanks be to God who did this through Jesus Christ our Lord" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

So then

So then indicates that what follows this phrase explains what came before it. **So then** indicates that what follows in this verse summarizes previous ideas. Here Paul used it regarding the ideas of 7:14–24. If it would be helpful in your language, you could use a clearer expression. See how you translated this phrase in 5:18. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

I myself

Paul uses the phrase **I myself** to emphasize the contrast between himself and the sin that causes him to do what he does not want to do. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "it is indeed I who" (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

serve with the mind the law of God, but with the flesh, the law of sin

Here Paul speaks of **the law of God** and **the law of sin** as if they were people whom he could **serve**. He means that he wants to obey **the law of God**, but often obeys his desire to sin. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "obey the law of God with the mind, but with the flesh, I obey the law of sin" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

with & mind the

See how you translated **mind** in 1:28. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the & law of God

See how you translated this phrase in 7:22. (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

but with the flesh, the law of sin

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "but with the flesh, I serve the law of sin" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

with the flesh

Here Paul uses **flesh** to refer to his sinful nature. See how you translated the similar phrase in [7:18](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the law of sin

See how you translated the similar phrase in [7:23](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 8

Romans 8 General Notes

Structure and Formatting

Becoming like Christ in this life (6:1–8:39)

- Baptism represents union with Christ's death (6:1–14)
- Christians are now slaves of righteousness (6:15–23)
- Christians have been freed from the law (7:1–6)
- The law is not sinful (7:7–12)
- Christians still struggle with indwelling sin (7:13–25)
- The Holy Spirit dwells in Christians (8:1–27)
- Christians have confidence in God's love (8:28–8:39)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with [8:36](#). Paul quotes these words from the Old Testament.

Special Concepts in this Chapter

Indwelling of the Spirit

In [8:9–17](#) and [26–27](#) Paul says that the Holy Spirit dwells inside Christians to help them stop sinning and to intercede for them. The presence of the Holy Spirit within a person indicates that that person is a genuine Christian. (See: **save, saved, safe, salvation (p.755)**)

Predestination

Many scholars believe this chapter teaches on a subject known as “predestination.” See the use of the word “predestined” in [8:28–30](#) and “elect” in [8:33](#). Some scholars take this to indicate that God has, from before the foundation of the world, chosen some people to save. Christians have different views on what the Bible teaches on this subject, so translators need to take extra care when translating these verses. (See: **predestine, predestined (p.753)**)

Important Figure of Speech in this Chapter

Rhetorical questions

In [8:24](#) and [8:31–35](#) Paul uses rhetorical questions in order to emphasize that what he is saying is true. If you would not use rhetorical questions for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. (See: **Rhetorical Question (p.722)**)

Other Possible Translation Difficulties in this Chapter

Flesh

Paul uses the word “flesh” in a variety of ways throughout this letter. In this chapter he frequently uses it to refer to sinful human nature. However, he uses the word “flesh” to refer to Christ’s physical body in [8:3](#). Every use of the word “flesh” will be discussed in the notes. (See: [\[\[rc://*/tw/dict/bible/kt/flesh\]\]](#))

Inclusive language

In this chapter the pronouns “we”, “us”, and “our” refer inclusively to all believers in Christ. Paul calls these people “brothers” in [8:12](#). Your language may require you to mark these forms. (See: **Exclusive and Inclusive ‘We’ (p.650)**)

Romans 8:1

There is} therefore now no condemnation at all

Here, **therefore now** marks the beginning of a new section in the letter. It also introduces a result clause that concludes what Paul discussed in chapters 5–7. Use a natural way in your language to indicate result. Alternate translation: “Since all these things are true, there is no condemnation at all” or “As a result of everything that I have just told you being true, there is no condemnation at all” (See: **Connect — Reason-and-Result Relationship (p. 624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

condemnation

See how you translated **condemnation** in [5:16](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in Christ Jesus

See how you translated this phrase in [3:24](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 8:2

For

For indicates that what follows this word relates to what came before it. **For** here indicates that this verse gives the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the law of the Spirit of life

Paul is using the possessive form to describe **the law** that is characterized by **the Spirit of life**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the law that is characterized by the Spirit of life” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the law

Here, **the law** refers to a rule or principle. It does not refer to the laws God gave the Jews. See how you translated the similar use of **law** in 7:21. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

of the Spirit of life

Paul is using the possessive form to describe **the Spirit** that produces **life**. If it would be helpful in your language, you could use a different expression. Alternate translation: “of the Spirit that produces life” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the Spirit

Here, **the Spirit** refers to the Holy **Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “of the Holy Spirit” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

of life & of sin & death

See how you translated **life** in 2:7, **sin** in 5:20, and **death** in 5:17. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of life

Here, **life** refers to eternal **life**. See how you translated this use of **life** in 5:18. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

of life in Christ Jesus set you free

The phrase **in Christ Jesus** could refer to: (1) the means by which **the Spirit** set a person **free**. Alternate translation: “of life set you free in Christ Jesus” (2) a characteristic of **the life**. Alternate translation: “of the life that is in Christ Jesus set you free” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in Christ Jesus

See how you translated this phrase in the previous verse and in [3:24](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

set you free from the law of sin and death

Here Paul speaks of **the law of sin and death** as if it were an object or person someone could be **set free from**. Paul means that the law that resulted in sin and death does not apply to those who are united with **Christ Jesus**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “has caused the law of sin and death to no longer control you” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the law of sin and death

This could refer to: (1) the principle that people have a sinful nature that results in death, as mentioned in [7:23–25](#). Alternate translation: “the principle that is my sinful nature that leads to death” (2) the laws God gave the Jews, which Paul previously said in [7:5](#) stimulate people to sin more. Alternate translation: “God’s laws that stimulate sin and death” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

death

Here, **death** refers to spiritual **death**, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in [6:16](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 8:3

For

For indicates that what follows this word explains what came before it. Here, it introduces what follows in this verse and the next verse as an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

what the law {was} unable {to do}, in that it was weak through the flesh, God {did

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: “God did what the law was unable to do, in that it was weak through the flesh” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

the law

Here, **the law** refers to the laws that God gave the Jews, which is usually what Paul means when he says **the law**. See how you translated this expression in [2:12](#). (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

what the law {was} unable {to do}, & God {did

Paul implies that **what the law was unable to do** was to make people righteous, which is the main theme of this book. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the law was unable to make people righteous ... but God did so” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

what the law {was} unable {to do}, in that it was weak through the flesh

Here Paul speaks of **the law** as if it were a person who **was unable to do** something and was **weak**. Paul means that the laws God gave the Jews could not make people righteous, because people are naturally sinful and unable to obey those laws. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the law could not stop people from sinning, because sinful human nature prevented people from obeying it” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

in that it was weak

This phrase is the reason why **the law was unable to do** what it was supposed to do. Use a natural way in your language for introducing a reason. Alternate translation: “since it was weak” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

through the flesh

This phrase states the reason why **the law was weak**. Use a natural way in your language for introducing a reason. Alternate translation: “on account of the flesh” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

through the flesh

Here Paul uses **flesh** figuratively to refer to sinful human nature. See how you translated the similar use of **flesh** in [7:18](#). (See: [Idiom \(p.672\)](#)) (See: [Idiom \(p.672\)](#))

having sent his own Son in the likeness of sinful flesh and for the sake of sin

This clause indicates how God **condemned sin**. If it would be helpful in your language, you could state this explicitly, as in the UST. (See: [Assumed Knowledge and Implicit Information \(p.600\)](#)) (See: [Assumed Knowledge and Implicit Information \(p.600\)](#))

having sent his own Son

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “having sent his own Son to the earth” or “having sent his own Son to mankind” (See: [Ellipsis \(p.643\)](#)) (See: [Ellipsis \(p.643\)](#))

Son

Son is an important title for Jesus, the **Son** of God. (See: [Translating Son and Father \(p.741\)](#)) (See: [Translating Son and Father \(p.741\)](#))

in the likeness of sinful flesh

Paul is using the possessive form to describe **the likeness** that is characterized by **sinful flesh**. He means that Jesus had the same human **flesh** that sinful people have, although Jesus never sinned. If it would be helpful in your language, you could use a different expression. Alternate translation: “in the same flesh as that of sinful human beings” (See: [Possession \(p.702\)](#)) (See: [Possession \(p.702\)](#))

in the likeness of sinful flesh

If your language does not use an abstract noun for the idea of **likeness**, you could express the same idea in another way. Alternate translation: “in flesh like sinful flesh” (See: [Abstract Nouns \(p.592\)](#)) (See: [Abstract Nouns \(p.592\)](#))

of sinful flesh & the flesh

Here Paul uses **flesh** figuratively to mean “the whole body,” which is made of flesh. See how you translated this use of **flesh** in [2:28](#). (See: [Synecdoche \(p.734\)](#)) (See: [Synecdoche \(p.734\)](#))

for the sake of sin

This could mean: (1) Jesus was sent for the sake of doing away with sin. Alternate translation: “in order to do away with sin” (2) Jesus was an offering to pay for sin. Alternate translation: “as an offering for sin” (See: [Assumed Knowledge and Implicit Information \(p.600\)](#)) (See: [Assumed Knowledge and Implicit Information \(p.600\)](#))

he condemned sin

Here Paul speaks of **sin** as if it were a guilty person whom a judge could condemn. Paul means that God removed the power that sin had to control people. If it would be helpful in your language, you could express the meaning

plainly. Alternate translation: “he canceled the power of sin” or “he destroyed how sin controls people” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

in the flesh

Here, **the flesh** refers specifically to Jesus’ body, which died on the cross. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in his Son’s body on the cross” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 8:4

so that

Here, **so that** indicates that what follows is the purpose for which God “condemned sin in the flesh” of Jesus. Use a natural way in your language for introducing a purpose clause. Alternate translation: “in order that” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

the righteous deeds of the law might be fulfilled in us

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The one doing the action could be: (1) us. Alternate translation: “we might fulfill the righteous deeds of the law” (2) God. Alternate translation: “God might fulfill in us the righteous deeds of the law” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the righteous deeds of the law might be fulfilled in us

Here Paul speaks of **the righteous deeds of the law** as if they were something that could be located inside a person. Paul means that God enables Christians to do those **righteous deeds** that his law required. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the righteous deeds of the law might be done by us” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the righteous deeds of the law

Paul is using the possessive form to describe a **the righteous deeds** that God commanded in **the law**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the righteous deeds that the law requires” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the law

Here, **the law** refers to the laws that God gave the Jews, which is usually what Paul means when he says **the law**. See how you translated this expression in 2:12. (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

us, those walking not according to the flesh, but according to the Spirit

This clause gives further information about **us**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “us, that is, those walking not according to the flesh, but according to the Spirit” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

those walking not according to the flesh

Here Paul uses **walking** to refer to how people behave or lives their lives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “those not behaving according to the flesh” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

according to the flesh, & according to the Spirit

Alternate translation: “determined by the flesh ... determined by the Spirit” or “in conformity with the flesh ... in conformity with the Spirit”

according to the flesh

Here Paul uses **flesh** figuratively to refer to sinful human nature. See how you translated the similar use of **flesh** in the previous verse. (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 8:5

For

For indicates that what follows this word explains what came before it. **For** here indicates that this verse gives the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the flesh & of the flesh

See how you translated **the flesh** in the previous verse. (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

set their minds on the things of the flesh

The phrase **set their minds on** is an idiom that refers to thinking carefully about something or being intent on doing something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “are intent on doing the things of the flesh” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

the things of the flesh

Paul is using the possessive form to describe **things** that are related to **the flesh**. If it would be helpful in your language, you could use a different expression. Alternate translation: “things pertaining to the flesh” or “fleshly things” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

but those according to the Spirit

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: “but those existing according to the Spirit” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

on} the things of the Spirit

Paul is leaving out some of the words that a phrase would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation (omitting the comma): “set their minds on the things of the Spirit” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

on} the things of the Spirit

Paul is using the possessive form to describe **things** that are related to **the Spirit**. If it would be helpful in your language, you could use a different expression. Alternate translation: “things pertaining to the Spirit” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 8:6

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse and the next verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

the mindset & the mindset

If your language does not use an abstract noun for the idea of **mindset**, you could express the same idea in another way. Alternate translation: “the way of thinking ... the way of thinking” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the mindset of the flesh

Paul is using the possessive form to describe a **mindset** that is focused on **the flesh**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the mindset that is focused on the flesh” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the flesh

See how you translated **the flesh** in the previous two verses. (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

is} death

Here, **is** indicates that what follows is the result of **the mindset of the flesh**. Use a natural way in your language for indicating result. Alternate translation: “results in death” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

is} death

Here, **death** refers to spiritual death, which is eternal punishment in hell that occurs after physical death. See how you translated the same use of **death** in 6:16. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

τὸ & φρόνημα τοῦ Πνεύματος

Paul is using the possessive form to describe a **mindset** that is focused on **the Spirit**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the mindset that is focused on the Spirit” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

is} life and peace

Here, **is** indicates that what follows is the result of **the mindset of the flesh**. Use a natural way in your language for indicating result. Alternate translation: “results in life and peace” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

is} life and peace

If your language does not use abstract nouns for the ideas of **life** and **peace**, you could express the same ideas in another way. Alternate translation: “is living and being peaceful” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

is} life

Here, **life** refers to eternal **life**. See how you translated this use of **life** in [5:18](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 8:7

because

Here, **because** indicates that this verse and the next verse give the reasons why what Paul said in 8:5–6 is true. Use a natural way in your language for indicating reasons. Alternate translation: “due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the mindset of the flesh

See how you translated this phrase in the previous verse. (See: **Possession (p.702)**) (See: **Possession (p.702)**)

is} hostility

If your language does not use an abstract noun for the idea of **hostility**, you could express the same idea in another way. Alternate translation: “is hostile” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

for

For indicates that what follows this word explains what came before it. Here, **for** indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. Alternate translation: “due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

it does not subject itself to & it is not able {to do so

Here, **it** refers to **the mindset of the flesh** mentioned earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “this mindset does not subject itself to ... this mindset is not able to do so” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

it does not subject itself to & for it is not able {to do so

Here Paul speaks of **the mindset of the flesh** as if it were a person who could **subject** himself to something. Paul means that the person who thinks with this **mindset** is unable to submit to God’s laws. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the one who thinks this way does not subject himself to ... for he is not able to do so” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

it does not subject itself to the law of God

Here Paul speaks of **the law of God** as if it were a king or master to whom someone could **subject** himself. Paul is referring to someone obeying God’s laws. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “it does not obey the law of God” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the law of God

See how you translated this phrase in 7:22. (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

for

The word **for** indicates how what follows this word relates to what came before it. Here, **for** indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. Alternate translation: “due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Romans 8:8

those existing in the flesh

See how you translated this phrase in [7:5](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 8:9

However

However here indicates a strong contrast between people who have “the mindset of the flesh” referred to in the previous verse and the believers to whom Paul is writing this letter. Use a natural way in your language for introducing a contrast. Alternate translation: “On the contrary” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

However, you yourselves are not

Paul uses the word **yourselves** to emphasize the contrast between his Christian readers and people who live **in the flesh**. Use a way that is natural in your language to express this emphasis. Alternate translation: “However, you are truly not” (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

in the flesh

See how you translated this phrase in the previous verse. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

in the Spirit

Here Paul speaks of the Holy **Spirit** as if he were a location that someone could be **in**. He could mean: (1) believers are controlled by the Holy **Spirit**, which is how **in** is used earlier in the verse. Alternate translation: “controlled by the Spirit” (2) believers are united with the Holy **Spirit**, which is how Paul used **in** in 8:1. Alternate translation: “united with the Spirit” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the Spirit, & the Spirit of God & the Spirit of Christ

These phrases all refer to the Holy **Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the Holy Spirit ... the Holy Spirit of God ... the Holy Spirit of Christ” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

this one

Here, **this one** refers to the person who **does not have the Spirit of Christ**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “this person without the Spirit” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

this one is not of him

Paul is using the possessive form to describe a person who does not belong to Christ. If it would be helpful in your language, you could use a different expression. Alternate translation: “this one does not belong to him” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 8:10

if

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “because” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

Christ {is} in you

Here Paul speaks of **you** as if **you** were a location that **Christ** could be **in**. See how you translated **in you** in the previous verse. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the body {is} dead because of sin, but the Spirit {is} life because of righteousness

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “the Spirit is life because of righteousness even though the body is dead because of sin” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

the body {is} dead

Paul is speaking of the bodies of believers in general, not of one particular **body**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: “the bodies are dead” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

the body {is} dead because of sin

Here Paul speaks of **the body** as if it were already **dead**. Paul means that the physical **body** of a Christian will still die **because of sin**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the body will certainly die because of sin” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

but the Spirit {is} life

Here, **the Spirit is life** could mean: (1) the Holy Spirit gives a person eternal **life**. In this case **Spirit** refers to the Holy **Spirit** and **life** refers to eternal **life**. Alternate translation: “but the Holy Spirit grants eternal life” (2) a believer’s **spirit** is alive. In this case **Spirit** refers to the spirits of individual believers. Alternate translation: “but the spirit is alive” or “but your spirits are alive” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

because of righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: “because of your righteous status” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 8:11

If

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “Because” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

the Spirit & his Spirit

These phrases refer to the Holy **Spirit**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the Holy Spirit ... his Holy Spirit” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

of the one having raised Jesus from dead ones & the one having raised Christ Jesus from dead ones

These phrases refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “of God, who raised Jesus from dead ones ... God, who raised Christ Jesus from dead ones” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

having raised Jesus from dead ones & having raised Christ Jesus from dead ones

See how you translated a similar phrase in [4:24](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

will also make alive your mortal bodies

Paul uses **make alive** to imply that he is referring to the resurrection of Christians after they have died. If it would be helpful in your language, you could state this explicitly. Alternate translation: “will also resurrect your mortal bodies after you have died” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

through his Spirit

Here, **through** indicates the means by which God will **make** Christians **alive**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by means of his Spirit” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

his Spirit living in you

Here, **who lives in you** gives further information about the Holy **Spirit**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “his Spirit, that is, the Spirit who lives in you” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

Romans 8:12

So then

So then indicates that what follows this phrase explains what came before it. **So then** here indicates that what follows in [8:12–17](#) summarizes the ideas of [8:5–11](#). See how you translated this phrase in [5:18](#). (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

brothers

See how you translated this word in [1:13](#). (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

we are debtors

Here Paul speaks of Christians as if they are **debtors**. He means that Christians are obligated to live according to the Spirit and not according to the flesh. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “we have an obligation” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

not to the flesh

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: “we are not debtors to the flesh” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

to the flesh & the flesh

Here Paul uses **the flesh** to refer to sinful human nature. See how you translated the same use of this phrase in [7:18](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

to live according to the flesh

Here, **to live** introduces an explanation of **the flesh**. Use a word or phrase that introduces a further explanation or elaboration in your language. Alternate translation: “that is, to live according to the flesh” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

to live according to the flesh

See how you translated the similar phrase in [8:4](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 8:13

For

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

you live according to the flesh

See how you translated the similar phrase in [8:4](#) and in the previous verse. (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

you are going to die

Here, **die** refers to dying spiritually, which means enduring eternal punishment in hell after experiencing physical death. If it would be helpful in your language, you could state this explicitly. Alternate translation: “you are going to die spiritually” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

you put to death the practices of the body

Here, **put to death** means “completely stop doing something.” If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “you stop doing the practices of the body” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the practices of the body

Paul is using the possessive form to describe **the practices** that are done with **the body**. If it would be helpful in your language, you could use a different expression. Alternate translation: “what is done with the body” or “what you do with the body” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the practices of the body

If your language does not use an abstract noun for the idea of **practices**, you could express the same idea in another way. Alternate translation: “what is practiced with the body” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the practices

Here, **the practices** refers specifically to sinful **practices** that a person does with his **body**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the sinful practices of the body” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

of the body

Paul is speaking of bodies in general, not of one particular **body**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: “of your bodies” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

you will live

Here, **live** refers to living forever with God in heaven after experiencing physical death. If it would be helpful in your language, you could state this explicitly. Alternate translation: “you will live forever” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 8:14

For

For indicates that what follows this word explains what came before it. **For** here indicates that this verse gives the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

as many as & these

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “as many people as ... these people” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

as many as are being led by the Spirit of God

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “as many as the Spirit of God leads” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

by the Spirit of God

See how you translated **the Spirit of God** in 8:9. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the sons of God

Here Paul is using the term **sons** in a generic sense that includes both men and women. Alternate translation: “the children of God” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

the sons of God

Paul speaks of these people as if **God** were their physical father. He means that these people have a father-son relationship with God because they trust in Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the spiritual children of God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 8:15

For

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

again

Here, **again** indicates that Paul’s readers had **a spirit of slavery** before they became Christians. If it would be helpful in your language, you could state this explicitly. Alternate translation: “for a second time” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

a spirit

Here, **spirit** could refer to: (1) a person’s attitude or emotional state. Alternate translation: “a mental state” (2) a demonic spirit. Alternate translation: “a demonic spirit” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

a spirit of slavery {& the Spirit of adoption

In both of these phrases Paul is using the possessive form to describe something that causes something else to happen. If it would be helpful in your language, you could use different expressions. Alternate translation: “a spirit that causes slavery ... the Spirit that causes adoption” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of slavery {& fear, & of adoption

If your language does not use abstract nouns for the ideas of **slavery**, **fear**, and **adoption**, you could express the same ideas in another way. Alternate translation: “of being a slave ... you being afraid ... of those who have been adopted” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

leading} to fear

Here, **leading to** indicates that **fear** is the result of receiving **a spirit of slavery**. Use a natural way in your language for indicating result. Alternate translation: “resulting in fear” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the Spirit

Here, **the Spirit** could refer to: (1) the Holy **Spirit**, as indicated by the use of **Spirit** in the ULT. Alternate translation: “the Holy Spirit” (2) a person’s attitude or emotional state, as with the previous use of **spirit** in this verse. Alternate translation: “a mental state” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Abba, Father

Here, **cry out** indicates that what follows is an emotional exclamation. Use an exclamation that is natural in your language for communicating this. Alternate translation: "O Abba! Father!" (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

Abba, Father

Here Paul writes out the sounds of this Jewish Aramaic word **Abba** with Greek letters, which means **Father**. Since John translates the meaning next in the verse, you should write out this word using the most similar sounds in your language.

Father

Father is an important title for God. (See: **Translating Son and Father (p.741)**) (See: **Translating Son and Father (p.741)**)

Romans 8:16

with our spirit

Here, **spirit** refers to a person's attitude or emotional state. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a mental state" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

children of God

Here Paul uses **children of God** to refer to people who have a father-child relationship with God because they trust in Jesus. Here, **children** does not refer to young people, but only to the relationship that people have with their fathers. If you translate **children** using a literal term, choose a word that can refer to people of any age in relation to their fathers. Alternate translation: "God's spiritual offspring" or "spiritual children of God" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 8:17

if

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “because” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

if children, {then} also heirs: both heirs of God

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the end of the previous verse. Alternate translation: “if we are children, then we are also heirs: we are both heirs of God” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

children

See how you translated this word in the previous verse. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

heirs: both heirs of God

Paul uses **heirs** to refer to Christians as if they will inherit property and wealth from a family member. He means that they will receive everything that God has promised to give Christians. If it might be helpful in your language, you could express the meaning plainly. Alternate translation: “those who will receive what God has promised us: both those who receive those things from God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

joint heirs with Christ

Paul uses **joint heirs** to refer to Christians as if they, along with **Christ**, will inherit property and wealth from a family member. He means that God will give to Christians what he gives to Christ. If it might be helpful in your language, you could express the meaning plainly. Alternate translation: “we will also receive what God has promised us and Christ together” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

we suffer together with {him} so that we may also be glorified together with {him}

The pronoun **him** here refers to Christ. If it would be helpful in your language, you could state this explicitly. Alternate translation: “we suffering together with Christ so that we may also be glorified together with Christ” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

so that

Paul uses **so that** here to state the goal for which Christians **suffer together with** Christ. Use a natural way in your language for introducing a purpose clause. Alternate translation: “in order that” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

we may also be glorified together with {him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God may also glorify us together with him” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 8:18

For

For indicates that what follows this word explains what came before it. Here, it indicates that what follows in 8:18–25 gives further information about what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

I consider

The pronoun **I** here refers to Paul (see 7:1). If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, Paul, consider” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

I consider that the sufferings of this present time {are} not worthy {to be compared} with

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “I cannot compare the sufferings of this present time with” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the sufferings of this present time {& the glory

If your language does not use abstract nouns for the ideas of **sufferings** and **glory**, you could express the same ideas in another way. Alternate translation: “the things that make us suffer in this present time ... the glorious situation” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

that is going to be revealed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that God will make known” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 8:19

For

For indicates how what follows this word relates to what came before it. Here, it indicates that this verse gives additional support for what Paul said in [8:17](#). If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

the eager expectation of the creation is eagerly expecting

Here, **the eager expectation** is an idiom Paul uses to emphasize how **eagerly the creation** is waiting. He does not mean that **the eager expectation** itself is waiting. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the creation is very eagerly expecting” or “the creation is eagerly expecting with much eagerness” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

the eager expectation of the creation is eagerly expecting

Here Paul speaks of **the creation** as if it were a person who eagerly expects something. If it would be helpful in your language, you could use a simile. Alternate translation: “it is as if the creation is eagerly expecting with eager expectation” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

of the creation & the revelation of the sons of God

If your language does not use abstract nouns for the ideas of **creation** and **revelation**, you could express the same ideas in another way. Alternate translation: “of the created things ... the sons of God to be revealed” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the revelation of the sons of God

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “for the time when God will reveal his sons” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

of the sons of God

See how you translated this phrase in [8:14](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 8:20

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in 8:20–22 is the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to the futility

If your language does not use an abstract noun for the idea of **futility**, you could express the same idea in another way. Alternate translation: “to the condition of being futile” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the creation

See how you translated this in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the creation was subjected

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God subjugated the creation” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the creation was subjected, not willingly

Here Paul speaks of **the creation** as if it were a person who could be **subjected** to someone and could have a will. If it would be helpful in your language, you could use a simile. Alternate translation: “it is as if the creation were subjected against its will” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the one having subjected it

This phrase refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God, who subjected it” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

on the basis of hope

Here, **hope** refers to the creation’s **hope**, which is why the creation is “eagerly expecting the revelation of the sons of God” in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “on the basis of giving hope” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

hope

See how you translated **hope** in 5:4. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 8:21

the creation itself will be freed from the slavery of the decay into the freedom of the glory

Here Paul speaks of **the creation** as if it were a person who was enslaved to someone and needed to be **freed**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the creation itself will no longer decay, but will experience the glory” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the creation itself will be freed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God will free the creation itself” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the creation

See how you translated **the creation** in the previous two verses. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the slavery of the decay & the freedom of the glory

If your language does not use abstract nouns for the ideas of **slavery**, **decay**, **freedom**, and **glory**, you could express the same ideas in another way. Alternate translation: “being enslaved to decay ... being free to experience what is glorious” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the slavery of the decay

Paul is using the possessive form to describe **slavery** to **decay**. If it would be helpful in your language, you could use a different expression. Alternate translation: “being enslaved to decay” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the slavery of the decay

Here Paul speaks of **decay** as if it could enslave someone. He means that **the creation** was certain to **decay**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “being destined to decay” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

into the freedom

Here Paul speaks of **freedom** as if it were a location someone could enter **into**. Paul means that **the creation** will experience this **freedom**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “to experience the freedom” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the freedom of the glory

Paul is using the possessive form to describe **the freedom** that relates to **the glory**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the freedom that comes from the glory” or “the freedom pertaining to the glory” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the glory of the children of God

Here Paul uses the possessive form **the glory of the children of God** to refer to **the glory** that God shares with believers. This was the same **glory** that God shared with humans when he created them, but which they lost when the first humans sinned, as mentioned in [3:23](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “of the glory that God gives the children of God” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the children of God

See how you translated this phrase in the [8:16](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 8:22

For

For indicates that what follows this word explains what came before it. Here, it indicates that what follows in this verse gives further support for what Paul said about the miserable condition of **the creation** in the previous two verses. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact," (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

all the creation groans and labors in pain together

Here Paul speaks of **the creation** as if it were a woman who **groans and labors in pain** while giving birth to a baby. If it would be helpful in your language, you could use a simile or express the meaning plainly. Alternate translation: "all the creation is like a woman groaning and laboring in pain while giving birth" or "all the creation is suffering greatly together" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Romans 8:23

having the firstfruits of the Spirit

This clause could refer to: (1) Paul and his Christian readers. Alternate translation: “those who have the firstfruits of the Spirit” (2) the reason why Christians **groan**. Alternate translation: “because we have the firstfruits of the Spirit” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the firstfruits of the Spirit

Paul is using the possessive form to describe **the firstfruits** that is **the Spirit**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the firstfruits, that is, the Spirit” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the firstfruits

Here Paul uses **firstfruits** to refer to the Holy **Spirit** as if they were the first crop that was harvested during the harvest season. Paul means that the Holy **Spirit** is the first part of the blessings that God gives Christians. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the first gift” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

ourselves

Paul uses the word **ourselves** here to emphasize that Christians also share in the suffering of the creation. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “our very selves” (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

groan within ourselves

Here Paul uses **groan** to refer to the emotional anguish that Christians experience while they wait to be with God in heaven. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “experience emotional anguish” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

our adoption, the redemption

See how you translated **adoption** in 8:15 and **redemption** in 3:24. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

eagerly expecting our adoption

Here, **our adoption** refers to when we will become full members of God's family, as adopted sons. If it would be helpful in your language, you could state this explicitly. Alternate translation: “waiting for when we are fully members of God's family” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

of our body

Paul is speaking of the bodies of believers in general, not of one particular body. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: “of our bodies” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

Romans 8:24

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse and the next verse is the reason why Christians “groan” and are “eagerly expecting” to be fully adopted and redeemed. Use a natural way in your language for indicating a reason. Alternate translation: “We do this because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

in this hope & hope & hope

See how you translated the abstract noun **hope** in 5:4. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in this hope

Here, **in** could indicate: (1) that **hope** is associated with being **saved**. Alternate translation: “in association with this hope” (2) the means by which people are saved. In this case, **hope** would refer to faith. Alternate translation: “by this hope”

we were saved

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God saved us” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

being seen & he sees

Paul uses **seen** and **sees** here to refer to experiencing something. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “being experienced ... he experiences” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

being seen

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that people can see” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is true since” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

For who hopes for what he sees

Paul is using a rhetorical question here to emphasize the thrust of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an

exclamation and communicate the emphasis in another way. Alternate translation: "For surely no one hopes for what he sees!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Romans 8:25

what we do not see

See how you translated the similar use of “seen” and “sees” in the previous verse. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

what we do not see, & we are eagerly expecting {it

Here, **what we do not see** and **it** refer to the “adoption” and “redemption” mentioned in [8:23](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “the adoption and redemption that we do not see ... we are eagerly expecting these things” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

with endurance

If your language does not use an abstract noun for the idea of **endurance**, you could express the same idea in another way. Alternate translation: “while enduring” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 8:26

helps & intercedes

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “helps us ... intercedes for us” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

in our weakness

If your language does not use an abstract noun for the idea of **weakness**, you could express the same idea in another way. Alternate translation: “in our weak condition” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is true since” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

τὸ & τί προσευξώμεθα καθὸ δεῖ, οὐκ οἶδαμεν

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “For we do not know the thing for which we should pray as we ought” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

the Spirit himself

Paul uses the word **himself** here to emphasize that Holy **Spirit** helps Christians. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “the very Spirit” (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

with inexpressible groans

Alternate translation: “with groanings that we cannot express in words”

Romans 8:27

the one searching the hearts

Here, **the one who searches the hearts** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God, who searches the hearts,” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the one searching the hearts

The phrase **searches the hearts** means “examines thoughts and emotions.” If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the one who knows all our thoughts and feelings” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the one searching the hearts

See how you translated “heart” in [1:21](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

the mindset of the Spirit

Paul is using the possessive form to describe **the mindset** that belongs to the **Spirit**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the Spirit’s mindset” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the mindset

See how you translated **mindset** in [8:6](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in accordance with God

Here, **God** implies God’s will. If it would be helpful in your language, you could state this explicitly. Alternate translation: “according to God’s will” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 8:28

good,& his purpose

If your language does not use abstract nouns for the ideas of **good** and **purpose**, you could express the same ideas in another way. Alternate translation: “what is good ... what he purposes” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

τοῖς & κλητοῖς οὖσιν

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “for those whom God called” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 8:29

those whom he foreknew

Here, **foreknew** could mean: (1) God had determined to know them ahead of time, which is how this word is used in [1 Peter 1:20](#). Alternate translation: “whom he chose beforehand” (2) God knew what they would do ahead of time. Alternate translation: “whom he knew beforehand,” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to be} a similar form to the image of his Son

Here, **image** refers to how Christians will one day resemble Jesus. If it might be helpful in your language, you could express the meaning plainly. See how you translated **image** in [1:23](#). Alternate translation: “to be a similar form that is like his Son” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

of his Son

Son is an important title for Jesus, the **Son** of God. (See: **Translating Son and Father (p.741)**) (See: **Translating Son and Father (p.741)**)

so that he might be

Here, **so that** introduces a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose that he might be” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

he

The pronoun **he** refers to God's **Son**, Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the Son” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

so that & might be the firstborn

Here, **firstborn** could mean: (1) the most important person among God's children. Alternate translation: “the person ranked first” (2) the first person to be resurrected. Alternate translation: “the first person to be resurrected” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

brothers

Although the term **brothers** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “brothers and sisters” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

brothers

Here, **brothers** refers to Christians, whom Paul calls “joint heirs with Christ” in [8:17](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “children of God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 8:30

he & called. & he called

Here, **called** refers to God choosing people to be his people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “chose to be his people ... he chose” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

he also glorified

Paul uses the past tense in order to refer to something that will certainly happen in the future. If it would not be natural to do that in your language, you could use the future tense. Alternate translation: “will also glorify” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

Romans 8:31

What then will we say

Here, **then** indicates that what follows is a response to what Paul said in the previous verses. See how you translated this phrase in 6:1. (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

What then will we say to these things? If God {is} for us, who {is} against us

Paul is not asking for information, but is using the question form in these two sentences to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Then we will say to these things: If God is for us, surely no one can be against us!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

If

Paul is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "Because" (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

is} for us

Alternate translation: "is on our side"

Romans 8:32

He who indeed did not spare his own Son, but gave him up on behalf of us all, how will he not also with him freely give us all things

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “He who indeed did not spare his own Son, but gave him up on behalf of us all will surely also with him freely give us all things!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

He who

He who here refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God who” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

did not spare

Alternate translation: “did not refrain from giving” or “did not refuse to give up”

his own Son

Son is an important title for Jesus, the **Son** of God. (See: **Translating Son and Father (p.741)**) (See: **Translating Son and Father (p.741)**)

gave him up

Here, **gave him up** means that God allowed people to kill Jesus. If it might be helpful in your language, you could state this explicitly. Alternate translation: “gave him up to be killed” or “allowed him to be killed” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 8:33

Who will bring an accusation against God's elect

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely no one can bring an accusation against God's elect!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Who will bring an accusation

Here, **accusation** implies an **accusation** that is based on facts. If it might be helpful in your language, you could state this explicitly. Alternate translation: "a true accusation" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

God's elect

If your language does not use an abstract noun for the idea of **elect**, you could express the same idea in another way. Alternate translation: "those who have been chosen by God" or "those whom God has elected" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

God {is} the one justifying

This sentence states the reason why the idea in the previous sentence is true. Use a natural way in your language for indicating a reason. Alternate translation: "No one can accuse them, because God is the one who justifies" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Romans 8:34

Who {is} the one condemning

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Surely no one can condemn!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

the one condemning

Paul is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: “the one who condemns us believers” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Christ Jesus {is} the one having died—but more {than that}, having been raised who also is at the right hand of God—the one also interceding on our behalf

This sentence states the reason why the idea in the previous sentence is true. Use a natural way in your language for indicating a reason. Alternate translation: “No one can condemn because Christ Jesus is the one who died—but more than that, he was raised who also is at the right hand of God—who also intercedes on our behalf” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

having been raised

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Paul implies that “God” did it. Alternate translation: “God raised him” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

having been raised

See how you translated **raised** in 4:25. (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

at the right hand of God

Paul is using the adjective **right** as a noun in order to indicate the **right** side. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: “at the right side of God” (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

who also is at the right hand of God

In this culture, the place at the **right** side of a ruler was a position of honor. If it would be helpful in your language, you could state this explicitly. Alternate translation: “at the place of honor next to God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 8:35

Who will separate us from the love of Christ

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely no one will separate us from the love of Christ!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

will separate us from the love of Christ

Here Paul speaks figuratively of **love** as if it were an object that someone could be separated from. He means that **Christ** cannot stop loving those who believe in him. If it might be helpful in your language, you could express this plainly. Alternate translation: "will cause Christ to stop loving us" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Surely neither tribulation, nor distress, nor persecution, nor hunger, nor nakedness, nor danger, nor sword!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous sentence. Alternate translation: "Will tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword separate us from the love of Christ?" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Tribulation, or distress, or persecution, or hunger

If your language does not use abstract nouns for the ideas of **Tribulation, distress, persecution, hunger**, you could express the same ideas in another way. Alternate translation: "If people trouble us, or hurt us, or distress us, or persecute us, or cause us to be hungry" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Tribulation, or distress

Tribulation and **distress** mean basically the same thing. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "Extreme tribulation" (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

or sword

Here, **sword** refers to being killed violently. If it might be helpful in your language, you could express the meaning plainly. Alternate translation: "or being killed violently" (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 8:36

Just as it is written

See how you translated this phrase in [1:17](#). (See: [Quotations and Quote Margins \(p.711\)](#)) (See: [Quotations and Quote Margins \(p.711\)](#))

Just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by the sons of Korah. Alternate translation: "Just as the sons of Korah wrote" (See: [Active or Passive \(p.595\)](#)) (See: [Active or Passive \(p.595\)](#))

For your sake we are being put to death the whole day {long}. We were considered as sheep for slaughter

In these clauses Paul quotes [Psalm 44:22](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

For your sake

Here, **your** is singular and refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "For your sake, God," (See: [Forms of 'You' — Singular \(p.654\)](#)) (See: [Forms of 'You' — Singular \(p.654\)](#))

we are being put to death & We were considered

Here, **we** refers to the people who wrote this verse, so it would be exclusive. It does not refer to God, who is the one being spoken to. Your language may require you to mark these forms. (See: [Exclusive and Inclusive 'We' \(p.650\)](#)) (See: [Exclusive and Inclusive 'We' \(p.650\)](#))

we are being put to death & We were considered

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "our enemies put us to death ... They consider us" (See: [Active or Passive \(p.595\)](#)) (See: [Active or Passive \(p.595\)](#))

we are being put to death the whole day {long}

The phrase **all day long** is an exaggeration that emphasizes how frequently these people were being killed. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "we are killed regularly" (See: [Hyperbole \(p.665\)](#)) (See: [Hyperbole \(p.665\)](#))

We were considered as sheep for slaughter

Here Paul compares to **sheep** those whom people kill because they are loyal to God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "We are considered by those who kill us to only be as valuable as the sheep they kill" (See: **Simile (p.725)**) (See: **Simile (p.725)**)

for slaughter

If your language does not use an abstract noun for the idea of **slaughter**, you could express the same idea in another way. Alternate translation: "to be slaughtered" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 8:37

But

But here indicates that what follows 8:37–39 is the negative answer to the rhetorical questions in 8:35. If you translated the rhetorical question in 8:35 as a question, then here you could use a natural way in your language for introducing a negative answer to that question. If you changed the rhetorical question in 8:35 to a statement, then here you could use a word that indicates strong contrast. Alternate translation: “No,” or “On the contrary,” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

these things

Here, **these things** refers to the list of various types of suffering mentioned in 8:35. If it would be helpful in your language, you could state this explicitly. Alternate translation: “these kinds of suffering” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

we are more than conquerors

Here, **more than conquerors** refers to those who have complete victory over their enemies. If it might be helpful in your language, you could express the meaning plainly. Alternate translation: “we have complete victory” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the one having loved us

Here, **the one who loved us** could refer to: (1) Christ, as in 8:35. Alternate translation: “through Christ, who loved us” (2) God, as in 8:39. Alternate translation: “through God, who loved us” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 8:38

For

For indicates that what follows this word explains what came before it. Here, it indicates that what follows in this verse and the next verse is an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

I am persuaded

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God convinced me” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

death, & life, & governments, & powers

If your language does not use abstract nouns for the ideas of **death**, **life**, **governments**, or **powers**, you could express the same ideas in another way. Alternate translation: “being dead ... being alive ... those who govern ... powerful things” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

governments

Here, **governments** could refer to: (1) demons, which is usually how Paul uses this word ([1 Corinthians 15:24](#), [Ephesians 6:12](#)). Alternate translation: “ruling demons” (2) human kings and rulers. Alternate translation: “human rulers” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

powers

This could refer to: (1) demons with power, which is how Paul uses this word in [1 Corinthians 15:24](#) and [Ephesians 1:21](#). Alternate translation: “demonic powers” (2) human beings with power. Alternate translation: “powerful people” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 8:39

height, & depth

Here, **height** refers to everything that exists above a person, and **depth** refers to everything that exists below a person. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: “everything that is above us ... everything that is below us” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

any other created thing

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “any other thing that God has created” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

will be able to separate us from the love of God

See how you translated the similar phrase in [8:35](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

which {is} in Christ Jesus

Here, **which** marks that Paul is giving further information about **the love of God**. If it would be helpful in your language, you could make the relationship between these phrases more clear. Alternate translation: “that is, the love of God in Christ Jesus” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

in Christ Jesus

See how you translated this phrase in [6:23](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 9

Romans 9 General Notes

Structure and Formatting

God's plan for Israel (9:1–11:36)

- Paul's sorrow for Israel's unbelief (9:1–5)
- God chooses whom he wants to choose (9:6–13)
- God shows mercy on whom he wants to show mercy (9:14–18)
- No one can question God's choice (9:19–33)

Chapter 9 begins a new topic in this letter. In chapters 9-11, Paul focuses on the nation of Israel.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with [9:25-29](#) and [33](#) of this chapter. Paul quotes all of these words from the Old Testament.

Special Concepts in this Chapter

Predestination

Many scholars believe that in this chapter Paul teaches extensively on a subject known as “predestination.” Some take this to indicate that God has chosen to save some people from before the world existed. Christians have different views on what the Bible teaches on this subject, so translators need to take extra care when translating this chapter. (See: [\[\[rc:///tw/dict/bible/kt/predestine\]\]](#) and [\[\[rc:///tw/dict/bible/kt/save\]\]](#))

Important Figures of Speech in this Chapter

Stone of stumbling

In [9:30–33](#) Paul explains that God made some Gentiles righteous because they believed in Jesus, but most Jews rejected Jesus because they were trying to obey the law of Moses to become righteous. Paul quotes Isaiah 8:14 and 28:16 to describe Jesus as if he were a stone that the Jews trip over when walking. See the translations and notes for how Peter uses these same verses from Isaiah in [1 Peter 2:6, 8](#). (See: **Metaphor (p.687)**)

Romans 9:1

I speak truth in Christ. I do not lie

These two expressions mean basically the same thing. Paul uses them to emphasize that he is telling the truth. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "I am telling you the absolute truth in Christ" (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

in Christ

See how you translated the similar phrase in [3:24](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

my conscience bearing witness

Here Paul uses **conscience** as if it were a person bearing witness in a courtroom. If it might be helpful in your language, you could express the meaning plainly. See how you translated a similar phrase in [2:15](#). (See: **Personification (p.700)**) (See: **Personification (p.700)**)

in the Holy Spirit

Here, **in the Holy Spirit** indicates that **the Holy Spirit** is the one who guided Paul's **conscience**. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by the guidance of the Holy Spirit" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 9:2

for me there is great sorrow and unceasing pain in my heart

Here, **unceasing pain in my heart** is an idiom that Paul uses to share his emotional distress. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I am experiencing great and unceasing sorrow" (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

great sorrow and unceasing pain

These two expressions mean basically the same thing. Paul uses them to emphasize how intense his emotions are. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "exceedingly great sorrow" (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

Romans 9:3

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why the previous statement is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is true since” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

myself to be accursed

If your language does not use an abstract noun for the idea of **accursed**, you could express the same idea in another way. Alternate translation: “myself to be cursed” or “myself to be an accursed person” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

separated} from Christ

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God separating me from Christ” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

separated} from Christ

Here, **separated from Christ** refers to the idea of Paul losing his salvation, which is impossible. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “eternally kept apart from Christ” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

for the sake of my brothers

Here, **for the sake of** implies that Paul is talking about the salvation of his **brothers**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “for the sake of the salvation of my brothers” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

my brothers

Although the term **brothers** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “my brothers and sisters” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

my brothers

Here, **brothers** refers to Jews, who are Paul’s kinsmen. If it would be helpful in your language, you could state this explicitly. Alternate translation: “my Jewish kinsmen” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

those of my own race according to the flesh

This clause gives further information about **my brothers**. If it might be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “who are those of my own race according to

the flesh" (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

according to the flesh

See how you translated **according to the flesh** in [1:3](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 9:4

who are Israelites

This phrase gives further information about “my brothers,” mentioned in the previous verse. If it might be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “those brothers of mine are Israelites” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

the adoption, & the glory, & the law-giving, & the service, & the promises

If your language does not use abstract nouns for the ideas of **adoption**, **glory**, **law-giving**, **service**, and **promises**, you could express the same ideas in another way. Alternate translation: “being adopted ... glorious things ... being given the law ... serving ... what has been promised” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the adoption

Here, **adoption** refers to the idea that the **Israelites** were like God’s children. If it might be helpful in your language, you could express the meaning plainly. Alternate translation: “the status as God’s children” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the law-giving

Here, **the law-giving** refers to God giving his laws to the Jews. If it might be helpful in your language, you could state this explicitly. Alternate translation: “the giving of God’s laws to them” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the service

Here, **the service** refers to Jewish worship in the temple, which was a way of serving God. If it might be helpful in your language, you could state this explicitly. Alternate translation: “serving God in his temple” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 9:5

are} the fathers

Here, **the fathers** refers to the first ancestors of the Israelites, who are Abraham, Isaac, and Jacob. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “are Abraham, Isaac, and Jacob” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

according to the flesh

See how you translated **according to the flesh** in [1:3](#) and [8:3](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

the one who {is} over all

This clause refers to **the Christ**, mentioned earlier in the verse. If it would be helpful in your language, you could make this connection clearer. Alternate translation: “Christ is the one who is over all” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the one who {is} over all

The phrase **is over all** implies ruling as king **over all** things. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the one who reigns over all” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

blessed God

Here, **blessed God** refers to Jesus. It does not refer to Father God. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “he is the blessed God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 9:6

it is} not such a thing that the word of God has failed

Alternate translation: "it is not as if the word of God has failed" or "the word of God has not failed"

the word of God has failed

Here Paul speaks about **the word of God** as if it were a person who had not **failed**. He means that what God has said will certainly happen as he said. If it would be helpful in your language, you could express the meaning plainly.

Alternate translation: "the word of God will remain unfulfilled" or "the word of God has proved false" (See:

Personification (p.700) (See: **Personification (p.700)**)

the word of God

Here, **the word of God** refers to what God promised to do for Israel. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God's word of promise" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

For

For indicates that what follows this word explains what came before it. **For** here indicates that this sentence gives the reason why what Paul said in the previous sentence is true. Use a natural way in your language for indicating a reason. Alternate translation: "This is due to the fact that" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

not all the ones from Israel, these {are} Israel

Here Paul uses the word **Israel** in two different ways. The phrase **all the ones from Israel** refers to all the physical descendants of Jacob, whom God also called **Israel**. However, the second occurrence of **Israel** refers to physical descendants of Jacob who trust in Jesus. If it might be helpful in your language, you could state this explicitly.

Alternate translation: "not all the ones from physical Israel are part of spiritual Israel" or "not every physical Israelite is a true Israelite" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 9:7

Neither that all the children are seed of Abraham

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: “Neither is it such a thing that all the children are seed of Abraham” or “Neither is it true that all the children are seed of Abraham” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

all the children

Here, **children** refers specifically to “the children of Israel,” which is a name for the Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: “all the children of Israel” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

all the children

Here, **children** refers to someone’s descendants. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “all the descendants” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

seed of Abraham. & your seed

Here, **seed** refers to refers to physical descendants of **Abraham** who trust in Jesus, as did the second occurrence of “Israel” in the previous verse. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “true descendants of Abraham ... your true seed” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

But

But here indicates that what follows in some way contradicts what was said previously. Here, Paul is using a quotation from an Old Testament book ([Genesis 21:12](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “But God says in the Scriptures,” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

In Isaac your seed will be called

This sentence is a quotation from [Genesis 21:12](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

In Isaac your seed will be called

Here, **your** refers to **Abraham**, and so, it is singular. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Abraham, in Isaac your seed will be called” (See: **Forms of ‘You’ — Singular (p.654)**) (See: **Forms of ‘You’ — Singular (p.654)**)

In Isaac

Here, **in Isaac** means “through the descendants of Isaac.” If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “through Isaac’s descendants” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

your seed will be called

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The context indicates that God is the one who will do the action, and he is speaking in first person. Alternate translation: “I will call your seed” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 9:8

That is

Alternate translation: "Another way to say this is"

the children of the flesh

Here, **children of the flesh** refers to the physical descendants of Abraham. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Abraham's physical descendants" (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

children of God

See how you translated this phrase in the 8:16. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the children of the promise

Paul is using the possessive form to describe **children** who are the result of **the promise**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the children who result from the promise" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the promise

If your language does not use an abstract noun for the idea of **promise**, you could express the same idea in another way. Alternate translation: "who had been promised" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the promise

Here, **the promise** refers to God's promise to give Abraham descendants. If it would be helpful in your language, you could state this explicitly. Alternate translation: "of the promise God made to Abraham" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

seed

See how you translated **seed** in the previous verse. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 9:9

For

For indicates that what follows this word explains what came before it. Here, it introduces an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

this {is} the word of promise

This phrase indicates that what follows is a quotation from an Old Testament book ([Genesis 18:10, 14](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “this is the word of promise that God spoke in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

the word of promise

Paul is using the possessive form to describe a **word** that is a **promise**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the word that was promised” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the word of promise

Here, Paul used the term **word** to describe what God had said by using words. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “God’s spoken promise” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

At this time I will come, and a son will be to Sarah

This sentence is a quotation from [Genesis 18:10, 14](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

I will come

The pronoun **I** here refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, God, will come” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

and

Here, **and** indicates that what follows this word is related to what came before it. Here, **and** indicates that what follows is the result of what happened in the previous clause. Use a natural way in your language for indicating a result. Alternate translation: “and the result will be that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

a son will be to Sarah

This clause is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: “a son will be born to Sarah” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

a son will be to Sarah

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Sarah will have a son” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 9:10

Now, not only this

Here, **this** refers to what Paul said in the previous verse, which was an example of God's promises. If it would be helpful in your language, you could state this explicitly. Alternate translation: "Now, this is not the only example" or "Now, what God promised Abraham is not the only example" (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

but Rebekah also

Paul implies that God made a promise to **Rebekah** and he states that promise in [9:12](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: "but Rebekah also received a promise from God" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

our father

Here, **father** refers to **Isaac** as the ancestor of the Jewish people. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: "our forefather" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 9:11

for

The words **for** indicates that what follows this word explains what came before it. Here, **for** indicates that what follows gives further information about what Paul says in the previous verse and the next verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “in fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

for

Here Paul is referring to God choosing to bless Jacob instead of Esau, the twin sons of Rebekah and Isaac. However, he does not state this explicitly until 9:13. If it would be helpful in your language, you could state this explicitly. Alternate translation: “for God chose to bless only one of Rebekah’s two sons,” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

not yet having been born, nor indeed having done anything good or bad

Paul is leaving out some words that these clauses would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “her sons not yet having been born, nor indeed having done anything good or bad” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

so that

Here, **so that** indicates that what follows is the purpose for which God chose only one of Rebekah’s sons. Use a natural way in your language for introducing a purpose clause, as in the UST. (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

the purpose of God

If your language does not use an abstract noun for the idea of **purpose**, you could express the same idea in another way. Alternate translation: “what God had purposed” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

according to election

If your language does not use an abstract noun for the idea of **election**, you could express the same idea in another way. The context indicates that Paul is referring to **God** electing people. Alternate translation: “according to electing people” or “in relation to choosing people” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 9:12

not by works, but by the one calling

Here Paul is referring to the election of one of Rebekah's sons, Jacob, as stated in the next verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God did not elect Jacob by works, but by the one who calls" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

works

Here, **works** refers to human actions in general. It does not refer to "the works of the law" because God had not yet given his law to Moses when Jacob and Esau lived. If it would be helpful to your readers, you could state this explicitly. Alternate translation: "what people do" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the one calling

Here, **the one who calls** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "God who calls" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the one calling

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: "the one who calls people" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

it was said to her

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God said to her" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

it was said to her

This phrase indicates that what follows is a quotation from an Old Testament book ([Genesis 25:23](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "it was said to her, as recorded in the Scriptures" (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

to her

Here, the pronoun **her** refers to Rebekah. If it would be helpful in your language, you could state this explicitly, as in the UST. (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

The older will be enslaved to the younger

This sentence is a quotation from [Genesis 25:23](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

The older will be enslaved to the younger

The phrases **the older** and **the younger** refer to Rebekah's **older** and **younger** twin sons. If it would be helpful in your language, you could state this explicitly, as in the UST. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 9:13

It is} just as it is written

See how you translated this phrase in [1:17](#). (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

It is} just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by the prophet Malachi, and God is the person speaking. Alternate translation: "It is just as God had Malachi write" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Jacob I loved, but Esau I hated

This sentence is a quotation from [Malachi 1:2-3](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

I loved, & I hated

The pronoun **I** here refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, God, loved ... I hated" (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

I hated

Paul quotes God using the word **hated** as an exaggeration to say that he did not love Esau and had completely rejected him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I completely rejected" (See: **Hyperbole (p.665)**) (See: **Hyperbole (p.665)**)

Romans 9:14

What then will we say

Here, **then** indicates that what follows is a response to what Paul said in [9:6–13](#). See how you translated this phrase in [6:1](#). (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

What then will we say? {There is} no unrighteousness with God{, is there

In these two sentences Paul is not asking for information, but is using questions to address an objection that some people may have to what he said in the previous verses because they misunderstood him. If you would not use rhetorical questions for this purpose in your language, you could translate his words as statements or exclamations or communicate the emphasis in another way. Alternate translation: “Then we will say that God is truly unrighteous!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

What then will we say? {There is} no unrighteousness with God{, is there

In these two sentences Paul is speaking as if he were a person who misunderstood what Paul had taught in the previous verses. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

There is} no unrighteousness with God{, is there

If your language does not use an abstract noun for the idea of **unrighteousness**, you could express the same idea in another way. Alternate translation: “There is no unrighteous character with God, is there” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

There is} no unrighteousness with God{, is there

Here Paul speaks of **unrighteousness** as if it were an object that could not be **with God**. He is referring to the idea of God being unrighteous. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “God is not unrighteous, is he” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

May it never be

In this sentence Paul begins to respond to the rhetorical questions he wrote in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I would respond by saying, ‘May it never be!’” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

May it never be

See how you translated this phrase in [3:4](#) and [6:2](#). (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

Romans 9:15

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

For he says to Moses

Here Paul uses this clause to introduce a quotation from an Old Testament book ([Exodus 33:19](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “For he says to Moses that which is written in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

he says & I will have mercy {& I will have mercy, & I will have compassion {& I will have compassion

The pronouns **he** and **I** here refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God says ... ‘I, God, will have mercy ... I will have mercy ... I, God, will have compassion ... I will have compassion’” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

he says

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “he said” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

I will have mercy {on} whomever I will have mercy, and I will have compassion {on} whomever I will have compassion

This sentence is a quotation from [Exodus 33:19](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

I will have mercy {on} whomever I will have mercy, and I will have compassion {on} whomever I will have compassion

If your language does not use abstract nouns for the ideas of **mercy** and **compassion**, you could express the same ideas in another way. Alternate translation: “I will act mercifully to whomever I will act mercifully, and I will act compassionately to whomever I will act compassionately” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

I will have mercy {on} whomever I will have mercy, and I will have compassion {on} whomever I will have compassion

These statements use parallelism internally and between each other. They emphasize that God does whatever he wants. If it would be helpful in your language, consider using another form that emphasizes that God is graciously

kind to exactly those and only those to whom he chooses to show kindness, and he does so without outside influence. (See: **Parallelism (p.697)**) (See: **Parallelism (p.697)**)

Romans 9:16

So then

So then indicates that what follows in this verse summarizes the ideas of 9:11–15. If it would be helpful in your language, you could use a clearer expression. See how you translated this phrase in 5:18. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

it is} not

Here, **it** refers to God acting mercifully. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God’s mercy is not” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

of the one willing, nor of the one running, but of God

Paul is using the possessive form to describe what God’s mercy does or does not depend on. If it would be helpful in your language, you could use a different expression. Alternate translation: “depending on the one who wills, nor depending on the one who runs, but depending on God” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the one running

Here Paul uses **the one who runs** to refer to a person who does good things to try to gain God’s favor as if that person were running a race. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the one who tries to gain favor” or “the one who works very hard” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the one having mercy

This phrase gives further information about **God**. If it might be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “he being the one who has mercy” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

the one having mercy

See how you translated **mercy** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 9:17

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the another reason why what Paul said in 9:14 is true. Use a natural way in your language for indicating a reason. Alternate translation: “What I said previously is also true, due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the scripture says to Pharaoh

Here Paul uses **the scripture** as if it were a person who could speak. He means that the scripture he is about to quote contains information that God said to **Pharaoh**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “God says to Pharaoh in the scripture” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the scripture says to Pharaoh

This phrase indicates that what follows is a quotation from an Old Testament book ([Exodus 9:16](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “God said to Pharaoh in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

says

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “said” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

For this very {purpose} I raised you up: so that I might demonstrate my power in you and so that my name might be proclaimed in all the earth

This sentence is a quotation from [Exodus 9:16](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

this very {purpose}

See how you translated **purpose** in [9:11](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

I raised you up: & I might demonstrate my

Here the pronouns **I** and **my** refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, God, raised you up ... I might demonstrate my” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

I raised you up

Paul quotes God using the phrase **raised you up** to refer to causing someone to become king. If it would be helpful in your language, you can use a comparable idiom or express the idea plainly. Alternate translation: "I caused you to become king" (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

you & you

Both occurrences of **you** in this verse are singular and refer to Pharaoh. (See: **Forms of 'You' — Singular (p.654)**) (See: **Forms of 'You' — Singular (p.654)**)

so that & so that

Both occurrences of **so that** in this verse introduce purpose clauses. Use a natural way in your language for introducing purpose clauses. Alternate translation: "for the purpose that ... for the purpose that" (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

my power

See how you translated **power** in 1:16. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in you

Paul quotes God speaking of his **power** as if it were an object that could be **in** Pharaoh. He means that Pharaoh is the means by which God would show his power. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "by means of you" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

so that my name might be proclaimed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "so that people might proclaim my name" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

my name

Here, **my name** represents God himself. If it might be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "who I am" (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 9:18

So then

So then indicates that what follows in this verse summarizes the ideas of 9:14–17. If it would be helpful in your language, you could use a clearer expression. See how you translated this phrase in 5:18 and in 9:16. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

he has mercy & he wills, & he wills, he hardens

In this verse **he** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God has mercy ... he wills ... God wills ... he hardens” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

he has mercy

See how you translated **mercy** in 9:15. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

he hardens

Here, **he hardens** refers to causing someone to become stubborn. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “he causes to become stubborn” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 9:19

You will say

You here is singular and refers to a hypothetical person who opposes Paul. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: “You people who oppose me will say” (See: **Forms of ‘You’ — Singular (p.654)**) (See: **Forms of ‘You’ — Singular (p.654)**)

You will say then to me

Here, **then** indicates that what follows is a response to what Paul said in 9:14–18. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Then you will respond to what I just said by saying to me” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to me

The pronoun **me** here refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to me, Paul” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Why then does he still find fault? For who has ever withstood his will

Paul is not asking for information, but is using these two questions here to express the objections that someone who opposes him might have to what he said in 9:14–18. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Then he should not find fault with us! No one has ever been able to withstand his will!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Why then

Here, **then** indicates that what follows is a response to what Paul said in 9:14–18. If it would be helpful in your language, you could state this explicitly. Alternate translation: “If these things are true, then why” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

does he & find fault? & his

In this verse the pronouns **he** and **his** refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “does God ... find fault ... God’s” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

does he still find fault

Here, **find fault** refers to blaming someone for doing something bad. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “does he blame us for our sins” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 9:20

O man

In this verse Paul begins to respond to the rhetorical questions from his hypothetical opponent in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying, 'O man'" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

O man, who indeed are you, the one answering against God? The one molded will not say to the one having molded {it}, "Why did you make me this way?" will it

In this verse Paul is responding to the rhetorical questions from his hypothetical opponent in the previous verse. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

O man

O man here is an exclamation word that here communicates indignance. Use an exclamation that is natural in your language for communicating this. Alternate translation: "How dare you, man!" (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

man

Although the term **man** is masculine, Paul is using the word here to emphasize human weakness. Alternate translation: "human being" or "mere mortal" (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

who indeed are you, the one answering against God

Here, **the one answering against God** gives further information about who **you** is. If it would be helpful in your language, you could make the relationship between these words clearer. Alternate translation: "who indeed are you who answer against God" (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

who indeed are you, the one answering against God

Paul is not asking for information, but is using the question form here to emphasize his outrage at what was said in the previous verse. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you who are answering against God indeed are nothing!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

you

Here, **you** is singular and refers to a hypothetical person who opposes Paul. See how you translated this word in the previous verse. (See: **Forms of 'You' — Singular (p.654)**) (See: **Forms of 'You' — Singular (p.654)**)

The one molded will not say to the one having molded {it}, “Why did you make me this way?” will it

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “The one molded surely must not say to the one having molded it, ‘Why did you make me this way?’” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

The one molded will not say to the one having molded {it}, “Why did you make me this way?” will it

Here Paul speaks of a person whom God created as if that person were an object that was **molded** by God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “The created person surely must not say to the one having created him, ‘Why did you make me this way?’” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

The one molded

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “The one whom God molded” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

to the one having molded {it}

Here, **the one having molded it** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to God, who molded it” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

The one molded will not say to the one having molded {it}, “Why did you make me this way?” will it

If you translated this verse as a direct quotation, then this sentence would be a direct quotation inside a direct quotation. If it would be helpful in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: “The one molded will not ask the one having molded it why he made it this way. Will it?” (See: **Quotes within Quotes (p.716)**) (See: **Quotes within Quotes (p.716)**)

Why did you make me this way

Paul is not asking for information, but is using the question form here to emphasize what his hypothetical opponent is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You should not have made me this way!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Romans 9:21

Or does the potter not have authority over the clay to make from the same lump not only what {is} a vessel for honor, but also what {is} for dishonor

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "The potter surely has authority over the clay to make from the same lump not only what is a vessel for honor, but also what is for dishonor!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Or does the potter not have authority over the clay to make from the same lump not only what {is} a vessel for honor, but also what {is} for dishonor

Paul speaks about God's authority over people by using the metaphor of a **potter** and his **clay**. Paul means that God has the right to do whatever he wants with people, because he made them. If it would be helpful in your language, you could express this metaphor as a simile. Alternate translation: "Or does God not have authority over us like a potter has authority over the clay to make from the same lump not only what is a vessel for honor, but also what is for dishonor?" (See: **Biblical Imagery — Extended Metaphors (p.607)**) (See: **Biblical Imagery — Extended Metaphors (p.607)**)

Or does the potter not have authority over the clay to make from the same lump not only what {is} a vessel for honor, but also what {is} for dishonor

A **potter** is a person who makes containers out of a type of soil called **clay** that becomes hard after it is heated. The **potter** takes a **lump** of **clay** and forms it into different kinds of containers that are used for various purposes. If your readers would not be familiar with **clay** containers, you could use the name of a different type of material that is used in your area to make containers, or you could use a general expression. Alternate translation: "Or does the person who makes something not have authority over his materials to make from those materials not only what is a vessel for honor, but also what is for dishonor?" (See: **Translate Unknowns (p.738)**) (See: **Translate Unknowns (p.738)**)

a vessel for honor, & for dishonor

If your language does not use abstract nouns for the ideas of **honor** and **dishonor**, you could express the same ideas in another way. Alternate translation: "a vessel for what is honorable ... for what is dishonorable" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

a vessel for honor, & for dishonor

Here, **honor** and **dishonor** refer to how these vessels will be used. If it would be helpful in your language, you could state this explicitly. Alternate translation: "a vessel for honorable use ... for dishonorable use" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 9:22

General Information:

9:22–24 are one long sentence. If you divide these verses into multiple sentences, as the UST does, then you may need to repeat some phrases in order to make the meaning clear.

what} if

Here Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context, especially the idea in 9:20 that no one can speak against God. Alternate translation: “what can you say against God if” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

what} if

Here, **what if** indicates the beginning of one long rhetorical question that extends from 9:22 to 9:24. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “you cannot possibly say anything against God if” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

what} if

Here, **if** indicates the beginning of a conditional sentence that extends from 9:22 to 9:24. Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “you cannot possibly say anything against God since” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

willing to demonstrate his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “endured with much patience vessels of wrath prepared for destruction, willing to demonstrate his wrath and to make his power known” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

willing to demonstrate his wrath

This clause could indicate: (1) the reason why God **endured vessels of wrath**. Alternate translation: “as a result of being willing to demonstrate his wrath” (2) a contrast between God being **willing to demonstrate his wrath** and **enduring vessels of wrath**. Alternate translation: “even though he was willing to demonstrate his wrath” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction

If your language does not use abstract nouns for the ideas of **wrath**, **power**, **patience**, and **destruction**, you could express the same ideas in another way. Alternate translation: “how wrathful he is and to make known how powerful he is, being very patient, endured vessels for being wrathful against that were prepared for being destroyed” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to make his power known

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “to make people know his power” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

vessels of wrath

Paul refers to people as if they were **vessels**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “people of wrath” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

vessels of wrath

Paul is using the possessive form to describe **vessels** that deserve **wrath**. If it would be helpful in your language, you could use a different expression. Alternate translation: “vessels that deserve wrath” or “people who deserve wrath” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

prepared for destruction

This phrase gives further information about the **vessels of wrath**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “who are the ones prepared for destruction” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

prepared for destruction

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The one who does the action could be: (1) God, who is the main subject of this verse. Alternate translation: “God prepared for destruction” (2) the people themselves. Alternate translation: “who prepared themselves for destruction” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

prepared for destruction

The word **for** indicates that what follows this word connects to what came before it. Here, **for** indicates the purpose for which the **vessels of wrath** were **prepared**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “prepared for purpose of being destroyed” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

for destruction

Here, **destruction** refers to experiencing punishment forever in hell. If it would be helpful in your language, you could state this explicitly. Alternate translation: “for experiencing eternal destruction” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 9:23

and

Here, **and** indicates that this verse continues the sentence that Paul began in the previous verse. If you divide the sentence into shorter sentences, you will need to repeat some of the information from the previous verse here. Alternate translation: “What if God also endured vessels of wrath so that” or “God also endured vessels of wrath so that” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

so that & for

Here, **so that** and **for** indicate purpose clauses. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose that ... for the purpose of” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

he might make known & his & he prepared beforehand

In this verse the pronouns **he** and **his** refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God might make known ... God’s ... God prepared beforehand” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

he might make known

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “he might make people know” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the wealth

If your language does not use an abstract noun for the idea of **riches**, you could express the same idea in another way. Alternate translation: “the rich character” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of his glory & of mercy, & for glory

If your language does not use abstract nouns for the ideas of **glory** and **mercy**, you could express the same ideas in another way. Alternate translation: “of how glorious he is ... toward which he acts mercifully ... for being glorious” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the wealth of his glory

Paul is using the possessive form to describe a **glory** that is characterized by **wealth**. If it would be helpful in your language, you could use a different expression. Alternate translation: “his rich glory” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

vessels of mercy

Paul is using the possessive form to describe **vessels** that will receive God’s **mercy**. If it would be helpful in your language, you could use a different expression. Alternate translation: “vessels that will receive mercy” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

vessels of mercy

See how you translated **vessels** in the previous verse. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

which he prepared beforehand for glory

This clause gives further information about the **vessels of mercy**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “who are the ones he prepared beforehand for glory” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

for glory

Here, **for** indicates the purpose for which the **vessels of mercy** were **prepared**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “prepared for the purpose of being glorified” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

for glory

Here, **glory** refers to experiencing **glory** forever with God in heaven. If it would be helpful in your language, you could state this explicitly. Alternate translation: “for experiencing eternal glory” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 9:24

even us

Here, **even** indicates that this verse continues the sentence that Paul began in [9:22](#). If you divide the sentence into shorter sentences, you will need to repeat some of the information from the previous verses here. Alternate translation: “What if even we are vessels of mercy” or “Even we are vessels of mercy” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

us

Here, **us** refers to Paul and his Christian readers, so **us** would be inclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

he called

Here, **he** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God called” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

not only from the Jews, but also from the Gentiles

This phrase gives further information about the people **whom** God **called**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “who are those people not only from the Jews, but also from the Gentiles” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

Romans 9:25

As he says also in Hosea

This phrase indicates that what follows in this verse and the next verse are quotations from an Old Testament book ([Hosea 2:23](#); [1:10](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “As he says also in the scripture written by Hosea” (See: [Quotations and Quote Margins \(p.711\)](#)) (See: [Quotations and Quote Margins \(p.711\)](#))

he says & I will call & my & my

Here, **he**, **I**, and **my** refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God says ... I, God, will call ... my ... my” (See: [Pronouns — When to Use Them \(p.708\)](#)) (See: [Pronouns — When to Use Them \(p.708\)](#))

he says

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “he said” (See: [Predictive Past \(p.706\)](#)) (See: [Predictive Past \(p.706\)](#))

I will call those {who were} not my people, ‘my people,’ and the one not loved, ‘Beloved

This sentence is a quotation from [Hosea 2:23](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

the one not loved, ‘Beloved

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the one whom I did not love, ‘One I love’” (See: [Active or Passive \(p.595\)](#)) (See: [Active or Passive \(p.595\)](#))

Romans 9:26

And it will be that in the place where it was said to them, ‘You {are} not my people,’ there they will be called ‘sons of the living God

This verse is a quotation from [Hosea 1:10](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

it was said

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The context indicates that God said this in first person. Alternate translation: “I said” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

they will be called

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The one doing the action could be: (1) God. Alternate translation: “I will call them” (2) people in general. Alternate translation: “people will call them” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

sons of the living God

See how you translated **sons** in [8:14](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

of the living God

Here, **the living God** could refer to: (1) God being the one who lives. Alternate translation: “the God who is alive” (2) God being the one who makes living things become alive. Alternate translation: “the God who gives life” or “the God who makes alive” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 9:27

But Isaiah cries out concerning Israel

This phrase indicates that what follows in this verse and the next verse is a quotation from an Old Testament book ([Isaiah 10:22–23](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “But, as recorded in the Scriptures, Isaiah cries out concerning Israel” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

cries out

Here Paul uses the present tense verb **cries out** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “cried out” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

Israel

Here, **Israel** refers to the Israelites. They are the descendants of Jacob, whom God also called **Israel**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Israelites” or “the descendants of Israel” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Though the number of the sons of Israel might be as the sand of the sea, the remnant will be saved

This sentence is the beginning of a quotation from [Isaiah 10:22–23](#). It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

of the sons of Israel

Here, the word **sons** means refers to descendants. Paul quotes Isaiah identifying the Israelites as descendants of their ancestor Jacob, who was also known as **Israel**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the people of Israel” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

as the sand of the sea

Paul quotes Isaiah leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: “as the number of the grains of sand of the sea” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

as the sand of the sea

Here Paul quotes Isaiah comparing the number of Israelites to the number of grains of **sand** beside the **sea** in order to emphasize how numerous they are. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “too many to count” (See: **Simile (p.725)**) (See: **Simile (p.725)**)

the sand of the sea

Paul quotes Isaiah using the possessive form to describe **the sand** that is next to **the sea**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the sand by the sea” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the remnant

If your language does not use an abstract noun for the idea of **remnant**, you could express the same idea in another way. Alternate translation: “those who remain” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

will be saved

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God will save” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 9:28

for

Here, **for** indicates that what follows is the reason why the statement in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is true since” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

his word

Here, **word** refers to God’s promise to both punish the Israelites and save a remnant from among them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “his promise to punish and save” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

finishing {it}

Here, **finishing** refers to successfully completing something. If it would be helpful in your language, you could state this explicitly. Alternate translation: “successfully completing it” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

cutting {it} short

Here, **cutting it short** refers to finish doing something quickly. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “ending it quickly” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

finishing {it} and cutting {it} short

The end of this verse is the end of a quotation from [Isaiah 10:22–23](#). It may be helpful to your readers to indicate this with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Romans 9:29

And just as Isaiah has said beforehand

This phrase indicates that what follows in this verse and the next verse is a quotation from an Old Testament book ([Isaiah 1:9](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “And just as Isaiah has said beforehand in the Scriptures” (See: [Quotations and Quote Margins \(p.711\)](#)) (See: [Quotations and Quote Margins \(p.711\)](#))

If the Lord of hosts did not leave us a seed, we would have become like Sodom, and we would have been made like Gomorrah

This sentence is a quotation from [Isaiah 1:9](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

us & we would have become & we would have been made

In this verse **us** and **we** refer to Isaiah and those to whom he spoke, so **us** and **we** would be exclusive. Your language may require you to mark this form. (See: [Exclusive and Inclusive ‘We’ \(p.650\)](#)) (See: [Exclusive and Inclusive ‘We’ \(p.650\)](#))

a seed

Here, **seed** is singular but refers to a group of people. See how you translated **seed** in [4:13](#). (See: [Metaphor \(p.687\)](#)) (See: [Metaphor \(p.687\)](#))

we would have become like Sodom, and we would have been made like Gomorrah

Paul’s readers would have known that **Sodom** and **Gomorrah** were cities that God completely destroyed because the people who lived in them were very wicked ([Genesis 19](#)). If your readers might not be familiar with this story, you could state this explicitly or indicate this in a note. Alternate translation: “we would have been destroyed like the people of Sodom, and we would have been destroyed like the people of Sodom” (See: [Assumed Knowledge and Implicit Information \(p.600\)](#)) (See: [Assumed Knowledge and Implicit Information \(p.600\)](#))

we would have become like Sodom, and we would have been made like Gomorrah

These two phrases mean the same thing. Isaiah says the same thing twice, in slightly different ways, to emphasize that Israel could have been completely destroyed by God. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: “we would have become just like Sodom and Gomorrah” (See: [Parallelism \(p.697\)](#)) (See: [Parallelism \(p.697\)](#))

we would have been made like Gomorrah

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God would have made us like Gomorrah” (See: [Active or Passive \(p.595\)](#)) (See: [Active or Passive \(p.595\)](#))

Romans 9:30

then

The word **then** indicates that what follows is a response. Here, **then** is a response to what Paul said in 9:20–29. See how you translated this phrase in 6:1. (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

What then will we say

Paul is not asking for information, but is using the question form in this sentence to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Then we will say this:” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

That the Gentiles

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “We will say that the Gentiles” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

who are not pursuing righteousness

This clause gives further information about **the Gentiles**. If it would be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “who are those people not pursuing righteousness” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

righteousness, & righteousness, & righteousness

See how you translated this word in 6:13. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

by faith

See how you translated this phrase in 4:16. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 9:31

Israel

See how you translated this name in [9:27](#). (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

a law & the law

In this verse **law** refers to the laws that God gave the Jews by dictating them to Moses. See how you translated this use of **law** in [2:12](#). (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

a law of righteousness

Paul is using the possessive form to describe a **law** that was for the purpose of **righteousness**. If it would be helpful in your language, you could use a different expression. Alternate translation: “a law for righteousness” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of righteousness

See how you translated this word in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 9:32

Why

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: “Why could they not attain righteousness?” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Why

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “This is why:” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Because {it was} not by faith

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: “They did not attain righteousness because it was not by faith” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

by faith

See how you translated this phrase in 9:30. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

by works

Paul assumes that his readers would understand that **works** means “works of the law.” See how you translated the same use of **works** in 4:2. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

They stumbled over

They stumbled over introduces a sentence that states the result of what Paul described in the previous sentence. Use a natural way in your language for indicating result. Alternate translation: “As a result, they stumbled over” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

They stumbled over the stone of stumbling

Here Paul speaks of Christ as if he were a **stone** that the Jews **stumbled over**. He means that the Jews were offended by Christ because they tried to become righteous by works. If it would be helpful in your language, you could use a simile or express the meaning plainly. Alternate translation: “They were offended by Jesus, like people who stumbled over a stone of stumbling” or “They were offended by Jesus” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the stone of stumbling

Paul is using the possessive form to describe a **stone** that causes **stumbling**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the stone that causes stumbling” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 9:33

just as it is written

See how you translated this phrase in [1:17]. (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation was written by the prophet Isaiah and God is the person speaking. Alternate translation: “just as Isaiah wrote” or “just as God said through Isaiah” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Behold, I place in Zion a stone of stumbling and a rock of offense, and the one believing on it will not be ashamed

This sentence is Paul's paraphrase of parts of [Isaiah 8:14](#) and [28:16](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Behold

Paul quotes Isaiah using the term **Behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

I place

In this quotation from the Old Testament, **I** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, God, place” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

in Zion

Here, **Zion** refers to the city of Jerusalem. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in Jerusalem” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

a stone of stumbling and a rock of offense, & it

Here, **stone of stumbling**, **rock of offense**, and **it** refer to Christ. If it would be helpful in your language, you could use a simile or express the meaning plainly. Alternate translation: “a person who will be like a stone of stumbling and a rock of offense” or “a person who will cause people to stumble and will offend them” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

a stone of stumbling and a rock of offense

These two phrases mean basically the same thing. The repetition is used to emphasize how offensive the Messiah would be to the Jews. If your language does not use repetition to do this, you could use one phrase and provide

emphasis in another way. Alternate translation: “a stone that causes great offense” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

a stone of stumbling

See how you translated this phrase in the previous verse. (See: **Possession (p.702)**) (See: **Possession (p.702)**)

a rock of offense

Paul is using the possessive form to describe a **rock** that causes **offense**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the rock that causes offense” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of offense

If your language does not use an abstract noun for the idea of **offense**, you could express the same idea in another way. Alternate translation: “that offends” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the one believing on it will not be ashamed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God will not shame the one who believes on it” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 10

Romans 10 General Notes

Structure and Formatting

God's plan for Israel (9:1–11:36)

- Paul's sorrow for Israel's unbelief (9:1–5)
- God chooses whom he wants to choose (9:6–13)
- God shows mercy to whom he wants to show mercy (9:14–18)
- No one can question God's choice (9:19–33)
- Israel's false righteousness (10:1–4)
- Salvation is available to everyone (10:5–21)

Some translations set prose quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the quoted words in [10:8](#).

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with [10:18-20](#) of this chapter, which are words from the Old Testament.

Important Figures of Speech in this Chapter

Rhetorical questions

Paul uses many rhetorical questions in this chapter. He does this to convince his readers that God does not save only the Jewish people, so Christians must be ready to go and share the gospel with the whole world. (See: [\[\[rc:///ta/man/translate/figs-rquestion\]\]](#) and [\[\[rc:///tw/dict/bible/kt/save\]\]](#))

Other Possible Translation Difficulties in this Chapter

Different uses of “they,” “them,” and “their”

In [10:1–4](#), the pronouns “they,” “them,” and “their” always refer to the people of Israel. However, those pronouns refer to various things and people in [10:5–21](#), which will be addressed in the notes. (See: **Pronouns — When to Use Them** (p.708))

Romans 10:1

Brothers

See how you translated this word in [1:13](#). (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

the good pleasure & my prayer & salvation

If your language does not use abstract nouns for the ideas of **good pleasure**, **prayer**, and **salvation**, you could express the same ideas in another way. Alternate translation: “the very pleasing thing ... what I pray ... them to be saved” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of my heart

Here, **heart** refers to a person’s inner being or mind. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “of my inner being” or “of my mind” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

them

The pronoun **them** in [10:1–4](#) refers to Jewish people who do not believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the Jewish people” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Romans 10:2

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason for what Paul said in the previous verse. Use a natural way in your language for indicating a reason.

Alternate translation: "I feel this way because" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

they have a zeal & not according to full knowledge

If your language does not use abstract nouns for the ideas of **zeal** and **full knowledge**, you could express the same ideas in another way. Alternate translation: "they are zealous ... not by fully knowing" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

they have a zeal of God

Paul is using the possessive form to describe a **zeal** that is directed toward **God**. If it would be helpful in your language, you could use a different expression. Alternate translation: "they have a zeal for God" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

not according to full knowledge

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: "they have zeal of God that is not according to full knowledge" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Romans 10:3

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason for what Paul said in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the righteousness of God, & to the righteousness of God

See how you translated **the righteousness of God** in 1:17. (See: **Possession (p.702)**) (See: **Possession (p.702)**)

their own righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea with a verbal form. Alternate translation: “being righteous on their own” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

they did not submit themselves to the righteousness of God

Here Paul speaks of **the righteousness of God** as if it were a person to whom someone could **submit**. He means that they refused to attain righteousness in the way God requires, which is by faith. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “they refuse to receive the righteousness of God attained according to his way” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Romans 10:4

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason why the Jews were wrong to try to make themselves righteous, as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “They were wrong to seek to establish their own righteousness because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

is} the completion of the law

Here, **the completion of the law** could mean: (1) the end of the law of Moses. Alternate translation: “is the end of the law” (2) the goal of the law of Moses. Alternate translation: “is the goal of the law” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

is} the completion

If your language does not use an abstract noun for the idea of **completion**, you could express the same idea in another way. Alternate translation: “is what completes” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the law

See how you translated **the law** in 2:12. (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

for righteousness

Here, **for** could indicate that: (1) **righteousness** was the purpose for **the completion of the law**. Alternate translation: “for the purpose of becoming righteous” (2) **righteousness** was the result of **the completion of the law**. Alternate translation: “resulting in righteousness” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

righteousness

See how you translated **righteousness** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

for everyone who believes

See how you translated **everyone who believes** in 1:16. (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Romans 10:5

For

For indicates that what follows this word explains what came before it. Here, it indicates that this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

Moses writes {about} the righteousness that {is} from the law

Here Paul uses this clause to introduce a quotation from an Old Testament book ([Leviticus 18:5](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “Moses writes in the Scriptures about the righteousness that is from the law” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

writes

Here Paul uses the present tense verb **writes** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “wrote” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

about} the righteousness that {is} from the law

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: “about being righteous based on the law” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the law

See how you translated **the law** in [2:12](#) and in the previous verse. (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

The man having done these things will live by it

In this sentence Paul quotes [Leviticus 18:5](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

man

Although the term **man** is masculine, Paul quotes Moses using the word here in a generic sense that includes both men and women. Alternate translation: “man or woman” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

these things

Here, **these things** refers to everything that God commanded the Jews in the law of Moses. If it would be helpful in your language, you could state this explicitly. Alternate translation: “these things written in the law” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

these things

Paul quotes Moses implying that the person must do all of **these things** perfectly. If it would be helpful in your language, you could state this explicitly. Alternate translation: “all these things perfectly” or “every single one of these things” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

will live

Here, **will live** could refer to: (1) eternal life. Alternate translation: “will live forever” (2) a mortal life that God blesses. Alternate translation: “will stay alive” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

it

Here, **it** refers to the law of Moses, which was called **these things** earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the law” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Romans 10:6

the righteousness by faith says thus

Here Paul uses this clause to introduce quotations from an Old Testament book ([Deuteronomy 9:4](#); [30:12-14](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “the righteousness by faith says thus in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

the righteousness by faith says

Here, **righteousness** is described as if it were a person who could speak. If it would be helpful in your language, you could express the real meaning plainly. Alternate translation: “about the righteousness by faith, Moses says” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

righteousness by faith

See how you translated **righteousness** in [6:13](#) and **by faith** in [4:16](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

says

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “said” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

Do not say in your heart, ‘Who will ascend into heaven

In this sentence Paul quotes [Deuteronomy 9:4](#) and [Deuteronomy 30:12](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

your

Here Paul quotes Moses addressing the people of Israel as if he were speaking to only one person. The pronoun **your** is singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **your** in your translation. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

heart

See how you translated **heart** in [10:1](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Who will ascend into heaven

Paul quotes Moses using a question to teach his audience. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Surely no one can ascend into heaven!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

that is, to bring Christ down

In this clause Paul explains the meaning of the previous sentence. If it would be helpful in your language, you could state this explicitly. Alternate translation: “meaning, to make Christ come down to earth” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to bring Christ down

Here, **to** indicates that this is a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose of bringing Christ down” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

Romans 10:7

or

Paul uses **or** here to connect a quotation from [Deuteronomy 30:12](#) with a paraphrase of [Deuteronomy 30:13](#). If it would be helpful in your language, you could use a comparable phrase that shows this explicitly. Alternate translation: “or do not to say” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

Who will descend into the abyss

In this sentence Paul paraphrases [Deuteronomy 30:13](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Who will descend into the abyss

Paul quotes Moses using a question to teach his audience. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Surely no one can descend into the abyss!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

that is, to bring Christ up from dead ones

In this clause Paul explains the meaning of the previous sentence. If it would be helpful in your language, you could state this explicitly. Alternate translation: “That means to make Christ come up from dead ones” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to bring & up from dead ones

See how you translated a similar phrase in [4:24](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 10:8

what does it say

Here Paul uses this clause to introduce a quotation from an Old Testament book ([Deuteronomy 30:14](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “what does it say in the Scriptures” (See: **Quotations and Quote Margins (p. 711)**) (See: **Quotations and Quote Margins (p.711)**)

what does it say

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “it surely says,” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

what does it say

The word **it** refers to “the righteousness” referred to in [10:6](#). Here Paul continues to describe righteousness as if it were a person who could speak. See how you translated “the righteousness by faith says” in [10:6](#). (See: **Personification (p.700)**) (See: **Personification (p.700)**)

does it say

Here Paul uses the present tense verb **say** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “did it say” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

The word is near you, in your mouth and in your heart

In this sentence Paul quotes [Deuteronomy 30:14](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

The word is near you, in your mouth and in your heart

Paul quotes Moses speaking of the **word** as if it were an object that could be **near** or **in** someone. He means that God’s message could be easily known and spoken by Moses’ audience. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “You can easily know and speak the word” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

The word

Paul quotes Moses using **word** to describe what God has spoken by using words. This general reference to God’s word would include what God had said about the Messiah. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “God’s message” (See: **Metonymy (p.693)**) (See: **Metonymy (p. 693)**)

you, & your & your

Here Paul quotes Moses addressing the people of Israel as if he were speaking to only one person. The pronouns **you** and **your** are singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of "your" in your translation. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

in your mouth

The phrase **in your mouth** refers to being able to say something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in what you say" (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

in your heart

See how you translated **heart** in [10:1](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

the word of faith

Paul is using the possessive form to describe a **word** that is about **faith**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the word about faith" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "about believing" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

we proclaim

Here, **we** refers to Paul and other Christians who **proclaim** the gospel, so **we** would be exclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p.650)**) (See: **Exclusive and Inclusive 'We' (p.650)**)

Romans 10:9

For

For indicates that what follows this word explains what came before it. Here, it indicates that what follows is an explanation of what “the word of faith” is. If it would be helpful in your language, you could state this explicitly. Alternate translation: “This word we proclaim is that” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

your & you confess, “& your & you will be saved

Paul addresses his readers as if he were speaking to only one person. The pronouns **you** and **your** are singular. See how you translated **you** and **your** in the previous verse. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

with your mouth

This phrase indicates the means by which a person confesses **Jesus is Lord**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by using your mouth you confess, ‘Jesus is Lord’” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in your heart

See how you translated this phrase in [10:6](#) and [10:8](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

raised him from dead ones

See how you translated a similar phrase in [4:24](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

you will be saved

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God will save you” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 10:10

For

For indicates that what follows this word explains what came before it. **For** here introduces the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

with the heart one believes

See how you translated the similar phrase in the previous verse. (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

one believes & one confesses

The subjects of these phrases are implied from the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “one believes that God raised Jesus from the dead ... one confesses that Jesus is Lord” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to righteousness, & to salvation

Both occurrences of **to** in this verse indicate that what follows them are results. Use a natural way in your language for indicating result. Alternate translation (with a comma preceding both phrases): “resulting in righteousness ... resulting in salvation” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

righteousness

See how you translated this abstract noun in [10:6](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

with the mouth one confesses

See how you translated the similar phrase in the previous verse. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

salvation

See how you translated this abstract noun in [10:1](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 10:11

For

For indicates that what follows this word explains what came before it. **For** here indicates that this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

the scripture says

This phrase indicates that what follows is a quotation from an Old Testament book ([Isaiah 28:16](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “God says in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

the scripture says

Here Paul uses **the scripture** as if it were a person who could speak. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “God says in the scripture” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

says

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “said” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

Everyone who believes on him will not be put to shame

See how you translated this sentence in [9:33](#). (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 10:12

For

For indicates that what follows this word explains what came before it. Here, it introduces another explanation for what Paul said in 10:10. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact," (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

there is no distinction

If your language does not use an abstract noun for the idea of **distinction**, you could express the same idea in another way. Alternate translation: "God does not distinguish" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

for

For indicates that what follows this word explains what came before it. Here, **for** indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. You may need to start a new sentence, as in the UST. Alternate translation: "This is due to the fact that" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Lord {is} of all

Paul is using the possessive form to describe the **Lord** who rules over **all**. If it would be helpful in your language, you could use a different expression. Alternate translation: "Lord is ruling over all" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

is} of all, & all

Paul is using the adjective **all** as a noun in order to describe a group of people. If your language does not use adjectives in the same way, you could translate this with a noun phrase. Alternate translation: "is of all people ... all people" (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

being rich

Here, **being rich** means to bless others generously. If it would be helpful in your language, you could state this explicitly. Alternate translation: "generously giving blessing" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

calling on him

Here, **call on** implies calling out to be saved. If it would be helpful in your language, you could state this explicitly. Alternate translation: "who call upon him to be saved" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 10:13

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

For

For here introduces a quotation from an Old Testament book ([Joel 2:32](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “For Joel wrote in the Scriptures,” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

all, whoever calls on the name of the Lord, will be saved

In this sentence Paul quotes [Joel 2:32](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

all

See how you translated **all** in the previous verse. (See: **Nominal Adjectives (p.695)**) (See: **Nominal Adjectives (p.695)**)

calls on the name of the Lord

See how you translated “call on” in the previous verse. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the name of the Lord

Here, **the name of the Lord** represents **the Lord** himself. If it might be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “the Lord” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

all, whoever calls on the name of the Lord, will be saved

Here Paul implies that **the Lord** refers to Jesus. If it would be helpful in your language, you could state this explicitly. However, since this sentence is a quotation from the Old Testament, you will need to state this outside of the quotation. Alternate translation: “all, whoever calls on the name of the Lord will be saved. This Lord is Jesus.” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

all, whoever calls on the name of the Lord, will be saved

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God will save all, whoever calls on the name of the Lord” (See:

Active or Passive (p.595) (See: **Active or Passive (p.595)**)

Romans 10:14

How then would they call on {him} in whom they have not believed? And how would they believe in {him} whom they have not heard? And how would they hear without someone preaching

Paul is not asking for information, but is using three rhetorical questions here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as statements or exclamations and communicate the emphasis in another way. Alternate translation: “Then surely they would not call on whom they have not believed! And surely they would not believe in whom they have not heard! And surely they would not hear without someone preaching!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

How then

Here, **then** indicates that what follows in 10:14–15 is the logical conclusion to what Paul has stated in the previous verse. Use a natural way in your language for indicating result. Alternate translation: “As a result, how” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

would they call on {him} & they have not believed? & would they believe in {him} & they have not heard? & would they hear

In this verse **they** refers to all people, both Jews and Gentiles, as stated in the previous two verses. If it would be helpful in your language, you could state this explicitly. Alternate translation: “would all people call ... they have not believed ... would all people believe in ... they have not heard ... would all people hear” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

would they call on {him} in whom they have not believed

See how you translated **call on** in 10:12. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

whom they have not believed? & whom they have not heard

These clauses refer to Jesus, whom Paul called the Lord in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Jesus, whom they have not believed ... Jesus, whom they have not heard” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

whom they have not heard? & would they hear & someone preaching

Paul is leaving out some of the words that these sentences would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “whom they have not heard about ... would they hear about him ... someone preaching about him” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Romans 10:15

And how would they preach, unless they would be sent

Paul is not asking for information, but is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or exclamation and communicate the emphasis in another way. Alternate translation: “And surely they would not preach unless they would be sent!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

would they preach, & they would be sent

In this verse **they** refers to the people who **preach**, as mentioned at the end of the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “would those who preach be able to preach ... those preachers would be sent” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

they would be sent

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “someone sent them” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Just as it is written

See how you translated this phrase in [1:17](#). (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

Just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Isaiah wrote this quotation. Alternate translation: “Just as Isaiah wrote” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

How beautiful {are} the feet of the ones proclaiming good news {of} good things

This sentence is a quotation of [Isaiah 52:7](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

How beautiful {are} the feet

Here, **feet** refers to the action of going to other people and telling them the **good news**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “How beautiful is the going and preaching” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 10:16

But

The word **But** introduces a contrast. Here, **But** indicates that what follows is in contrast to what Paul said in the previous two verses. Use a natural way in your language for introducing a contrast. Alternate translation: “By contrast,” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

not all of them

Here, **them** could refer to (1) the Jews, who are the main topic of chapters 9–11. Alternate translation: “not all of the Jews” (2) all people, as in [10:13–15](#). Alternate translation: “not everyone” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

obeyed the gospel

Here Paul speaks of **the gospel** as if it were a person who could be **obeyed**. Paul is referring to obeying the command to repent and believe the **gospel**, which is part of the **gospel** message. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “obeyed what God commanded in the gospel” or “believed the gospel” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

For

For indicates that what follows this word explains what came before it. **For** here indicates that this sentence explains what Paul said in the previous sentence. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

Isaiah says

Here Paul uses this clause to introduce quotations from an Old Testament book ([Isaiah 53:1](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “Isaiah says in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

says

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “said” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

Lord, who has believed our report

This verse is a quotation from [Isaiah 53:1](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Lord, who has believed our report

Isaiah is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Lord, surely no one has believed our report!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

our report

Here, **our** refers to God and Isaiah, which would be exclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

our report

If your language does not use an abstract noun for the idea of **report**, you could express the same idea in another way. Alternate translation: “what we report” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 10:17

So

Here, **So** indicates that what follows in this verse summarizes the ideas of [10:14–16](#). If it would be helpful in your language, you could use a clearer expression. Alternate translation: “Finally” or “In summary” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

this faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: “what someone believes” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

this faith

Here, **this faith** refers to believing in Christ. If it would be helpful in your language, you could state this explicitly. Alternate translation: “believing in Christ” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

is} by hearing

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “is received by hearing” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

hearing, & hearing

Paul is leaving out some of the words that these sentences would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “hearing about Jesus ... hearing about him is” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

the word of Christ

Paul is using the possessive form to describe **the word** that is about **Christ**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the word about Christ” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the word

See how you translated this word in [10:8](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 10:18

But

The word **But** introduces a contrast. Here, **But** indicates that what follows is in contrast to what Paul said in the previous verse. Use a natural way in your language for introducing a contrast. Alternate translation: “By contrast” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

I say

The pronoun **I** here refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, Paul, say” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Did they certainly not hear

Here Paul is quoting himself. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Did they certainly not hear

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “They most surely heard!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Did they & hear

See how you translated **they** in the previous verse. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

certainly not

The phrase **certainly not** translates two negative words in Greek. Paul uses them together to emphasize what he is saying. If your language can use two negatives together for emphasis without them canceling each other to create a positive meaning, it would be appropriate to use that construction here. (See: **Double Negatives (p.638)**) (See: **Double Negatives (p.638)**)

Did they certainly not hear

See how you translated **hear** in [10:14](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Their sound went out into all the earth, and their words to the ends of the world

This sentence is a quotation from an Old Testament book ([Psalm 19:4](#)). If it would be helpful in your language, you could use a phrase that indicates that Paul is quoting from an important text. Alternate translation: “David says in the Scriptures,” (See: [Quotations and Quote Margins \(p.711\)](#)) (See: [Quotations and Quote Margins \(p.711\)](#))

Their sound went out into all the earth, and their words to the ends of the world

In this sentence Paul quotes [Psalm 19:4](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

Their sound went out into all the earth, and their words to the ends of the world

These two clauses mean the same thing. Paul quotes David saying the same thing twice, in slightly different ways, to emphasize the truth of what he is saying. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: “What they said went everywhere in the whole world” (See: [Parallelism \(p.697\)](#)) (See: [Parallelism \(p.697\)](#))

Their sound went out into all the earth, and their words to the ends of the world

In this sentence, both **Their** and **their** refer to the sun, moon, and stars as if they were people who could make a **sound** or speak **words**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “The sun, moon, and the stars are proof that went out into all the earth, and they are proof to the ends of the world.” (See: [Personification \(p.700\)](#)) (See: [Personification \(p.700\)](#))

the ends of the world

The phrase **the ends of the world** is an idiom that refers to every place on the earth. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “everywhere on the earth” (See: [Idiom \(p.672\)](#)) (See: [Idiom \(p.672\)](#))

Romans 10:19

But

Here, **But** indicates that what follows is in contrast to what Paul said in 10:17, in the same way that the statement in the previous verse contrasted 10:17. If it would be clearer in your language, you could use an expression that shows the agreement between this verse and the previous verse. Alternate translation: “Furthermore,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

I say

The pronoun **I** here refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, Paul, say” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Did Israel certainly not know?” & I myself will provoke you to jealousy by a non-nation; by means of a senseless nation, I will provoke you to anger

In these two sentences Paul is quoting himself and then the Old Testament. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Did Israel certainly not know

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Israel most surely knew!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Israel

Here Paul uses the word **Israel** to refer to the physical descendants of Jacob, whom God also called Israel. If it might be helpful in your language, you could express this explicitly. Alternate translation: “the Israelites” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

certainly not

The phrase **certainly not** translates two negative words in Greek. Paul uses them together to emphasize what he is saying. If your language can use two negatives together for emphasis without them canceling each other to create a positive meaning, it would be appropriate to use that construction here. (See: **Double Negatives (p.638)**) (See: **Double Negatives (p.638)**)

Moses says

Here Paul uses this phrase to introduce a quotation from an Old Testament book ([Deuteronomy 32:21](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “Moses says in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

Moses says

This phrase means that Moses wrote down what God said. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Moses wrote down that God said” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

says

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “said” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

I myself will provoke you to jealousy by a non-nation; by means of a senseless nation, I will provoke you to anger

These two clauses mean the same thing. Paul quotes God saying the same thing twice, in slightly different ways, to emphasize the truth of what he is saying. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: “I myself will make you jealous and angry by using a non-nation” (See: **Parallelism (p.697)**) (See: **Parallelism (p.697)**)

I myself will provoke you to jealousy & I will provoke you to anger

In this sentence the pronoun **I** here refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, God, myself will provoke you to jealousy ... I will provoke you to anger” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

I myself will provoke you to jealousy

God uses the word **myself** to emphasize who is provoking Israel to be jealous. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “I am indeed the one who will provoke you to jealousy” (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

I myself will provoke you to jealousy & I will provoke you to anger

In this verse **you** refers to the Israelites. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I myself will provoke you Israelites to jealousy ... I will provoke you Israelites to anger.” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

I myself will provoke you to jealousy & I will provoke you to anger

If your language does not use abstract nouns for the ideas of **jealousy** and **anger**, you could express the same ideas in another way. Alternate translation: “I myself will cause you to become jealous ... I will cause you to become angry” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

by a non-nation

The phrase **a non-nation** refers to a group of people with whom God did not previously have a relationship. The meaning of **non-nation** is similar to “not my people” used in 9:25–26. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by those people who did not belong to me” or “by those people

whom I did not consider to be a nation" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

a senseless nation

Here, **senseless** means that these people do not know God. If it would be helpful in your language, you could state this explicitly. Alternate translation: "by a nation with people who do not know me" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 10:20

Now Isaiah is very bold, and he says

Here Paul uses this phrase to introduce a quotation from an Old Testament book ([Isaiah 65:1](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “Isaiah is very bold, and he says in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

is very bold, and he says

Here Paul uses the present tense verbs **is** and **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “was very bold, and he said” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

Isaiah is very bold, and he says

This phrase means that **Isaiah** wrote down what God said. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Isaiah is very bold, and he wrote down that God said” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

I was found by the ones not seeking me; I appeared to the ones not asking for me

In these two sentences Paul is quoting [Isaiah 65:1](#) from the Old Testament. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

I was found & me; I appeared & for me

In this verse the pronoun **I** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, God, was found ... me; I, God, appeared ... for me” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

I was found by the ones not seeking me; I appeared to the ones not asking for me

These two clauses mean the same thing. Paul quotes God saying the same thing twice, in slightly different ways, to emphasize the truth of what he is saying. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: “I was revealed to those people who did not even want to know me” (See: **Parallelism (p.697)**) (See: **Parallelism (p.697)**)

I was found & I appeared

Paul quotes God using the past tense in order to refer to something that will certainly happen in the future. If it would not be natural to do that in your language, you could use the future tense. Alternate translation: “I will be found ... I will appear” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

I was found by the ones not seeking me

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Those who were not seeking me found me” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the ones not seeking me; I appeared to the ones not asking for me

These two clauses refer to non-Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the non-Jews, who were not seeking me; I appeared to the non-Jews, who were not asking for me” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 10:21

But

The word **But** introduces a contrast. Here, **But** indicates that what follows is in contrast to what Paul said in the previous verse. If it would be helpful in your language, you could use an expression that makes this contrast clearer. Alternate translation: “By contrast,” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

to Israel he says

Here Paul uses this phrase to introduce a quotation from an Old Testament book ([Isaiah 65:2](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “to Israel God says in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

Israel

See how you translated **Israel** in [10:19](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

he says

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “he said” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

The whole day I stretched out my hands to a disobedient and contradictory people

In these two sentences Paul is quoting [Isaiah 65:2](#) from the Old Testament. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

The whole day

The whole day here refers to doing something constantly or continually. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Continually” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

I stretched out my hands to a disobedient and contradictory people

The action of stretching out **hands** toward someone represents welcoming or inviting someone to be a friend. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “I welcomed a disobedient and contrary people to be my friends” (See: **Symbolic Action (p.732)**) (See: **Symbolic Action (p.732)**)

a disobedient and contradictory people

This phrase refers to **Israel**, to whom God was speaking in this quotation. If it would be helpful in your language, you could state this explicitly. Alternate translation: “you disobedient and contradictory people” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 11

Romans 11 General Notes

Structure and Formatting

God's plan for Israel (9:1–11:36)

- Paul's sorrow for Israel's unbelief (9:1–5)
- God chooses whom he wants to choose (9:6–13)
- God shows mercy on whom he wants to show mercy (9:14–18)
- No one can question God's choice (9:19–33)
- Israel's false righteousness (10:1–4)
- Salvation is available to everyone (10:5–21)
- Israel has a faithful remnant (11:1–10)
- Israel's unbelief resulted in non-Jews' belief (11:11–24)
- God will save Israel (11:15–32)
- Praise for God's wisdom (11:33–11:36)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with [11:9–10](#), [26–27](#), and [34–35](#), which are words from the Old Testament.

Special Concepts in this Chapter

Grafting

In [11:17–24](#) Paul uses the image of “grafting” to refer to the place of the Gentiles and Jews in the plans of God. Permanently attaching a branch from one plant onto another plant is called “grafting.” Paul uses the picture of God grafting the Gentiles into his people as a wild branch is grafted into a cultivated olive tree. But God has not forgotten about the Jews, who are spoken of as a natural part of the tree. God will also save Jews who believe in Jesus and they will rejoin God's people.

Romans 11:1

I say

The pronoun **I** here refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, Paul, say” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

I say then

Here, **then** indicates that what follows in this verse is the logical conclusion to what Paul has stated in [9:30–10:21](#). Use a natural way in your language for indicating result. Alternate translation: “As a result, I say” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

God did not reject his people, did he

Paul is not asking for information, but is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as statements or exclamations and communicate the emphasis in another way. Alternate translation: “Surely God did not reject his people!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

his people

Here, **his people** refers to the Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: “his people, the Jews” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

May it never be

See how you translated this phrase in [3:4](#) and [6:2](#). (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

For

For indicates that what follows this word explains what came before it. Here, **For** introduces the reason why what Paul said earlier in the verse is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

I myself also am

Paul uses the word **myself** to emphasize that he is proof that God has not rejected the Israelites. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “I, indeed, also am” (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

the seed

Here, **seed** is singular but refers to a group of people. See how you translated seed in [4:13](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 11:2

τὸν λαὸν αὐτο

See how you translated this phrase in the previous verse. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

whom he foreknew

This phrase gives further information about God's **people**. If it might be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: "the people whom he foreknew" (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

he foreknew

See how you translated this phrase in [8:29](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Or do you not know what the scripture says about Elijah, how he pleads with God against Israel

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "And surely you know what the scripture says about Elijah, how he pleads with God against Israel!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Or do you not know what the scripture says about Elijah, how he pleads with God against Israel

This sentence indicates that what follows in the next verse is a quotation from an Old Testament book ([1 Kings 19:10, 14](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "Or do you not know what the scripture says about Elijah, how he pleads with God against Israel? He says in the scriptures," (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

what the scripture says

See how you translated **the scripture says** in [10:11](#). (See: **Personification (p.700)**) (See: **Personification (p.700)**)

says & he pleads

Here Paul uses the present tense verbs **says** and **pleads** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: "said ... he pleaded" (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

Israel

See how you translated **Israel** in [10:19](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 11:3

they killed your prophets

This sentence is a quotation from [1 Kings 19:10, 14](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

they killed & they tore down & they seek

In this verse **they** refers to the people of Israel. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the people of Israel killed ... they tore down ... those people of Israel seek” (See: [Pronouns — When to Use Them \(p.708\)](#)) (See: [Pronouns — When to Use Them \(p.708\)](#))

and I alone was left behind, & my

In this verse **I** and **my** refer to Elijah. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and only I, Elijah, was left behind ... my life” (See: [Pronouns — When to Use Them \(p.708\)](#)) (See: [Pronouns — When to Use Them \(p.708\)](#))

and I alone was left behind

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and I alone am remaining” (See: [Active or Passive \(p.595\)](#)) (See: [Active or Passive \(p.595\)](#))

and I alone was left behind

Here, **left behind** means that Elijah thought he remained alive and all the other **prophets** had been killed. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and I alone remained alive” (See: [Assumed Knowledge and Implicit Information \(p.600\)](#)) (See: [Assumed Knowledge and Implicit Information \(p.600\)](#))

they seek my life

The phrase **seek my life** refers to people trying to kill Elijah. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “they want to kill me”

Romans 11:4

But what does the divine response say to him

Paul is not asking for information, but is using the question form here to get his audience to pay attention to what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “But pay attention to what the divine response says to him!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

what does the divine response say to him

Here Paul uses this question to introduce a quotation from an Old Testament book ([Isaiah 65:1](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “what does the divine response say to him in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

what does the divine response say

Paul speaks of **the divine response** as if it were a person who would **say** something. Paul is referring to God responding. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “what does God say in response” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

does & say

Here Paul uses the present tense verbs **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “did ... say” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

to him

Here, **him** refers to Elijah. If it would be helpful in your language, you could state this explicitly, as in the UST. (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

have not bent a knee to Baal

This action was an expression of worship in this culture. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation, or you could express the meaning plainly. Alternate translation: “have not worshiped Baal” (See: **Symbolic Action (p.732)**) (See: **Symbolic Action (p.732)**)

Romans 11:5

In the same way, then

The word **then** indicates that what follows is a result. Here, **then** introduces the logical conclusion to what Paul has stated about Elijah in the previous two verses. Use a natural way in your language for indicating result. Alternate translation: “As a result, in the same way” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

a remnant & the election of grace

See how you translated **remnant** in 9:27, **election** in 9:11, and **grace** in 4:16. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the election of grace

Paul is using the possessive form to describe **election** that is characterized by **grace**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the gracious election” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

Romans 11:6

if

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what John is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “since” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

by grace

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: “election is by grace” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

by grace, {& works. & grace & grace

See how you translated **grace** in 4:16 and **works** in 9:12. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

it is} no longer

Here, **it** refers to “the election of grace” mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the election of grace is no longer” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

it is} no longer

Here, **no longer** indicates the logical conclusion of the preceding clause. It does not imply that election used to be **by works**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “it is logically not” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 11:7

What then

Here, **then** indicates that what follows is a response to what Paul said in 9:30–11:6. If it might help your readers, you could state this explicitly. Alternate translation: “If these things are true, then what” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

What then

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “What should we conclude” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

What then

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “This is what we should conclude:” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

The thing & this

The thing and **this** here refer to righteousness, as indicated in 9:30–31. If it would be helpful in your language, you could state this explicitly. Alternate translation: “The righteousness ... this righteousness” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Israel

See how you translated this name in 10:19. (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

it did not obtain, & the rest {of them

Here, **it** and **them** refer to the people of **Israel**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the people of Israel did not obtain ... the rest of the people of Israel” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

the elect & the rest {of them

If your language does not use abstract nouns for the ideas of **elect** and **rest**, you could express the same idea in another way. Alternate translation: “the ones who have been elected ... the ones of them who remain” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

were hardened

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The next verse indicates that God is the one who did the action. Alternate translation: “God hardened” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

were hardened

Here, **hardened** refers to being made stubborn. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “were made stubborn” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 11:8

just as it is written

See how you translated this phrase in 1:17. (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, the quotation is a paraphrase of [Isaiah 29:10](#) and [Deuteronomy 29:4](#). Alternate translation: “just as God stated” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

God gave them a spirit of dullness, eyes not to see, and ears not to hear, until this very day

In these clauses Paul paraphrases [Isaiah 29:10](#) and [Deuteronomy 29:4](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

a spirit of dullness

Paul is using the possessive form to describe a **spirit** that is characterized by **dullness**. If it would be helpful in your language, you could use a different expression. Alternate translation: “a dull spirit” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

a spirit of dullness

Here, **spirit** refers to a person’s attitude or manner of thinking. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “an attitude of dullness” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

eyes not to see, and ears not to hear

Paul quotes Moses using **eyes not to see** and **ears not to hear** to refer to being unable to understand something. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “being unable to perceive and unable to comprehend” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

eyes not to see, and ears not to hear

These two phrases mean basically the same thing. The repetition is used to emphasize that the people of Israel were completely unable to understand how to become righteous. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: “being completely unable to comprehend” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

Romans 11:9

David says

Here Paul uses this clause to introduce a quotation from an Old Testament book ([Psalm 69:22–23](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “David says in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

David says

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “said” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

Let their table become

This phrase begins a quotation of [Psalm 69:22–23](#) that continues into the next verse. It may be helpful to your readers to indicate this with an opening quotation mark or with whatever other punctuation or convention your language uses to indicate the beginning of a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Let their table become for a net and for a trap

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God, cause their table to become a net and a trap” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Let their table become for a net and for a trap

This clause is an idiom. The word **table** represents feasting, which is a situation in which a person feels safe, and **net** and **trap** represent punishment. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Let them be punished while they are feeling safe” or “Punish them while they are comfortable” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

for a net and for a trap

These two phrases mean basically the same thing. The repetition is used to emphasize David's plea for judgment. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: “for thorough punishment” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

for a stumbling block

Here, **stumbling block** refers to something that tempts people to sin. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “for tempting them to sin” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

a retribution to them

If your language does not use an abstract noun for the idea of **retribution**, you could express the same idea in another way. Alternate translation: “paying them back” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p. 592)**)

Romans 11:10

Let their eyes be darkened to not see

This clause refers to being unable to understand something. See how you translated “eyes not to see” in [11:8](#). Alternate translation: “Let them be unable to understand” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Let their eyes be darkened

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Blind their eyes” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

make their backs bend continually

This clause refers to making people suffer like how slaves suffer by carrying heavy burdens on **their backs**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “make them suffer continually” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

continually

The end of this verse is the end of a quotation from [Psalm 69:22–23](#). It may be helpful to your readers to indicate this with a closing quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Romans 11:11

I say then

See how you translated this phrase in [11:1](#). (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

They did not stumble & they might fall, did they?" & their & them

In this verse the pronouns **they**, **their**, and **them** refer to the Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The Jewish people did not stumble ... they might fall, did they ... the Jewish people's ... the Jews" (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

They did not stumble so that they might fall, did they

Paul is not asking for information, but is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as statements or exclamations and communicate the emphasis in another way. Alternate translation: "Surely they did not stumble so that they might fall!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

They did not stumble & did they

See how you translated "stumbled" in [9:32](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

they might fall

Here, **fall** refers to being completely rejected by God forever. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "they might be eternally rejected" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

May it never be

See how you translated this expression in [3:4](#) and [6:2](#). (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

by their transgression, this salvation {& in order to provoke them to jealousy

See how you translated **transgression** in [4:15](#), **salvation** in [1:16](#), and **jealousy** in [10:19](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in order to provoke them to jealousy

See how you translated the similar phrase in [10:19](#).

Romans 11:12

if their transgression {is} wealth of the world, and their loss {is} wealth of the Gentiles

Both of these clauses mean basically the same thing. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: “if their transgression certainly resulted in wealth for the nations” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

if

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what John is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “since” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

their transgression

See how you translated **transgression** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

is} wealth of the world

Paul is using the possessive form to describe **wealth** that is for **the world**. If it would be helpful in your language, you could use a different expression. Alternate translation: “is wealth for the world” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the world

Here, **world** refers to the people living in the world, especially the Gentiles. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “of the people living in the world” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

their loss {& their fullness

If your language does not use abstract nouns for the ideas of **loss** and **fullness**, you could express the same ideas in another way. Alternate translation: “what they lost ... how full they are” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

their loss {& their fullness

Here, **loss** refers to Israel’s failure to make themselves righteous, and **fullness** refers to the complete number of Israelites who will become righteous by trusting in Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “their failure ... their full number of believers” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

is} wealth of the Gentiles

Paul is using the possessive form to describe **wealth** that is for **the Gentiles**. If it would be helpful in your language, you could use a different expression. Alternate translation: “is wealth for the Gentiles” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

how much more {will} their fullness {be

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “so much more will be their fullness!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

how much more {will} their fullness {be

Paul implies that there will be much more **wealth** when the full amount of Israelites believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in how much more wealth will their fullness result” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 11:13

to you

Here, **you** is plural and refers to Paul's non-Jewish Christian readers. (See: **Forms of 'You' — Singular (p.654)**) (See: **Forms of 'You' — Singular (p.654)**)

I myself am

Paul uses the word **myself** to emphasize that he was **apostle to the Gentiles**. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "I indeed am the one who is" (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

my ministry

If your language does not use an abstract noun for the idea of **ministry**, you could express the same idea in another way. Alternate translation: "how I minister" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 11:14

I might provoke to jealousy

See how you translated this phrase in [10:19](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

my own flesh & them

These phrases refer to Paul's Jewish kinsmen who do not believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "those unbelieving Jews, who are of my own flesh ... my fellow Jews" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

my own flesh

See how you translated **flesh** in [1:3](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 11:15

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

if

See how you translated **if** in [11:12](#). (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

their & their} acceptance

In this verse **their** refers to Jews who do not believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the unbelieving Jews’ ... the Jewish people’s acceptance” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

their rejection {& their} acceptance & life

If your language does not use abstract nouns for the ideas of **rejection**, **acceptance**, and **life**, you could express the same ideas in another way. Alternate translation: “them rejecting ... them being accepted ... to become alive” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

is} reconciliation of the world

Here, **is** indicates that the phrase that follows is the result of **their rejection**. Use a natural way in your language for indicating result. Alternate translation: “led to reconciliation of the world” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

is} reconciliation

See how you translated **reconciliation** in [5:11](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the world

See how you translated **world** in [11:12](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

what {is their} acceptance if not life from dead ones

Paul is not asking for information, but is using the question form here to emphasize how wonderful it will be when God accepts the Jews. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “their acceptance is certainly life from dead ones!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

what {is their} acceptance

Here, **is** indicates that the phrase that follows is the result of **their acceptance**. Use a natural way in your language for indicating result. Alternate translation: “what would their acceptance lead to if not life from the dead” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

life from dead ones

This phrase could refer to: (1) the final resurrection of all Christians that will take place after the whole Jewish remnant has believed in Jesus. Elsewhere in this letter, Paul uses a similar phrase to refer to Jesus’ resurrection. Alternate translation: “bringing the dead back to life” (2) the Jewish remnant changing from being spiritually dead to being spiritually alive. Alternate translation: “eternally alive from being eternally dead” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

from dead ones

See how you translated a similar phrase in [4:24](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 11:16

if & if

See how you translated **if** in 11:12. (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

the lump {of dough} also. & the branches also

In these clauses Paul implies that **the lump of dough** and **the branches** are **also** holy. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the lump of dough is also holy ... the branches are also holy” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

if the firstfruits {is} holy, the lump {of dough} also

Paul is speaking of Abraham, Isaac, and Jacob, the Israelites’ ancestors, as if they were the **firstfruits** to be harvested. He is also speaking of the Israelites who descended from those men, as if they were a **lump of dough** that was made from the **firstfruits** that had been harvested. If it would be helpful in your language, you could express this idea with a simile. Alternate translation: “if Abraham is like the first of what has been offered to God, all of his descendants should also be considered an offering” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

if the root {is} holy, the branches also

Paul is speaking of Abraham, Isaac, and Jacob, the Israelites’ ancestors, as if they were the **root** of a tree. He is also speaking of the Israelites who descended from those men as if they were **the branches** of that same tree. If it would be helpful in your language, you could express this idea with a simile. Alternate translation: “if Abraham is like the root of a tree, all of his descendants should also be considered branches of that tree” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 11:17

if

Here, **if** indicates that this verse and the next verse are one conditional sentence. You may need to adjust the words to divide these verses into separate sentences. (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

if

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “since” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

if some of the branches were broken off, and you, being a wild olive branch, were grafted into them, and became partakers with them of the richness of the root of the olive tree

Paul continues using the metaphor of a **tree** to speak about how God rejected unbelieving Jews and accepted non-Jews to be part of his people instead. The **olive tree** represents God's people. The **branches** that **were broken off** represent Jews who don't believe in Jesus. The **wild olive branch** represents non-Jewish people who believe in Jesus. The **richness** represents the blessings God gives his people. The **root** represents either the ancestors of the Israelites (as in the previous verse) or the Jewish people in general. If it would be helpful in your language, you could express this metaphor as a simile. See also the discussion of this metaphor in the General Notes for this chapter. Alternate translation: “if some of the Jews were rejected, like branches are broken off of a tree, and you, being foreigners were joined to God's people as wild olive branches are grafted onto a tree, and you received the blessings of the first Israelites as part of God's people, as branches receive the nutrients of the root of the olive tree” (See: **Biblical Imagery — Extended Metaphors (p.607)**) (See: **Biblical Imagery — Extended Metaphors (p.607)**)

some of the branches were broken off, & were grafted & became partakers with them

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The context of chapters 9–11 indicates that God did the action. Alternate translation: “God broke off some of the branches ... God grafted ... God made to be partakers with them” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

you

Even though Paul is writing to a group of people, non-Jewish Christians, **you** is singular throughout this verse. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** in your translation. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

them, & partakers with them

In this verse **them** refers to the Jewish people who believe in Jesus. It does not refer to the **branches** that **were broken off**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the

believing Jewish people ... partakers with those Jews who believe" (See: **Pronouns — When to Use Them (p.708)**)
(See: **Pronouns — When to Use Them (p.708)**)

Romans 11:18

do not boast over the branches

This is the end of a factual conditional sentence that began in the previous verse. You may need to adjust the words if you make this clause into a separate sentence. Alternate translation: “Since this is true, do not boast over the branches” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

μὴ κατακαυχῶ τῶν κλάδων. εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλὰ ἡ ῥίζα σέ

Paul continues using the metaphor of a tree from the previous two verses. Here, **branches** represents those Jews whom God rejected because they did not believe in Jesus. The **root** represents either the ancestors of the Israelites (like in 11:16) or the Jewish people in general. If it would be helpful in your language, you could express this metaphor as a simile. See also the discussion of this metaphor in the General Notes for this chapter. Alternate translation: “do not boast over the unbelieving Jews whom God rejected, like branches were broken off of a tree. But if you boast, you yourself do not sustain Gods people, like branches cannot sustain the root, but the first Israelites sustain you, like the root sustains the branches” (See: **Biblical Imagery — Extended Metaphors (p.607)**) (See: **Biblical Imagery — Extended Metaphors (p.607)**)

you boast, you yourself do & support & you

See how you translated **you** in the previous verse. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

you yourself do not support the root, but the root, you

Paul implies that Gentile believers who **boast** should remember that they are supported by the **root** of the faith of Abraham and the first Israelites. If it would be helpful in your language, you could state this explicitly. Alternate translation: “remember that you yourself do not support the root, but the root supports you” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 11:19

You will say

See how you translated **you** in the previous two verses. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

then

Here, **then** indicates that what follows is a response to what Paul said in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “as a result” or “in response to this” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Branches were broken off so that I myself might be grafted in

In this sentence Paul is speaking as if he were a non-Jewish Christian arguing against Paul. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Branches were broken off & I myself might be grafted in

See how you translated **branches**, **broken off**, and **grafted in** in [11:17](#). (See: **Biblical Imagery — Extended Metaphors (p.607)**) (See: **Biblical Imagery — Extended Metaphors (p.607)**)

Branches were broken off & I myself might be grafted in

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. See how you translated similar phrases in [11:17](#). Alternate translation: “God broke branches off ... God might graft me in” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

so that

Here, **so that** introduces a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose that” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

Romans 11:20

That is} true

This sentence introduces Paul's response to the statement in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I would respond by saying that what you said is true" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

They were broken off in unbelief

They and **their** in this verse refer to the Jewish people who do not believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: "The unbelieving Jews were broken off in unbelief" (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

They were broken off

See how you translated **were broken off** in 11:17. (See: **Biblical Imagery — Extended Metaphors (p.607)**) (See: **Biblical Imagery — Extended Metaphors (p.607)**)

in unbelief

This phrase indicates the reason why the unbelieving Jews **were broken off**. Use a natural way in your language for indicating a reason. Alternate translation: "due to unbelief" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

you yourself stand firm

See how you translated **you** in the previous three verses. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

you yourself stand firm

Paul speaks of Gentile believers remaining part of God's people as if they were standing **firm**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you yourself remain among God's people" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

in faith

The phrase **in faith** could indicate: (1) the means by which Gentile believers should **stand firm**. Alternate translation: "by means of faith" (2) the reason why Gentile believers should **stand firm**. Alternate translation: "because of faith" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in faith

See how you translated **faith** in 1:5. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

arrogant things

Here, **arrogant things** refers to the **arrogant** thoughts that a Gentile Christian might have against the Jews. Specifically, they might think that they are better than Jews who are not Christian, as indicated by the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “arrogantly against unbelieving Jews” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

fear

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the next verse, as in the UST. (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Romans 11:21

For

For indicates that what follows this word explains what came before it. Here, **For** introduces the reason why Paul wants his Gentile Christian readers to “fear,” as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “You must fear because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

if

See how you translated **if** in [11:12](#). (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

of the natural branches

Here, **natural branches** refers to the Jewish people who rejected Jesus. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “of the unbelieving Jews” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

neither will he spare of you

Paul implies that God will not spare anyone who stops trusting in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “neither will he spare you if you do not keep trusting in Jesus” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

of you

See how you translated **you** in [11:17-20](#). (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

Romans 11:22

See

Paul uses the term **See** to focus his audiences' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

then

Here, **then** indicates that what follows in this verse is the logical conclusion to what Paul has stated in the [11:17-21](#). Use a natural way in your language for expressing result. Alternate translation: "as a result" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the kindness & the severity of God: severity & kindness of God & his kindness

If your language does not use abstract nouns for the ideas of **kindness** and **severity**, you could express the same ideas in another way. Alternate translation: "the kind character ... the severe character of God ... his severe character ... the kind character of God ... his kind character" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

severity on the ones having fallen

Here Paul speaks of God's **severity** as if it were an object that could be **on** someone. He means that God punishes them severely. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he severely punishes those who fell" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the ones having fallen

Paul refers to the Jews who failed to trust God as if they were people who **fell**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "those Jews who failed to trust in God" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

but kindness of God on you

Here Paul speaks of God's **kindness** as if it were an object that could be **on** someone. He means that God acts kindly toward those who trust in Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "he is kind to you" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

you, & you continue in & you yourself & will be cut off

See how you translated **you** in [11:17-21](#). (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

you continue in his kindness

Here Paul speaks of God's **kindness** as if it were a place in which someone could **continue** staying. He means that his readers should continue trusting in God's kindness. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "you continue trusting in his kindness" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

you yourself also will be cut off

Here Paul refers to his Gentile Christian audience as if they were branches that God could **cut off**. He means that God would reject them if they do not remain faithful. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “you yourself also will be rejected” or “you yourself also will be rejected like a branch that is cut off” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

you yourself also will be cut off

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God will cut off you yourself also” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 11:23

those, & they do not continue in their unbelief, & them

In this verse **those**, **they**, **their**, and **them** refer to the Jewish people who do not believe in Jesus at first but become believers. If it would be helpful in your language, you could state this explicitly. Alternate translation: “those unbelieving Jewish people ... those Jews do not continue in their unbelief ... those Jews” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

they do not continue in their unbelief

See how you translated **continue in** in the previous verse. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

if they do not continue in their unbelief

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: “if they start believing” (See: **Double Negatives (p.638)**) (See: **Double Negatives (p.638)**)

their unbelief

See how you translated **unbelief** in 4:20. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

will be grafted in. & to graft them in

Paul speaks of the Jews becoming part of God’s people as if they were branches that could be **grafted in** to a tree. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “will be joined to God’s people ... to join them to his people” or “will be joined to God’s people, like a branch is grafted into a tree ... to join them to his people, like a farmer grafts a branch into a tree” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

will be grafted in

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God will graft in” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason why what Paul said in the previous sentence is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Romans 11:24

For

For here indicates that what follows in this verse and the next verse is an explanation of what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: "In fact," (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

if

See how you translated **if** in [11:12](#). (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

you from what {is} by nature a wild olive tree were cut off, and contrary to nature were grafted into a good olive tree, how much more will these, who {are} according to nature, be grafted back into their own olive tree

Paul continues speaking of the Gentile believers and Jews as if they were branches of a **tree**, as he did in [11:17–22](#). Here, **a wild olive tree** represents all non-Jewish people who do not believe in Jesus, **cut off** represents being separated from unbelieving non-Jewish people, and **good olive tree** and **their own olive tree** represents God's people. See how you translated **grafted into** in [11:17](#). Alternate translation: "you were separated from the nations, as a branch is cut off from what is by nature a wild olive tree, and contrary to nature were joined to God's people, as a branch is grafted into a good olive tree, how much more will these, who are according to nature like olive branches, be joined to their own people, like a branch is grafted back into its own olive tree" (See: **Biblical Imagery — Extended Metaphors (p.607)**) (See: **Biblical Imagery — Extended Metaphors (p.607)**)

you

See how **you** translated you in [11:17–22](#). (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

you from what {is} by nature a wild olive tree were cut off, & were grafted & will these, who {are} according to nature, be grafted back into

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God cut you off from what is by nature a wild olive tree ... God grafted ... will God graft these, who are according to nature, back into" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

how much more will these, who {are} according to nature, be grafted back into their own olive tree

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "so much more will these, who are according to nature, be grafted back into their own olive tree!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

these, & their own

Here, **they** and **their** refer to Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: “these Jews ... the Jews’ own” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

who {are} according to nature

This phrase gives further information about the Jewish people whom God will rejoin to his people. If it might be helpful in your language, you could make the relationship between these phrases clearer. Alternate translation: “they who are the people who are according to nature” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

Romans 11:25

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what Paul says in [11:25-32](#) is the reason why he said what he did in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "I am telling you these things because" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

I do not want you to be ignorant

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: "I very much want you to be aware" (See: **Double Negatives (p.638)**) (See: **Double Negatives (p.638)**)

I do not want

The pronoun **I** here refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: "I, Paul, do not want" (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

you & you might not be wise in yourselves

Here, **you** and **yourselves** are plural and could refer to: (1) non-Jewish Christians, as in verses [11:17-24](#). Alternate translation: "you non-Jewish believers in Christ ... you non-Jews might be wise not in yourselves" (2) all the unbelievers to whom Paul was writing this letter. Alternate translation: "you believers in Jesus ... you believers might not be wise in yourselves" (See: **Forms of 'You' — Singular (p.654)**) (See: **Forms of 'You' — Singular (p.654)**)

I do not want you to be ignorant of this mystery, brothers, in order that you might not be wise in yourselves, that a partial hardening has occurred in Israel

If it would be more natural in your language, you could change the order of these phrases. Alternate translation: "in order that you, brothers, might not be wise in yourselves, I do not want you to be ignorant of this mystery, that a partial hardening has occurred in Israel" (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

of this mystery

Here Paul uses the word **mystery** to refer to God saving a remnant of Jews after he saves a certain amount of Gentiles. This does not mean that the idea is hard to understand, but rather, God had not yet revealed it to people. If your language would not use **mystery** to refer to something that was concealed but has now been revealed, you could use a different expression. Alternate translation: "of this concealed message" (See: **Translate Unknowns (p.738)**) (See: **Translate Unknowns (p.738)**)

brothers

Although the term **brothers** is masculine, Paul is using the word here in a generic sense that includes both men and women. Paul could be referring to: (1) non-Jewish Christians, as in verses [11:17-24](#). Alternate translation: "my fellow non-Jewish believers in Christ" (2) all the believers to whom Paul was writing this letter. Alternate translation:

“my fellow believers in Christ” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

you might not be wise in yourselves

Here, **wise in yourselves** refers to someone arrogantly thinking that he is wiser than he really is. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “you might not arrogantly think that you are wiser than you really are” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

a partial hardening

Here, **hardening** refers to being stubborn and unwilling to believe in Jesus. This **hardening** is only **partial** because some Jews believe in Jesus. See how you translated similar words in [11:7](#) and [9:18](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

in Israel

See how you translated **Israel** in [10:19](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

the fullness of the Gentiles

Here, **fullness** refers to the full amount of non-Jewish people whom God will save. See how you translated **fullness** in [11:12](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

has come in

Here Paul uses **come in** to speak about people joining God’s people as if they were entering a place. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “has become his people” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 11:26

and thus

Here, **thus** indicates that **all Israel will be saved** in the same manner as “the fullness of the Gentiles,” as mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and in the same manner” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

all Israel will be saved

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God will save all Israel” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Israel

See how you translated **Israel** in [10:19](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

just as it is written

See how you translated this phrase in [1:17](#). (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something Isaiah wrote ([Isaiah 59:20–21](#) and [27:9](#)), you could indicate Isaiah as the subject. Alternate translation: “just as Isaiah wrote” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

From Zion will come the Deliverer. He will turn away ungodly things from Jacob

This sentence is a quotation of [Isaiah 59:20–21](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Zion

See how you translated **Zion** in [9:33](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

He will turn away ungodly things

Paul quotes Isaiah speaking of **ungodly things** as if they were an object that someone could **turn away**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “He will cause ungodly activity to stop” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Jacob

Here, **Jacob** refers to the descendants of Jacob, who are also called Israelites. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the Israelites” or “the descendants of Jacob” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 11:27

And this {will be} for them the covenant with me, when I take away their sins

This verse is a quotation of [Isaiah 59:20–21](#) and [27:9](#) in which God is speaking. It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

for them & with me, & I take away their

The pronouns **I** and **me** here refer to God, and **them** and **their** refer to the people of Israel. If it would be helpful in your language, you could state this explicitly. Alternate translation: “for the people of Israel ... with me, God, ... I take away Israel’s” (See: [Pronouns — When to Use Them \(p.708\)](#)) (See: [Pronouns — When to Use Them \(p.708\)](#))

I take away their sins

Paul quotes God speaking of **sins** as if they were objects that someone could **take away**. He means that people are forgiven for the **sins** they have done. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “I will remove the guilt of their sins” or “I will forgive them for their sins” (See: [Metaphor \(p.687\)](#)) (See: [Metaphor \(p.687\)](#))

Romans 11:28

according to the gospel

Here Paul implies that the Jewish people are rejecting the **gospel**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “according to the Jews rejecting the gospel” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

they are} enemies & your & they are} beloved & their forefathers

The pronouns **they** and **their** refer to the people of Israel, and **your** refers to Gentile Christians. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the people of Israel are enemies ... you non-Jews' ... the people of Israel are beloved ... their forefathers” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

they are} enemies

Paul implies that the Jewish people are **enemies** of God because they rejected the gospel. If it would be helpful in your language, you could state this explicitly. Alternate translation: “they are God’s enemies” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

κατὰ & τὴν ἐκλογὴν

See how you translated this phrase in 9:11. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

they are} beloved

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God loves them” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

for the sake of their forefathers

Here, **for the sake of their forefathers** refers to the promises that God made to **their forefathers**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “because of what he promised to do for their ancestors” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 11:29

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason why what Paul said in the previous verse is true. Use a natural way in your language for indicating a reason. Alternate translation: “You can be sure this is true because” (See: **Connect — Reason-and-Result Relationship (p. 624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the gracious gifts & the calling of God

If your language does not use abstract nouns for the ideas of **gifts** and **calling**, you could express the same ideas in another way. Alternate translation: “what is graciously given ... what has been called by God” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the calling of God

Here, **the calling of God** refers to the fact that God called the Jews to be his people. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the fact that God called them” (See: **Possession (p. 702)**) (See: **Possession (p.702)**)

Romans 11:30

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows in this verse and the next verse explains what Paul said about the Jews in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

you yourselves were formerly disobedient

Here, **you** and **yourselves** are plural and refer to non-Jewish Christians, as in verses [11:17–24](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “you non-Jewish believers in Christ yourselves were formerly disobedient” (See: **Forms of ‘You’ — Singular (p.654)**) (See: **Forms of ‘You’ — Singular (p.654)**)

were shown mercy

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God has shown mercy” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

were shown mercy in the disobedience of these

If your language does not use abstract nouns for the ideas of **mercy** and **disobedience**, you could express the same ideas in another way. Alternate translation: “were shown how merciful God is in how disobedient these were” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in the disobedience of these

Here, **in** indicates that what follows is one reason why God showed **mercy** to non-Jewish people. Use a natural way in your language for indicating a reason. Alternate translation: “due to the disobedience of these” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

of these

Here, **these** refers to Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: “of these Jews” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Romans 11:31

these & they

Here, **these** and **they** refer to Jewish people. If it would be helpful in your language, you could state this explicitly. Alternate translation: “these Jews ... the Jews” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

were disobedient in your mercy so that they might also now be shown mercy

The phrase **in your mercy** could be connected to: (1) the verb translated as **were disobedient**, as in the ULT. (2) the verb translated as **be shown mercy**. Alternate translation: “were disobedient so that, in your mercy, they might also now be shown mercy” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

in your mercy

Here, **in** could indicate that what follows: (1) is one reason for the Jews being **disobedient**. Alternate translation: “because of your mercy” (2) is one purpose for the Jews being **disobedient**. Alternate translation: “for the purpose of your mercy” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

in your mercy

Here, **your mercy** refers to the **mercy** that God has shown to non-Jewish people whom he saves. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in the mercy that God has shown you” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in your mercy

Here, **your** is plural and refers to non-Jewish believers in Jesus. See how you translated **you** in the previous verse. (See: **Forms of ‘You’ — Singular (p.654)**) (See: **Forms of ‘You’ — Singular (p.654)**)

in your mercy & they might also now be shown mercy

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: “in God acting mercifully to you ... God might also now act mercifully to them” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

so that

The phrase **so that** indicates that what follows is a purpose. Here, **so that** indicates that what follows is one purpose for the disobedience of the Jews. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose that” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

they might also now be shown mercy

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God might also now show them mercy” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 11:32

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows in this verse is the conclusion to what Paul said in the previous two verses. If it would be helpful in your language, you could use a different expression. Alternate translation: "In conclusion," (See: **Connecting Words and Phrases (p. 629)**) (See: **Connecting Words and Phrases (p. 629)**)

God shut up all {people} into disobedience

Here Paul refers to people whom God allows to disobey him as if they were prisoners **shut up** in a prison. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "God has allowed all people to be disobedient" (See: **Metaphor (p. 687)**) (See: **Metaphor (p. 687)**)

disobedience & he might show mercy on

If your language does not use abstract nouns for the ideas of **disobedience** and **mercy**, you could express the same ideas in another way. Alternate translation: "how disobedient they are ... he might show how merciful he is toward" (See: **Abstract Nouns (p. 592)**) (See: **Abstract Nouns (p. 592)**)

Romans 11:33

O, the depth of the wealth and the wisdom and the knowledge of God

Oh is an exclamation word that communicates awe. Use an exclamation that is natural in your language for communicating this. Alternate translation: "How amazing is the depth of the wealth and the wisdom and the knowledge of God" (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

the depth of the wealth and the wisdom and the knowledge of God

If your language does not use abstract nouns for the ideas of **depth**, **wealth**, **wisdom**, and **knowledge**, you could express the same ideas in another way. Alternate translation: "how deeply wealthy and wise and knowledgeable is God" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the depth of the wealth and the wisdom and the knowledge of God

Here Paul refers to God's **wealth**, **wisdom**, and **knowledge** as if they were like a deep place. He means that God's **wealth**, **wisdom**, and **knowledge** are truly great. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "the greatness of the wealth and the wisdom and the knowledge of God" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

How unsearchable {are} his judgments, and his ways beyond discovering

These two phrases mean basically the same thing. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "How completely incomprehensible are the things he does" (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

How unsearchable {are} his judgments, and his ways beyond discovering

How here is used as an exclamation word that communicates awe. Use an exclamation that is natural in your language for communicating this. (See: **Exclamations (p.648)**) (See: **Exclamations (p.648)**)

unsearchable {are} his judgments

Here Paul speaks of God's **judgments** as if they were objects that people cannot search for. He means that people cannot fully understand God's **judgments**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "incomprehensible are his judgments" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

are} his judgments

If your language does not use an abstract noun for the idea of **judgments**, you could express the same idea in another way. Alternate translation: "is how he judges" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

his ways beyond discovering

Here Paul speaks of God's **ways** as if they were objects that people cannot discover. He means that people cannot fully understand God's **ways**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "his ways are incomprehensible" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 11:34

For

For indicates that what follows this word explains what came before it. Here, **For** introduces a quotation from an Old Testament book ([Isaiah 40:13](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “For it is written in the Scriptures” (See: [Quotations and Quote Margins \(p.711\)](#)) (See: [Quotations and Quote Margins \(p.711\)](#))

Who has known the mind of the Lord or who has become his advisor

This sentence is a quotation from [Isaiah 40:13](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

Who has known the mind of the Lord or who has become his advisor

Paul quotes Isaiah using this question to emphasize that no one is as wise as the Lord. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “No one has known the mind of the Lord or become his advisor!” (See: [Rhetorical Question \(p.722\)](#)) (See: [Rhetorical Question \(p.722\)](#))

the mind of the Lord

Here, **mind** refers to what a person knows and thinks. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “all that the Lord knows” or “what the Lord thinks about” (See: [Metonymy \(p.693\)](#)) (See: [Metonymy \(p.693\)](#))

Romans 11:35

Or

The word **Or** introduces another item. Here, **Or** indicates that what follows is Paul's paraphrase of a verse in an Old Testament book ([Job 41:11](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: "Or, as is written in the Scriptures" (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

Who gave to him, that he should be repaid by him

This sentence is a paraphrase of part of [Job 41:11](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Who gave to him, that he should be repaid by him

Paul quotes Job using this question to emphasize what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "No one has ever given anything to God, that he should be repaid by him!" (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

Who gave to him

Paul quotes Job leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "Who gave something to him" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

he should be repaid by him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God should repay him" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 11:36

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what Paul says in this verse is the reason why what he said in 11:34–35 is true. Use a natural way in your language for indicating a reason. Alternate translation: “These things are true because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

ἐξ αὐτοῦ, καὶ δι’ αὐτοῦ, καὶ εἰς αὐτὸν, τὰ πάντα. αὐτῷ

In this verse **him** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “from God and through God and to God are all things. To God” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

from him

Here, **from** indicates that **all things** came from God because he made them. If it would be helpful in your language, you could state this explicitly. Alternate translation: “originating from him” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

through him

Here, **through** indicates that God is the means by which **all things** continue to exist. If it would be helpful in your language, you could state this explicitly. Alternate translation: “continuing to exist through him” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to him

Here, **to** indicates that God is the reason **all things** exist. If it would be helpful in your language, you could state this explicitly. Alternate translation: “for him” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

To him {be} the glory

If your language does not use abstract nouns for the idea of **glory**, you could express the same idea in another way. Alternate translation: “May people glorify him” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to the ages

Here, **to the ages** is an idiom that means “forever.” If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “to eternity” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 12

Romans 12 General Notes

Structure and Formatting

Instructions for living as Christians (12:1–15:13)

- How to act toward God (12:1–2)
- How to serve the church (12:3–8)
- How to act toward other Christians (12:9–13)
- How to act toward unbelievers (12:14–21)
- How to act toward government (13:1–7)
- How to act toward other people (13:8–10)
- Act as if the end is near (13:11–14)
- Do not judge other Christians (14:1–12)
- Do not tempt other Christians to sin (14:13–23)
- Be united with other Christians (15:1–13)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the words of [12:20](#), which are from the Old Testament.

Many scholars believe Paul uses the word **therefore** in [Romans 12:1](#) to refer back to all of Chapters 1–11. After having carefully explained the Christian gospel in chapters 1–11, Paul explains in chapters 12–16 how Christians should live in response to these great truths. In these chapters, Paul gives many different commands that are practical instructions for how Christians should behave. (See: **faith (p.748)**)

Important Figures of Speech in this Chapter

Body of Christ

The body of Christ is an important metaphor used in the New Testament to refer to the church. Every Christian plays a unique and important function within the people of God. Christians need each other. (See: [\[\[rc:///tw/dict/bible/kt/body\]\]](#) and [\[\[rc:///ta/man/translate/figs-metaphor\]\]](#))

Romans 12:1

I urge

The pronoun **I** here and throughout this chapter refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, Paul, urge” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

you & your & your

The pronouns **you** and **your** here and throughout most of this chapter are plural and refer to the believers in Rome to whom Paul wrote this letter. If it would be helpful in your language, you could say this explicitly. Alternate translation: “you believers ... your ... your” (See: **Forms of ‘You’ — Singular (p.654)**) (See: **Forms of ‘You’ — Singular (p.654)**)

I urge you therefore

The word **Therefore** indicates that what follows is a logical conclusion. Here, **therefore** indicates that what follows in the rest of this letter is what Paul wants his readers to do in response to what he has written in chapters 1–11. If it would be helpful in your language, you could use a fuller expression. Alternate translation: “Since everything I have said is true, I urge you” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

brothers

See how you translated this word in [1:13](#). (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

the compassions & a living sacrifice, & which {is} your reasonable service

If your language does not use abstract nouns for the ideas of **compassions**, **sacrifice**, and **service**, you could express the same ideas in another way. These words indicate different ways in which people serve God. Alternate translation: “the ways that God is compassionate ... a living one that is sacrificed ... which is how you reasonably serve” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to present your bodies a living sacrifice

Here Paul refers to a believer in Christ who obeys God as if that person were one of the animals that the Jews killed and then offered to God as a **sacrifice**, except that this **sacrifice** is still **living**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “to offer yourselves completely to God while you are alive, as if you were a living sacrifice on the temple altar” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

your bodies

Here, **bodies** refers to whole people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “your whole selves” (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

Romans 12:2

do not be conformed & be transformed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “do not conform yourselves ... let God transform you” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

do not be conformed

Alternate translation: “do not become alike”

to this age

Here, **this age** refers to the attitudes and actions of the unbelievers who live during this period of time. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “to the way people think and act in this age” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

by the renewal of the mind, & the good and well-pleasing and perfect will of God

If your language does not use abstract nouns for the ideas of **renewal** and **will**, you could express the same ideas in another way. Alternate translation: “by renewing the mind ... the good and well-pleasing and perfect thing that God wills” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

by the renewal of the mind

Here Paul speaks of changing the way a person thinks as if that person’s mind is being renewed. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “by the changing of how one thinks” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 12:3

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

through the grace given to me

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “through the grace God has given to me” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

through the grace given to me

Here, **grace** refers to God graciously choosing Paul to be an apostle. If it would be helpful in your language, you could state this explicitly. Alternate translation: “through the grace that caused me to become an apostle” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to not think more highly of himself than what he ought to think

Here, **think more highly of himself** refers to someone arrogantly thinking that he is better than he really is. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “to not think he is a better person than he really is” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

to not think more highly of himself than what he ought to think

Although **himself** and **he** are masculine, Paul is using the words here in a generic sense that includes both men and women. Alternate translation: “to not think more highly of oneself than what one ought to think” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

to think with sound mind

Alternate translation: “you should be wise with regard to how you think about yourselves”

as God has distributed to each one a measure of faith

Here, **faith** could refer to: (1) different degrees of **faith** in God that God gives believers. Alternate translation: “as God has given each of you an degree of ability to trust in him” (2) the spiritual gifts that result from faith and are given to believers in different degrees. Alternate translation: “as God has given each of you a degree of faith demonstrated in spiritual gifts” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 12:4

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason why Paul's readers should "think with a sound mind," as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: "You must do this because" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

just as

Here, **just as** indicates that what follows in this verse is a simile. Paul uses this simile to compare all believers in Christ to the parts of a human body. Since Paul explains the comparison in the next verse, you do not need to express the meaning plainly here. (See: **Simile (p.725)**) (See: **Simile (p.725)**)

members & members

See how you translated members in [6:13](#).

have the same function

If your language does not use an abstract noun for the idea of **function**, you could express the same idea in another way. Alternate translation: "function for the same purposes" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 12:5

we, & are

Here, **we** refers to all Christians, so it is inclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p.650)**) (See: **Exclusive and Inclusive 'We' (p.650)**)

in Christ

See how you translated the similar phrase in [6:23](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

and the {body} individually {are} members of one other

Paul speaks of the believers as if God had physically joined them together like the parts of the human **body** are joined. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: "and the individual believers are united to one another" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

are} members

See how you translated **members** in the previous verse.

Romans 12:6

we have & to us

Here, **we** and **us** refer to all Christians, so they are inclusive. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p.650)**) (See: **Exclusive and Inclusive 'We' (p.650)**)

we have different gracious gifts

Paul speaks of the different abilities to serve other believers that God gives believers as being **gracious gifts** from God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "we have different spiritual abilities" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

according to the grace given to us

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "according to the grace that God has given to us" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the grace & prophecy, according to the proportion

If your language does not use abstract nouns for the ideas of **grace** and **prophecy**, you could express the same ideas in another way. Alternate translation: "what is graciously ... being able to prophecy, according to what has been proportioned" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

if prophecy, according to the proportion of his faith

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "if God has given someone the gift of prophecy, then that person must use that gift according to the proportion of his faith" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

according to the proportion of his faith

Here Paul uses **faith** in the same way he did in [12:3](#). See how you translated the clause "as God has distributed to each one a measure of faith" in that verse. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 12:7

if service, in the service; if the one teaching, in the teaching

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “if God has given someone the gift of service, then that person must use that gift for serving; if God has given someone the gift to be the one teaching, then that person must use that gift for teaching” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

service, & the service; & the teaching

If your language does not use abstract nouns for the ideas of **service** and **teaching**, you could express the same ideas in another way. Alternate translation: “serving others ... serving others ... teaching others” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 12:8

if the one encouraging, in the encouragement; the one giving, in generosity; the one leading, in diligence; the one showing mercy, with cheerfulness

Paul is leaving out some of the words that clauses would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: “if God has given someone the gift of encouraging, then that person must use that gift for encouraging; if God has given someone the gift of giving, then that person must use that gift for generosity; if God has given someone the gift of leading, then that person must use that gift with diligence; if God has given someone the gift of showing mercy, then that person must use that gift with cheerfulness” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

in the encouragement; & in generosity; & in diligence; & with cheerfulness

If your language does not use abstract nouns for the ideas of **encouragement**, **generosity**, **diligence**, and **cheerfulness**, you could express the same ideas in another way. Alternate translation: “by encouraging others ... generously ... diligently ... cheerfully” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 12:9

Let} love {be} without hypocrisy, abhorring the wicked, holding on to the good

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: “Love without hypocrisy, abhor the wicked, hold on to the good” (See: **Statements — Other Uses (p.730)**) (See: **Statements — Other Uses (p.730)**)

without hypocrisy

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: “sincere” (See: **Double Negatives (p.638)**) (See: **Double Negatives (p.638)**)

the wicked, & the good

If your language does not use abstract nouns for the ideas of **wicked** and **good**, you could express the same ideas in another way. Alternate translation: “wicked things ... good things” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 12:10

in brotherly love, affectionate to one another; in honor, outdoing one another

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: “in brotherly love, be affectionate to one another; in honor, outdo one another” (See: **Statements — Other Uses (p.730)**) (See: **Statements — Other Uses (p.730)**)

in brotherly love, & in honor

If your language does not use abstract nouns for the ideas of **brotherly love** and **honor**, you could express the same ideas in another way. Alternate translation: “in loving others as brothers ... in honoring others” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in brotherly love

Although the word **brotherly** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “in your love for fellow believers” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

Romans 12:11

in diligence, not lazy; in the spirit, being eager; serving the Lord

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: “in diligence, do not be lazy; in the spirit, be eager; serve the Lord” (See: **Statements — Other Uses (p.730)**) (See: **Statements — Other Uses (p.730)**)

in diligence

If your language does not use an abstract noun for the idea of **diligence**, you could express the same idea in another way. Alternate translation: “in being diligent” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in the spirit

Here, **the spirit** could refer to: (1) a person’s spirit, as in 1:9. Alternate translation: “in your spirit” or “wholeheartedly” (2) the Holy Spirit. Alternate translation: “in the Holy Spirit” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 12:12

in hope, rejoicing; in suffering, being patient; in prayer, persisting

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: “in hope, rejoice; in suffering, be patient; in prayer, persist” (See: **Statements — Other Uses (p.730)**) (See: **Statements — Other Uses (p.730)**)

in hope

Here, **in** indicates that **hope** is the reason for **rejoicing**. Use a natural way in your language for indicating a reason. Alternate translation: “because of hope, rejoicing” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

in suffering, being patient

Here, **in** indicates the situation in which someone should be **patient**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “at the time of suffering, being patient” (See: **Connect — Simultaneous Time Relationship (p.627)**) (See: **Connect — Simultaneous Time Relationship (p.627)**)

in prayer, persisting

Here, **in** indicates that **prayer** is what one needs to do persistently. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in regard to prayer, persisting” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 12:13

in the needs of the saints, sharing; pursuing the hospitality

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: “in the needs of the saints, share; pursue hospitality” (See: **Statements — Other Uses (p.730)**) (See: **Statements — Other Uses (p.730)**)

in the needs of the saints, & the hospitality

If your language does not use abstract nouns for the ideas of **needs** and **hospitality**, you could express the same ideas in another way. Alternate translation: “in the things the saints need ... hospitable actions” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in the needs of the saints, sharing

Here Paul implies sharing the things that a person has with those **saints** who have **needs**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “sharing what you have to meet the needs of the saints” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 12:14

bless and do not curse

These two commands mean the same thing. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "you must absolutely bless" (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

Romans 12:15

to rejoice with those rejoicing; to weep with those weeping

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: “rejoice with those who rejoice; weep with those who weep” (See:

Statements — Other Uses (p.730)) (See: **Statements — Other Uses (p.730)**)

Romans 12:16

thinking the same thing toward one another, not thinking the high things, but accepting the lowly ones

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: “think the same thing toward one another; do not think the high things, but accept the lowly ones” (See: **Statements — Other Uses (p.730)**) (See: **Statements — Other Uses (p.730)**)

thinking the same thing toward one another

This clause is an idiom that refers to having the same concern for the wellbeing of other people as a person has for himself. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “caring about others the same way you care about yourselves” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

not thinking the high things

Here, **thinking the high things** refers to someone arrogantly thinking that he is better than other people. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “not thinking that you are better than others” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

accepting the lowly ones

Here, **the lowly ones** could refer to: (1) people who are poor or are not respected by society. Alternate translation: “accepting people who do not seem important” (2) doing things that people think are humiliating or unimportant. Alternate translation: “accepting the lowly tasks” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Do not be wise in yourselves

See how you translated this expression in [11:25](#). (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 12:17

paying back to no one evil for evil; giving careful thought to good things in the sight of all men

Paul is using statements to give commands. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: “repay no one evil for evil; give careful thought to good things in the sight of all men” (See: **Statements — Other Uses (p.730)**) (See: **Statements — Other Uses (p.730)**)

evil for evil; giving careful thought to & in the sight of

If your language does not use abstract nouns for the ideas of **evil**, **thought**, and **sight**, you could express the ideas in another way. Alternate translation: “evil things for evil things; thinking carefully about ... as seen by” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

paying back to no one evil for evil

Here Paul uses **paying back** to refer to doing something **evil** to someone in response to the **evil** that person has done. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “doing something evil to no one for the evil that person has done to you” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

good things in the sight of all men

Here Paul uses **sight** to refer to what people mentally perceive. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “do things that all men perceive to be good” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

all men

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “all people” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

Romans 12:18

what {is} from you

Alternate translation: “so far as it depends on you” or “as much as it is up to you”

living at peace with all men

Paul is using a statement to give a command. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: “live at peace with all men” (See: **Statements — Other Uses (p.730)**) (See: **Statements — Other Uses (p.730)**)

all men

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “all people” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

Romans 12:19

not avenging yourselves

Paul is using a statement to give a command. If it would be helpful in your language, you could use a more natural form for commands. Alternate translation: “do not avenge yourselves” (See: **Statements — Other Uses (p.730)**) (See: **Statements — Other Uses (p.730)**)

give way to {God’s} wrath

Here, **wrath** refers to God’s punishment. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “give way to God’s punishment” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

to {God’s} wrath, & Vengeance {is} for me

If your language does not use abstract nouns for the ideas of **wrath** and **vengeance**, you could express the same ideas in another way. Alternate translation: “to God being wrathful ... I will avenge” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

for

For indicates that what follows this word explains what came before it. Here, **for** indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. You may need to start a new sentence, as in the UST. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

it is written

See how you translated the similar phrase in [1:17](#). (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Moses wrote this quotation. Alternate translation: “Moses wrote” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Vengeance {is} for me; I will repay,’ says the Lord

This sentence is a quotation of [Deuteronomy 32:35](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Vengeance {is} for me; I will repay,’ says the Lord

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: “The Lord says that vengeance is for him; he will repay.” (See: **Quotes within Quotes (p.716)**) (See: **Quotes within Quotes (p.716)**)

Vengeance {is} for me; I will repay

These two phrases mean basically the same thing and emphasize that God will avenge his people. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: "I will certainly avenge you" (See: **Parallelism (p.697)**) (See: **Parallelism (p.697)**)

will repay

Here Moses quotes God using **repay** to refer to appropriately punishing someone as if the punishment were reciprocal payment for that person's deeds. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "will appropriately punish" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

will repay

Moses quotes God leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "will repay them" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Romans 12:20

But

But here indicates that what follows is a quotation from an Old Testament book ([Proverbs 25:21–22](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “But, God says in the Scriptures,” (See: [Quotations and Quote Margins \(p.711\)](#)) (See: [Quotations and Quote Margins \(p.711\)](#))

If your enemy is hungry, feed him. If he is thirsty, give him a drink. For doing this, you will heap coals of fire on his head

This sentence is a quotation of [Proverbs 25:21–22](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings \(p.713\)](#)) (See: [Quote Markings \(p.713\)](#))

your enemy & you will heap

Here the pronouns **your** and **you** are singular and addressed as though to one person. If it would be helpful in your language, you could use plural forms here. (See: [Forms of ‘You’ — Singular \(p.654\)](#)) (See: [Forms of ‘You’ — Singular \(p.654\)](#))

For

For indicates that what follows this word explains what came before it. Here, **For** indicates that what follows is the reason why what was said in the previous sentence is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: [Connect — Reason-and-Result Relationship \(p.624\)](#)) (See: [Connect — Reason-and-Result Relationship \(p.624\)](#))

you will heap coals of fire on his head

This clause is an idiom. It could refer to: (1) a person feeling shame as a result of being helped by someone whom that person had harmed. Alternate translation: “you will make the person who harmed you feel badly about how he has mistreated you” (2) God very severely punishing the person who is being helped. Alternate translation: “you will give God a reason to judge him more harshly” (See: [Idiom \(p.672\)](#)) (See: [Idiom \(p.672\)](#))

Romans 12:21

Do not be overcome by the evil, but overcome the evil with the good

Paul describes **evil** as if it were a person who could conquer someone or be conquered by someone. He is referring to someone doing evil in response to someone doing evil to that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Do not let evil cause you to do evil, but use good to prevent evil from influencing you" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

the evil, & the evil & the good

If your language does not use abstract nouns for the ideas of **evil** and **good**, you could express the same ideas in another way. Alternate translation: "evil things ... evil things ... good things" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Do not be overcome by the evil

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Do not let evil overcome you" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 13

Romans 13 General Notes

Structure and Formatting

Instructions for living as Christians (12:1–15:13)

- How to act toward God (12:1–2)
- How to serve the church (12:3–8)
- How to act toward other Christians (12:9–13)
- How to act toward unbelievers (12:14–21)
- How to act toward government (13:1–7)
- How to act toward other people (13:8–10)
- Act as if the end is near (13:11–14)

Special Concepts in this chapter

Submission to rulers

In [13:1–7](#) Paul commands his readers to obey rulers and pay taxes. Some readers will find this difficult to accept, especially if they live in places where wicked rulers persecute the church. It is important to recognize that the Holy Spirit led Paul to write these words while the Roman government was persecuting Christians. Christians must obey their rulers as well as obey God. The only time a Christian should disobey governing authorities is when those rulers do not allow Christians to do something God explicitly commands them to do (for an example of such a situation, see [Acts 5:28–29](#)).

“The night advanced, and the day has come near”

In [13:11–14](#) Paul tells his readers that they should behave like Jesus because Jesus is coming back soon. He calls the current time in which people do what is evil the “night,” and he calls the time when Jesus returns the “day.”

Romans 13:1

Let every soul be subject to governing authorities

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Let every soul subject itself to governing authorities” or “Let everyone subject themselves to governing authorities” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

every soul

Paul uses **soul** here to refer to the whole life of a person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “every human being” (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

to governing authorities, & authority & existing {authorities}

If your language does not use abstract nouns for the ideas of **authorities** and **authority**, you could express the same ideas in another way. Alternate translation: “to those who are authorized to govern ... authorized person ... existing ones who are authorized” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

there is no authority except from God

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: “all authority comes from God” (See: **Double Negatives (p.638)**) (See: **Double Negatives (p.638)**)

and the existing {authorities} are appointed by God

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and God appointed the existing authorities” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 13:2

So then

So then indicates that what follows in this verse summarizes ideas that were previously expressed. **So then** here introduces the result of what Paul said in the previous verse. Use a natural way in your language for indicating result. Alternate translation: “Since this is true” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

that authority & the command of God, & will bring judgment on themselves

If your language does not use abstract nouns for the ideas of **authority**, **command**, and **judgment**, you could express the same ideas in another way. Alternate translation: “those who are authorized ... what God has commanded ... will cause themselves to be judged” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

and the ones who have opposed it

Here, **it** refers to **that authority** stated earlier in the verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and the ones who have opposed that authority” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

will bring judgment on themselves

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “will cause God to bring judgment on them” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

will bring judgment on themselves

Here Paul speaks of **judgment** as if it were an object that one could **bring** and put **on** someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “will cause God to judge them” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 13:3

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

a terror & the authority? & the good, & you will have praise

If your language does not use abstract nouns for the ideas of **terror**, **authority**, **good**, and **praise**, you could express the same ideas in another way. Alternate translation: “terrifying ... whom God has authorized ... good things ... you will be praised” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to the good deed, & to the evil {deed

Here, **the good deed** and **the evil deed** refer to the people who do those deeds. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to those who do the good deed ... to those who do the evil deed” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Now do you want to not fear the authority

Paul is not asking for information, but is using the question form here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “Now this is how you can not fear the authority:” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

you will have praise

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the authorities will praise you” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

from it

Here, **from** indicates the reason why **you will have praise**. Use a natural way in your language for indicating a reason. Alternate translation: “because of it” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Romans 13:4

for

The word **for** indicates that what follows explains what came before this word. Here, **for** indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. Alternate translation: “since” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

he is & he does not carry & he is

In this verse the pronoun **he** refers to a person who rules. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the ruler is ... the ruler does not carry ... the ruler is” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

a servant of God & the good. & the evil, & a servant of God, & wrath & the evil

If your language does not use abstract nouns for the ideas of **servant**, **good**, **evil**, and **wrath**, you could express the same ideas in another way. Alternate translation: “one who serves God ... doing good ... evil things ... one who serves God ... what is wrathful ... evil things” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

for

The word **for** indicates that what follows this word explains what came before it. Here, **for** introduces the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. Alternate translation: “since” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

he does not carry the sword in vain

Here Paul uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that means the opposite of the intended meaning. If it would be helpful in your language, you can express the meaning positively. Alternate translation: “he carries the sword for a very good reason” (See: **Litotes (p.683)**) (See: **Litotes (p.683)**)

he does not carry the sword

Here, **the sword** refers to a ruler’s authority to punish wicked people, which could include killing them with a sword. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “he does not have the authority to punish” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

for

The word **for** indicates that what follows this word explains what came before it. Here, **for** indicates that what follows in this verse explains what Paul said in the previous clause. If it would be helpful in your language, you could use a different expression. Alternate translation: “in fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

for wrath

Here, **for** indicates that what follows is the purpose of **an avenger**. Use the most natural way in your language to indicate a purpose. Alternate translation: “for the purpose of wrath” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

wrath

See how you translated **wrath** in 1:18. (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

wrath on the one practicing the evil

Paul speaks of **wrath** as if it were an object that could be put **on** a person. He means that every evil person will experience wrathful punishment. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “wrath that will be experienced by the one who practices the evil” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 13:5

Therefore

See how you translated this word in 1:24. (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to be subjected

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “to subject yourselves” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

to be subjected

Paul implies that his readers should **be subjected** to the rulers described in 13:1–4. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to be subjected to rulers” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

because of the wrath, but also because of the conscience

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “because of the wrathful deeds they can do to you, but also because your conscience knows that you should do submit to them” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

the wrath, & the conscience

If your language does not use abstract nouns for the ideas of **wrath** and **conscience**, you could express the same ideas in another way. Alternate translation: “what is wrathful ... what you know is right” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the wrath

See how you translated this word in the previous verse. (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 13:6

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

because of this

Here, **this** could refer to: (1) “the wrath” and “the conscience” mentioned in the previous verse. Alternate translation: “because of the wrath and your conscience” (2) “the wrath” and “the conscience” mentioned in the previous verse, and the fact that rulers **are servants of God**. Alternate translation: “because of the wrath and your conscience, and because rulers are servants of God” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

for

For indicates that what follows this word explains what came before it. Here, **for** indicates that what follows is another reason why Christians should **pay taxes**. Use a natural way in your language for indicating a reason. Alternate translation: “since” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

they are

Here, **they** refers to the rulers described in [13:1–4](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “the rulers are” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

servants of God

See how you translated the similar phrase in [13:4](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

persisting in this very thing

This clause gives additional information about the rulers, who are called **servants of God** in the previous clause. If it would be helpful to your readers, you could make the connection between these clauses more explicit. Alternate translation: “and these rulers are the ones persisting in this very thing” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

this very thing

Here, **this very thing** refers to serving God by ruling over people, as is indicated by Paul calling them **servants of God** in the previous clause. If it would be helpful in your language, you could state this explicitly. Alternate translation: “this service” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 13:7

your obligations

If your language does not use an abstract noun for the idea of **obligations**, you could express the same idea in another way. Alternate translation: “what you are obligated to pay” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

tax to whom tax, toll to whom toll, fear to whom fear, honor to whom honor

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “pay tax to whom tax is due, pay toll to whom toll is due, show fear to whom fear is due, show honor to him to whom honor is due” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

tax to whom tax, toll to whom toll

Paul is speaking of taxes and tolls in general, not of one particular **tax** and **toll**. If it would be helpful in your language, you could use a more natural phrase. Alternate translation: “taxes to whom taxes, tolls to whom tolls” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

toll to whom toll

The word **toll** refers to a specific kind of tax that must be paid in addition to regular taxes. If your readers would not be familiar with this type of tax, you could use a general expression for additional taxes. Alternate translation: “government fees to whom government fees” or “revenues to whom revenues” (See: **Translate Unknowns (p.738)**) (See: **Translate Unknowns (p.738)**)

fear to whom fear, honor to whom honor

If your language does not use abstract nouns for the ideas of **fear** and **honor**, you could express the same ideas in another way. Alternate translation: “fear to whomever should be feared, honor to whomever should be honored” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

fear to whom fear, honor to whom honor

Here Paul refers to fearing and honoring those who deserve to be feared and honored as if someone is paying them **fear** and **honor**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “fear those who should be feared, honor those who should be honored” or “respect those whom you ought to respect, honor those whom you ought to honor” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 13:8

Owe nothing to no one

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: “Do not owe anyone anything” (See: **Double Negatives (p.638)**) (See: **Double Negatives (p.638)**)

Owe nothing to no one, except to love one another

Here Paul speaks of loving other believers as if it were a debt owed to them. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “Owe nothing to anyone, but love one another as if it were a debt that you owed them” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

one another

Here, **one another** refers to other Christians. If it would be helpful in your language, you could state this explicitly. Alternate translation: “other believers” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the law

See how you translated **the law** in [2:12](#). (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

Romans 13:9

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why loving others fulfills the law, as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “This is true since” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

this

Here Paul uses **this** to indicate a quotation from the law that is written in the Old Testament ([Exodus 20:13–15, 17](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “God had said in the law” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

You shall not commit adultery, you shall not kill, you shall not steal, you shall not covet

These clauses are a quotation from [Exodus 20:13–15, 17](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

if any other commandment

Paul is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “if there is any other commandment, and there is” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

any other commandment

Here, **any other commandment** refers to **any** of the commandments that God gave the Israelites other than those that Paul has just mentioned. If it would be helpful in your language, you could state this explicitly. Alternate translation: “there is any other commandment” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

commandment

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: “thing God has commanded” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

it is summed up in this word

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “this word summed it up” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

in this word

Here Paul uses **word** to refer to a commandment that is made up of words. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “in this commandment” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

in this word

Here Paul uses **this word** to indicate a quotation from the law that is written in the Old Testament ([Leviticus 19:18](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “in this commandment in the law” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

You shall love your neighbor as yourself

This sentence is a quotation from [Leviticus 19:18](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Romans 13:10

Love for a neighbor does not work evil

Here Paul speaks of love as if it were a person who could do some kind of **work**. He means that people who love other people do not do **evil** things to them. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "People who love do not work evil to a neighbor" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Love for a neighbor & evil. & love {is the} fulfillment of the law

If your language does not use abstract nouns for the ideas of **love**, **evil**, and **fulfillment**, you could express the same ideas in another way. Alternate translation: "Loving a neighbor ... what is evil ... loving others fulfills the law" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the law

See how you translated **the law** in [2:12](#). (See: **Collective Nouns (p.612)**) (See: **Collective Nouns (p.612)**)

Romans 13:11

And this

Paul is leaving out a word that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: “And do this” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

this

Here, **this** refers back to all the commands Paul stated in [12:1–13:10](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “these commands that I have given you” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

knowing the time

This clause indicates one reason for Paul’s readers to obey the commands he gave in [12:1–13:10](#). Use a natural way in your language for indicating a reason. Alternate translation: “since you know the time” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

the time, that {it is} already the hour

Here, **that** indicates that what follows in this clause is a description of **the time** stated in the previous clause. If it would be helpful in your language, you could make the connection between these clauses more explicit. Alternate translation: “that it is already the time” (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

the hour

Here, **hour** refers to a point in time when something happens. It has the same meaning as **time** in the previous clause. It does not refer to a 60-minute length of time. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the point in time” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

for you to awake from sleep

Paul speaks of the need for the Roman believers to be spiritually vigilant as if they needed to wake up from being asleep. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “for you to be spiritually vigilant” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

For

For indicates that what follows this word explains what came before it. **For** here indicates a reason why Paul’s readers should **awake from sleep**. Use a natural way in your language for indicating a reason. Alternate translation: “Do this since” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

our salvation

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: “our being saved” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

our salvation

Here Paul uses **salvation** to refer to the future event when Christ returns and Christians receive the full blessings of their **salvation**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the completion of our salvation” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

is} nearer

Here Paul speaks of **our salvation** as if it were an object that could become **nearer** to a person. He means that **our salvation** will occur soon. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “is going to happen sooner” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

when we believed

This phrase indicates the time at which Paul’s Christian readers first started believing in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “when we first believed” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

we believed

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “we believed in Jesus” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Romans 13:12

The night

The night here refers the time period when people do evil deeds. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “This time when people act sinfully” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

advanced

Here, **advanced** refers to the **night** being almost over. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “will soon be over” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

and the day

Paul speaks of the time when Jesus will return to earth as **the day**. This event is referred to as “the day of the Lord” elsewhere in the Bible and is related to Paul’s reference to a future “salvation” in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and the time when Jesus returns” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

has come near

Here Paul speaks of **the day** as if it were an object that could **come near** a person. He means that the time when Jesus returns will be soon. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “is going to happen soon” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Let us & put off & let us put on

In this verse **us** refers to Paul and his Christian readers, so **us** would be inclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

Let us therefore put off the works of the darkness

Here, **put off** means to completely stop doing something, and **the works of the darkness** refers to evil deeds. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Let us therefore stop doing evil things” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the works of the darkness

Paul is using the possessive form to describe **works** that are characteristic of **the darkness**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the works that are characteristic of the darkness” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

let us put on

Here, **put on** means to start doing something. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “let us therefore start using” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the weapons of the light

Paul is using the possessive form to describe **weapons** that are characteristic of **the light**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the weapons that are characteristic of the light” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the weapons of the light

Here, **weapons** refers to what Christians do to oppose evil, and **the light** refers to good deeds, which is in contrast to **the darkness** in the previous clause. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “the good deeds used for opposing evil” or “the good deeds that are like weapons for fighting evil” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 13:13

Let us walk

Here, **us** refers to Paul and his Christian readers, so **us** would be inclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive 'We' (p.650)**) (See: **Exclusive and Inclusive 'We' (p.650)**)

Let us walk decently

Here Paul uses **walk** to refer to how people behave or lives their lives. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "Let us behave decently" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

as in the day

Here Paul refers to the unashamed way that Christians are supposed to behave as if they were walking during **the day**, when people can see what they do. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "as if everyone can see what we are doing" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

not in drunken celebrations or drunkenness, not in sexual immorality and uncontrolled lust, not in strife and jealousy

Paul is leaving out some of the words that clauses would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "not walking in drunken celebrations or drunkenness; not walking in sexual immorality and uncontrolled lust, not walking in strife and jealousy" (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

in drunken celebrations & drunkenness, & in sexual immorality & uncontrolled lust, & in strife & jealousy

If your language does not use abstract nouns for the ideas of **celebrations**, **drunkenness**, **immorality**, **lust**, **strife**, and **jealousy**, you could express the same ideas in another way. Alternate translation: "in being drunk while celebrating ... being drunk ... in acting sexually immorally ... lusting uncontrollably ... in quarreling with others ... being jealous" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in sexual immorality and uncontrolled lust

These two phrases mean basically the same thing. The repetition is used to emphasize all kinds of sexual sins. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "in every kind of sexually immoral act" (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

Romans 13:14

But

But here indicates that what follows is in strong contrast to what was said in the previous verse. Use a natural way in your language for introducing a strong contrast. Alternate translation: “Instead of doing those things,” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

put on the Lord Jesus Christ

Paul speaks of **Christ** as if he were clothing that someone could **put on**. He means that people should behave like **Jesus** behaves. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “act like the Lord Jesus Christ” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

make no forethought with regard to desires of the flesh

If your language does not use abstract nouns for the ideas of **forethought** or **desires**, you could express the same ideas in another way. Alternate translation: “do not think ahead with regard to what the flesh desires” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the flesh

Here Paul uses **flesh** figuratively to refer to sinful human nature. See how you translated a similar use of **flesh** in [7:18](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 14

Romans 14 General Notes

Structure and Formatting

Instructions for living as Christians (12:1–15:13)

- How to act toward God (12:1–2)
- How to serve the church (12:3–8)
- How to act toward other Christians (12:9–13)
- How to act toward unbelievers (12:14–21)
- How to act toward government (13:1–7)
- How to act toward other people (13:8–10)
- Act as if the end is near (13:11–14)
- Do not judge other Christians (14:1–12)
- Do not tempt other Christians to sin (14:13–23)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with [14:11](#) of this chapter, which Paul quotes from the Old Testament.

Special Concepts in this Chapter

Weak in faith

Paul teaches that Christians can have real faith, and yet at the same time be “weak in faith” regarding some situations. This describes Christians whose faith is immature and who feel guilty about doing certain things that God did not forbid. (See: **faith (p.748)**)

Dietary restrictions

In the law of Moses, God forbade the Jews from eating the meat of some animals which God said were unclean. However, since Christians have been “made dead to the law” ([7:4](#)), they are free to eat what they want. The Roman church to which Paul wrote this letter was made up of both Jews and Gentiles. Some of the Jewish believers were offended by the non-Jewish believers eating foods that God had previously forbidden in the law of Moses. The non-Jewish believers were also judging the Jewish believers for not eating those foods. Paul uses this situation to teach that Christians must use their freedom in a way that honors the Lord and shows love to other believers. (See: [\[\[rc:///tw/dict/bible/kt/clean\]\]](#) and [\[\[rc:///tw/dict/bible/kt/sin\]\]](#))

Other Possible Translation Difficulties in this Chapter

Inclusive language

In this chapter the pronouns “we” and “us” refer inclusively to all believers in Christ. Your language may require you to mark these forms. (See: **Exclusive and Inclusive ‘We’ (p.650)**)

Romans 14:1

being weak in the faith

Here, **weak in the faith** refers to someone who does not have a mature **faith**, but feels guilty about doing certain things that God did not forbid. The word **weak** here does not refer to physical weakness. See the discussion of this in the General Notes for this chapter. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “whose faith is not mature” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

in the faith, & passing judgments

If your language does not use abstract nouns for the ideas of **faith** and **judgments**, you could express the same ideas in another way. Alternate translation: “in what he believes ... judging” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

not for passing judgments on opinions

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: “not accepting that one for passing judgments on opinions” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

not for passing judgments on opinions

Here, **for** indicates that this clause is a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: “not for the purpose of passing judgments on opinions” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

Romans 14:2

One person

One person here does not refer to one particular person. It refers to any person who believes he can eat any food without sinning against God. If it would be helpful in your language, you could use a more natural phrase.

Alternate translation: “One type of person” (See: **Generic Noun Phrases (p.656)**) (See: **Generic Noun Phrases (p.656)**)

One person believes to eat anything

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “One person believes that God has permitted people to eat any type of food” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

the one being weak

See how you translated this phrase in the previous verse. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

eats vegetables

Here Paul implies that this person **eats** only **vegetables**. If it would be helpful in your language, you could state this explicitly, as in the UST. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 14:3

Let the one eating not despise the one not eating, and let the one not eating not judge the one eating

Here, **the one eating** refers to the person mentioned in the previous verse who believes that he can eat any kind of food, and **the one not eating** refers to the person called “the one being weak” in the previous two verses. If it would be helpful to your readers, you could state this explicitly. Alternate translation: “Let the one who eats any type of food not despise the one who does not eat every type of food, and let the one who does not eat every type of food not judge the one who eats every type of food” (See: **Assumed Knowledge and Implicit Information (p. 600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

God has accepted him

Although the pronoun **him** is singular, here it refers to both **the one eating** and **the one not eating**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “God has accepted them” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Romans 14:4

Who are you, the one judging a household slave belonging to another

Paul is using a question to emphasize that Christians should not judge each other. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “You have no right to judge a household slave belonging to another!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

you

Even though Paul is writing to a group of people, **you** here is singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **you** in your translation. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

a household slave belonging to another

Paul speaks of any Christian as if he were a **household slave** who belongs **to another**. He means that all Christians belong to God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “someone who belongs to God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

To his own master

Paul speaks of God as if he were a **master** who owns slaves. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “To God, who is his master,” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. σταθήσεται δέ, δυνατεῖ γὰρ ὁ Κύριος στήσαι αὐτόν

This could mean: (1) **stands** and **stand** refer to pleasing God, and **falls** refers to not pleasing God. Alternate translation: “He pleases or does not please his own master. But he will be made to please God, for the Lord is able to make him be pleasing” (2) **stands** and **stand** refer to being accepted by God at the final judgment, and **falls** refers to being condemned by God at the final judgment. Alternate translation: “He will either be approved or condemned by his own master. But he will be approved by God, for the Lord is able to approve him” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

he will be made to stand

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God will make him stand” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

But he will be made to stand, for the Lord is able to make him stand

You can translate this in an active form. Alternate translation: “But the Lord will accept him because he is able to make the servant acceptable” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 14:5

judges day from day

Alternate translation: “considers one day to be different from another day” or “considers one day to be more important than another day”

judges every day {alike}

Alternate translation: “considers all days to be the same” or “considers no day to be more important than another day”

Let each one be fully convinced in his own mind

Paul implies that each person should be **convinced** about what he thinks honors the Lord. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Let each one be fully convinced in his own mind that what he does honors the Lord” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Let each one be fully convinced

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Let each one be completely certain” or “Let each one fully convince himself” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 14:6

The one regarding the day

The one regarding refers to the person in the previous verse who “judges day from day”. If it would be helpful in your language, you could state this explicitly. Alternate translation: “The one who regards one day as more important than another day” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the one eating

Here, **the one who eats** refers to the person in 14:3 who eats all kinds of food. Paul is leaving out a word that this phrase would need in many languages to be complete. If it would be helpful in your language, you could supply this word from 14:3. Alternate translation: “the one eating every kind of food” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

for the Lord; & for the Lord, & for the Lord

In this verse the phrase **for the Lord** indicates the purpose for which these people act in these ways. They do so in order to benefit or honor the Lord. Use the most natural way in your language to express a purpose. Alternate translation: “for the purpose of honoring the Lord ... for the purpose of honoring the Lord ... for the purpose of honoring the Lord” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

he gives thanks to God, & he also gives thanks to God

Here Paul speaks of expressing **thanks** as if words of gratitude were something that could be given to a person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “he thanks God ... he also thanks God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

and the one not eating

Here, **the one who not eating** refers to the person in 14:3 who only eats vegetables. Paul is leaving out a word that this phrase would need in many languages to be complete. If it would be helpful in your language, you could supply this word from 14:3. Alternate translation: “the one who eats does not eat every kind of food” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

Romans 14:7

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why what Paul said in the previous clause is true. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p. 624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

of us

Here, **us** refers to Paul and his Christian readers, so **us** would be inclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

for himself, & for himself

Here, **for himself** means to do something only to benefit oneself. If it would be helpful in your language, you could state this explicitly. Alternate translation: “for the benefit of himself ... for the benefit of himself” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

none

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause, as in the UST. (See: **Ellipsis (p. 643)**) (See: **Ellipsis (p.643)**)

Romans 14:8

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

we live, we live & we die, we die & we live & we die, we are

In this verse **we** refers to Paul and his Christian readers, so **we** would be inclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

for the Lord, & for the Lord

Here, **for the Lord** means to do something only to benefit **the Lord**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “for the benefit of the Lord ... for the benefit of the Lord” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Therefore

The word **Therefore** indicates that what follows is a logical conclusion. **Therefore** here indicates that what follows is the logical conclusion to what Paul has stated in [14:14–20](#). Use a natural way in your language for indicating result. Alternate translation: “As a result” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Romans 14:9

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

Romans 14:10

you, & do you judge your & you & do you despise your

Even though Paul is writing to a group of people, **you** and **your** here are singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of you in your translation. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

why do you judge your brother? And you also, why do you despise your brother

Paul is using two questions here to emphasize that Christians should not judge each other. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “you have no right to judge your brother! And you also have no right to despise your brother!” (See: **Rhetorical Question (p.722)**) (See: **Rhetorical Question (p.722)**)

brother? & brother

Here, **brother** refers to a fellow Christian. See how you translated “brothers” in [1:13](#). (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why Christians should not judge each other. Use a natural way in your language for indicating a reason. Alternate translation: “Do not judge others due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

we will all present ourselves before the judgment seat of God

Here, **present ourselves before** refers to standing in front of a judge in order to be judged, and **the judgment seat of God** refers to the place where God judges. Paul means that all believers will be judged by God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “we will all be judged by God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 14:11

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

it is written

See how you translated the similar phrase in [1:17](#). (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something Isaiah wrote ([Isaiah 49:18](#) and [45:23](#)), you could indicate Isaiah as the subject. Alternate translation: “Isaiah wrote” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

As I live,’ says the Lord, ‘to me every knee will bend, and every tongue will confess to God

This sentence contains quotations from [Isaiah 49:18](#) and [45:23](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

As I live,’ & to me

In this sentence **I** and **me** refer to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “As I, God, live ... to me” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

As I live,’ says the Lord

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “The Lord says, ‘As I live,’” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

As I live

This phrase is used to start an oath or solemn promise. Use the most natural way in your language to indicate an oath. Alternate translation: “You can be certain that” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

every knee will bend, and every tongue will confess to God

Paul uses the words **knee** and **tongue** to refer to the entire person who is doing these acts. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “every person will bow down and every person will confess to God” (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

every knee will bend

This action was an expression of worship in this culture. See how you translated a similar expression in [11:4](#). Alternate translation: “every person will worship” (See: **Symbolic Action (p.732)**) (See: **Symbolic Action (p.732)**)

will confess

Paul is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “will confess that I am Lord” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

to God

The Lord uses the word **God** to refer to himself. If it would be helpful in your language, you could use the first person, as in the UST. (See: **First, Second or Third Person (p.652)**) (See: **First, Second or Third Person (p.652)**)

Romans 14:12

So then

See how you translated this phrase in [5:18](#). (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

will give an account concerning himself to God

Alternate translation: “must explain our actions to God”

concerning himself

Although the term **himself** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “concerning oneself” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

Romans 14:13

Therefore

The word **Therefore** indicates that what follows is a logical conclusion. **Therefore** here indicates that what follows in this verse is the result of what Paul said in [14:10-12](#). Use a natural way in your language for indicating result. Alternate translation: “Because of these things” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to not place a stumbling block for the brother or a trap

Here, **stumbling block** and **trap** mean basically the same thing. They both refer to tempting someone to sin. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: “not to do or say anything at all that might cause a brother to sin” (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

to not place a stumbling block

See how you translated **stumbling block** in [11:9](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

for the brother

Here, **brother** refers to a fellow Christian. See how you translated this word in [14:10](#). (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

Romans 14:14

I know and am persuaded in the Lord Jesus

Here, **know** and **am persuaded** mean very similar things. Paul uses them to emphasize what he is saying. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way.

Alternate translation: "I am completely certain" (See: **Doublet (p.641)**) (See: **Doublet (p.641)**)

in the Lord Jesus

Here, **in** could indicate: (1) the means by which Paul was persuaded. Alternate translation: "by means of the Lord Jesus" (2) Paul being united with **Christ**. Alternate translation: "in union with the Lord Jesus" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

(See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

nothing {is} unclean & unclean, & it is} unclean

The next verse indicates that here Paul is specifically referring to **unclean** foods, which were foods that Jews were forbidden to eat according to the law of Moses. If it would be helpful in your language, you could state this explicitly. Alternate translation: "no food is forbidden to be eaten ... forbidden ... it is forbidden food" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

(See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

nothing {is} unclean by itself

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: "everything by itself is clean" (See: **Double Negatives (p.638)**) (See: **Double Negatives (p.638)**)

by itself

Alternate translation: "by its nature" or "because of what it is"

Romans 14:15

For if because of food

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why what Paul's readers should obey the command he gave in 14:13. Use a natural way in your language for indicating a reason. Alternate translation: ""Do not place a stumbling block before your brother because, if on account of food,"" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

because of food

This phrase refers to a Christian eating food that another Christians thinks is unclean, as mentioned in the previous verse and 14:2-6. If it would be helpful in your language, you could state this explicitly. Alternate translation: "over the matter of food" or "because of what you eat" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

your & you are & walking & your

Even though Paul is writing to a group of people, **your** and **you** here are singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of "you" in your translation. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

brother

Here, **brother** refers to a fellow Christian. See how you translated this word in 14:10. (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

is hurt

Here, **hurt** refers to experiencing emotional or spiritual offense or suffering. It does not refer to being physically injured. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "is offended" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

you are no longer walking according to love

Here Paul uses **walking** to refer to how people behave or live their lives. If it would be helpful in your language, you could express the meaning plainly. See similar uses of "walk" in 6:4, 8:4, and 13:13. Alternate translation: "you are no longer behaving according to love" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Do not destroy with your food that one for whom Christ died

Paul uses **destroy** here to refer to causing someone to stop trusting in Jesus, which will result in that person experiencing punishment forever in hell. See how you translated "destruction" in 9:22. Alternate translation: "Do not cause that one from whom Christ died to stop trusting in Jesus and experience eternal destruction" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

with your food

This phrase refers to a Christian eating food that another Christian thinks is unclean, as mentioned in the previous verse and [14:2-6](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “over the matter of food” or, between commas, “because of what you eat” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 14:16

So

The word **So** indicates that what follows is a logical conclusion. **So** here indicates that what follows in this verse is the logical conclusion to what Paul has stated in the previous verses. Use a natural way in your language for indicating result. Alternate translation: “As a result,” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

your good

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way. Alternate translation: “what is good for you” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

good

Here, **good** could refer to: (1) the **good** things that God gives Christians. Alternate translation: “good things” (2) the freedom that Christians have to eat any food they want to eat. Alternate translation: “your freedom to eat anything” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

do not allow your good to be blasphemed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “do not allow people to blaspheme your good” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 14:17

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why Paul wants his readers to obey what he commanded in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation: “This is due to the fact that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

is not

Here, **is not** indicates that what follows is what **the kingdom of God** does not consist of or is not concerned with. If it would be helpful in your language, you could state this explicitly. Alternate translation: “does not consist of” or “is not concerned with” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

but

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: “but is” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

righteousness and peace and joy

If your language does not use abstract nouns for the ideas of **righteousness**, **peace**, and **joy**, you could express the same ideas in another way. Alternate translation: “what is righteous and what is peaceful and what is joyful” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in the Holy Spirit

Here, **in the Holy Spirit** could refer to: (1) the means by which Christians experience **righteousness and peace and joy**. Alternate translation: “by the Holy Spirit” (2) Christians being united with **the Holy Spirit**. Alternate translation: “in union with the Holy Spirit” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 14:18

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

in this way

Here, **this way** refers to the “righteousness and peace and joy” mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in this righteous, peaceful, and joyful way” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

approved by men

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “men approve it” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

by men

Although the term **men** is masculine, Paul is using the word here in a generic sense that includes both men and women. Alternate translation: “by people” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

Romans 14:19

So then

See how you translated this phrase in [5:18](#). (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

let us pursue

Here Paul refers to **the things of peace and the things of the building up** as if they were something that people could **pursue**. He is telling Christians to do these things. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “let us commit to doing” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the things of peace and the things of the building up

Paul is using the possessive form to describe **things** that result in the **peace** and **the building up** of other Christians. If it would be helpful in your language, you could use a different expression. Alternate translation: “the things that result in peace and the things that result in building up” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the things of the building up for one another

Here, Paul speaks of helping other Christians become more spiritually mature as if one were **building up** a building. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the things that help one another grow spiritually mature” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 14:20

Do not tear down the work of God

Here, **tear down** refers to undoing **the work** God has done. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Do not undo the work of God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

on account of food

This phrase refers to a Christian eating food that another Christian thinks is unclean, as mentioned in [14:2-6](#), [13-17](#). See how you translated the similar phrase in [14:15](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

All things {are} indeed clean

Here, **things** refers to food and **clean** refers to something that God has permitted. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “All foods are indeed permitted by God to be eaten” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

it is} evil

Here, **it** refers to the act of eating a food that someone believes God has not permitted. If it would be helpful in your language, you could state this explicitly. Alternate translation: “eating those things is evil” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

for the man who eats with a stumbling block

Here, **eats with a stumbling block** refers to tempting another believer to sin by eating food that the other believer thinks is sinful to eat. If it would be helpful in your language, you could state this explicitly. Alternate translation: “for the man to eat what causes another believer to stumble” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

a stumbling block

See how you translated **stumbling block** in [11:9](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 14:21

nor {anything}

Paul is leaving out a word that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply the word from the context. Alternate translation: “and it is good not” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

your

Even though Paul is writing to a group of people, **your** here is singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of you in your translation. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

brother

Here, **brother** refers to a fellow Christian. See how you translated this word in [14:10](#). (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

stumbles

Here, **stumbles** refers to another believer succumbing to the temptation to sin. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “sins” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

or is offended or becomes weak

These words are found in some traditional versions of the Bible, but they are not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting these words in brackets. If a translation of the Bible already exists in your area, you could consider including this verse if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this verse may not be original, such as by putting it in brackets or in a footnote. (See: **Textual Variants (p.736)**) (See: **Textual Variants (p.736)**)

is offended or becomes weak

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “that offends him or makes him weak” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

becomes weak

Here, **weak** refers to being spiritually immature. See how you translated “weak in the faith” in [14:1](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 14:22

The faith that you yourself have

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: “The things that you yourself believe” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

The faith that you yourself have

Here, **faith** refers to what Christians believe that God permits them to do, as mentioned in 14:1–6. If it might be helpful in your language, you could state this explicitly. Alternate translation: “The beliefs that your yourself have about what God permits you do to” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

you yourself have, & yourself

Even though Paul is writing to a group of people, **you** and **yourself** here are singular. If the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of you in your translation. (See: **Singular Pronouns that refer to Groups (p.728)**) (See: **Singular Pronouns that refer to Groups (p.728)**)

keep according to yourself before God

This clause refers to keeping one’s beliefs between oneself and God, rather than telling other people about them. If it would be helpful in your language, you could state this explicitly. Alternate translation: “keep it between yourself and God” or “keep it between you and God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

before God

Here Paul speaks of people keeping what they believe **before God** as if they were standing in front of God. Paul means that people should keep private their beliefs about what God permits them to do, as if God is the only one who knows about those beliefs. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “and God” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

is} the one not judging himself

Here, **judge** refers to feeling guilty or condemning oneself. If it would be helpful in your language, you could state this explicitly. Alternate translation: “is the one who does not feel guilty” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

himself in what he approves

Although the terms **himself** and **he** are masculine, Paul is using the words here in a generic sense that includes both men and women. Alternate translation: “oneself in what one approves” (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

in what he approves

Alternate translation: “with respect to what he approves” or “in regard to what he approves”

Romans 14:23

But

Here, the word **But** introduces a contrast. **But** here indicates that what follows is in strong contrast to what was said in the previous verse. Use a natural way in your language for introducing a strong contrast. Alternate translation: “On the contrary,” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

the one passing judgment is condemned if he eats

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. The person doing the action could be: (1) God. Alternate translation: “God condemns the one who passes judgment if he eats” (2) the person who eats. Alternate translation: “the one who passes judgment condemns himself if he eats” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the one passing judgment

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: “the one who judges” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the one passing judgment

This phrase refers to a person who has determined that eating certain foods is prohibited by God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the one who judges that it is not right to eat certain foods” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

if he eats

Paul implies that the person **eats** what that person believes God has forbidden to be eaten. If it would be helpful in your language, you could state this explicitly. Alternate translation: “if he eats what he thinks God has forbidden him to eat” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

it is} not

Here, **it** refers to eating food that someone believes God has forbidden to eat. If it would be helpful in your language, you could state this explicitly. Alternate translation: “eating what one thinks is forbidden to eat is not” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

from faith. & from faith

In this verse **from** refers to what a person bases their actions on. If it would be helpful in your language, you could state this explicitly. Alternate translation: “based on faith ... based on faith” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

faith. & faith

See how you translated the abstract noun **faith** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

all

Here, **all** refers to anything that a person does. If it would be helpful in your language, you could state this explicitly. Alternate translation: “all that a person does” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

sin

See how you translated the abstract noun **sin** in [6:1](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 15

Romans 15 General Notes

Structure and Formatting

Instructions for living as Christians (12:1–15:13)

- How to act toward God (12:1–2)
- How to serve the church (12:3–8)
- How to act toward other Christians (12:9–13)
- How to act toward unbelievers (12:14–21)
- How to act toward government (13:1–7)
- How to act toward other people (13:8–10)
- Act as if the end is near (13:11–14)
- Do not judge other Christians (14:1–12)
- Do not tempt other Christians to sin (14:13–23)
- Be united with other Christians (15:1–13)

Conclusion (15:14–16:27)

- Paul describes his mission (15:14–21)
- Paul's travel plans (15:22–33)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with [15:9–11](#) and [21](#) of this chapter, which are words from the Old Testament.

Some translations set prose quotations from the Old Testament farther to the right on the page to make it easier to read. The ULT does this with the quoted words in [15:12](#).

Important Figures of Speech in this Chapter

Able and unable

In [15:1–6](#) Paul concludes his teaching from Chapter 14 about how Christians with different degrees of spiritual maturity should act toward each other. He refers to some Christians as those who are “weak in faith” ([14:1](#)) or “unable” ([15:1](#)). These phrases describe Christians who have immature faith and feel guilty about doing certain things that God did not forbid. By contrast, he refers to spiritually mature Christians as those who are “able” ([15:1](#)). Paul teaches that those who are strong in faith need to help those who are weak in faith and neither should judge the other. (See: **faith (p.748)**)

Other Possible Translation Difficulties in this Chapter

Forms of ‘You’

In this chapter, with three exceptions, the words “you” and “your” are plural and refer to Paul’s Christian readers, whom he calls “brothers” in [15:14](#) and [15:30](#). Notes will discuss the use of singular forms of “you” and “your” in [15:3](#) and [15:9](#). (See: **Forms of ‘You’ — Singular (p.654)**)

Inclusive language

In this chapter the pronouns “we,” “us,” “our,” and “ourselves” refer inclusively to Paul’s Christian readers. Paul calls these people “brothers” in [15:14](#) and [15:30](#). Your language may require you to mark these forms. (See: **Exclusive and Inclusive ‘We’** (p.650))

Romans 15:1

we, & ourselves

Here and throughout this chapter the pronouns **we** and **ourselves** refer inclusively to all believers in Christ. Your language may require you to mark these forms. (See: **Exclusive and Inclusive 'We' (p.650)**) (See: **Exclusive and Inclusive 'We' (p.650)**)

we, being able

Here, **we, being able** refers to Paul and other people who have mature faith. See the discussion about this in the General Notes for this chapter. If it would be helpful in your language, you could state this explicitly. Alternate translation: "we, having mature faith" or "we, being spiritually strong" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to bear the weaknesses

Paul speaks of **weaknesses** as if they were objects that a person could **bear**. He means that mature Christians should patiently help spiritually weak Christians. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "help overcome the weaknesses" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the weaknesses

If your language does not use an abstract noun for the idea of **weaknesses**, you could express the same idea in another way. Alternate translation: "the weak qualities" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the ones being unable

Here, **the ones who are unable** refers to Christians who are not spiritually mature. See the discussion of this in the General Notes for this chapter. If it would be helpful in your language, you could state this explicitly. Alternate translation: "of the ones who have immature faith" or "of the ones who are spiritually weak" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 15:2

his neighbor

Here, **neighbor** refers to other Christians. If it would be helpful in your language, you could state this explicitly. Alternate translation: “his fellow Christians” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

for & toward

Here, **for** and **toward** indicate that what follows are purposes for pleasing one’s **neighbor**. Use the most natural way in your language for indicating a purpose. Alternate translation: “for the purpose of ... and for the purpose of” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

his building up

See how you translated **building up** in [14:19](#) (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 15:3

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse is an example of pleasing others, as Paul mentioned in the previous verse. If it might be helpful in your language, you could state this explicitly. Alternate translation: “For example,” or “As an illustration,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

just as it is written

See how you translated this phrase in 1:17. (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something David wrote, you could indicate David as the subject. Alternate translation: “just as David wrote” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

just as it is written

In the quotation that follows, Paul quotes [Psalm 69:9](#) in which David records **Christ** (the Messiah) speaking to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “just as it is written that the Messiah said to God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

The insults of the ones insulting you fell on me

This sentence is a quotation of [Psalm 69:9](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

The insults

If your language does not use an abstract noun for the idea of **insults**, you could express the same idea in another way. Alternate translation: “The insulting words” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

The insults of the ones insulting you fell on me

Paul quotes David referring to insults against God also affecting Christ as if those insults were objects that **fell** on him. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “The insults of those who insult you are also insults against me” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 15:4

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows emphasizes the importance of the scriptural quotation in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

whatever was previously written was written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “whatever the prophets wrote previously, they wrote” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

whatever was previously written

Paul is referring to what **was previously written** in the Scriptures. If it would be helpful in your language, you could state this explicitly. Alternate translation: “what was previously written in the Scriptures” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

for & in order that

Here, **for** and **in order that** indicate that what follows are purposes for the Scriptures. Use the natural form in your language for indicating purpose clauses. Alternate translation: “for the purpose of ... for the purpose that” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

for our own instruction

If your language does not use an abstract noun for the idea of **instruction**, you could express the same idea in another way. Alternate translation: “for instructing us” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in order that through the patience and through the encouragement of the Scriptures we would have the hope

If it would be more natural in your language, you could change the order of these clauses. Alternate translation: “in order that we would have the hope through the patience and through the encouragement of the Scriptures” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

the patience & the encouragement & the hope

If your language does not use abstract nouns for the ideas of **patience**, **encouragement**, and **hope**, you could express the same ideas in another way. See how you translated **patience** in 2:4, **encouragement** in 12:8, and **hope** in 5:4. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

through the patience and through the encouragement of the Scriptures

Here Paul speaks about **the Scriptures** as if they were a person who could have **patience** and be encouraging. He means that God uses **the Scriptures** to show his **patience** and **encouragement**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “through the patience and through the encouragement that God gives in the Scriptures” (See: **Personification (p.700)**) (See: **Personification (p.700)**)

Romans 15:5

the God of patience and of encouragement

Paul is using the possessive form to describe **God** as being characterized by **patience** and **encouragement**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the God who is characterized by patience and encouragement” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of patience & of encouragement

See how you translated **patience** and **encouragement** in the previous verse. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to think the same with each other

Alternate translation: “to agree with each other”

according to Christ Jesus

This could refer to: (1) the example of **Christ**. Alternate translation: “according to the example of Christ Jesus” (2) the will of **Christ**. Alternate translation: “according to the will of Christ Jesus” (3) both the example and will of **Christ**. Alternate translation: “according to Christ Jesus’ will and example” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 15:6

so that

Here, **so that** introduces a purpose clause. Paul is stating the purpose for the unity that he prayed for in the previous verse. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): “for the purpose that” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

with one accord

Alternate translation: “with the same purpose”

you might glorify with one mouth

Here, **glorify with one mouth** refers to being united while praising God aloud. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “you might be united while praising God” or “you might praise God together in unity as if only one mouth were speaking” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Father

Father is an important title for God. (See: **Translating Son and Father (p.741)**) (See: **Translating Son and Father (p.741)**)

Romans 15:7

Therefore

The word **Therefore** indicates that what follows is a logical conclusion. **Therefore** here introduces the conclusion of what Paul has said in [14:1–15:6](#). See how you translated this word in [1:24](#). (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

to the glory of God

Here, **to** introduces a purpose clause. Paul is stating the purpose for which Christians should accept each other as Christ accepted Christians. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): “for the purpose of glorifying God” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

Romans 15:8

For

For here indicates that what follows explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

I say that

The pronoun **I** refers to Paul. If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, Paul, say” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

a servant & the truth & the promises

See how you translated the abstract nouns **servant** in 13:4, **truth** in 2:8, and “promises” in 4:13. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

of the circumcision

Here, **the circumcision** refers to the people who have been circumcised: the Jews. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “of the Jews” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

to confirm

Here, **to** introduces a purpose clause. Paul is stating a purpose for which **Christ** became a **servant of the circumcision**. Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): “for the purpose of confirming” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

the promises of the fathers

Paul is using the possessive form to describe **the promises** that God made to **the fathers**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the promises given to the fathers” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of the fathers

See how you translated this phrase in 9:5. (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the promises of the fathers

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the promises that God gave to the ancestors of the Jews” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 15:9

and also for the Gentiles

Here, **and** indicates that what follows is a second reason why Christ became a “servant of the circumcision.” Use a natural way in your language for introducing a purpose clause. Alternate translation (without a comma preceding): “and also for the purpose of the Gentiles” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

his mercy

See how you translated **mercy** in 9:23. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

just as it is written

See how you translated this phrase in 1:17. (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something David wrote ([Psalm 18:49](#)), you could indicate David as the subject. Alternate translation: “just as David wrote” or “just as God said through David” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

For this {reason}, I will confess you among the Gentiles and sing psalms to your name

This sentence is a quotation of [Psalm 18:49](#). It may be helpful to your readers to indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

to your name

Here, **your name** refers to God himself. If it might be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “to you” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 15:10

And again

Here, **again** indicates that what follows is another quotation from Scripture that expresses the same idea of the quotation in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “And also” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

it says

This phrase indicates that what follows is a quotation of something Moses said in an Old Testament book ([Deuteronomy 32:43](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “it says in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

Rejoice, Gentiles, with his people

This sentence is a quotation from [Deuteronomy 32:43](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

with his people

Here, **his** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “with the people of God” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Romans 15:11

And again

This phrase indicates that what follows is another quotation from Scripture ([Psalm 117:1](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “And also in the Scriptures” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

Praise the Lord, all {you} Gentiles; and let all the peoples extol him

This sentence is a quotation from [Psalm 117:1](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Romans 15:12

And again, Isaiah says

This phrase indicates that what follows is a quotation of something **Isaiah** said in an Old Testament book ([Isaiah 11:10](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Paul is quoting from an important text. Alternate translation: “And also in the Scriptures, Isaiah says” (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

Isaiah says

Here Paul uses the present tense verb **says** to refer to something that happened in the past. If it would not be natural to do that in your language, you could use the past tense in your translation. Alternate translation: “Isaiah said” (See: **Predictive Past (p.706)**) (See: **Predictive Past (p.706)**)

The root of Jesse & the one rising & him

These three expressions all refer to the same person, the Messiah. If it would be helpful in your language, you could state this explicitly. Alternate translation: “The descendant of Jesse, the Messiah ... Messiah is the one who rises ... the Messiah” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

The root of Jesse

Paul quotes Isaiah referring to a descendant of **Jesse** as if that person were a **root** or shoot that had grown out of a plant. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “The descendant of Jesse” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

the one rising

Paul quotes Isaiah using **rising** to refer to someone becoming a king. If it would be helpful in your language, you can use a comparable idiom or express the idea plainly. Alternate translation: “the one who becomes king” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 15:13

the God of hope

Paul is using the possessive form to describe **God** as the source of **hope**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the God who gives hope” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of hope & with & joy and peace & hope & the power

See how you translated the abstract nouns **hope** in the previous verse, **joy** and **peace** in [14:17](#), and **power** in [1:16](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

may the God of hope fill you with all joy and peace

Paul refers to people experiencing **joy** and **peace** as if they were things that could **fill** someone. If it might be helpful in your language, you could express the meaning plainly. Alternative translation: “may the God of hope allow you to experience all joy and peace” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

in believing

Here, **in** indicates that **believing** is the means by which people will experience **all joy and peace**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “by means of believing” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in believing

Paul is leaving out some words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply this word from the context. Alternate translation: “in believing God” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

so that you might abound

Here, **so that** indicates that what follows is a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose that you might abound” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

so that you might abound

Alternative translation: “so that you will have this hope with abundance”

Romans 15:14

I myself am also persuaded

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God has also persuaded me myself” (See: **Active or Passive (p. 595)**) (See: **Active or Passive (p.595)**)

I myself & you yourselves are

Paul uses the words **myself** and **yourselves** to emphasize how certain he is that his readers are good and knowledgeable Christians. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “I indeed ... you are indeed” (See: **Reflexive Pronouns (p.719)**) (See: **Reflexive Pronouns (p.719)**)

brothers

See how you translated this word in 1:13. (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

you yourselves are full of goodness

Paul refers to people experiencing **goodness** as if it were something that could make someone **full**. If it might be helpful in your language, you could express the meaning plainly. Alternative translation: “you yourselves fully experience goodness” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

of goodness, & knowledge

If your language does not use abstract nouns for the ideas of **goodness** and **knowledge**, you could express the same ideas in another way. Alternate translation: “of what is good ... that is knowable” (See: **Abstract Nouns (p. 592)**) (See: **Abstract Nouns (p.592)**)

filled with all knowledge

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God having filled you with all knowledge” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

filled with all knowledge

Here Paul refers to people having **knowledge** as if it were something that someone could be **filled with**. If it might be helpful in your language, you could express the meaning plainly. Alternative translation: “having all knowledge” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

all knowledge

Here, **all** is an exaggeration that Paul uses to emphasize how much **knowledge** these people have. If it would be helpful in your language, you could use an equivalent expression from your language that shows emphasis. Alternate translation: “abundant knowledge” (See: **Hyperbole (p.665)**) (See: **Hyperbole (p.665)**)

Romans 15:15

in part

Here, **in part** refers to some parts of this letter. If it would be helpful in your language, you could state this explicitly. Alternate translation: “in some parts of this letter” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

as reminding you

This is a purpose clause. Paul is stating the purpose for which Paul wrote certain things in this letter. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose of reminding you” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

the grace given me by God

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the grace that God gave me” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the grace

Here, **grace** refers to God graciously choosing Paul to be an apostle. See how you translated the similar phrase in [12:3](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 15:16

in order for me to be

Here, **in order for** indicates that what follows is the purpose for which God graciously gave Paul authority, as stated in the previous verse. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose that I would be” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

a servant

See how you translated **servant** in 13:4. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

serving as a priest the gospel of God so that the offering of the Gentiles

Paul speaks of his preaching the gospel to the Gentiles as if he is a priest who serves **the gospel** by making an **offering** to God. He speaks of **the Gentiles** who become Christians as a result of his preaching as if they were **the offering** that he makes. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “preaching the gospel so that the Gentiles who believe” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

so that

Here, **so that** indicates that what follows is the purpose for which Paul preaches the gospel to the Gentiles. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose that” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

the offering of the Gentiles

Paul is using the possessive form to describe **the offering** that consists of **the Gentiles**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the offering, that is, the Gentiles,” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the offering

If your language does not use an abstract noun for the idea of **offering**, you could express the same idea in another way. Alternate translation: “what is offered” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

sanctified by the Holy Spirit

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “whom the Holy Spirit sanctified” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 15:17

Therefore

The word **Therefore** indicates that what follows is a logical conclusion. **Therefore** here indicates that what follows in this verse is the result of what Paul said in the previous verse. Use a natural way in your language for indicating result. Alternate translation: "Because of these things" or "As a result of these things" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

in Christ Jesus

See how you translated this phrase in [6:23](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

I have a boast

Here, Paul speaks of **a boast** as if it were an object someone can **have**. He means that he is rightfully able to **boast**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "I can boast" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 15:18

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

I will not dare to speak anything {except} what Christ produced through me

If your readers would misunderstand this double negative, you could translate it as a positive statement. Alternate translation: “I will only dare to speak what Christ produced through me” (See: **Double Negatives (p.638)**) (See: **Double Negatives (p.638)**)

for the obedience of the Gentiles

Here, **for** indicates the result of **what Christ produced through** Paul. Use the natural way in your language to express a result. Alternate translation: “that resulted in the obedience of the Gentiles”

the obedience of the Gentiles—& deed

If your language does not use abstract nouns for the ideas of **obedience** and **deed**, you could express the same ideas in another way. Alternate translation: “how the Gentiles obey ... what is done” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the obedience of the Gentiles

Here, **obedience** refers to **the Gentiles** obeying the command to repent and believe the gospel, which is part of the gospel message. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the Gentiles to obey what God commanded in the gospel” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

by word and deed

Here, **word and deed** could refer to: (1) what Paul had said and done that resulted in **the Gentiles** trusting in Christ. Alternate translation: “by my words and actions” (2) how **the Gentiles** displayed their **obedience**. Alternate translation: “by their words and actions” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

by word

Here Paul uses the term **word** to describe what he had said by using words. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “by my words” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 15:19

in the power of signs and wonders

This clause indicates an additional means by which Christ produced through Paul “the obedience of the Gentiles” that is referred to in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and by means of the power of signs and wonders” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

of signs and wonders

This phrase expresses a single idea by using two words connected with **and**. The word **wonders** describes the character of the miraculous **signs** that **the Spirit** enabled Paul to do. If it would be helpful in your language, you could express this meaning with an equivalent phrase. Alternate translation: “of wonderful miraculous signs” (See: **Hendiadys (p.658)**) (See: **Hendiadys (p.658)**)

in the power of the Spirit of God

This clause indicates that **the Spirit of God** empowered Paul’s “word and deed” and **signs and wonders** to result in non-Jews trusting in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “empowered by the Spirit of God” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Illyricum

The word **Illyricum** is the name of a Roman province that was close to Italy. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

have fulfilled the gospel of Christ

Paul speaks of preaching the gospel throughout an entire area as if he had **fulfilled the gospel**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “I have thoroughly proclaimed the gospel of Christ” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

Romans 15:20

counting it honor to proclaim the gospel

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “I am counting it an honor to proclaim the gospel” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

counting it honor

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Alternate translation: “counting it honorable” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to proclaim the gospel, not where Christ has been named

The clause **not where Christ has been named** indicates the kind of places where Paul would not **proclaim the gospel**. If it would be helpful in your language, you could make this more explicit. Alternate translation: “to proclaim the gospel in places other than where Christ has been named” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Christ has been named

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “people have named Christ” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Christ has been named

Here, **has been named** refers to speaking someone’s name. It does not refer to giving someone a name. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “Christ’s name has been spoken” or “Christ’s name has been heard” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

I might not build upon another man’s foundation

Paul speaks of his work of preaching the gospel and making disciples as if he were building a house on a **foundation**. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “I might not continue doing the work that another man has already begun” or “I might not be like someone who builds upon another man’s foundation” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 15:21

But

The word **But** introduces a contrast. **Here, But** indicates that what follows is the opposite of what Paul said in the last clause of the previous verse. Use the best way in your language to indicate a strong contrast. Alternate translation: “On the contrary,” (See: **Connect — Contrast Relationship (p.615)**) (See: **Connect — Contrast Relationship (p.615)**)

But just as it is written

In this verse Paul quotes Scripture to state that he preaches the gospel to those who have never heard it, which he also stated in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “Instead of doing that, I aspire to preach the gospel where it has not been preached before. Doing so is just as it is written” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

just as it is written

See how you translated this phrase in [1:17](#). (See: **Quotations and Quote Margins (p.711)**) (See: **Quotations and Quote Margins (p.711)**)

just as it is written

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Since Paul is referring to something Isaiah wrote, you could indicate Isaiah as the subject. Alternate translation: “just as Isaiah wrote” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Those to whom it was not reported concerning him will see, and those who have not heard will understand

This sentence is a quotation from [Isaiah 52:15](#). It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever punctuation or convention your language uses to indicate a quotation. (See: **Quote Markings (p.713)**) (See: **Quote Markings (p.713)**)

Those to whom it was not reported concerning him will see, and those who have not heard will understand

These two clauses mean the same thing. Isaiah says the same thing twice, in slightly different ways, to emphasize that non-Jewish people will hear about the Messiah. If it would be helpful in your language, you could combine the phrases into one. Alternate translation: “Those who have not heard about him will certainly understand” (See: **Parallelism (p.697)**) (See: **Parallelism (p.697)**)

Those to whom it was not reported concerning him

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “Those to whom no one had reported concerning him” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

will see, & will understand

Isaiah implies that the non-Jewish people who never heard about the Messiah will **understand** who the Messiah is and what he has done. If it would be helpful in your language, you could state this explicitly. Alternative translation: “will see who the Messiah is ... will understand who he is” (See: **Assumed Knowledge and Implicit Information (p. 600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

will see

Paul quotes Isaiah using **see** to refer to perceiving something. If it would be helpful in your language, you could express the meaning plainly. Alternative translation: “will perceive” (See: **Metaphor (p.687)**) (See: **Metaphor (p. 687)**)

Romans 15:22

Therefore

The word **Therefore** indicates that what follows is a logical conclusion. Here, **Therefore** indicates that what follows is the result of Paul's desire to preach the gospel in places where people have never heard it before. Use a natural way in your language for indicating result. Alternate translation (without a comma following): "For this reason" or "This is the reason why" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

I was also prevented

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "those things also prevented me" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

you

Here, **you** is plural and refers to the believers in Rome to whom Paul was writing this letter. If it would be helpful in your language, you could state this explicitly. Alternate translation: "you believers who are in Rome" (See: **Forms of 'You' — Singular (p.654)**) (See: **Forms of 'You' — Singular (p.654)**)

Romans 15:23

no longer having a place in these regions, and having a longing from a considerable {number} of years to come to you

These clauses are two reasons why Paul hopes to see the Roman believers, as stated in the next verse. If you keep this verse and the next verse as one sentence in your translation, then you could use the most natural way in your language to indicate reasons. However, if you translate this verse and the next verse as separate sentences, then you could show that these clauses are reasons by indicating result in the next verse, as in the UST. Alternate translation: “because I no longer have a place in these regions, and because I have a longing from a considerable number of years to come to you” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

no longer having a place in these regions

Paul uses this clause to imply that there were no more places in his area where people had not heard about Christ. If it would be helpful in your language, you could state this explicitly. Alternate translation: “there are no more places in these regions where people have not heard about Christ” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

you

See how you translated **you** in the previous verse. (See: **Forms of ‘You’ — Singular (p.654)**) (See: **Forms of ‘You’ — Singular (p.654)**)

Romans 15:24

Spain

At that time, **Spain** was a Roman province west of Rome. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

passing through

This clause indicates something that would happen at the same time as the next clause. You can make this clear in your translation with an appropriate connecting word or phrase. Alternate translation: “while passing through” (See: **Connect — Simultaneous Time Relationship (p.627)**) (See: **Connect — Simultaneous Time Relationship (p.627)**)

passing through

Paul implies that he would be **passing through** Rome on his way to **Spain**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “passing through Rome” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to be sent ahead there by you, if I might first be satisfied for a while by you

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “for you to send me ahead to there, if you might first satisfy me for a while” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

to be sent ahead there by you

Here, **sent ahead** refers to receiving supplies needed for a journey. This is a polite way of asking for food or money. If it would be helpful in your language, you could use a different polite way of referring to this or you could state this plainly. Alternate translation: “to be given some provisions for my journey to there by you” (See: **Euphemism (p.646)**) (See: **Euphemism (p.646)**)

if I might first be satisfied for a while by you

Alternate translation: “if I might first enjoy being with you for a while”

Romans 15:25

ministering to the saints

This clause is a purpose clause. Paul is stating the purpose for him **traveling to Jerusalem**. Use a natural way in your language for indicating a purpose clause. Alternate translation (without a comma preceding): “for the purpose of ministering to the saints” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

Romans 15:26

For

For indicates that what follows this word explains what came before it. **For** indicates that what follows is the reason why Paul is going to minister to the saints in Jerusalem, as stated in the previous verse. Use a natural way in your language for indicating a reason. Alternate translation (without a comma following): “I am going to Jerusalem because” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

Macedonia and Achaia were well-pleased

Paul uses **Macedonia** and **Achaia** here to refer to the Christians who lived in those areas. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the believers in Macedonia and Achaia were well-pleased” (See: **Synecdoche (p.734)**) (See: **Synecdoche (p.734)**)

to make a certain contribution

If your language does not use an abstract noun for the idea of **contribution**, you could express the same idea in another way. Alternate translation: “to contribute a certain amount” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 15:27

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

they were pleased, & they are obligated to

The two occurrences of **they** in this verse refer to the Christians in Macedonia and Achaia, whom Paul mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the believers in Macedonia and Achaia were pleased ... those people are obligated to” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

them. & their & to them

In this verse, **them** and **their** refer to the Christians in Jerusalem. If it might be helpful in your language, you could state this explicitly. Alternate translation: “the Jewish believers ... their ... those Jewish believers” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason the believers in Macedonia and Achaia **are obligated** to help the believers in Jerusalem. Use the most natural form in your language for indicating a reason. Alternate translation: “The reason for this is that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

if

Paul uses **if** as if the rest of the verse were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Paul is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “because it is true that” (See: **Connect — Factual Conditions (p.617)**) (See: **Connect — Factual Conditions (p.617)**)

Romans 15:28

this

Here, **this** refers to Paul traveling to Jerusalem. If it would be helpful in your language, you could state this explicitly. Alternate translation: “this trip to Jerusalem” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

having sealed this fruit to them

Paul speaks of the money he is taking to Jerusalem as if it were **fruit**, and he speaks of his delivery of the money as if he were sealing it for the poor believers in Jerusalem. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “having safely delivered this offering to them” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

through you

Paul uses **you** here to refer to the place where those people lived, which is Rome. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “through the area where you live” or “through where you are in Rome” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Spain

See how you translated **Spain** in [15:24](#). (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

Romans 15:29

I will come in the fullness of the blessing of Christ

This could mean: (1) Paul and the believers in Rome will experience Christ's blessing. Alternate translation: "I will come and we will experience the fullness of the blessing of Christ" (2) Paul will bring Christ's blessing to the believers in Rome. Alternate translation: "I will bring the fullness of the blessing of Christ" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in the fullness of the blessing of Christ

If your language does not use abstract nouns for the ideas of **fullness** and **blessing**, you could express the same ideas in another way. Alternate translation: "in the full experience of how Christ blesses" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

in the fullness of the blessing of Christ

Here Paul speaks of abundantly experiencing **the blessing of Christ** as if it were something that a person could receive in a full amount. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "in the abundant experience of the blessing of Christ" (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 15:30

brothers

See how you translated this word in [1:13](#). (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

by our Lord Jesus Christ and by the love of the Spirit

The two occurrences of **by** in this verse indicate that what follows each one are the bases for Paul to **urge** his readers. If it would be helpful in your language, you could state this explicitly. Alternate translation: “on the basis of our Lord Jesus Christ and on the basis of the love of the Spirit” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the love of the Spirit

This could refer to: (1) **the love** that **the Spirit** gives to Christians. Alternate translation: “the love from the Spirit” (2) **the love** that belongs to **the Spirit**. Alternate translation: “the Spirit’s love” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the love of the Spirit, & the prayers

If your language does not use abstract nouns for the ideas of **love** and **prayers**, you could express the same ideas in another way. Alternate translation: “how you love from the Spirit ... what you pray” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to strive together with me

Paul speaks of praying fervently as if it were a struggle. If it would be helpful in your language, you could express the meaning plainly or use a simile. Alternate translation: “to pray intensely together with me” or “to pray intensely with me as if striving together” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 15:31

so that & and {so that

Both occurrences of **so that** in this verse could indicate: (1) the contents of what they should pray. Alternate translation: “that ... and that” (2) the purposes for praying. Alternate translation: “in order that ... and in order that” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

I might be delivered from the disobedient ones

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God might deliver me from the disobedient ones” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

the disobedient ones

Here, **the disobedient ones** refers to the Jews **in Judea** who disobeyed God by refusing to believe in Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the unbelieving Jews” or “those Jews who do not trust in Jesus” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

my service

Here, **my service** refers to the money that Paul was going to bring to the poor believers in Jerusalem from the believers in Macedonia and Achaia. This is a polite way of referring to bringing money. If it would be helpful in your language, you could use a different polite way of referring to this or you could state this plainly. Alternate translation: “the money I bring” (See: **Euphemism (p.646)**) (See: **Euphemism (p.646)**)

for Jerusalem

Here, **for Jerusalem** means “for the poor of the saints in Jerusalem,” as mentioned in [15:26](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “for the poor saints in Jerusalem” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 15:32

so that

See how you translated **so that** in the previous verse. (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

in joy

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: “while being joyful” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the will of God

See how you translated this phrase in [1:10](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

and} might be refreshed together with

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “and might refresh myself together with” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 15:33

the God of peace

Paul is using the possessive form to describe **God** who gives **peace**. If it would be helpful in your language, you could use a different expression. Alternate translation: "the God who gives peace" (See: **Possession (p.702)**) (See: **Possession (p.702)**)

of peace

See how you translated **peace** in [1:7](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 16

Romans 16 General Notes

Structure and Formatting

Conclusion (15:14–16:27)

- Paul describes his mission (15:14–21)
- Paul's travel plans (15:22–33)
- Paul commends Phoebe (16:1–2)
- Paul greets Christians in Rome (16:3–16)
- Paul warns against false teachers (16:17–20)
- Paul greets more Christians in Rome (16:21–24)
- Doxology (16:25–27)

Special Concepts in this Chapter

Letter writing and sending

In this culture, someone who wanted to send a letter often spoke what they wanted to say, and a scribe would write it down for them. Then, they would send the letter with a messenger, who would read the letter to the person or people to whom it was addressed. In this chapter, Tertius mentions that he is the scribe writing the letter for Paul ([16:22](#)). Paul begins this chapter by recommending Phoebe to the believers in Rome who receive this letter. This could indicate that Phoebe was the messenger who delivered the letter to them.

Greetings

In this culture, it was common for those who sent letters to include greetings to and from others in their letters. In this way, many people could greet each other but only send one letter. In [16:3–16](#) and [21–23](#) Paul includes greetings to and from people whom he and the Romans knew. Express these greetings in a natural form in your language.

Romans 16:1

I commend

The pronoun **I** here and throughout this chapter refers to Paul, except for [16:22](#). If it would be helpful in your language, you could state this explicitly. Alternate translation: “I, Paul, commend” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Phoebe

The word **Phoebe** is the name of a woman. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

our

In this verse and throughout this chapter **our** refers to Paul and his Christian readers, so **our** would be inclusive. Your language may require you to mark this form. (See: **Exclusive and Inclusive ‘We’ (p.650)**) (See: **Exclusive and Inclusive ‘We’ (p.650)**)

sister

Paul speaks of **Phoebe** as if she were the physical **sister** of him and his Christian readers. He means she has a brother-sister relationship with all Christians because she trusts in Jesus. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “our spiritual sister” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

a servant

See how you translated the abstract noun **servant** in [13:4](#). (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Cenchrea

The word **Cenchrea** was the name of a city in Greece. See how **Cenchrea** is translated in [Acts 18:18](#). (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

Romans 16:2

in the Lord

Here, **in the Lord** refers to Phoebe being a fellow believer in **the Lord** Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “as someone who believes in the Lord Jesus” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in a manner worthy of the saints

Alternate translation: “in the way that believers should welcome other believers”

and

Here, **and** indicates that what follows is a second purpose for Paul to commend Phoebe to the believers in Rome. If it would be helpful in your language, you could state this explicitly. Alternate translation: “and in order that you” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

might stand by her

Here, **stand by** refers to helping someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “might assist her” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is the reason why Paul wants the Roman believers to help Phoebe. Use the most natural form in your language for indicating a reason. Alternate translation: “The reason I want you to do this is that” (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

καὶ γὰρ αὕτη προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ

If your language does not use an abstract noun for the idea of **benefactor**, you could express the same idea in another way. Alternate translation: “For she has also benefited many, and myself as well” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

Romans 16:3

General Information:

As was customary in his culture, in [16:3-16](#) Paul begins to conclude the letter by extending greetings to the people to whom he is writing. Your language may have a particular way of sharing greetings in a letter. If so, you could use that form here. Alternate translation: “I enthusiastically ask to be remembered to” or “I send regards to”

Greet

Greet here and throughout [16:3-16](#) is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. Alternate translation: “Please give my greetings to” (See: **Imperatives — Other Uses (p.674)**) (See: **Imperatives — Other Uses (p.674)**)

Prisca and Aquila

The word **Prisca** is the name of a woman who is also called “Priscilla” in [Acts 18:2](#). **Aquila** is the name of her husband. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

my fellow workers

Here, **fellow workers** refers to people who work together with Paul to tell other people about Jesus. If it would be helpful in your language, you could state this explicitly. Alternate translation: “who worked with me to preach the gospel” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in Christ Jesus

Here, **in Christ Jesus** could refer to: (1) the kind of work that **Prisca and Aquila** did with Paul. Alternate translation: “in the service of Christ Jesus” (2) being united with Christ, as this phrase is used in [3:24](#); [6:11](#), [23](#); [8:1-2](#), [39](#); and [15:17](#). Alternate translation: “who are united to Christ Jesus” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 16:4

who for the sake of my life laid down their own neck, to whom not only I give thanks, but also all the churches of the Gentiles

This verse interrupts the main part of the sentence in 16:3–5 in order to give further information about Prisca and Aquila. If it would be clearer in your language, you could translate this verse as its own sentence and repeat the main verb of the previous verse in the next verse, as in the UST. (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

laid down their own neck

This phrase refers to doing something that would put someone in danger of being executed. Romans often executed people by chopping their heads off at the neck with an axe. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: “risked having their heads chopped off by the Roman authorities” (See: **Idiom (p.672)**) (See: **Idiom (p.672)**)

I give thanks

Here Paul speaks of expressing **thanks** as if they were something that he could **give** to someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “I am thankful” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 16:5

and the church {based in} their house

This clause continues the sentence that Paul began in 16:3 and interrupted in the previous verse. If you made the previous verse into its own sentence, then here you will need to add the main verb from 16:3. Alternate translation: “and greet the church based in their house” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

their house

The pronoun **their** here refers to Prisca and Aquila. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the house of Prisca and Aquila” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

Greet

See how you translated **Greet** in 16:3. (See: **Imperatives — Other Uses (p.674)**) (See: **Imperatives — Other Uses (p.674)**)

Epaenetus

The word **Epaenetus** is the name of a man. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

the firstfruits of Asia for Christ

Paul speaks of **Epaenetus** as if he were **fruit** that he had harvested. He means that **Epaenetus** was the first person in **Asia** who believed in **Christ** as a result of Paul's preaching. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “the first person in Asia to believe in Jesus” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 16:6

Mary

The word **Mary** is the name of a woman. Several women in the Bible are named **Mary** because it was a common Jewish name. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

Romans 16:7

Andronicus

The word **Andronicus** is the name of a man. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

Junias

Junias could refer to: (1) a woman named Junia, in which case **Andronicus and Junias** might be a married couple like Prisca and Aquila. See the UST. (2) the shortened form of Junianus, a man's name, which is less likely. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

my kinsmen

Here, **kinsmen** could refer to: (1) Jewish Christians. Alternate translation: "my Jewish Christian kinsmen" (2) Christian relatives of Paul. Alternate translation: "my Christian relatives" (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

who are prominent among the apostles

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "whom the apostles know very well" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

who

Here, **who** indicates that what follows is further information about **Andronicus and Junias**. It is not information about **the apostles**. If it would be helpful in your language, you could state this explicitly. Alternate translation (as a new sentence): "These two people" (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

in Christ

Here, **in Christ** refers to being united with Christ. See how you translated the same use of this phrase in [3:24](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 16:8

Ampliatius

The word **Ampliatius** is the name of a man. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

in the Lord

See how you translated the same use of this phrase in [16:2](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 16:9

Urbanus, & Stachys

The words **Urbanus** and **Stachys** are names of men. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

our fellow worker in Christ

See how you translated a similar phrase in [16:3](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 16:10

Apelles, & of Aristobulus

The words **Apelles** and **Aristobulus** are names of men. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

the approved in Christ

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “whom Christ has approved” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 16:11

Herodion, & of Narcissus

The words **Herodion** and **Narcissus** are names of men. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

kinsman

See how you translated “kinsmen” in [16:7](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

in the Lord

Here, **in the Lord** refers to being united to Christ and has the same meaning as “in Christ” in [16:7](#) and [3:24](#). If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “united to the Lord Jesus” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 16:12

Tryphaena & Tryphosa, & Persis

The words **Tryphaena**, **Tryphosa**, and **Persis** are names of women. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

in the Lord. & in the Lord

See how you translated a similar use of **in the Lord** in [16:3](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 16:13

Rufus

The word **Rufus** is the name of a man. See how this name is translated in [Mark 15:21](#). (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

the elect in the Lord

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “the one whom God has elected” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

his mother and mine

Paul speaks of the **mother** of **Rufus** as if she were his own **mother**. He means that she treated him as if he were her own child. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “his mother, whom I also think of as my mother” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 16:14

Asyncritus, Phlegon, Hermes, Patrobas, Hermas

These are names of five men. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

brothers

See how you translated this word in [1:13](#). (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

the brothers {who are} with them

Here, **with them** implies that these people meet together as a church. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the brothers who meet with them” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 16:15

Philologus & Nereus & Olympas

The words **Philologus**, **Nereus**, and **Olympas** are names of men. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

Julia

The word **Julia** is the name of a woman. She was probably the wife of **Philologus**. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

all the saints {who are} with them

See how you translated **with them** in the previous verse. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 16:16

Greet

See how you translated **Greet** in 16:3. (See: **Imperatives — Other Uses (p.674)**) (See: **Imperatives — Other Uses (p.674)**)

a holy kiss

Here, **a holy kiss** describes a **kiss** that believers would give to other believers (that is why it is **holy**). In Paul's culture, this was an appropriate way to greet someone with whom one was very close, such as a family member or a good friend. You could use a greeting that is used by close friends or family members and clarify that here it is used in a **holy** or Christian way. Alternate translation: "with a Christian hug" or "in warm way that is appropriate for fellow believers" (See: **Translate Unknowns (p.738)**) (See: **Translate Unknowns (p.738)**)

All the churches of Christ greet you

All here could refer to: (1) all the **churches** that were in the area where Paul was working when he wrote this letter. Alternate translation: "All the churches of Christ in this region" (2) all the **churches** that Paul had authority over or represented. Alternate translation: "All the churches of Christ that I represent" (See: **Hyperbole (p.665)**) (See: **Hyperbole (p.665)**)

Romans 16:17

brothers

See how you translated this word in [1:13](#). (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

divisions & traps, & the teaching

If your language does not use abstract nouns for the ideas of **divisions**, **obstacles**, and **teaching**, you could express the same ideas in another way. Alternate translation: “what divides ... what obstructs ... what is taught” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the ones causing divisions and traps

This phrase refers to causing believers to argue with each other. If it would be helpful in your language, you could state this explicitly. See the UST. (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

traps

See how you translated “trap” in [11:9](#) and [14:13](#). (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

contrary to the teaching that you have learned

This clause could refer to: (1) the **traps**. Alternate translation: “which are contrary to the teaching that you have learned” (2) the means by which these people are **causing divisions and traps**. Alternate translation: “by doing what is contrary to the teaching that you have learned” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

turn away from them

Here, **turn away** refers to avoiding someone. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “avoid them completely” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

Romans 16:18

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows in this verse explains what Paul said in the previous verse. If it would be helpful in your language, you could use a different expression. Alternate translation: “In fact,” (See: **Connecting Words and Phrases (p.629)**) (See: **Connecting Words and Phrases (p.629)**)

such as these

Here, **these** refers to “those who are causing division and traps,” who are mentioned in the previous verse. If it would be helpful in your language, you could state this explicitly. Alternate translation: “such as those causing such divisions and traps” (See: **Pronouns — When to Use Them (p.708)**) (See: **Pronouns — When to Use Them (p.708)**)

are not enslaved to our Lord Christ

Here, **enslaved to our Lord Christ** refers to living under the control of **our Lord Christ**. If it would be helpful in your language, you could state this explicitly. Alternate translation: “are not living in submission to our Lord Christ” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

but to their own stomach

Paul is leaving out some of the words that a clause would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the previous clause. Alternate translation: “but they are enslaved to their own stomach” (See: **Ellipsis (p.643)**) (See: **Ellipsis (p.643)**)

to their own stomach

Here, **stomach** could refer to: (1) physical desires, especially the desires to eat or drink. Alternate translation: “to their own physical desires” (2) pleasing oneself. Alternate translation: “to their own pleasure” (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

through their smooth speech and flattery

If your language does not use abstract nouns for the ideas of **speech** and **flattery**, you could express the same ideas in another way. Alternate translation: “through speaking smoothly and flatteringly” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

the hearts

See how you translated “heart” in [1:21](#). (See: **Metonymy (p.693)**) (See: **Metonymy (p.693)**)

Romans 16:19

For

For indicates that what follows this word explains what came before it. **For** here indicates that what follows is one reason why Paul's readers should obey the command to "watch out for" and "turn away from" false teachers. Use the most natural form in your language for indicating a reason. Alternate translation: "Watch out for and turn away from these people since" (See: **Connect — Reason-and-Result Relationship (p.624)**) (See: **Connect — Reason-and-Result Relationship (p.624)**)

your obedience reaches to everyone

Here Paul speaks of the Roman believers' **obedience** as if it were a person who could go to people. He means that many people had heard about their **obedience**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "your obedience has been heard about by everyone" (See: **Personification (p.700)**) (See: **Personification (p.700)**)

your obedience & the good, & the evil

See how you translated **obedience** in 5:19 and **good** and **evil** in 7:19. (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

everyone

Here, **everyone** is an exaggeration that Paul uses to show that many believers had heard about the **obedience** of the Roman believers. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "very many people" (See: **Hyperbole (p.665)**) (See: **Hyperbole (p.665)**)

Romans 16:20

the God of peace

See how you translated this phrase in [15:33](#). (See: [Possession \(p.702\)](#)) (See: [Possession \(p.702\)](#))

will crush Satan under your feet

Here Paul speaks of the Roman believers having victory over **Satan** as if they would **crush** him **under** their **feet**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “will cause you to have complete victory over Satan” (See: [Metaphor \(p.687\)](#)) (See: [Metaphor \(p.687\)](#))

with haste. & grace of our Lord Jesus Christ {be} with you

If your language does not use abstract nouns for the ideas of **haste** and **grace**, you could express the same ideas in another way. Alternate translation: “hastily. May the Lord Jesus Christ act graciously toward you” (See: [Abstract Nouns \(p.592\)](#)) (See: [Abstract Nouns \(p.592\)](#))

with haste

The phrase translated as **with haste** can also refer to something happening after a short time period. Alternate translation: “in a short time” or “soon”

The grace of our Lord Jesus Christ {be} with you

As was customary in his culture, Paul closes his letter with a blessing for the Roman believers. Use a form that people would recognize as a blessing in your language. Alternate translation: “May you experience kindness from our Lord Jesus Christ” or “I pray that you will have grace from our Lord Jesus Christ” (See: [Blessings \(p.610\)](#)) (See: [Blessings \(p.610\)](#))

Romans 16:21

my fellow worker

See how you translated the similar phrase in [16:3](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Lucius & Jason & Sosipater

The words **Lucius**, **Jason**, and **Sosipater** are names of men. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

my kinsmen

See how you translated this phrase in [16:7](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

greet you

As was customary in this culture, Paul concludes the letter by extending greetings from people who are with him and who know the people to whom he is writing. Your language may have a particular way of sharing greetings in a letter. If so, you can use that form here. Alternate translation: “send you their greetings” or “ask to be remembered to you”

Romans 16:22

I, Tertius, the one having written this epistle

This clause means that **Tertius** wrote down the words that Paul told him to write in this letter. In ancient times it was common for people to use scribes to physically write dictated letters for them. See the discussion of this in the General Notes for this chapter. Alternate translation: “I, Tertius, am the person who wrote down what Paul told me to write in this epistle” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

I, Tertius, the one having written this epistle, greet you in the Lord

I here refers to **Tertius**, who writes this verse. Unlike elsewhere in this letter, it does not refer to Paul. If it would be helpful in your language, you could use the third person in this verse. Alternate translation: “Tertius, who wrote this epistle, greets you in the Lord” (See: **First, Second or Third Person (p.652)**) (See: **First, Second or Third Person (p.652)**)

Tertius

The word **Tertius** is the name of a man. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

in the Lord

See how you translated the similar use of **in the Lord** in [16:2](#). (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

Romans 16:23

Gaius, & Erastus, & Quartus

The words **Gaius**, **Erastus**, and **Quartus** are names of men. (See: **How to Translate Names (p.661)**) (See: **How to Translate Names (p.661)**)

the host for me and for the whole church

This phrase indicates that the home of **Gaius** was where Paul and his fellow believers gathered to worship. If it would be helpful in your language, you could state this explicitly. Alternate translation: “who hosts me and the whole church in his house” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

the steward

Here, **steward** refers to the person who takes care of the money for **the city** in which Paul is staying. If it would be helpful in your language, you could state this explicitly. Alternate translation: “the treasurer” or “the one who administrates the finances” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

brother

Here, **brother** refers to a fellow Christian. See how you translated **brother** in [14:10](#). (See: **When Masculine Words Include Women (p.743)**) (See: **When Masculine Words Include Women (p.743)**)

Romans 16:24

Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν

This verse is not in the best earliest manuscripts. It seems to be an accidental repetition of the last part of [16:20](#). It has been included in the ULT, but it is marked off with square brackets ([\]) at the beginning and end. If possible, do not include this addition in your translation. (See: **Textual Variants (p.736)**) (See: **Textual Variants (p.736)**)

Romans 16:25

16:25–27 are one long sentence. If you divide this sentence into shorter sentences, then you will need to repeat part of 16:27 in 16:25, as the UST does.

Now

Now here marks the closing section of the letter. If you have a way of doing this in your language, you could use it here.

to the one being able to establish you

Here, **the one** refers to God. If it would be helpful in your language, you could state this explicitly. Alternate translation: “to God, who is able to establish you” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

to establish you

Here Paul speaks of God strengthening a person's faith as if God were establishing that person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: “to make your faith strong” (See: **Metaphor (p.687)**) (See: **Metaphor (p.687)**)

my gospel

Paul is using the possessive form to describe the **gospel** message that he preached. If it would be helpful in your language, you could use a different expression. Alternate translation: “the gospel that I preach” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the preaching of Jesus Christ

Paul is using the possessive form to describe the **preaching** that is about **Jesus Christ**. If it would be helpful in your language, you could use a different expression. Alternate translation: “the preaching about Jesus Christ” (See: **Possession (p.702)**) (See: **Possession (p.702)**)

the preaching & the revelation of the mystery

If your language does not use abstract nouns for the ideas of **preaching**, **revelation**, and **mystery**, you could express the same ideas in another way. Alternate translation: “what is preached ... what is revealed of what is mysterious” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

according to the revelation of the mystery

Here, **according to** indicates that what follows is what Paul's preaching is based on. If it would be helpful in your language, you could state this explicitly. Alternate translation: “on the basis of the revelation of the mystery” (See: **Assumed Knowledge and Implicit Information (p.600)**) (See: **Assumed Knowledge and Implicit Information (p.600)**)

of the mystery

Here Paul uses the word **mystery** to refer to God's plan to save people, which was revealed in the **gospel**. This does not mean that the idea is hard to understand, but rather, that God had not yet revealed it to people. If your language would not use **mystery** to refer to something that was concealed but has now been revealed, you could use a different expression. Alternate translation: "of this concealed message" (See: **Translate Unknowns (p.738)**) (See: **Translate Unknowns (p.738)**)

according to the revelation of the mystery, kept secret for long ages

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "according to the mystery that God has now revealed, yet had kept secret for long ages" (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

kept secret for long ages

This clause gives further information about **the mystery**, which is also the **gospel**. If it would be helpful in your language, you could use a different way to make this connection clear. Alternate translation: "which is what was kept secret for long ages" (See: **Distinguishing Versus Informing or Reminding (p.635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

Romans 16:26

but now having been revealed

This clause gives further information about “the mystery,” which is also the “gospel” mentioned in the previous verse. If it would be helpful in your language, you could use a different way to make this connection clear. Alternate translation: “but now that mystery has been revealed” (See: **Distinguishing Versus Informing or Reminding (p. 635)**) (See: **Distinguishing Versus Informing or Reminding (p.635)**)

but now having been revealed

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “but now God has revealed” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

and through the prophetic writings, according to the command of the eternal God, to the obedience of faith, to all the nations, having been made known

The word translated as **and** here indicates that the following four phrases are connected to the fifth phrase. If it would be helpful in your language, you could change the order of these phrases. Alternate translation: “and having been made known through the prophetic writings, according to the command of the eternal God, to the obedience of faith, to all the nations” (See: **Information Structure (p.677)**) (See: **Information Structure (p.677)**)

the prophetic writings, & the command of the eternal God, to the obedience of faith

If your language does not use abstract nouns for the ideas of **writings**, **command**, **obedience**, and **faith**, you could express the same ideas in another way. Alternate translation: “what was written by the prophets ... what the eternal God commanded, that we should obey as an act of faith” (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)

to the obedience of faith

Here, **to** indicates that this is a purpose clause. Use a natural way in your language for introducing a purpose clause. Alternate translation: “for the purpose of the obedience of faith” (See: **Connect — Goal (Purpose) Relationship (p.619)**) (See: **Connect — Goal (Purpose) Relationship (p.619)**)

the obedience of faith

See how you translated this phrase in [1:5](#). (See: **Possession (p.702)**) (See: **Possession (p.702)**)

having been made known

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “God having made known” (See: **Active or Passive (p.595)**) (See: **Active or Passive (p.595)**)

Romans 16:27

to the only wise God

Alternate translation: "to God who alone is wise"

to whom {be} the glory

If your language does not use an abstract noun for the idea behind the word **glory**, you could express the same idea with a verbal form. Alternate translation: "may people glorify him" (See: **Abstract Nouns (p.592)**) (See: **Abstract Nouns (p.592)**)



unfoldingWord® Translation Academy

Version 76

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin." But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

Examples From the Bible

From **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns "godliness" and "contentment" refer to being godly and content. The abstract noun "gain" refers to something that benefits or helps someone.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun "salvation" here refers to being saved.

The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun "purposes" refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

Ever since **you were a child** you have known the sacred writings.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

Today the people in this house **have been saved** ... Today God **has saved** the people in this house ...

The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.

He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

"

Referenced in: [Romans 1:4](#); [Romans 1:5](#); [Romans 1:7](#); [Romans 1:8](#); [Romans 1:9](#); [Romans 1:10](#); [Romans 1:12](#); [Romans 1:16](#); [Romans 1:17](#); [Romans 1:18](#); [Romans 1:20](#); [Romans 1:23](#); [Romans 1:24](#); [Romans 1:25](#); [Romans 1:26](#); [Romans 1:27](#); [Romans 1:28](#); [Romans 1:29](#); [Romans 1:30](#); [Romans 1:32](#); [Romans 2:2](#); [Romans 2:4](#); [Romans 2:5](#); [Romans 2:6](#); [Romans 2:7](#); [Romans 2:8](#); [Romans 2:9](#); [Romans 2:10](#); [Romans 2:11](#); [Romans 2:14](#); [Romans 2:16](#); [Romans 2:18](#); [Romans 2:19](#); [Romans 2:20](#); [Romans 2:23](#); [Romans 2:25](#); [Romans 2:26](#); [Romans 2:27](#); [Romans 3:1](#); [Romans 3:3](#); [Romans 3:4](#); [Romans 3:5](#); [Romans 3:7](#); [Romans 3:8](#); [Romans 3:12](#); [Romans 3:16](#); [Romans 3:18](#); [Romans 3:20](#); [Romans 3:22](#); [Romans 3:24](#); [Romans 3:25](#); [Romans 3:26](#); [Romans 3:27](#); [Romans 3:28](#); [Romans 4:3](#); [Romans 4:4](#); [Romans 4:5](#); [Romans 4:6](#); [Romans 4:7](#); [Romans 4:8](#); [Romans 4:10](#); [Romans 4:11](#); [Romans 4:13](#); [Romans 4:14](#); [Romans 4:15](#); [Romans 4:16](#); [Romans 4:18](#); [Romans 4:19](#); [Romans 4:20](#); [Romans 4:25](#); [Romans 5:1](#); [Romans 5:2](#); [Romans 5:3](#); [Romans 5:4](#); [Romans 5:8](#); [Romans 5:9](#); [Romans 5:10](#); [Romans 5:11](#); [Romans 5:12](#); [Romans 5:13](#); [Romans 5:14](#); [Romans 5:15](#); [Romans 5:16](#); [Romans 5:17](#); [Romans 5:18](#); [Romans 5:19](#); [Romans 5:20](#); [Romans 5:21](#); [Romans 6:1](#); [Romans 6:3](#); [Romans 6:4](#); [Romans 6:5](#); [Romans 6:6](#); [Romans 6:7](#); [Romans 6:9](#); [Romans 6:12](#); [Romans 6:13](#); [Romans 6:16](#); [Romans 6:18](#); [Romans 6:19](#); [Romans 6:21](#); [Romans 6:22](#); [Romans 6:23](#); [Romans 7:5](#); [Romans 7:6](#);

Romans 7:7; Romans 7:8; Romans 7:9; Romans 7:10; Romans 7:12; Romans 7:13; Romans 7:18; Romans 7:19;
Romans 7:21; Romans 8:1; Romans 8:2; Romans 8:3; Romans 8:6; Romans 8:7; Romans 8:10; Romans 8:13; Romans
8:15; Romans 8:18; Romans 8:19; Romans 8:20; Romans 8:21; Romans 8:23; Romans 8:24; Romans 8:25; Romans
8:26; Romans 8:27; Romans 8:28; Romans 8:33; Romans 8:35; Romans 8:36; Romans 8:38; Romans 9:3; Romans 9:4;
Romans 9:8; Romans 9:11; Romans 9:14; Romans 9:15; Romans 9:16; Romans 9:17; Romans 9:18; Romans 9:21;
Romans 9:22; Romans 9:23; Romans 9:27; Romans 9:30; Romans 9:31; Romans 9:32; Romans 9:33; Romans 10:1;
Romans 10:2; Romans 10:3; Romans 10:4; Romans 10:5; Romans 10:6; Romans 10:8; Romans 10:10; Romans 10:12;
Romans 10:16; Romans 10:17; Romans 10:19; Romans 11:5; Romans 11:6; Romans 11:7; Romans 11:9; Romans
11:11; Romans 11:12; Romans 11:13; Romans 11:14; Romans 11:15; Romans 11:20; Romans 11:22; Romans 11:23;
Romans 11:28; Romans 11:29; Romans 11:30; Romans 11:31; Romans 11:32; Romans 11:33; Romans 11:36; Romans
12:1; Romans 12:2; Romans 12:4; Romans 12:6; Romans 12:7; Romans 12:8; Romans 12:9; Romans 12:10; Romans
12:11; Romans 12:13; Romans 12:17; Romans 12:19; Romans 12:21; Romans 13:1; Romans 13:2; Romans 13:3;
Romans 13:4; Romans 13:5; Romans 13:6; Romans 13:7; Romans 13:9; Romans 13:10; Romans 13:11; Romans
13:13; Romans 13:14; Romans 14:1; Romans 14:16; Romans 14:17; Romans 14:22; Romans 14:23; Romans 15:1;
Romans 15:3; Romans 15:4; Romans 15:5; Romans 15:8; Romans 15:9; Romans 15:13; Romans 15:14; Romans
15:16; Romans 15:18; Romans 15:20; Romans 15:26; Romans 15:29; Romans 15:30; Romans 15:32; Romans 15:33;
Romans 16:1; Romans 16:2; Romans 16:17; Romans 16:18; Romans 16:19; Romans 16:20; Romans 16:25; Romans
16:26; Romans 16:27

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

Sentence Structure ([UTA PDF](#))

Verbs ([UTA PDF](#))

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**.
(Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action. (2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone." (3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)

The king's servants gave Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea. It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)

He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

Abstract Nouns ([UTA PDF](#))
Word Order ([UTA PDF](#))

Referenced in: Romans 1 General Notes; Romans 1:1; Romans 1:4; Romans 1:8; Romans 1:12; Romans 1:13; Romans 1:17; Romans 1:18; Romans 1:19; Romans 1:20; Romans 1:21; Romans 1:29; Romans 2:12; Romans 2:13; Romans 2:15; Romans 2:18; Romans 2:24; Romans 2:26; Romans 3:2; Romans 3:4; Romans 3:7; Romans 3:8; Romans 3:10; Romans 3:19; Romans 3:20; Romans 3:21; Romans 3:27; Romans 3:28; Romans 4:2; Romans 4:3; Romans 4:4; Romans 4:5; Romans 4:7; Romans 4:9; Romans 4:10; Romans 4:11; Romans 4:17; Romans 4:18; Romans 4:20; Romans 4:21; Romans 4:22; Romans 4:23; Romans 4:24; Romans 4:25; Romans 5:1; Romans 5:5; Romans 5:9; Romans 5:10; Romans 5:13; Romans 5:19; Romans 6:3; Romans 6:4; Romans 6:6; Romans 6:7; Romans 6:9; Romans 6:17; Romans 6:18; Romans 6:22; Romans 7:2; Romans 7:3; Romans 7:4; Romans 7:6; Romans 7:10; Romans 7:14; Romans 8:4; Romans 8:14; Romans 8:17; Romans 8:18; Romans 8:19; Romans 8:20; Romans 8:21; Romans 8:24; Romans 8:28; Romans 8:34; Romans 8:36; Romans 8:38; Romans 8:39; Romans 9:3; Romans 9:7; Romans 9:9; Romans 9:12; Romans 9:13; Romans 9:17; Romans 9:20; Romans 9:22; Romans 9:23; Romans 9:25; Romans 9:26; Romans 9:27; Romans 9:29; Romans 9:33; Romans 10:9; Romans 10:11; Romans 10:13; Romans 10:15; Romans 10:20; Romans 11:3; Romans 11:7; Romans 11:8; Romans 11:9; Romans 11:10; Romans 11:17; Romans 11:19; Romans 11:22; Romans 11:23; Romans 11:24; Romans 11:26; Romans 11:28; Romans 11:30; Romans 11:31; Romans 11:35; Romans 12:2; Romans 12:3; Romans 12:6; Romans 12:19; Romans 12:21; Romans 13:1; Romans 13:2; Romans 13:3; Romans 13:5; Romans 13:9; Romans 14:4; Romans 14:5; Romans 14:11; Romans 14:16; Romans 14:18; Romans 14:21; Romans 14:23; Romans 15:3; Romans 15:4; Romans 15:8; Romans 15:9; Romans 15:14; Romans 15:15; Romans 15:16; Romans 15:20; Romans 15:21; Romans 15:22; Romans 15:24; Romans 15:31; Romans 15:32; Romans 16:7; Romans 16:10; Romans 16:13; Romans 16:25; Romans 16:26

Aside

Description

An aside is a figure of speech in which someone who is speaking to a person or group pauses to speak confidentially to himself or someone else about those to whom he had been speaking. The speaker does this to indicate in a strong way his thoughts or feelings about that person or group.

This page answers the question: *What is the figure of speech called an "aside"?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Reason This Is a Translation Issue

Many languages do not use asides, and readers could be confused by them. They may wonder why the speaker suddenly starts talking to himself or someone else about the people he is speaking with.

Examples From the Bible

All the men of your covenant are sending you away as far as the border. The men of your peace are deceiving you and are prevailing against you. They of your bread will set a trap under you. **There is no understanding in him.** (Obadiah 1:7 ULT)

In the first three lines, Yahweh is telling the people of Edom what will happen to them because they did not help the people of Judah. In the fourth line, Yahweh says something about Edom to himself.

And I purified them from everything foreign. And I caused the service watches to stand: for the priests and for the Levites, a man in his work; and for the offering of pieces of wood at the appointed times; and for the firstfruits. **Remember me, my God, for good.** (Nehemiah 13:30-31 ULT)

Nehemiah is speaking to the readers of his account and describing some of the many things he did to restore true worship in Judah after the people returned from exile. But he suddenly turns aside and addresses God, asking God to bless him for what he, Nehemiah, has done for those people.

Translation Strategies

- (1) If an aside would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing, let the speaker continue speaking to the people who are listening to him, but make clear that he is now expressing his thoughts and feelings about them.
- (2) If a person speaks a prayer to God as an aside, you can put the prayer in quotation marks to indicate that.

Examples of Translation Strategies Applied

(1)

All the men of your covenant are sending you away as far as the border. The men of your peace are deceiving you and are prevailing against you. They of your bread will set a trap under you. **There is no understanding in him.** (Obadiah 1:7 ULT)

All the men of your covenant are sending you away as far as the border. The men of your peace are deceiving you and are prevailing against you. They of your bread will set a trap under you. **You do not understand any of this.**

(2)

And I purified them from everything foreign. And I caused the service watches to stand: for the priests and for the Levites, a man in his work; 31 and for the offering of pieces of wood at the appointed times; and for the firstfruits. **Remember me, my God, for good.** (Nehemiah 13:30-31 ULT)

And I cleansed them from everything foreign, and I made assignments for the priests and for the Levites, a man to his own work. And the wood offering at the stated time, and the firstfruits. **"Remember me, my God, for good."**

"

Referenced in: [Romans 3:5](#); [Romans 3:8](#)

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you.
(Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

- (1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
- (2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

- (1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon**, than for you.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man, have no home to rest in. If you want to follow me, you will live as I live.**"

It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you.** or: At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Next we recommend you learn about:

Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Referenced in: [Romans 1:4](#); [Romans 1:5](#); [Romans 1:6](#); [Romans 1:9](#); [Romans 1:13](#); [Romans 1:16](#); [Romans 1:17](#); [Romans 1:21](#); [Romans 1:28](#); [Romans 1:32](#); [Romans 2:2](#); [Romans 2:3](#); [Romans 2:5](#); [Romans 2:9](#); [Romans 2:10](#); [Romans 2:12](#); [Romans 2:16](#); [Romans 2:21](#); [Romans 2:22](#); [Romans 2:24](#); [Romans 2:27](#); [Romans 2:28](#); [Romans 2:29](#); [Romans 3:2](#); [Romans 3:4](#); [Romans 3:9](#); [Romans 3:11](#); [Romans 3:12](#); [Romans 3:19](#); [Romans 3:20](#); [Romans 3:21](#); [Romans 3:24](#); [Romans 3:27](#); [Romans 3:29](#); [Romans 3:31](#); [Romans 4:2](#); [Romans 4:3](#); [Romans 4:5](#); [Romans 4:9](#); [Romans 4:11](#); [Romans 4:12](#); [Romans 4:13](#); [Romans 4:14](#); [Romans 4:16](#); [Romans 4:17](#); [Romans 4:18](#); [Romans 4:19](#); [Romans 4:20](#); [Romans 4:24](#); [Romans 5:1](#); [Romans 5:5](#); [Romans 5:6](#); [Romans 5:10](#); [Romans 5:11](#); [Romans 5:12](#); [Romans 5:13](#); [Romans 5:14](#); [Romans 5:16](#); [Romans 5:17](#); [Romans 5:18](#); [Romans 5:19](#); [Romans 5:21](#); [Romans 6:2](#); [Romans 6:4](#); [Romans 6:5](#); [Romans 6:7](#); [Romans 6:8](#); [Romans 6:10](#); [Romans 6:11](#); [Romans 6:14](#); [Romans 6:15](#); [Romans 6:16](#); [Romans 6:17](#); [Romans 6:21](#); [Romans 6:23](#); [Romans 7:4](#); [Romans 7:5](#); [Romans 7:6](#); [Romans 7:7](#); [Romans 7:8](#); [Romans 7:9](#); [Romans 7:10](#); [Romans 7:13](#); [Romans 7:14](#); [Romans 7:21](#); [Romans 7:23](#); [Romans 7:25](#);

Romans 8:2; Romans 8:3; Romans 8:6; Romans 8:9; Romans 8:10; Romans 8:11; Romans 8:13; Romans 8:14;
 Romans 8:15; Romans 8:16; Romans 8:20; Romans 8:23; Romans 8:25; Romans 8:27; Romans 8:29; Romans 8:30;
 Romans 8:32; Romans 8:33; Romans 8:34; Romans 8:37; Romans 8:38; Romans 9:1; Romans 9:3; Romans 9:4;
 Romans 9:5; Romans 9:6; Romans 9:7; Romans 9:8; Romans 9:10; Romans 9:11; Romans 9:12; Romans 9:14;
 Romans 9:20; Romans 9:21; Romans 9:22; Romans 9:23; Romans 9:28; Romans 9:29; Romans 9:32; Romans 10:4;
 Romans 10:5; Romans 10:6; Romans 10:7; Romans 10:9; Romans 10:10; Romans 10:12; Romans 10:13; Romans
 10:14; Romans 10:17; Romans 10:18; Romans 10:19; Romans 10:20; Romans 10:21; Romans 11:1; Romans 11:2;
 Romans 11:3; Romans 11:6; Romans 11:7; Romans 11:12; Romans 11:14; Romans 11:16; Romans 11:18; Romans
 11:20; Romans 11:21; Romans 11:26; Romans 11:28; Romans 11:31; Romans 11:36; Romans 12:3; Romans 12:6;
 Romans 12:11; Romans 12:12; Romans 12:13; Romans 12:16; Romans 13:3; Romans 13:5; Romans 13:6; Romans
 13:8; Romans 13:9; Romans 13:11; Romans 13:12; Romans 14:2; Romans 14:3; Romans 14:5; Romans 14:6; Romans
 14:7; Romans 14:8; Romans 14:11; Romans 14:14; Romans 14:15; Romans 14:16; Romans 14:17; Romans 14:18;
 Romans 14:20; Romans 14:22; Romans 14:23; Romans 15:1; Romans 15:2; Romans 15:3; Romans 15:4; Romans
 15:5; Romans 15:10; Romans 15:12; Romans 15:13; Romans 15:15; Romans 15:18; Romans 15:19; Romans 15:20;
 Romans 15:21; Romans 15:23; Romans 15:24; Romans 15:29; Romans 15:30; Romans 15:31; Romans 16:2; Romans
 16:3; Romans 16:7; Romans 16:8; Romans 16:9; Romans 16:11; Romans 16:12; Romans 16:14; Romans 16:15;
 Romans 16:17; Romans 16:18; Romans 16:21; Romans 16:22; Romans 16:23; Romans 16:25

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

This page answers the question: *What is background information, and how can I show that some information is background information?*

In order to understand this topic, it would be good to read:

Order of Events ([UTA PDF](#))

Writing Styles ([UTA PDF](#))

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day. Peter was the best hunter in the village. He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story

- Setting includes:
 - where the story takes place
 - when the story takes place
 - who is present when the story begins
 - what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

And Jesus himself **was beginning about 30 years old**. He **was the son** (as it was assumed) of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain, rubbing them in their hands**. But some of the Pharisees said ... (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said"

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

- (1) Use your language's way of showing that certain information is background information.
- (2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

- (1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

And Jesus himself **was** beginning about 30 years old. He **was** the son (as it was assumed) of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information.

Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

- (2) Reorder the information so that earlier events are mentioned first.

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael.
Abram was 86 years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

"**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael."

Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

"Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Next we recommend you learn about:

Connecting Words and Phrases ([UTA PDF](#))

Introduction of a New Event ([UTA PDF](#))

Referenced in: [Romans 4:19](#)

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a **simple metaphor**, which uses only a single Image and a single Idea. The difference between an extended metaphor and a **complex metaphor** is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

This page answers the question: *What is an extended metaphor?*

In order to understand this topic, it would be good to read:

Metaphor ([UTA PDF](#))

Simile ([UTA PDF](#))

Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it, removed the stones, and planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress**. He **waited for it to produce grapes, but it produced wild grapes**. 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes?** 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briars and thorns will spring up. I will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel**, and the man of Judah his pleasant planting; **he waited for justice, but instead, there was killing; for righteousness, but, instead, a shout for help**. (Isa 5:1b-7 ULT)

Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness, comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

1 Yahweh is my shepherd; I will lack nothing. 2 He **makes me** to lie down in green pastures; he **leads me** beside tranquil water. 3 He **brings back** my life; he **guides me** along right paths for his name's sake. 4 Even though I walk through a valley of darkest shadow, I will not fear harm since you are with me; your rod and your staff comfort me. (Psalm 23:1-4 ULT)

Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

- (1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to do this in just the first sentence or two.
- (2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.
- (3) If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

- (1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

Yahweh is **my shepherd**; I will lack nothing. He makes **me** to lie down in green pastures; **he leads me** beside tranquil water. (ULT)

Can be translated as:

“Yahweh is **like** a shepherd to me, so I will lack nothing. **Like** a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully.”

- (2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

My well beloved had a **vineyard** on a very fertile hill. He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**. He built a **tower** in the middle of it, and also built a **winepress**. He waited for it to produce grapes, but it only produced **wild grapes**. (Isaiah 5:1b-2 ULT)

May be translated as:

My well beloved had a **grapevine garden** on a very fertile hill. He **dug up the ground** and removed the stones, and planted it with **the best grapevines**. He built a **watchtower** in the middle of it, and also built a **tank where he could crush the juice out of the grapes**. He

waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)

"Yahweh **cares for me** like a shepherd that cares for his sheep, so I will lack nothing."

For the vineyard of Yahweh of hosts **is** the house of Israel, and the men of Judah his pleasant planting; he waited for justice, but instead, there was killing; for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

For the vineyard of Yahweh of hosts **represents** the house of Israel, and the men of Judah **are like** his pleasant planting; he waited for justice, but instead, there was killing; for righteousness, but, instead, a cry for help.

or as:

So as a farmer stops caring for a grapevine garden that produces bad fruit, Yahweh will stop protecting Israel and Judah, **because they do not do what is right**. He waited for justice, but instead, there was killing; for righteousness, but, instead, a cry for help.

Next we recommend you learn about:

Biblical Imagery — Common Patterns ([UTA PDF](#))

Referenced in: [Romans 9:21](#); [Romans 11:17](#); [Romans 11:18](#); [Romans 11:19](#); [Romans 11:20](#); [Romans 11:24](#)

Blessings

Description

Blessings are short sayings that people use to ask God to do something good for another person. In the Bible, the person saying the blessing speaks or writes directly to the person who will receive the blessing. The person who says the blessing does not directly speak to God, but it is understood that God is the one who will do the good thing mentioned. It is also understood that God hears the blessing, whether he is mentioned by name or not.

This page answers the question: *What are blessings, and how can I translate them?*

In order to understand this topic, it would be good to read:

Writing Styles ([UTA PDF](#))

Poetry ([UTA PDF](#))

Reason This Is a Translation Issue

Each language has its own ways of saying blessings. There are many blessings in the Bible. They need to be translated in the way that people say blessings in your language, so that people recognize them as blessings and understand what one person wants God to do for another.

Examples From the Bible

In the Bible, people often said a blessing when they met someone or when they were leaving someone or sending someone off.

In the book of Ruth, when Boaz meets his workers in the fields, he greets them with a blessing:

Then behold, Boaz coming from Bethlehem! And he said to the reapers, "Yahweh be with you."
And they said to him, "May Yahweh bless you." (Ruth 2:4 ULT)

Similarly, when Rebekah leaves her family, they say farewell with a blessing:

They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

In a similar way, the writers of letters in the New Testament often wrote a blessing at the beginning of their letters as well as at the end. Here are examples from the beginning and end of Paul's second letter to Timothy:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord. (2 Tim 1:2 ULT) The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

Translation Strategies

Find out how people say blessings in your language. Collect a list of common blessings, noting the form of the verb, the use of certain words, and the words that are not used in a blessing but would normally be in a sentence. Also find out what differences there might be between blessings that people use when they are speaking to each other and when they are writing to each other.

If translating a blessing literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

Add a verb if that is natural in your language.

Mention God as the subject of a blessing if that is natural in your language.

Translate the blessing in a form that is natural and clear in your language.

Examples of Translation Strategies Applied

(1) Add a verb if that is natural in your language.

■ The Lord with your spirit. The grace with you. (2 Tim 4:22, literal from the Greek)

In the Greek of this verse, there is no verb 'be.' However, in blessings in English, it is natural to use a verb. The idea that the 'grace' from God will be or remain with the person is implied in Greek.

The Lord **be** with your spirit. Grace **be** with you. (2 Tim 4:22 ULT)

(2) Mention God as the subject of a blessing if that is natural in your language.

If people expect a blessing to refer to God in your language, you might have to provide 'God' as the subject or as the source of the blessing. In Greek and Hebrew, usually God is not explicitly mentioned in the blessing, but it is implied that God is the one acting to show his kindness to the person being addressed.

■ The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

The Lord be with your spirit. **May God give** grace to you.

■ They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

They blessed Rebekah, and said to her, "Our sister, may **God grant that** you be the mother of thousands of ten thousands, and may **God empower** your descendants **to** possess the gate of those who hate them."

(3) Translate the blessing in a form that is natural and clear in your language.

Here are some ideas for ways that people might say a blessing in their language.

■ The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

May the Lord be with your spirit. May God cause his grace to be with you.

May you have God's presence with you. May you experience grace from God.

■ "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

"Our sister, we pray to God that you may be the mother of thousands of ten thousands, and appeal to him that your descendants may possess the gate of those who hate them."

"Our sister, by God's power you will be the mother of thousands of ten thousands, and your descendants will possess the gate of those who hate them."

"

Referenced in: [Romans 1:7](#); [Romans 1:25](#); [Romans 16:20](#)

Collective Nouns

Description

This page answers the question: *What are collective nouns and how can I translate them?*

A collective noun is a singular noun that refers to a group of something. Examples: a **family**, **clan**, or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.

Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):

a singular noun with a singular verb: The team *is* in the dressing room.

a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.

Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.

Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

- (1) Translate the collective noun with a plural noun.
- (2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
- (3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
- (4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

- (1) Translate the collective noun with a plural noun.

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

- (2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

- (3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go." (Exodus 5:2 ULT)

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go."

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

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Referenced in: [Romans 1:21](#); [Romans 2:1](#); [Romans 2:12](#); [Romans 2:13](#); [Romans 2:14](#); [Romans 2:21](#); [Romans 3:20](#); [Romans 3:30](#); [Romans 4:9](#); [Romans 4:16](#); [Romans 5:13](#); [Romans 5:20](#); [Romans 6:14](#); [Romans 7:1](#); [Romans 7:22](#); [Romans 7:25](#); [Romans 8:3](#); [Romans 8:4](#); [Romans 8:7](#); [Romans 9:31](#); [Romans 10:4](#); [Romans 10:5](#); [Romans 13:8](#); [Romans 13:10](#)

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate a contrast relationship?*

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

- (1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
- (2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
- (3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

{David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)

[David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a house**, the Most High does not live in houses made with hands.

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Referenced in: [Romans 1:22](#); [Romans 3:4](#); [Romans 3:21](#); [Romans 4:2](#); [Romans 4:5](#); [Romans 5:7](#); [Romans 6:17](#); [Romans 6:22](#); [Romans 7:6](#); [Romans 7:7](#); [Romans 8:9](#); [Romans 8:37](#); [Romans 10:16](#); [Romans 10:18](#); [Romans 10:21](#); [Romans 13:14](#); [Romans 14:23](#); [Romans 15:21](#)

Connect — Factual Conditions

Conditional Relationships

This page answers the question: *How can I translate factual conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if ... then.” Often, however, the word “then” is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

“**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is “if Yahweh is God.” If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

“A son honors his father, and a servant honors his master. **If I**, then, am a father, where is my honor? **If I** am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with “if,” it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as “since” or “you know that ...” or “it is true that ...” can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

“**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

“**It is true that** Yahweh is God, so worship him!”

“A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

“A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?”

”

Referenced in: [Romans 2:17](#); [Romans 3:30](#); [Romans 4:2](#); [Romans 5:10](#); [Romans 5:15](#); [Romans 5:17](#); [Romans 6:5](#); [Romans 6:8](#); [Romans 7:16](#); [Romans 7:20](#); [Romans 8:10](#); [Romans 8:11](#); [Romans 8:17](#); [Romans 8:31](#); [Romans 9:22](#); [Romans 11:6](#); [Romans 11:12](#); [Romans 11:15](#); [Romans 11:16](#); [Romans 11:17](#); [Romans 11:21](#); [Romans 11:24](#); [Romans 13:9](#); [Romans 15:27](#)

Connect — Goal (Purpose) Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate a goal (purpose) relationship?*

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

She became angry and falsely accused Joseph **so that he was arrested and sent to prison.**
(Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian.** (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes.** Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

Even be sure to pull some out from the bundles for her and leave it **for her to glean,** and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened,** which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

“... if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with “and.” Then the word “so” marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

- (1) If the construction of the Goal statement is unclear, change it to one that is more clear.
- (2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

- (1) If the construction of the goal statement is unclear, change it to one that is more clear.

“Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!” (Ruth 2:16 ULT)

“Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!”

The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The shepherds said to each other, “Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us.”

- (2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

“... if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

“... keep the commandments if you want **to enter into life**.” or: “... keep the commandments **so that you can enter into life**.”

But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance.**' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance.**' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance.**

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Referenced in: [Romans 1:1](#); [Romans 1:5](#); [Romans 1:11](#); [Romans 1:24](#); [Romans 2:4](#); [Romans 3:19](#); [Romans 3:25](#); [Romans 3:26](#); [Romans 4:11](#); [Romans 4:16](#); [Romans 4:25](#); [Romans 5:20](#); [Romans 5:21](#); [Romans 6:1](#); [Romans 6:4](#); [Romans 6:6](#); [Romans 6:16](#); [Romans 7:4](#); [Romans 7:10](#); [Romans 7:13](#); [Romans 8:4](#); [Romans 8:17](#); [Romans 8:29](#); [Romans 9:11](#); [Romans 9:17](#); [Romans 9:22](#); [Romans 9:23](#); [Romans 10:4](#); [Romans 10:6](#); [Romans 11:19](#); [Romans 11:31](#); [Romans 13:4](#); [Romans 14:1](#); [Romans 14:6](#); [Romans 15:2](#); [Romans 15:4](#); [Romans 15:6](#); [Romans 15:7](#); [Romans 15:8](#); [Romans 15:9](#); [Romans 15:13](#); [Romans 15:15](#); [Romans 15:16](#); [Romans 15:25](#); [Romans 16:2](#); [Romans 16:26](#)

Connect — Hypothetical Conditions

Conditional Relationships

This page answers the question: *How can I translate hypothetical conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if ... then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

- (1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.
- (2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

... **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

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Referenced in: [Romans 2:26](#); [Romans 3:5](#); [Romans 3:7](#); [Romans 4:14](#)

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate the reason-result relationship?*

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — “I did Y because I wanted X to happen.” But usually it is looking backward — “X happened, and so I did Y.” Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are “because,” “so,” “therefore,” and “for.” Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a [Verse Bridge](#).

Examples From OBS and the Bible

The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus!
(Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. “Because” connects the two ideas and indicates that what follows it is a reason.

Behold, a great storm arose on the sea, **so that** the boat was covered with the waves.
(Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by “so that.” Notice that the term “so that” often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

“Blessed are the poor, **for** yours is the kingdom of God.” (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

- (1) If the order of the clauses is confusing for the reader, then change the order.
- (2) If the relationship between the clauses is not clear, then use a more clear connecting word.
- (3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

- (1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.
- (2) Blessed are the poor, **because** yours is the kingdom of God.
- (3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

- (1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.
- (2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.
- (3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

Since he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

- (1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.
- (2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.
- (3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

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Referenced in: [Romans 1:8](#); [Romans 1:9](#); [Romans 1:11](#); [Romans 1:15](#); [Romans 1:16](#); [Romans 1:17](#); [Romans 1:18](#); [Romans 1:20](#); [Romans 1:24](#); [Romans 1:27](#); [Romans 1:28](#); [Romans 2:1](#); [Romans 2:12](#); [Romans 2:13](#); [Romans 2:14](#); [Romans 2:18](#); [Romans 2:20](#); [Romans 2:24](#); [Romans 2:25](#); [Romans 2:27](#); [Romans 2:28](#); [Romans 3:1](#); [Romans 3:3](#); [Romans 3:4](#); [Romans 3:6](#); [Romans 3:7](#); [Romans 3:9](#); [Romans 3:20](#); [Romans 3:22](#); [Romans 3:23](#); [Romans 3:26](#); [Romans 3:27](#); [Romans 3:30](#); [Romans 4:1](#); [Romans 4:2](#); [Romans 4:3](#); [Romans 4:9](#); [Romans 4:10](#); [Romans 4:13](#);

Romans 4:14; Romans 4:15; Romans 4:18; Romans 4:22; Romans 4:25; Romans 5:1; Romans 5:3; Romans 5:5;
Romans 5:9; Romans 5:10; Romans 5:13; Romans 5:16; Romans 5:17; Romans 5:18; Romans 5:19; Romans 5:21;
Romans 6:1; Romans 6:4; Romans 6:10; Romans 6:12; Romans 6:14; Romans 6:15; Romans 6:16; Romans 6:19;
Romans 6:20; Romans 6:21; Romans 6:22; Romans 6:23; Romans 7:1; Romans 7:4; Romans 7:5; Romans 7:6;
Romans 7:7; Romans 7:10; Romans 7:12; Romans 7:13; Romans 7:14; Romans 7:15; Romans 7:18; Romans 7:21;
Romans 7:22; Romans 8:1; Romans 8:2; Romans 8:3; Romans 8:5; Romans 8:6; Romans 8:7; Romans 8:14; Romans
8:15; Romans 8:20; Romans 8:24; Romans 8:26; Romans 8:31; Romans 8:33; Romans 8:34; Romans 9:3; Romans 9:6;
Romans 9:9; Romans 9:14; Romans 9:15; Romans 9:17; Romans 9:19; Romans 9:22; Romans 9:28; Romans 9:30;
Romans 9:32; Romans 10:2; Romans 10:3; Romans 10:4; Romans 10:10; Romans 10:12; Romans 10:14; Romans
11:1; Romans 11:5; Romans 11:7; Romans 11:11; Romans 11:15; Romans 11:19; Romans 11:20; Romans 11:21;
Romans 11:22; Romans 11:23; Romans 11:25; Romans 11:29; Romans 11:30; Romans 11:31; Romans 11:36; Romans
12:1; Romans 12:4; Romans 12:12; Romans 12:19; Romans 12:20; Romans 13:2; Romans 13:3; Romans 13:4;
Romans 13:5; Romans 13:6; Romans 13:9; Romans 13:11; Romans 14:7; Romans 14:8; Romans 14:10; Romans
14:13; Romans 14:15; Romans 14:16; Romans 14:17; Romans 15:7; Romans 15:17; Romans 15:22; Romans 15:23;
Romans 15:26; Romans 15:27; Romans 16:2; Romans 16:19

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate clauses with a simultaneous time relationship?*

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word “**during**” tells us clearly that two things happened at the same time, but one event did not cause the other.

And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector “**and**” indicates this.

While they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words “**while**” and “**as**” tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

- (1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
- (2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
- (3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

- (1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.
- (2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.
- (3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

While they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

- (1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.
- (2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.
- (3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

"

Referenced in: [Romans 5:6](#); [Romans 5:8](#); [Romans 7:3](#); [Romans 12:12](#); [Romans 15:24](#)

Connecting Words and Phrases

Description

This page answers the question: *How do connecting words work to join parts of the text in different ways?*

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

It was raining, but I did not have an umbrella, so I got very wet.

Now I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- [Sequential Clause](#) — a time relationship between two events in which one happens and then the other happens.
- [Simultaneous Clause](#) — a time relationship between two or more events that occur at the same time.
- [Background Clause](#) — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- [Exceptional Relationship](#) — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- [Hypothetical Condition](#) — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- [Factual Condition](#) — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- [Contrary-to-Fact Condition](#) — a connection that sounds hypothetical but is already certain that it is not true. See also: [Hypothetical Statements](#).
- [Goal Relationship](#) — a logical relationship in which the second event is the purpose or goal of the first.
- [Reason and Result Relationship](#) — a logical relationship in which one event is the reason for the other event, the result.
- [Contrast Relationship](#) — one item is being described as different or in opposition to another.

Examples from the Bible

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word “instead” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word “then” introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word “therefore” links this section with the section before it, signaling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “but” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God’s servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

- (1) Use a connecting word (even if the ULT does not use one).
- (2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
- (3) Use a different connecting word.

Examples of Translation Strategies Applied

- (1) Use a connecting word (even if the ULT does not use one).

Jesus said to them, "Come follow me, and I will make you to become fishers of men." Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word "so."

Jesus said to them, "Come follow me, and I will make you to become fishers of men." **So**, immediately they left the nets and followed him.

- (2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words "instead" or "then" here. They might translate like this:

I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

- (3) Use a different connecting word.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

Because of that, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven.
And whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

”

Referenced in: [Romans 1:8](#); [Romans 1:23](#); [Romans 1:26](#); [Romans 1:27](#); [Romans 1:32](#); [Romans 2:17](#); [Romans 2:21](#); [Romans 3:5](#); [Romans 3:7](#); [Romans 3:8](#); [Romans 3:19](#); [Romans 3:22](#); [Romans 3:28](#); [Romans 3:29](#); [Romans 3:31](#); [Romans 4:4](#); [Romans 4:9](#); [Romans 4:12](#); [Romans 4:13](#); [Romans 4:20](#); [Romans 5:6](#); [Romans 5:7](#); [Romans 5:9](#); [Romans 5:10](#); [Romans 5:12](#); [Romans 5:13](#); [Romans 5:15](#); [Romans 5:17](#); [Romans 5:18](#); [Romans 5:19](#); [Romans 5:21](#); [Romans 6:4](#); [Romans 6:5](#); [Romans 6:9](#); [Romans 6:14](#); [Romans 6:19](#); [Romans 7:2](#); [Romans 7:3](#); [Romans 7:5](#); [Romans 7:7](#); [Romans 7:15](#); [Romans 7:17](#); [Romans 7:18](#); [Romans 7:19](#); [Romans 7:25](#); [Romans 8:3](#); [Romans 8:6](#); [Romans 8:12](#); [Romans 8:13](#); [Romans 8:15](#); [Romans 8:18](#); [Romans 8:19](#); [Romans 8:22](#); [Romans 8:38](#); [Romans 9:9](#); [Romans 9:11](#); [Romans 9:16](#); [Romans 9:18](#); [Romans 9:23](#); [Romans 9:24](#); [Romans 10:5](#); [Romans 10:9](#); [Romans 10:11](#); [Romans 10:12](#); [Romans 10:13](#); [Romans 10:16](#); [Romans 10:17](#); [Romans 10:19](#); [Romans 11:15](#); [Romans 11:24](#); [Romans 11:30](#); [Romans 11:32](#); [Romans 12:3](#); [Romans 13:3](#); [Romans 13:4](#); [Romans 13:6](#); [Romans 14:8](#); [Romans 14:9](#); [Romans 14:11](#); [Romans 14:12](#); [Romans 14:18](#); [Romans 14:19](#); [Romans 15:3](#); [Romans 15:4](#); [Romans 15:8](#); [Romans 15:18](#); [Romans 15:27](#); [Romans 15:31](#); [Romans 15:32](#); [Romans 16:18](#)

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "I do not know at what time I will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that he did not know at what time he would arrive.

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

[Pronouns \(UTA PDF\)](#)

[Verbs \(UTA PDF\)](#)

[Quotations and Quote Margins \(UTA PDF\)](#)

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."
(Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming**,
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

- (1) If a direct quote would not work well in your language, change it to an indirect quote.
- (2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

- (1) If a direct quote would not work well in your language, change it to an indirect quote.

And he commanded him to tell no one, but, **“Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”** (Luke 5:14 ULT)

He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them.**

- (2) If an indirect quote would not work well in your language, change it to a direct quote.

And he commanded him **to tell no one**, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

He commanded him, **“Tell no one.** But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them.”

You may also want to watch the video at https://ufw.io/figs_quotations.

Next we recommend you learn about:

Quotes within Quotes ([UTA PDF](#))

Referenced in: [Romans 2:6](#); [Romans 3:8](#)

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or “which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
 - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
 - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

■ The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

■ A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

... for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

I hate those who serve **worthless** idols (Psalm 31:6 ULT)

Because idols are worthless, I hate those who serve them.

... for your **righteous** judgments are good. (Psalm 119:39b ULT)

... for your judgments are good **because they are righteous**.

Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

Can Sarah bear a son **even when she is 90 years old**?

You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

You must surely open your hand to any of **your needy and poor brothers** in your land.

(2) Use one of your language's ways for expressing that this is just added information.

You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)

You are my Son. **I love you** and I am pleased with you.

Receiving my love, you are my Son. I am pleased with you.

You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

You must surely open your hand to your brother **who is needy and poor** in your land.

Next we recommend you learn about:

Double Negatives ([UTA PDF](#))

Referenced in: [Romans 1:1](#); [Romans 1:2](#); [Romans 1:3](#); [Romans 1:9](#); [Romans 1:12](#); [Romans 1:18](#); [Romans 1:25](#); [Romans 2:15](#); [Romans 3:30](#); [Romans 4:6](#); [Romans 4:11](#); [Romans 4:16](#); [Romans 4:17](#); [Romans 5:14](#); [Romans 5:17](#); [Romans 7:21](#); [Romans 8:4](#); [Romans 8:11](#); [Romans 8:39](#); [Romans 9:3](#); [Romans 9:4](#); [Romans 9:16](#); [Romans 9:20](#); [Romans 9:22](#); [Romans 9:23](#); [Romans 9:24](#); [Romans 9:30](#); [Romans 11:2](#); [Romans 11:24](#); [Romans 13:6](#); [Romans 13:11](#); [Romans 16:4](#); [Romans 16:7](#); [Romans 16:25](#); [Romans 16:26](#)

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of “not.” Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

This page answers the question: *What are double negatives?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

Description

Negative words are words that have in them the meaning “not.” Examples in English are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not,” such as the bolded parts of these words: “**un**happy,” “**im**possible,” and “**useless**.” Some other kinds of words also have a negative meaning, such as “lack” or “reject,” or even “fight” or “evil.”

A double negative occurs when a clause has two words that each have a negative meaning.

We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)

And this was **not** done **without** an oath! (Hebrews 7:20a ULT)

Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as English, a second negative in a clause cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. The Spanish sentence, “No vi a nadie,” literally says “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a double negative creates a stronger negative statement.
- In some languages, a double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent” can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called [litotes](#).

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

χωρίς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν
Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

- (1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
- (2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.
- (3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

- (1) If the purpose of a double negative in the Bible is to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)

"For we have a high priest who can feel sympathy for our weaknesses."

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

"... so that they may be fruitful."

- (2) If the purpose of a double negative in the Bible is to make a negative statement, and if it would not do that in your language, remove one of the two negatives.

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν
Without me **not** you can do **nothing** (John 15:5)

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

...ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)

...iota one or one serif **not not** may pass away from the law

...**not even** one iota or one serif may pass away from the law

or:

...**certainly no** iota or serif may pass away from the law

Next we recommend you learn about:

Verbs ([UTA PDF](#))

Referenced in: [Romans 4:8](#); [Romans 4:20](#); [Romans 10:18](#); [Romans 10:19](#); [Romans 11:23](#); [Romans 11:25](#); [Romans 12:9](#); [Romans 13:1](#); [Romans 13:8](#); [Romans 14:14](#); [Romans 15:18](#)

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike [Hendiadys](#), in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

This page answers the question: *What are doublets and how can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

... like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

Then they approached {and} woke him up, saying, “**Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

- (1) Translate only one of the words or phrases.
- (2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as “very” or “great” or “many.”
- (3) If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.

Translation Strategies Applied

(1) Translate only one of the words.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

"You have decided to prepare **false** things to say."

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

"He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

- English can emphasize this with "any" and "at all."

"... like a lamb **without any blemish at all**."

Then they approached {and} woke him up, saying, "**Master! Master!** We are perishing!" (Luke 8:24 ULT)

Then they approached {and} woke him up, **urgently shouting, "Master!**
We are perishing!"

"

Referenced in: [Romans 1:10](#); [Romans 1:14](#); [Romans 1:21](#); [Romans 1:25](#); [Romans 2:8](#); [Romans 2:9](#); [Romans 2:19](#); [Romans 2:20](#); [Romans 8:35](#); [Romans 9:1](#); [Romans 9:2](#); [Romans 9:33](#); [Romans 11:8](#); [Romans 11:9](#); [Romans 11:12](#); [Romans 11:33](#); [Romans 12:14](#); [Romans 13:13](#); [Romans 14:13](#); [Romans 14:14](#)

Ellipsis

Description

An ellipsis¹ occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**.
(Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young ox.

Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

This page answers the question: *What is ellipsis ?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight.**” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

“Lord, **I want you to heal me so** that I might receive my sight.”

To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

So the wicked will not stand in the judgment, nor **sinner in the assembly** of the righteous. (Psalm 1:5 ULT)

So the wicked will not stand in the judgment, and **sinner will not stand in the assembly** of the righteous.

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight.**” (Luke 18:40b-41 ULT)

Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, **I want you to heal me** that I might receive my sight.”

He makes Lebanon skip like a calf and **Sirion like a young ox.** (Psalm 29:6 ULT)

He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

"

Referenced in: [Romans 1:16](#); [Romans 1:23](#); [Romans 2:7](#); [Romans 2:8](#); [Romans 2:17](#); [Romans 2:25](#); [Romans 3:2](#); [Romans 3:4](#); [Romans 3:8](#); [Romans 3:9](#); [Romans 3:22](#); [Romans 3:27](#); [Romans 3:29](#); [Romans 4:7](#); [Romans 4:10](#); [Romans 4:18](#); [Romans 4:19](#); [Romans 5:4](#); [Romans 5:10](#); [Romans 5:12](#); [Romans 5:13](#); [Romans 5:16](#); [Romans 5:18](#); [Romans 6:3](#); [Romans 6:13](#); [Romans 7:5](#); [Romans 7:6](#); [Romans 7:15](#); [Romans 7:16](#); [Romans 7:18](#); [Romans 7:19](#); [Romans 7:25](#); [Romans 8:3](#); [Romans 8:5](#); [Romans 8:12](#); [Romans 8:14](#); [Romans 8:17](#); [Romans 8:26](#); [Romans 8:34](#); [Romans 8:35](#); [Romans 9:7](#); [Romans 9:9](#); [Romans 9:11](#); [Romans 9:12](#); [Romans 9:22](#); [Romans 9:27](#); [Romans 9:30](#); [Romans 9:32](#); [Romans 10:2](#); [Romans 10:4](#); [Romans 10:14](#); [Romans 10:17](#); [Romans 11:6](#); [Romans 11:7](#); [Romans 11:20](#); [Romans 11:35](#); [Romans 12:6](#); [Romans 12:7](#); [Romans 12:8](#); [Romans 12:19](#); [Romans 13:5](#); [Romans 13:7](#); [Romans 13:11](#); [Romans 13:13](#); [Romans 14:1](#); [Romans 14:2](#); [Romans 14:6](#); [Romans 14:7](#); [Romans 14:11](#); [Romans 14:17](#); [Romans 14:21](#); [Romans 15:13](#); [Romans 15:20](#); [Romans 16:18](#)

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

This page answers the question: *What is a euphemism?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

... they found Saul and his sons **fallen** on Mount Gilboa.
(1 Chronicles 10:8b ULT)

This means that Saul and his sons “were dead.” It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

But Mary said to the angel, “How will this be, since I have not **known a man?**” (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Use a euphemism from your own culture.
- (2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

- (1) Use a euphemism from your own culture.

... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:

“... where there was a cave. Saul went into the cave to **dig a hole**”

“... where there was a cave. Saul went into the cave to **have some time alone**”

But Mary said to the angel, “How will this be, since I have not **known a man?**” (Luke 1:34 ULT)

But Mary said to the angel, "How will this be, since I have not **slept with a man?**"

(2) State the information plainly without a euphemism if it would not be offensive.

They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

"They found Saul and his sons **dead** on Mount Gilboa."

"

Referenced in: [Romans 1:24](#); [Romans 1:26](#); [Romans 1:27](#); [Romans 15:24](#); [Romans 15:31](#)

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

This page answers the question: *What are ways of translating exclamations?*

In order to understand this topic, it would be good to read:

Sentence Types ([UTA PDF](#))

Save us, Lord; we are about to die! (Matthew 8:25b ULT)

When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!" (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word "Alas" below shows that Gideon was very frightened.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

You worthless person! (Matthew 5:22b ULT)

Translation Strategies

- (1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
- (2) Use an exclamation word from your language that shows the strong feeling.
- (3) Translate the exclamation word with a sentence that shows the feeling.
- (4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.
- (5) If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”

You worthless person! (Matthew 5:22b ULT)

“You **are** such a worthless person!”

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)

“Oh, the riches of the wisdom and the knowledge of God **are** so deep!”

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word “wow” shows that they were astonished. In the second suggested translation, the expression “Oh no” shows that something terrible or frightening has happened.

They were extremely astonished, saying, “He has done everything well. He even makes the deaf hear and the mute speak.” (Mark 7:37 ULT)

“They were extremely astonished, saying, “**Wow!** He has done everything well. He even makes the deaf to hear and the mute to speak.””

Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)

“**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

(3) Translate the exclamation word with a sentence that shows the feeling.

“**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

“Lord Yahweh, **what will happen to me?** For I have seen the angel of Yahweh face to face!” “**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!”

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

“His judgments are **so** unsearchable and his ways are **far** beyond discovering!”

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, “**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

Gideon understood that this was the angel of Yahweh. **He was terrified** and said, “**Alas**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

”

Referenced in: [Romans 2:1](#); [Romans 2:3](#); [Romans 3:4](#); [Romans 3:6](#); [Romans 3:9](#); [Romans 3:27](#); [Romans 3:29](#); [Romans 3:31](#); [Romans 6:2](#); [Romans 6:15](#); [Romans 6:17](#); [Romans 7:7](#); [Romans 7:13](#); [Romans 7:24](#); [Romans 7:25](#); [Romans 8:15](#); [Romans 9:14](#); [Romans 9:20](#); [Romans 11:1](#); [Romans 11:11](#); [Romans 11:33](#)

Exclusive and Inclusive 'We'

Description

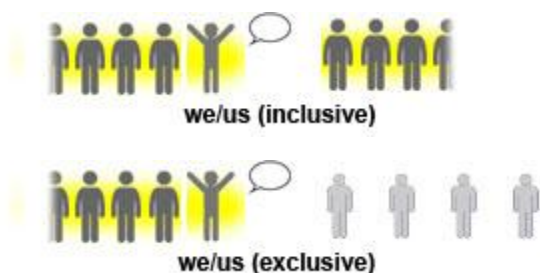
Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

[Pronouns \(UTA PDF\)](#)

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.



Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

They said, "There are not more than five loaves of bread and two fish with **us**—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

We have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said “us,” they were including the people they were speaking to, so languages that have inclusive and exclusive forms of “we” and “us” would use the **inclusive** form in this verse.

Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, “Let **us** go over to the other side of the lake.” So they set sail. (Luke 8:22 ULT)

When Jesus said “us,” he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of “we” and “us” would use the **inclusive** form in this verse.

Next we recommend you learn about:

When Masculine Words Include Women (UTA PDF)

Referenced in: [Romans 1:4](#); [Romans 1:5](#); [Romans 1:7](#); [Romans 2:2](#); [Romans 3:5](#); [Romans 3:7](#); [Romans 3:8](#); [Romans 3:9](#); [Romans 3:19](#); [Romans 3:28](#); [Romans 3:31](#); [Romans 4:1](#); [Romans 4:9](#); [Romans 4:12](#); [Romans 4:16](#); [Romans 4:24](#); [Romans 5 General Notes](#); [Romans 5:1](#); [Romans 5:2](#); [Romans 6 General Notes](#); [Romans 6:1](#); [Romans 7 General Notes](#); [Romans 7:4](#); [Romans 8 General Notes](#); [Romans 8:36](#); [Romans 9:24](#); [Romans 9:29](#); [Romans 10:8](#); [Romans 10:16](#); [Romans 12:5](#); [Romans 12:6](#); [Romans 13:12](#); [Romans 13:13](#); [Romans 14 General Notes](#); [Romans 14:7](#); [Romans 14:8](#); [Romans 15 General Notes](#); [Romans 15:1](#); [Romans 16:1](#)

First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

In order to understand this topic, it would be good to read:

Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Pronouns ([UTA PDF](#))

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the third person phrase along with the pronoun “I” or “you.”
- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

- (1) Use the third person phrase along with the pronoun “I” or “you.”

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)

But David said to Saul, “**I, your servant**, used to keep **my** father’s sheep.”

- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **mine**? Can you thunder with a voice like **mine**?”

So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

Forms of You ([UTA PDF](#))

Referenced in: [Romans 1:1](#); [Romans 1:7](#); [Romans 14:11](#); [Romans 16:22](#)

Forms of 'You' — Singular

Description

Some languages have a **singular** form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

This page answers the question: *How do I know if the word 'you' is singular?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Forms of You ([UTA PDF](#))

Pronouns ([UTA PDF](#))

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of “you” even though they were speaking to a group of people. (See [Forms of 'You' — Singular to a Crowd](#).)

Examples From the Bible

But he said, “All these things **I** have kept from my youth.” But when he heard this, Jesus said to him, “One thing is still lacking to **you**. All things, as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come, follow** me.” (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said “I.” This shows us that when Jesus said “you” he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of “you” need the singular form here, as well as for the verbs “sell,” “distribute,” “come,” and “follow.”

The angel said to him, “**Dress yourself** and **put on your** sandals.” So he did that. He said to him, “**Put on your** outer garment and **follow** me.” (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of “you” would need the singular form here for “yourself” and “your.” Also, if verbs have different forms for singular and plural subjects, then the verbs “dress,” “put on,” and “follow” need the form that indicates a singular subject.

All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word “you” in this letter is singular and refers only to Titus. In this verse, the first “you” is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second “you,” however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

“Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him.” (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word “you” and the commands “search” and “report” are plural.

Strategies for finding out how many people “you” refers to

- (1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
- (2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
- (3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
- (4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural ([UTA PDF](#))

Referenced in: [Romans 1:6](#); [Romans 2:24](#); [Romans 3:4](#); [Romans 6:11](#); [Romans 8:36](#); [Romans 9:7](#); [Romans 9:17](#); [Romans 9:19](#); [Romans 9:20](#); [Romans 11:13](#); [Romans 11:25](#); [Romans 11:30](#); [Romans 11:31](#); [Romans 12:1](#); [Romans 12:20](#); [Romans 15 General Notes](#); [Romans 15:22](#); [Romans 15:23](#)

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

This page answers the question: *What are generic noun phrases and how can I translate them?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Can **a man** walk on hot coals without scorching his feet? So is **the man who goes in to his neighbor's wife; the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase “a good man” does not refer to a particular man, but to any person who is good. The phrase “a man who makes evil plans” does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

- (1) Use the word “the” in the noun phrase.
- (2) Use the word “a” in the noun phrase.
- (3) Use the word “any,” as in “any person” or “anyone.”
- (4) Use the plural form, as in “people.”
- (5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

- (1) Use the word “the” in the noun phrase.

Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

"Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**." (Proverbs 12:2)

(2) Use the word "a" in the noun phrase.

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

"People curse **a man** who refuses to sell grain."

(3) Use the word "any," as in "any person" or "anyone."

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

"People curse **any man** who refuses to sell grain."

(4) Use the plural form, as in "people" (or in this sentence, "men").

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

"People curse **men** who refuse to sell grain"

(5) Use any other way that is natural in your language.

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

"People curse **whoever** refuses to sell grain."

Next we recommend you learn about:

When Masculine Words Include Women ([UTA PDF](#))

Referenced in: [Romans 1:16](#); [Romans 1:27](#); [Romans 1:28](#); [Romans 2:1](#); [Romans 2:15](#); [Romans 3:13](#); [Romans 3:14](#); [Romans 3:26](#); [Romans 4:6](#); [Romans 4:8](#); [Romans 6:12](#); [Romans 7:2](#); [Romans 7:3](#); [Romans 8:10](#); [Romans 8:13](#); [Romans 8:23](#); [Romans 13:7](#); [Romans 14:2](#)

Hendiadys

Description

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

... his own **kingdom and glory**. (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

while we look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

If you are willing and obedient ... (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Substitute the describing noun with an adjective that means the same thing.
- (2) Substitute the describing noun with a phrase that means the same thing.
- (3) Substitute the describing adjective with an adverb that means the same thing.
- (4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Parts of Speech ([UTA PDF](#))

other.

(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

For I will give you **wise words** ...

Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

for I will give you **words of wisdom**.

You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

If you are willing and obedient ... (Isaiah 1:19a ULT)

If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective "obedient" can be substituted with the verb "obey."

if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

We look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun "glory" can be changed to the adjective "glorious" to make it clear that Jesus' appearing is what we hope for. Also, "Jesus Christ" can be moved to the front of the phrase and "great God and Savior" put into a relative clause that describes the one person, Jesus Christ.

We look forward to receiving **what we are longing for, the blessed and glorious appearing of Jesus Christ, who is our great God and Savior**.

Next we recommend you learn about:

Doublet ([UTA PDF](#))

Referenced in: [Romans 15:19](#)

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

This page answers the question: *How can I translate names that are new to my culture?*

In order to understand this topic, it would be good to read:

Translate Unknowns ([UTA PDF](#))

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see [Borrow Words](#).
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that “Beer Lahai Roi” means “Well of the Living One who sees me.”

And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

Saul was in agreement with his execution. (Acts 8:1a ULT)

But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

- (1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
- (2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
- (3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
- (4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
- (5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

- (1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites**.

At that hour, certain Pharisees approached, saying to him, "Leave and go away from here, because **Herod** wants to kill you." (Luke 13:31 ULT)

At that hour, certain Pharisees approached, saying to him, "Go and leave here, because **King Herod** wants to kill you."

- (2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

She called his name **Moses (which sounds like 'drawn out')**, and she said, "For out of the water I drew him."

- (3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

She said, “Do I really continue to see, even after he has seen me?”
Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

... a young man named **Saul**. (Acts 7:58b ULT)

... a young man named **Paul** ¹

The footnote would look like:

^[1] Most versions say “Saul” here, but most of the time in the Bible he is called “Paul.”

Then later in the story, you could translate this way:

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write “Saul” where the source text has “Saul” and “Paul” where the source text has “Paul.”

a young man named **Saul** (Acts 7:58 ULT)

a young man named **Saul**

The footnote would look like:

^[1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

It came about in Iconium that **Paul**¹ and Barnabas entered together into the synagogue

The footnote would look like:

^[1] This is the same man who was called Saul before Acts 13.

Next we recommend you learn about:

Copy or Borrow Words ([UTA PDF](#))

Referenced in: [Introduction to Romans](#); [Romans 9:31](#); [Romans 15:19](#); [Romans 15:24](#); [Romans 15:28](#); [Romans 16:1](#); [Romans 16:3](#); [Romans 16:5](#); [Romans 16:6](#); [Romans 16:7](#); [Romans 16:8](#); [Romans 16:9](#); [Romans 16:10](#); [Romans 16:11](#); [Romans 16:12](#); [Romans 16:13](#); [Romans 16:14](#); [Romans 16:15](#); [Romans 16:21](#); [Romans 16:22](#); [Romans 16:23](#)

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

The speaker means this as literally true if he means that it really does rain here every night.

The speaker means this as a **generalization** if he means that it rains here most nights.

The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

This page answers the question: *What are hyperboles? What are generalizations? How can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

They will not leave **stone upon stone in you**. (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

Moses was educated in **all the wisdom of the Egyptians**. (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

Generalization

This is a statement that is true most of the time or in most situations that it could apply to.

The one who ignores instruction **will have poverty and shame**, but **honor will come** to him who learns from correction. (Proverbs 13:18)

These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction. There may be some exceptions to these statements, but they are generally true.

And when you pray, do not make useless repetitions as **the Gentiles do, for they think that they will be heard because of their many words**. (Matthew 6:7)

This generalization tells about what Gentiles were known for doing. Many Gentiles did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any,” or “rarely.”

Reason This Is a Translation Issue

Readers need to be able to understand whether or not a statement is literally true.

If readers realize that a statement is not literally true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

Examples From the Bible

Examples of Hyperbole

If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed ... (Mark 9:43a ULT)

When Jesus said to cut off your hand, he meant that we should **do whatever extreme things** we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

The Philistines gathered together to fight against Israel with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

A lazy hand causes a person to be poor, but the hand of the diligent person gains riches. (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

Caution

- Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

They saw Jesus **walking on the sea** and coming near the boat. (John 6:19b ULT)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

- Do not assume that the word “all” is always a generalization that means “most.”

Yahweh is righteous in **all** his ways and gracious in **all** he does. (Psalms 145:17 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

- (1) Express the meaning without the exaggeration.
- (2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
- (3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.
- (4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

Examples of Translation Strategies Applied

- (1) Express the meaning without the exaggeration.

The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and **a great number of troops**.

- (2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”

The one who ignores instruction will have poverty and shame. (Proverbs 13:18a ULT)

In general, the one who ignores instruction will have poverty and shame

When you pray, do not make useless repetitions as the **Gentiles do**, for they think that they will be heard because of their many words. (Matthew 6:7 ULT)

And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

- (3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.

The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

Almost all the country of Judea and **almost all** the people of Jerusalem went out to him. or:

Many of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or a generalization that has a word like "all," "always," "none," or "never," consider deleting that word.

The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

The country of Judea and the people of Jerusalem went out to him.

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Referenced in: [Romans 1:8](#); [Romans 1:9](#); [Romans 1:10](#); [Romans 2:25](#); [Romans 3:2](#); [Romans 7:15](#); [Romans 7:16](#); [Romans 8:36](#); [Romans 9:13](#); [Romans 15:14](#); [Romans 16:16](#); [Romans 16:19](#)

Hypothetical Situations

Consider these phrases: “If the sun stopped shining ...” “What if the sun stopped shining ...” “Suppose the sun stopped shining ...” and “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

This page answers the question: *What is a hypothetical situation?*

In order to understand this topic, it would be good to read:

Writing Styles ([UTA PDF](#))

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with “if.”)

- If he had lived to be 100 years old, he would have seen his grandson’s grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson’s grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

“Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

Martha then said to Jesus, “Lord, **if you had been here, my brother would not have died.**” (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed.** (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

Jesus said to them, “What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out?**” (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

Unless those days are shortened, no flesh would be saved. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

The Israelites said to them, “**If only we had died by Yahweh’s hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger.” (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

"

Referenced in: [Romans 5:7](#)

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, “You are teasing me by telling me something that is not true.”)
- Do not push the envelope. (This means, “Do not take a matter to its extreme.”)
- This house is under water. (This means, “The debt owed for this house is greater than its actual value.”)
- We are painting the town red. (This means, “We are going around town tonight celebrating very intensely.”)

This page answers the question: *What are idioms and how can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

He **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples From the Bible

Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)

This means, “We and you belong to the same race, the same family.”

■ The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, "The Israelites went out defiantly."

■ the one who **lifts up my head** (Psalm 3:3b ULT)

This means, "the one who helps me."

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

- (1) Translate the meaning plainly without using an idiom.
- (2) Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

- (1) Translate the meaning plainly without using an idiom.

■ Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)

■ Look, we all **belong to the same nation**.

■ Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

■ He started to travel to Jerusalem, **determined to reach it**.

■ I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)

■ I am not worthy that you should enter **my house**.

- (2) Use an idiom that people use in your own language that has the same meaning.

■ Put these words **into your ears**. (Luke 9:44a ULT)

■ **Be all ears** when I say these words to you.

■ My **eyes grow dim** from grief. (Psalm 6:7a ULT)

■ I am crying my **eyes out**

"

Referenced in: [Romans 1:3](#); [Romans 1:4](#); [Romans 1:9](#); [Romans 1:17](#); [Romans 1:28](#); [Romans 2:12](#); [Romans 2:26](#); [Romans 2:27](#); [Romans 2:29](#); [Romans 3:5](#); [Romans 3:9](#); [Romans 3:16](#); [Romans 3:17](#); [Romans 3:18](#); [Romans 3:19](#); [Romans 3:20](#); [Romans 4:1](#); [Romans 4:10](#); [Romans 4:12](#); [Romans 4:18](#); [Romans 4:24](#); [Romans 4:25](#); [Romans 6:4](#); [Romans 6:9](#); [Romans 6:13](#); [Romans 6:17](#); [Romans 6:19](#); [Romans 6:21](#); [Romans 6:22](#); [Romans 7:4](#); [Romans 7:13](#); [Romans 7:14](#); [Romans 8:3](#); [Romans 8:4](#); [Romans 8:5](#); [Romans 8:6](#); [Romans 8:11](#); [Romans 8:12](#); [Romans 8:13](#); [Romans 8:19](#); [Romans 8:34](#); [Romans 9:2](#); [Romans 9:3](#); [Romans 9:5](#); [Romans 9:17](#); [Romans 9:26](#); [Romans 10:7](#); [Romans 10:9](#); [Romans 10:18](#); [Romans 10:21](#); [Romans 11:9](#); [Romans 11:14](#); [Romans 11:15](#); [Romans 11:25](#); [Romans 11:36](#); [Romans 12:3](#); [Romans 12:16](#); [Romans 12:20](#); [Romans 15:12](#); [Romans 15:19](#); [Romans 15:20](#); [Romans 16:4](#)

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

In order to understand this topic, it would be good to read:

Sentence Types ([UTA PDF](#))

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

Now Yahweh appeared to him and said, “**Do not go down** to Egypt; **live** in the land that I tell you to live in.” (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command “Be clean” means to “be healed” so that others around would know that it was safe to touch the man again.)

“I am willing. **Be clean.**” Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like “light must be.”

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

God blessed them and said to them, “**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

Do not abandon wisdom and she will watch over you; **love** her and she will keep you safe.
(Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translation Strategies

- (1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
- (2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.
- (3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Examples of Translation Strategies Applied

- (1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

Be clean. (Matthew 8:3b ULT)

“You are now clean.” “I now cleanse you.”

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

God said, “**There is now light**” and there was light.

God blessed them and said to them, “**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” (Genesis 1:28 ULT)

God blessed them and said to them, “**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.”

- (2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

God said, ‘Let there be light,’ **so** there was light. God said, “Light must be;” **as a result**, there was light.

- (3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

“**If** you teach a child the way he should go, **then** when he is old he will not turn away from that instruction.”

”

Referenced in: [Romans 3:4](#); [Romans 5:1](#); [Romans 16:3](#); [Romans 16:5](#); [Romans 16:16](#)

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, "What did Peter paint yesterday?" The person asking the question already knows all of the information in our sentence above except for the object, "his house." Therefore, that becomes the most important part of the information, and a person answering in English might say "His house is what Peter painted (yesterday)."

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

This page answers the question: *How do languages arrange the parts of a sentence?*

In order to understand this topic, it would be good to read:

Sentence Structure ([UTA PDF](#))

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

And the day began to end, and the twelve came to him and said, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place." (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

- (1) Study how your language arranges the parts of a sentence, and use that order in your translation.
- (2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

- (1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

- (2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food.”

Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

When all men speak well of you, which is just as people’s ancestors treated the false prophets, then woe to you!

Next we recommend you learn about:

[Word Order \(UTA PDF\)](#)

[Distinguishing Versus Informing or Reminding \(UTA PDF\)](#)

Referenced in: [Romans 1:4](#); [Romans 1:5](#); [Romans 1:9](#); [Romans 1:27](#); [Romans 2:3](#); [Romans 2:7](#); [Romans 2:16](#); [Romans 2:24](#); [Romans 3:5](#); [Romans 3:7](#); [Romans 3:8](#); [Romans 3:21](#); [Romans 4:1](#); [Romans 4:17](#); [Romans 4:19](#);

Romans 4:20; Romans 4:23; Romans 5:8; Romans 5:15; Romans 5:17; Romans 6:9; Romans 6:13; Romans 7:3;
Romans 7:13; Romans 7:18; Romans 7:21; Romans 8:3; Romans 8:10; Romans 8:26; Romans 9:22; Romans 11:17;
Romans 11:18; Romans 11:25; Romans 11:31; Romans 14:11; Romans 15:4; Romans 16:5; Romans 16:26

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

This page answers the question: *What is irony and how can I translate it?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance."
(Luke 5:31-32 ULT)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

How well you reject the commandment of God so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled."** (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **Undoubtedly you know, for you were born then; "the number of your days is so large!"** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

- (1) Translate it in a way that shows that the speaker is saying what someone else believes.
- (2) The irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

- (1) Translate it in a way that shows that the speaker is saying what someone else believes.

How well you reject the commandment of God so that you may keep your tradition! (Mark 7:9a ULT)

You think that you are doing well when you reject God's commandment so you may keep your tradition! **You act like it is good to reject God's commandment** so you may keep your tradition!

I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

I did not come to call **people who think that they are righteous** to repentance, but to call sinners to repentance.

- (2) Translate the actual, intended meaning of the statement of irony.

How well you reject the commandment of God so that you may keep your tradition! (Mark 7:9a ULT)

You are doing a terrible thing when you reject the commandment of God so you may keep your tradition!

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled."** (Isaiah 41:21-22 ULT)

'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. Your idols **cannot bring us their own arguments or come forward to declare to us what will happen** so we may know these things well. We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **Undoubtedly you know, for you were born then; the number of your days is so large!** (Job 38:20-21 ULT)

Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not!**

Next we recommend you learn about:

Litotes ([UTA PDF](#))

Referenced in: [Romans 6:20](#)

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a **double negative** is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

But you, Bethlehem, in the land of Judah, are **not the least** among the leaders of Judah, for from you will come a ruler who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)

"For you yourselves know, brothers, our visit to you **did much good**."

Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

"Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter."

or:

"Now when it became day, the soldiers were **very concerned** because of what had happened to Peter."

"

Referenced in: [Romans 1:13](#); [Romans 1:16](#); [Romans 4:19](#); [Romans 13:4](#)

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

"I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)

I am **the alpha and the omega, the first and the last, the beginning and the end**. (Revelation 22:13, ULT)

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

... I praise you, Father, Lord of **heaven and earth** ..., (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

From the rising of the sun to its setting, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Identify what the merism refers to without mentioning the parts.
- (2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

- (1) Identify what the merism refers to without mentioning the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything**.

From the rising of the sun to its setting, Yahweh's name should be praised. (Psalm 113:3 ULT)

In all places, people should praise Yahweh's name.

(2) Identify what the merism refers to and include the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)

He will bless **all those** who honor him, regardless of whether they are **young or old**.

"

Referenced in: [Romans 1:14](#)

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Simile ([UTA PDF](#))

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison (Idea)** between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a “passive” metaphor, in contrast to uncommon metaphors, which we describe as being “active.” Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these “dead metaphors.” Passive metaphors are extremely common. Examples in English include the terms “table **leg**,” “family **tree**,” “book **leaf**” (meaning a page in

a book), or the word “crane” (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word “hand” to represent “power,” using the word “face” to represent “presence,” and speaking of emotions or moral qualities as if they were “clothing.”

Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction “up” (the Image) often represents the concepts of “more” or “better” (the Idea). Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going **up**,” “A **highly** intelligent man,” and also the opposite kind of idea: “The temperature is going **down**,” and “I am feeling very **low**.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat **up**.” More is spoken of as up.
- “Let us **go ahead** with our debate.” Doing what was planned is spoken of as walking or advancing.
- “You **defend** your theory well.” Argument is spoken of as war.
- “A **flow** of words.” Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see [Biblical Imagery — Common Patterns](#) and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

But for you who fear my name, the sun of righteousness will rise with healing in its wings.
(Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people. Here is another example:

And he said to them, “Go and tell that fox ...” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator’s special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

Jesus said to them, “I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty.” (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is “I” (meaning Jesus himself) and the **Image** is “bread.” Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is “life.” In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples From the Bible

Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria (“you,” the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

Yet, Yahweh, you are our father; **we are the clay. You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material.

The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter's clay and "us" is that **neither the clay nor God's people have a right to complain about what they are becoming.**

Jesus said to them, "Take heed and beware of **the yeast of the Pharisees and Sadducees.**"
The disciples reasoned among themselves and said, "It is because we did not take bread."
(Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said "yeast," they thought he was talking about bread, but "yeast" was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

- (1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
- (2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
- (3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as." See [Simile](#).
- (4) If the target audience would not know the **Image**, see [Translate Unknowns](#) for ideas on how to translate that image.
- (5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
- (6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
- (7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.
- (8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

Examples of Translation Strategies Applied

- (1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet.** (Mark 5:22 ULT)

Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him.**

- (2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart.**" (Mark 10:5 ULT)

It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.”

Yet, Yahweh, you are our father; we **are the clay**. You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see [Translate Unknowns](#) for ideas on how to translate that image.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)

Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

“And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand.” “And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand.”

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; may he be praised because he is the rock **under which I can hide from my enemies**. May the God of my salvation be exalted.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)

Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner’s pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

I will make you to become **fishers of men**. (Mark 1:17b ULT)

I will make you to become **people who gather men**. Now you gather fish.

I will make you **gather people**.

To learn more about specific metaphors, see [Biblical Imagery — Common Patterns](#).

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Referenced in: [Romans 1:13](#); [Romans 1:14](#); [Romans 1:17](#); [Romans 1:20](#); [Romans 1:21](#); [Romans 1:23](#); [Romans 1:24](#); [Romans 1:25](#); [Romans 1:26](#); [Romans 1:27](#); [Romans 1:28](#); [Romans 1:29](#); [Romans 2:4](#); [Romans 2:5](#); [Romans 2:6](#); [Romans 2:7](#); [Romans 2:9](#); [Romans 2:13](#); [Romans 2:14](#); [Romans 2:15](#); [Romans 2:16](#); [Romans 2:17](#); [Romans 2:19](#); [Romans 2:20](#); [Romans 2:23](#); [Romans 3:11](#); [Romans 3:12](#); [Romans 3:13](#); [Romans 3:14](#); [Romans 3:15](#); [Romans 3:23](#); [Romans 3:24](#); [Romans 3:25](#); [Romans 3:27](#); [Romans 3:30](#); [Romans 3:31](#); [Romans 4:2](#); [Romans 4:7](#); [Romans 4:8](#); [Romans 4:9](#); [Romans 4:11](#); [Romans 4:13](#); [Romans 4:14](#); [Romans 4:15](#); [Romans 4:16](#); [Romans 4:17](#); [Romans 4:18](#); [Romans 4:19](#); [Romans 4:20](#); [Romans 4:25](#); [Romans 5:1](#); [Romans 5:2](#); [Romans 5:3](#); [Romans 5:5](#); [Romans 5:7](#); [Romans 5:11](#); [Romans 5:12](#); [Romans 5:13](#); [Romans 5:14](#); [Romans 5:17](#); [Romans 5:20](#); [Romans 6:1](#); [Romans 6:2](#); [Romans 6:3](#); [Romans 6:4](#); [Romans 6:5](#); [Romans 6:6](#); [Romans 6:7](#); [Romans 6:8](#); [Romans 6:11](#); [Romans 6:13](#); [Romans 6:16](#); [Romans 6:23](#); [Romans 7 General Notes](#); [Romans 7:3](#); [Romans 7:4](#); [Romans 7:5](#); [Romans 7:6](#); [Romans 7:9](#); [Romans 7:10](#); [Romans 7:13](#); [Romans 7:14](#); [Romans 7:18](#); [Romans 7:21](#); [Romans 7:22](#); [Romans 7:23](#); [Romans 7:24](#); [Romans 7:25](#); [Romans 8:1](#); [Romans 8:2](#); [Romans 8:4](#); [Romans 8:8](#); [Romans 8:9](#); [Romans 8:10](#); [Romans 8:12](#); [Romans 8:13](#); [Romans 8:14](#); [Romans 8:16](#); [Romans 8:17](#); [Romans 8:19](#); [Romans 8:21](#); [Romans 8:23](#); [Romans 8:24](#); [Romans 8:25](#); [Romans 8:27](#); [Romans 8:29](#); [Romans 8:35](#); [Romans 8:37](#); [Romans 8:39](#); [Romans 9 General Notes](#); [Romans 9:1](#); [Romans 9:4](#); [Romans 9:5](#); [Romans 9:7](#); [Romans 9:8](#); [Romans 9:10](#); [Romans 9:14](#); [Romans 9:16](#); [Romans 9:17](#); [Romans 9:18](#); [Romans 9:19](#); [Romans 9:22](#); [Romans 9:23](#); [Romans 9:26](#); [Romans 9:27](#); [Romans 9:28](#); [Romans 9:29](#); [Romans 9:32](#); [Romans 9:33](#); [Romans 10:8](#); [Romans 11:1](#); [Romans 11:7](#); [Romans 11:8](#); [Romans 11:9](#); [Romans 11:10](#); [Romans 11:11](#); [Romans 11:12](#); [Romans 11:15](#); [Romans 11:16](#); [Romans 11:20](#); [Romans 11:21](#); [Romans 11:22](#); [Romans 11:23](#); [Romans 11:25](#); [Romans 11:26](#); [Romans 11:27](#); [Romans 11:32](#); [Romans 11:33](#); [Romans 12:1](#); [Romans 12:2](#); [Romans 12:5](#); [Romans 12:6](#); [Romans 12:17](#); [Romans 12:19](#); [Romans 13:2](#); [Romans 13:4](#); [Romans 13:7](#); [Romans 13:8](#); [Romans 13:11](#); [Romans 13:12](#); [Romans 13:13](#); [Romans 13:14](#); [Romans 14:1](#); [Romans 14:2](#); [Romans 14:4](#); [Romans 14:6](#); [Romans 14:10](#); [Romans 14:13](#); [Romans 14:15](#); [Romans 14:19](#); [Romans 14:20](#); [Romans 14:21](#); [Romans 14:22](#); [Romans 15:1](#); [Romans 15:2](#); [Romans 15:3](#); [Romans 15:8](#); [Romans 15:12](#); [Romans 15:13](#); [Romans 15:14](#); [Romans 15:16](#); [Romans 15:17](#); [Romans 15:20](#); [Romans 15:21](#); [Romans 15:28](#); [Romans 15:29](#); [Romans 15:30](#); [Romans 16:1](#); [Romans 16:2](#); [Romans 16:3](#); [Romans 16:4](#); [Romans 16:5](#); [Romans 16:7](#); [Romans 16:11](#); [Romans 16:13](#); [Romans 16:17](#); [Romans 16:20](#); [Romans 16:25](#)

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

This page answers the question: *What is a metonymy?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

... and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship," or "reign." This means that God would make him become a king who would follow King David.

Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

- (1) Use the metonym along with the name of the thing it represents.
- (2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)

He took the cup in the same way after supper, saying, “**The wine in this cup** is the new covenant in my blood, which is poured out for you.”

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)

“The Lord God will give him **the kingly authority** of his father, David.” or:
“The Lord God will **make him king** like his ancestor, King David.”

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

“Who warned you to flee from God’s coming **punishment?**”

To learn about some common metonymies, see [Biblical Imagery — Common Metonymies](#).

”

Referenced in: [Romans 1:5](#); [Romans 1:11](#); [Romans 1:16](#); [Romans 1:18](#); [Romans 1:21](#); [Romans 1:24](#); [Romans 2:5](#); [Romans 2:8](#); [Romans 2:12](#); [Romans 2:15](#); [Romans 2:16](#); [Romans 2:27](#); [Romans 2:28](#); [Romans 2:29](#); [Romans 3:2](#); [Romans 3:4](#); [Romans 3:5](#); [Romans 3:6](#); [Romans 3:13](#); [Romans 3:14](#); [Romans 3:19](#); [Romans 3:25](#); [Romans 3:30](#); [Romans 4:15](#); [Romans 5:5](#); [Romans 5:9](#); [Romans 7:6](#); [Romans 8:27](#); [Romans 8:35](#); [Romans 8:39](#); [Romans 9:3](#); [Romans 9:8](#); [Romans 9:9](#); [Romans 9:17](#); [Romans 9:28](#); [Romans 9:33](#); [Romans 10:1](#); [Romans 10:6](#); [Romans 10:8](#); [Romans 10:9](#); [Romans 10:10](#); [Romans 10:13](#); [Romans 10:15](#); [Romans 10:19](#); [Romans 10:21](#); [Romans 11:2](#); [Romans 11:4](#); [Romans 11:7](#); [Romans 11:12](#); [Romans 11:15](#); [Romans 11:25](#); [Romans 11:26](#); [Romans 11:34](#); [Romans 12:2](#); [Romans 12:19](#); [Romans 13:4](#); [Romans 13:5](#); [Romans 13:9](#); [Romans 13:11](#); [Romans 15:6](#); [Romans 15:8](#); [Romans 15:9](#); [Romans 15:18](#); [Romans 15:28](#); [Romans 15:31](#); [Romans 16:18](#)

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

The rich man had huge numbers of flocks and herds.
(2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

He will not be rich; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

The rich must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

This page answers the question: *How do I translate adjectives that act like nouns?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are **the meek**. (Matthew 5:5a ULT)

“The meek” here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

- (1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

- (1) Use the adjective with a plural form of the noun that the adjective describes.

The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

The scepter of wickedness must not rule in the land of **righteous people**.

Blessed are **the meek**. (Matthew 5:5a ULT)

Blessed are **people who are meek**.

"

Referenced in: [Romans 1:7](#); [Romans 1:25](#); [Romans 1:30](#); [Romans 1:31](#); [Romans 1:32](#); [Romans 2:9](#); [Romans 2:10](#); [Romans 2:26](#); [Romans 2:27](#); [Romans 3:10](#); [Romans 3:11](#); [Romans 3:12](#); [Romans 3:23](#); [Romans 4:5](#); [Romans 5:12](#); [Romans 5:15](#); [Romans 5:17](#); [Romans 5:19](#); [Romans 8:34](#); [Romans 10:12](#); [Romans 10:13](#)

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "[doublet](#)" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

Your word is a lamp to my feet
and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

You make him to rule over the works of your hands;
you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

Yahweh sees everything a person does
and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything...does" corresponds to "all the paths...takes," and "a person" corresponds to "he."

Praise Yahweh, all you nations;
exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

For Yahweh has a lawsuit with his people,
and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

- (1) Combine the ideas of both clauses into one.
- (2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."
- (3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely," or "all."

Examples of Translation Strategies Applied

- (1) Combine the ideas of both clauses into one.

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

Until now you have deceived me with your lies.
Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase "all the paths he takes" is a metaphor for "all he does."

Yahweh pays attention to everything a person does.
For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

For Yahweh has a lawsuit with his people, Israel.

- (2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh truly sees everything a person does.

You make him to rule over the works of your hands; you have put all things under his feet
(Psalm 8:6 ULT)

You have certainly made him to rule over everything that you have
created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

All you have done is lie to me.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

Personification ([UTA PDF](#))

Referenced in: [Romans 1:23](#); [Romans 3:10](#); [Romans 3:12](#); [Romans 3:13](#); [Romans 4:7](#); [Romans 4:8](#); [Romans 6:9](#); [Romans 9:15](#); [Romans 9:29](#); [Romans 10:18](#); [Romans 10:19](#); [Romans 10:20](#); [Romans 12:19](#); [Romans 15:21](#)

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

- (1) Add words or phrases to make the human (or animal) characteristic clear.
- (2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
- (3) Find a way to translate it without the personification.

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

Sin crouches at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

Sin is at your door, **waiting to attack you**.

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

Sin is crouching at the door, **just as a wild animal does as it waits to attack a person..**

(3) Find a way to translate it without the personification.

Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.

He even **controls the winds and the sea**.

NOTE: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Next we recommend you learn about:

Apostrophe ([UTA PDF](#))

Biblical Imagery — Common Patterns ([UTA PDF](#))

Referenced in: [Romans 1:18](#); [Romans 2:3](#); [Romans 2:4](#); [Romans 2:8](#); [Romans 2:14](#); [Romans 2:15](#); [Romans 3:19](#); [Romans 3:20](#); [Romans 3:21](#); [Romans 3:24](#); [Romans 4:3](#); [Romans 4:15](#); [Romans 5:14](#); [Romans 5:17](#); [Romans 5:20](#); [Romans 5:21](#); [Romans 6:9](#); [Romans 6:12](#); [Romans 6:14](#); [Romans 6:15](#); [Romans 6:16](#); [Romans 6:17](#); [Romans 6:18](#); [Romans 6:19](#); [Romans 6:20](#); [Romans 6:22](#); [Romans 6:23](#); [Romans 7:1](#); [Romans 7:2](#); [Romans 7:5](#); [Romans 7:6](#); [Romans 7:7](#); [Romans 7:8](#); [Romans 7:9](#); [Romans 7:11](#); [Romans 7:13](#); [Romans 7:17](#); [Romans 7:18](#); [Romans 7:23](#); [Romans 7:25](#); [Romans 8:3](#); [Romans 8:7](#); [Romans 8:19](#); [Romans 8:20](#); [Romans 8:21](#); [Romans 8:22](#); [Romans 9:1](#); [Romans 9:6](#); [Romans 9:17](#); [Romans 9:20](#); [Romans 10:3](#); [Romans 10:6](#); [Romans 10:8](#); [Romans 10:11](#); [Romans 10:16](#); [Romans 10:18](#); [Romans 11:2](#); [Romans 12:21](#); [Romans 13:10](#); [Romans 15:4](#); [Romans 16:19](#)

Possession

Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word “**of**,” by using **an apostrophe and the letter “s”**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my grandfather **'s** house
- **his** house

This page answers the question: *What is possession and how can I translate phrases that show it?*

In order to understand this topic, it would be good to read:

Parts of Speech ([UTA PDF](#))

Sentence Structure ([UTA PDF](#))

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.
 - The clothes of me - my clothes — The clothes that I own
- Social Relationship — Someone has some kind of social relationship with another.
 - The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
 - A teacher of Israel - Israel's teacher — a person who teaches Israel
- Association — A particular thing is associated with a particular person, place, or thing.
 - The sickness of David - David's sickness — the sickness that David is experiencing
 - the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord
- Contents — Something has something in it.
 - a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes
- Part and whole: One thing is part of another.
 - my head — the head that is part of my body
 - the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession**. This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

The younger son ... wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**,
(2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

On their heads were something like **crowns of gold**. (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

For whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

But Uriah slept at **the door of the king's palace**. (2 Samuel 11:9a ULT)

Part of a group — In the example below, “us” refers to the whole group and “each one” refers to the individual members.

Now to **each one of us** grace has been given according to the measure of the gift of Christ.
(Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after “of” tells who would do the action named by the first noun. In the example below, **John baptized people**.

The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after “of” tells who or what something would happen to. In the example below, **people love money**.

For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after “of” tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

- (1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
- (2) Read the verse in the UST. Sometimes it shows the relationship clearly.
- (3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

- (1) Use an adjective to show that one noun describes the other.
- (2) Use a verb to show how the two are related.
- (3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

- (1) Use an adjective to show that one noun describes the other.

On their heads were something like **crowns of gold**. (Revelation 9:7b)

"On their heads were **gold crowns**"

- (2) Use a verb to show how the two are related.

Whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Whoever gives you a **cup that has water in it** to drink ... will not lose his reward.

Wealth is worthless on **the day of wrath**. (Proverbs 11:4a ULT)

Wealth is worthless on **the day when God shows his wrath**. or: Wealth is worthless on the **day when God punishes people because of his wrath**.

- (3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, "punishment of Yahweh" and "your God.")

Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God**. (Deuteronomy 11:2a ULT)

Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.

You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)

You will only observe and see **how Yahweh punishes the wicked**.

You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)

You will receive the **Holy Spirit, whom God will give to you**.

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Referenced in: [Romans 1:1](#); [Romans 1:4](#); [Romans 1:5](#); [Romans 1:6](#); [Romans 1:7](#); [Romans 1:8](#); [Romans 1:9](#); [Romans 1:12](#); [Romans 1:16](#); [Romans 1:17](#); [Romans 1:23](#); [Romans 1:24](#); [Romans 1:25](#); [Romans 1:26](#); [Romans 1:27](#); [Romans](#)

1:30; Romans 1:32; Romans 2:2; Romans 2:4; Romans 2:5; Romans 2:14; Romans 2:15; Romans 2:16; Romans 2:20;
Romans 2:24; Romans 2:25; Romans 2:26; Romans 2:29; Romans 3:1; Romans 3:2; Romans 3:3; Romans 3:7;
Romans 3:13; Romans 3:17; Romans 3:18; Romans 3:20; Romans 3:21; Romans 3:22; Romans 3:23; Romans 3:25;
Romans 3:26; Romans 3:27; Romans 3:28; Romans 3:30; Romans 3:31; Romans 4:6; Romans 4:11; Romans 4:12;
Romans 4:13; Romans 4:20; Romans 5:2; Romans 5:5; Romans 5:14; Romans 5:15; Romans 5:17; Romans 5:18;
Romans 6:4; Romans 6:6; Romans 6:13; Romans 6:16; Romans 6:23; Romans 7:2; Romans 7:6; Romans 7:23;
Romans 7:24; Romans 8:2; Romans 8:3; Romans 8:4; Romans 8:5; Romans 8:6; Romans 8:7; Romans 8:9; Romans
8:13; Romans 8:15; Romans 8:21; Romans 8:23; Romans 8:27; Romans 9:8; Romans 9:9; Romans 9:16; Romans 9:22;
Romans 9:23; Romans 9:27; Romans 9:31; Romans 9:32; Romans 9:33; Romans 10:2; Romans 10:3; Romans 10:8;
Romans 10:12; Romans 10:17; Romans 11:5; Romans 11:8; Romans 11:12; Romans 11:29; Romans 13:12; Romans
14:19; Romans 15:5; Romans 15:8; Romans 15:13; Romans 15:16; Romans 15:30; Romans 15:33; Romans 16:20;
Romans 16:25; Romans 16:26

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

This page answers the question: *What is the predictive past?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Verbs ([UTA PDF](#))

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the future tense to refer to future events.
- (2) If it refers to something in the immediate future, use a form that would show that.
- (3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

- (1) Use the future tense to refer to future events.

For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers."

(3) Some languages may use the present tense to show that something will happen very soon.

Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, I **am delivering** over to you Jericho, its king, and its powerful soldiers."

"

Referenced in: [Romans 8:30](#); [Romans 9:15](#); [Romans 9:17](#); [Romans 9:25](#); [Romans 9:27](#); [Romans 10:5](#); [Romans 10:6](#); [Romans 10:8](#); [Romans 10:11](#); [Romans 10:16](#); [Romans 10:19](#); [Romans 10:20](#); [Romans 10:21](#); [Romans 11:2](#); [Romans 11:4](#); [Romans 11:9](#); [Romans 15:12](#)

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

This page answers the question: *How do I decide whether or not to use a pronoun?*

In order to understand this topic, it would be good to read:

[Pronouns \(UTA PDF\)](#)

[Sentence Structure \(UTA PDF\)](#)

Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** ... (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See [Verbs](#).) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom “he” in the second sentence refers to.

Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

- (1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
- (2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

- (1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)

Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

- (2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath." But **he** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **he** left from there and went into their synagogue.

"

Referenced in: [Romans 1:17](#); [Romans 1:19](#); [Romans 1:32](#); [Romans 2:1](#); [Romans 2:3](#); [Romans 2:29](#); [Romans 3:3](#); [Romans 3:8](#); [Romans 4:3](#); [Romans 4:10](#); [Romans 4:17](#); [Romans 4:18](#); [Romans 4:21](#); [Romans 4:23](#); [Romans 4:24](#);

Romans 4:25; Romans 5:2; Romans 5:3; Romans 5:11; Romans 5:12; Romans 6:6; Romans 6:10; Romans 6:12;
Romans 6:16; Romans 7:1; Romans 7:11; Romans 7:17; Romans 8:7; Romans 8:9; Romans 8:17; Romans 8:18;
Romans 8:29; Romans 8:32; Romans 9:9; Romans 9:10; Romans 9:12; Romans 9:13; Romans 9:15; Romans 9:16;
Romans 9:17; Romans 9:18; Romans 9:19; Romans 9:23; Romans 9:24; Romans 9:25; Romans 9:33; Romans 10
General Notes; Romans 10:1; Romans 10:5; Romans 10:14; Romans 10:15; Romans 10:16; Romans 10:18; Romans
10:19; Romans 10:20; Romans 11:1; Romans 11:3; Romans 11:4; Romans 11:6; Romans 11:7; Romans 11:11;
Romans 11:15; Romans 11:17; Romans 11:20; Romans 11:23; Romans 11:24; Romans 11:25; Romans 11:27; Romans
11:28; Romans 11:30; Romans 11:31; Romans 11:36; Romans 12:1; Romans 13:2; Romans 13:4; Romans 13:6;
Romans 13:11; Romans 14:3; Romans 14:11; Romans 14:20; Romans 14:23; Romans 15:8; Romans 15:10; Romans
15:27; Romans 15:28; Romans 16:1; Romans 16:5; Romans 16:18

Quotations and Quote Margins

Description

This page answers the question: *What are quote margins and where should I put them?*

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” **she said**.
- “The food is ready,” **she said**. “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

But his mother **answered** and **said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (“ ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

Then Zechariah said to the angel, “How will I know this? For I am an old man and my wife is advanced in her days.” (Luke 1:18 ULT)

Then tax collectors also came to be baptized, and **they said to him**, “Teacher, what should we do?” (Luke 3:12 ULT)

So **he said to them**, “Collect nothing more than what you have been ordered.” (Luke 3:13 ULT)

Quote margin after the quote

Yahweh relented concerning this. “It will not happen,” **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

“I will hide my face from them,” **he said**, “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULT)

For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

- (1) Decide where to put the quote margin.
- (2) Decide whether to use one or two words meaning "said."

Examples of Translation Strategies Applied

- (1) Decide where to put the quote margin.

He said, "Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him." (Acts 25:5 ULT)

"Therefore, those who can should go there with us," **he said**. "If there is something wrong with the man, you should accuse him."

"Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him," **he said**.

"Therefore, those who can," **he said**, "should go there with us. If there is something wrong with the man, you should accuse him."

- (2) Decide whether to use one or two words meaning "said."

But his mother **answered and said**, "No. Rather, he will be called John." (Luke 1:60 ULT)

But his mother **replied**, "No. Rather, he will be called John."

But his mother **said**, "No. Rather, he will be called John."

But his mother **answered** like this. "No. Rather, he will be called John," she **said**.

Next we recommend you learn about:

Direct and Indirect Quotations ([UTA PDF](#))

Referenced in: [Romans 1:17](#); [Romans 2:24](#); [Romans 3:4](#); [Romans 3:10](#); [Romans 4:3](#); [Romans 4:6](#); [Romans 4:9](#); [Romans 4:17](#); [Romans 4:18](#); [Romans 7:7](#); [Romans 8:36](#); [Romans 9:7](#); [Romans 9:9](#); [Romans 9:12](#); [Romans 9:13](#); [Romans 9:15](#); [Romans 9:17](#); [Romans 9:25](#); [Romans 9:27](#); [Romans 9:29](#); [Romans 9:33](#); [Romans 10:5](#); [Romans 10:6](#); [Romans 10:7](#); [Romans 10:8](#); [Romans 10:11](#); [Romans 10:13](#); [Romans 10:15](#); [Romans 10:16](#); [Romans 10:18](#); [Romans 10:19](#); [Romans 10:20](#); [Romans 10:21](#); [Romans 11:2](#); [Romans 11:4](#); [Romans 11:8](#); [Romans 11:9](#); [Romans 11:26](#); [Romans 11:34](#); [Romans 11:35](#); [Romans 12:19](#); [Romans 12:20](#); [Romans 13:9](#); [Romans 14:11](#); [Romans 15:3](#); [Romans 15:9](#); [Romans 15:10](#); [Romans 15:11](#); [Romans 15:12](#); [Romans 15:21](#)

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark " immediately before a quote and " immediately after it.

- John said, "I do not know when I will arrive."

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, "John said, 'I do not know when I will arrive.'"
- Bob said, "Mary told me, 'John said, "I do not know when I will arrive.'" "

Some languages use other kinds of quotation marks: Here are some examples: , ' ' " " < > « » 7 — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

So the king replied, "That is Elijah the Tishbite." (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

They asked him, "Who is the man who said to you, '**Pick it up and walk**'?" (John 5:12 ULT)

He sent two of the disciples, saying, "Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, '**Why are you untying it?**'" you will say thus, '**The Lord has need of it.**'" (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father's

This page answers the question: *How can quotes be marked, especially when there are quotes within quotes?*

In order to understand this topic, it would be good to read:

Direct and Indirect Quotations ([UTA PDF](#))

house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "**He is my brother.**"' (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: '**Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.**'"'" (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

- (1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
- (2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See [Direct and Indirect Quotations](#).)
- (3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

- (1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

- (2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

They told him **that** a man came to meet them who said to them, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'"

- (3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

They said to him,

A man came to meet us who said to us, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'""

Next we recommend you learn about:

Quotes within Quotes (UTA PDF)

Referenced in: [Romans 1:17](#); [Romans 2:24](#); [Romans 3:1](#); [Romans 3:3](#); [Romans 3:4](#); [Romans 3:5](#); [Romans 3:10](#); [Romans 3:11](#); [Romans 3:12](#); [Romans 3:13](#); [Romans 3:14](#); [Romans 3:15](#); [Romans 3:18](#); [Romans 4:1](#); [Romans 4:2](#); [Romans 4:7](#); [Romans 4:8](#); [Romans 4:17](#); [Romans 4:22](#); [Romans 4:23](#); [Romans 6:1](#); [Romans 6:15](#); [Romans 7:7](#); [Romans 8:36](#); [Romans 9:7](#); [Romans 9:9](#); [Romans 9:12](#); [Romans 9:13](#); [Romans 9:14](#); [Romans 9:15](#); [Romans 9:17](#); [Romans 9:20](#); [Romans 9:25](#); [Romans 9:26](#); [Romans 9:27](#); [Romans 9:28](#); [Romans 9:29](#); [Romans 9:33](#); [Romans 10:5](#); [Romans 10:6](#); [Romans 10:7](#); [Romans 10:8](#); [Romans 10:13](#); [Romans 10:15](#); [Romans 10:16](#); [Romans 10:18](#); [Romans 10:19](#); [Romans 10:20](#); [Romans 10:21](#); [Romans 11:3](#); [Romans 11:8](#); [Romans 11:9](#); [Romans 11:10](#); [Romans 11:19](#); [Romans 11:26](#); [Romans 11:27](#); [Romans 11:34](#); [Romans 11:35](#); [Romans 12:19](#); [Romans 12:20](#); [Romans 13:9](#); [Romans 14:11](#); [Romans 15:3](#); [Romans 15:9](#); [Romans 15:10](#); [Romans 15:11](#); [Romans 15:21](#)

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are “layers” of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*

In order to understand this topic, it would be good to read:

Direct and Indirect Quotations ([UTA PDF](#))

Reasons This Is a Translation Issue

When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word “I,” the listener needs to know whether “I” refers to the speaker of the inner quote or the outer quote.

Some languages make this clear by using different kinds of quotes when there are quotes within quotes.

They may use direct quotes for some and indirect quotes for others.

Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

But Paul said, “I, however, was indeed born a citizen.” (Acts 22:28b ULT)

Quotations with two layers

Jesus answered and said to them, “Be careful that no one leads you astray. For many will come in my name. They will say, ‘I am the Christ,’ and will lead many astray.” (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

Jesus answered, “You say that I am a king.” (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

Abraham said, “... I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, **“He is my brother.”**” (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

A quotation with four layers

They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: **‘Is it because there is no God in Israel that you sent men to consult with Baal- Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’**”” (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

- (1) Translate all of the quotes as direct quotes.
- (2) Translate one or some of the quotes as indirect quotes. (See [Direct and Indirect Quotations](#).)

Examples of Translation Strategies Applied

- (1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**." (Acts 25:14b, 20-21 ULT)

Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, '**Will you go to Jerusalem to be judged there concerning these things?**' But when Paul said, '**I want to be kept in custody for the emperor's decision,**' I told the guard, '**Keep him in custody until when I can send him to Caesar.**'"

- (2) Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Speak to them and say, 'During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.'" (Exodus 16:11-12 ULT)

And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God."

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"" (2 Kings 1:6 ULT)

They told him **that** a man had come to meet **them** who said to **them**, "Go back to the king who sent you, and tell him **that** Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"

Quote Markings [\(UTA PDF\)](#)

Next we recommend you learn about:

Quote Markings [\(UTA PDF\)](#)

Referenced in: [Romans 9:20](#); [Romans 12:19](#)

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: "myself," "yourself," "himself," "herself," "itself," "ourselves," "yourselves," and "themselves." Other languages may have other ways to show this.

This page answers the question: *What are reflexive pronouns?*

In order to understand this topic, it would be good to read:

[Pronouns \(UTA PDF\)](#)

[Sentence Structure \(UTA PDF\)](#)

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

Examples From the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

If **I** should testify about **myself**, my testimony would not be true. (John 5:31 ULT)

Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

Jesus himself was not baptizing, but his disciples were. (John 4:2 ULT)

So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

Reflexive pronouns are used to show that someone did something alone.

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

Reflexive pronouns are used to show that someone or something was alone.

He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject. (2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence. (3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. (4) In some languages people show that someone did something alone by using a word like “alone.” (5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

If I should testify about **myself** alone, my testimony would not be true. (John 5:31)

“If I should **self-testify** alone, my testimony would not be true.”

Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)

“Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**.”

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

He himself took our sickness and bore our diseases. (Matthew 8:17 ULT)

“**It was he who** took our sickness and bore our diseases.”

Jesus himself was not baptizing, but his disciples were. (John 4:2)

“**It was not Jesus who** was baptizing, but his disciples were.”

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)

(4) In some languages people show that someone did something alone by using a word like “alone.”

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)

“When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain.”

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

“He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in its own place**.”

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Referenced in: [Romans 2:19](#); [Romans 5:8](#); [Romans 7:4](#); [Romans 7:14](#); [Romans 7:17](#); [Romans 7:25](#); [Romans 8:9](#); [Romans 8:23](#); [Romans 8:26](#); [Romans 10:19](#); [Romans 11:1](#); [Romans 11:13](#); [Romans 15:14](#)

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

This page answers the question: *What are rhetorical questions and how can I translate them?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Sentence Types ([UTA PDF](#))

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

But those who stood by said, **"Are you insulting the high priest of God?"**(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples From the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed that a man took and threw into his garden ... (Luke 13:18b-19a ULT)

Jesus used the question above to introduce what he was going to talk about. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question. (2) Change the rhetorical question to a statement or exclamation. (3) Change the rhetorical question to a statement, and then follow it with a short question. (4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

(1) Add the answer after the question.

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

What is the kingdom of God like, and what can I compare it to? It is like a mustard seed. (Luke 13:18-19a ULT)

This is what the kingdom of God is like. It is like a mustard seed ...

Are you insulting the high priest of God? (Acts 23:4b ULT) (Acts 23:4 ULT)

You should not insult God's high priest!

Why did I not die when I came out from the womb? (Job 3:11a ULT)

I wish I had died when I came out from the womb!

And how has this happened to me that the mother of my Lord should come to me? (Luke 1:43 ULT)

How wonderful it is that the mother of my Lord has come to me!

(3) Change the rhetorical question to a statement, and then follow it with a short question.

Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

If your son asks you for a loaf of bread, **would you give him a stone?**

Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

What virgin would forget her jewelry, and what bride would forget her veils? Yet my people have forgotten me for days without number

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Referenced in: [Romans 2:3](#); [Romans 2:4](#); [Romans 2:21](#); [Romans 2:22](#); [Romans 2:23](#); [Romans 2:26](#); [Romans 3:1](#); [Romans 3:3](#); [Romans 3:5](#); [Romans 3:6](#); [Romans 3:7](#); [Romans 3:8](#); [Romans 3:9](#); [Romans 3:27](#); [Romans 3:29](#); [Romans 3:31](#); [Romans 4:1](#); [Romans 4:3](#); [Romans 4:9](#); [Romans 4:10](#); [Romans 6:1](#); [Romans 6:2](#); [Romans 6:3](#); [Romans 6:15](#); [Romans 6:16](#); [Romans 6:21](#); [Romans 7:1](#); [Romans 7:7](#); [Romans 7:13](#); [Romans 7:24](#); [Romans 8 General Notes](#); [Romans 8:24](#); [Romans 8:31](#); [Romans 8:32](#); [Romans 8:33](#); [Romans 8:34](#); [Romans 8:35](#); [Romans 9:14](#); [Romans 9:19](#); [Romans 9:20](#); [Romans 9:21](#); [Romans 9:22](#); [Romans 9:30](#); [Romans 9:32](#); [Romans 10:6](#); [Romans 10:7](#); [Romans 10:8](#); [Romans 10:14](#); [Romans 10:15](#); [Romans 10:16](#); [Romans 10:18](#); [Romans 10:19](#); [Romans 11:1](#); [Romans 11:2](#); [Romans 11:4](#); [Romans 11:7](#); [Romans 11:11](#); [Romans 11:12](#); [Romans 11:15](#); [Romans 11:24](#); [Romans 11:34](#); [Romans 11:35](#); [Romans 13:3](#); [Romans 14:4](#); [Romans 14:10](#)

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

This page answers the question: *What is a simile?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience. (2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote. (3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.

See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.

For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.

See, I send you out **as chickens in the midst of wild dogs**.

How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!

If you have faith **as a grain of mustard** ... (Matthew 17:20)

If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)

See, I send you out among **people who will want to harm you**.

How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

How often I wanted to **protect you**, but you refused!

Next we recommend you learn about:

Metaphor ([UTA PDF](#))

Biblical Imagery — Common Patterns ([UTA PDF](#))

Referenced in: [Romans 6:4](#); [Romans 6:13](#); [Romans 8:36](#); [Romans 9:27](#); [Romans 12:4](#)

Singular Pronouns that refer to Groups

Description

The Bible was written in Hebrew, Aramaic and Greek. These languages have a singular form of “you” for when the word “you” refers to just one person, and a plural form for when the word “you” refers to more than one person. However, sometimes speakers in the Bible used the singular form of “you” even though they were speaking to a group of people. This is not obvious when you read the Bible in English because English does not have different forms that indicate where “you” is singular and where “you” is plural. But you may see this if you read a Bible in a language that does have distinct forms.

This page answers the question: *How do I translate singular pronouns that refer to groups of people?*

In order to understand this topic, it would be good to read:

[Forms of You \(UTA PDF\)](#)

[Forms of ‘You’ — Singular \(UTA PDF\)](#)

[Pronouns \(UTA PDF\)](#)

Also, speakers and writers of the Old Testament often referred to groups of people with the singular pronoun “he,” rather than with the plural pronoun “they.”

Finally, Old Testament speakers and writers sometimes referred to actions that they performed as part of a group by saying ‘I’ did it when, really, the whole group was involved.

Reason This Is a Translation Issue

- For many languages, a translator who reads a Bible with a general form of “you” will need to know whether the speaker was speaking to one person or to more than one.
- In some languages, it might be confusing if a speaker uses a singular pronoun when speaking to or about more than one person.

Examples From the Bible

1 Now take heed that **you** do not do **your** acts of righteousness before people to be seen by them, otherwise **you** will not have a reward with **your** Father who is in heaven. 2 So when **you** give alms, do not sound a trumpet before **yourself** as the hypocrites do in the synagogues and in the streets, so that they may have the praise of people. Truly I say to **you**, they have received their reward. (Matthew 6:1-2 ULT)

Jesus said this to a crowd. He used “you” plural in verse 1, and “you” singular in the first sentence of verse 2. Then, in the last sentence, he used the plural again.

God spoke all these words: “I am Yahweh, **your** God, who brought **you** out of the land of Egypt, out of the house of slavery. **You** must have no other gods before me.” (Exodus 20:1-3 ULT)

God said this to all the people of Israel. He had taken them all out of Egypt and he wanted them all to obey him, but he used the singular form of you here when speaking to them.

This is what Yahweh says, “For three sins of Edom, even for four, I will not turn away punishment, because **he** pursued **his** brother with the sword and cast off all pity. **His** anger raged continually, and **his** wrath lasted forever.” (Amos 1:11 ULT)

Yahweh said these things about the nation of Edom, not about only one person.

And I arose in the night, myself and a few men with me. And I was going up by the wadi at night, and I was looking intently at the wall. And I turned back, and I entered by the gate of the valley, and I returned. (Nehemiah 2:12a,15 ULT)

Nehemiah makes clear that he brought other people with him on his inspection tour of the wall of Jerusalem. But as he describes the tour, he just says “I” did this and that.

Translation Strategies

If the singular form of the pronoun would be natural when referring to a group of people, consider using it.

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

- Whether you can use the singular form of the pronoun may depend on who the speaker is and who the people are that he is talking about or talking to.
- It may also depend on what the speaker is saying.

Translation Strategies Applied

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

This is what Yahweh says, “For three sins of Edom, even for four, I will not turn away punishment, because **he** pursued **his** brother with the sword and cast off all pity. **His** anger raged continually, and **his** wrath lasted forever.” (Amos 1:11 ULT)

This is what Yahweh says, “For three sins of Edom, even for four, I will not turn away punishment, because **they** pursued **their brothers** with the sword and cast off all pity. **Their** anger raged continually, and **their** wrath lasted forever.”

And I arose in the night, myself and a few men with me. And **I** was going up by the wadi at night, and **I** was looking intently at the wall. And **I** turned back, and **I** entered by the gate of the valley, and **I** returned. (Nehemiah 2:12a,15 ULT)

And I arose in the night, myself and a few men with me. ... And **we** were going up by the wadi at night and **we** were looking intently at the wall. And **we** turned back and **we** entered by the gate of the valley, and **we** returned.

Next we recommend you learn about:

Forms of ‘You’ — Dual/Plural (UTA PDF)

Referenced in: [Romans 2:1](#); [Romans 2:4](#); [Romans 2:17](#); [Romans 10:6](#); [Romans 10:8](#); [Romans 10:9](#); [Romans 11:17](#); [Romans 11:18](#); [Romans 11:19](#); [Romans 11:20](#); [Romans 11:21](#); [Romans 11:22](#); [Romans 11:24](#); [Romans 14:4](#); [Romans 14:10](#); [Romans 14:15](#); [Romans 14:21](#); [Romans 14:22](#)

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

This page answers the question: *What other uses are there for statements?*

In order to understand this topic, it would be good to read:

Sentence Types ([UTA PDF](#))

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb “will” to tell people what to do.

He commanded them, saying, “This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king’s house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse.” (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

Behold, a leper came to him and bowed before him, saying, “Lord, if you are willing, **you can make me clean.**” (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

... **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man’s sins.

When Jesus saw their faith, he said to the paralyzed man, “**Son, your sins are forgiven.**” (Mark 2:5 ULT)

Translation Strategies

- (1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.
- (2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.

(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.

She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

Lord, **please heal me**, because I know you are able to heal me if you are willing to. (Matthew 8:2 ULT)

The function of “I know you can” is to make a request. In addition to the statement, a request can be added.

Lord, **I know you can heal me**. If you are willing, please do so.

Lord, if you are willing, please heal me. **I know you can do so**.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.

Son, your sins are forgiven. (Mark 2:5 ULT)

Son, I forgive your sins.

Son, God has forgiven your sins.

”

Referenced in: [Romans 6:14](#); [Romans 12:9](#); [Romans 12:10](#); [Romans 12:11](#); [Romans 12:12](#); [Romans 12:13](#); [Romans 12:15](#); [Romans 12:16](#); [Romans 12:17](#); [Romans 12:18](#); [Romans 12:19](#)

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

This page answers the question: *What is a symbolic action and how do I translate it?*

In order to understand this topic, it would be good to read:

Translate Unknowns ([UTA PDF](#))

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

- (1) Tell what the person did and why he did it.
- (2) Do not tell what the person did, but tell what he meant.
- (3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus fell down at Jesus' feet in order to show that he greatly respected him.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus showed Jesus great respect.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.

Look, I stand at the door and clear my throat.

"

Referenced in: [Romans 10:21](#); [Romans 11:4](#); [Romans 14:11](#)

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

■ **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

■ So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

■ Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

“My hands” is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

■ “**My soul** magnifies the Lord.” (Luke 1:46b ULT)

■ “**I** magnify the Lord.”

So **the Pharisees** said to him ... (Mark 2:24a ULT)

■ **A representative of the Pharisees** said to him ...

Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

■ I looked on all the deeds that **I** had accomplished

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech ([UTA PDF](#))

Metonymy ([UTA PDF](#))

Biblical Imagery — Common Metonymies ([UTA PDF](#))

Next we recommend you learn about:

Metonymy ([UTA PDF](#))

Biblical Imagery — Common Metonymies ([UTA PDF](#))

Referenced in: [Romans 1:20](#); [Romans 2:9](#); [Romans 2:24](#); [Romans 2:28](#); [Romans 3:15](#); [Romans 3:19](#); [Romans 3:20](#); [Romans 3:21](#); [Romans 4:13](#); [Romans 6:12](#); [Romans 8:3](#); [Romans 12:1](#); [Romans 13:1](#); [Romans 14:11](#); [Romans 15:26](#)

Textual Variants

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

In order to understand this topic, it would be good to read:

Choosing a Source Text ([UTA PDF](#))

Original Manuscripts ([UTA PDF](#))

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

¹⁰ See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. ¹¹ ^[1]

^[1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([]) at the beginning and end, and there is a footnote after verse 11.

53 [Then everyone went to his own house ... 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] ^[2]

^[2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

- (1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.
- (2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." ¹⁶ [1]

[1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." ¹⁶ [1]

[1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. ¹⁶ If any man has ears to hear, let him hear." [1]

[1] Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

Chapter and Verse Numbers ([UTA PDF](#))

Original Manuscripts ([UTA PDF](#))

Terms to Know ([UTA PDF](#))

The Original and Source Languages ([UTA PDF](#))

Referenced in: [Introduction to Romans](#); [Romans 5:1](#); [Romans 14:21](#); [Romans 16:24](#)

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

[Sentence Structure \(UTA PDF\)](#)

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

Examples From the Bible

So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

... to him who made **great lights** ... (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

Your sins ... will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
- (4) Use a word that is more general in meaning.
- (5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)

Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See [Translating Metaphors](#).)

"We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

We have nothing here except five **loaves of baked grain seeds** and two fish.

- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

Your sins ... will be white like **snow**. (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.

Your sins ... will be white like **milk**.

Your sins ... will be white like **the moon**.

- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."

Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

"We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) —
People may understand better what bread is if it is used with a phrase that tells what it is made
of (seeds) and how it is prepared (crushed and baked).

We have nothing here except five loaves of **baked crushed seed bread**
and two fish.

(4) Use a word that is more general in meaning.

I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)

I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

"We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

... to him who made **great lights** ... (Psalm 136:7a ULT)

to him who made **the sun and the moon**

Next we recommend you learn about:

Copy or Borrow Words ([UTA PDF](#))

How to Translate Names ([UTA PDF](#))

Referenced in: [Romans 9:21](#); [Romans 11:25](#); [Romans 13:7](#); [Romans 16:16](#); [Romans 16:25](#)

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

“Father” and “Son” are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

After he was baptized, Jesus came up immediately from the water, and ... a voice came out of the heavens saying, **“This is my beloved Son.** I am very pleased with him.” (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

Jesus ... said, “I praise you **Father**, Lord of heaven and earth ... no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**.” (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that “Father” and “Son” are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit.** (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

I love the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)

No one knows who the Son is except the Father, and who the Father is except the Son. (Luke 10:22b ULT)

The terms “Father” and “Son” also communicate that the Father and the Son are of the same essence; they are both eternal God.

Jesus said, “Father, ... glorify your Son so that the Son will glorify you ... I glorified you on the earth ... Now Father, glorify me ... with the glory that **I had with you before the world was made.**” (John 17:1, 4a, 5 ULT)

But in these last days, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God’s glory and **the very exact representation of his being.** He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)

Jesus said to him, “I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father.** How can you say, ‘Show us the Father?’” (John 14:9 ULT)

This page answers the question: *Why are these concepts important in referring to God?*

In order to understand this topic, it would be good to read:

Create Faithful Translations ([UTA PDF](#))

Son of God and God the Father ([UTA PDF](#))

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The Scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human “father” and “son.” In this way you will communicate that God the Father and God the Son are of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

- (1) Think through all the possibilities within your language to translate the words “son” and “father.” Determine which words in your language best represent the divine “Son” and “Father.”
- (2) If your language has more than one word for “son,” use the word that has the closest meaning to “only son” (or “first son” if necessary).
- (3) If your language has more than one word for “father,” use the word that has the closest meaning to “birth father,” rather than “adoptive father.”

(See *God the Father and Son of God* pages in [unfoldingWord® Translation Words](#) for help translating “Father” and “Son.”)

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Referenced in: [Romans 1:3](#); [Romans 1:4](#); [Romans 1:7](#); [Romans 1:9](#); [Romans 5:10](#); [Romans 6:4](#); [Romans 8:3](#); [Romans 8:15](#); [Romans 8:29](#); [Romans 8:32](#); [Romans 15:6](#)

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

A wise son makes **his** father rejoice but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In order to understand this topic, it would be good to read:

[Pronouns \(UTA PDF\)](#)

[Generic Noun Phrases \(UTA PDF\)](#)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

- (1) Use a noun that can be used for both men and women.
- (2) Use a word that refers to men and a word that refers to women.
- (3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

- (1) Use nouns that can be used for both men and women.

The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)

“The wise **person** dies just like the fool dies.” “Wise **people** die just like fools die.”

- (2) Use a word that refers to men and a word that refers to women.

For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.

“For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

- (3) Use pronouns that can be used for both men and women.

“If anyone wants to follow me, he must deny himself, take up his cross, and follow me.”
(Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.

“If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

”

Referenced in: [Romans 1:13](#); [Romans 1:18](#); [Romans 2:9](#); [Romans 2:16](#); [Romans 2:19](#); [Romans 2:29](#); [Romans 3:4](#); [Romans 3:28](#); [Romans 5:12](#); [Romans 5:18](#); [Romans 7:1](#); [Romans 7:4](#); [Romans 8:12](#); [Romans 8:14](#); [Romans 8:29](#); [Romans 9:3](#); [Romans 9:20](#); [Romans 10:1](#); [Romans 10:5](#); [Romans 11:25](#); [Romans 12:1](#); [Romans 12:3](#); [Romans 12:10](#); [Romans 12:17](#); [Romans 12:18](#); [Romans 14:10](#); [Romans 14:12](#); [Romans 14:13](#); [Romans 14:15](#); [Romans 14:18](#); [Romans 14:21](#); [Romans 14:22](#); [Romans 15:14](#); [Romans 15:30](#); [Romans 16:14](#); [Romans 16:17](#); [Romans 16:23](#)

When to Keep Information Implicit

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

This page answers the question: *When should I not make implicit information explicit?*

In order to understand this topic, it would be good to read:

Assumed Knowledge and Implicit Information ([UTA PDF](#))
Making Assumed Knowledge and Implicit Information Explicit ([UTA PDF](#))

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

Examples From the Bible

From the eater came forth food; and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." They reasoned among themselves saying, "It is because we did not take bread." (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus' disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word "yeast" here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

"How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

"

Referenced in: [Romans 4:4](#)



unfoldingWord® Translation Words

Version 76

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: [abstractnouns](#))
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: [believe](#), [faithful](#))

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- **5:6** When Isaac was a young man, God tested Abraham’s **faith** by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”
- **31:7** Then he (Jesus) said to Peter, “You man of little **faith**, why did you doubt?”
- **32:16** Jesus said to her, “Your **faith** has healed you. Go in peace.”
- **38:9** Then Jesus said to Peter, “Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail.”

Word Data:

- Strong’s: H0529, H0530, G16800, G36400, G41020, G60660

”

Referenced in: [Romans 4 General Notes](#); [Romans 12 General Notes](#); [Romans 14 General Notes](#); [Romans 15 General Notes](#)

in Christ, in Jesus, in the Lord, in him

Definition:

The phrase “in Christ” and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include “in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ.”
- Possible meanings for the term “in Christ” could include “because you belong to Christ” or “through the relationship you have with Christ” or “based on your faith in Christ.”
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word “in” belongs with the verb. For example, “share in Christ” means to “share in” the benefits that come from knowing Christ. To “glory in” Christ means to be glad and give praise to God for who Jesus is and what he has done. To “believe in” Christ means to trust him as Savior and know him.

Translation Suggestions:

- Depending on the context, different ways to translate “in Christ” and “in the Lord” (and related phrases) could include:
 - “who belong to Christ”
 - “because you believe in Christ”
 - “because Christ has saved us”
 - “in service to the Lord”
 - “relying on the Lord”
 - “because of what the Lord has done.”
- People who “believe in” Christ or who “have faith in” Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like “believe in” or “share in” or “trust in.”

(See also: [Christ](#), [Lord](#), [Jesus](#), [believe](#), [faith](#))

Bible References:

- 1 John 2:5
- 2 Corinthians 2:17
- 2 Timothy 1:1
- Galatians 1:22
- Galatians 2:17
- Philemon 1:6
- Revelation 1:10
- Romans 9:1

Word Data:

- Strong's: G15190, G29620, G55470

”

Referenced in: [Introduction to Romans](#)

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
 - the Ten Commandments that God wrote on stone tablets for the Israelites
 - all the laws given to Moses
 - the first five books of the Old Testament
 - the entire Old Testament (also referred to as “scriptures” in the New Testament).
 - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: [instruct](#), [Moses](#), [Ten Commandments](#), [lawful](#), [Yahweh](#))

Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- **13:7** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- **13:9** Anyone who disobeyed **God’s law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **16:1** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God’s laws**.

- **21:5** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **27:1** Jesus answered, "What is written in **God's law**?"
- **28:1** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

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Referenced in: [Romans 7 General Notes](#)

predestine, predestined

Definition:

The terms “predestine” and “predestined” refer to deciding or planning beforehand that something will happen.

- This term especially refers to God predestining people to receive eternal life.
- Sometimes the word “foreordain” is used, which also means to decide beforehand.

Translation Suggestions:

- The term “predestine” could also be translated as “decide before” or “decide ahead of time.”
- The term “predestined” could be translated as “decided long ago” or “planned ahead of time” or “decided beforehand.”
- A phrase such as “predestined us” could be translated as “decided long ago that we” or “already decided ahead of time that we.”
- Note that the translation of this term should be different from the translation of the term “foreknew.”

(See also: [foreknew](#))

Bible References:

- 1 Corinthians 2:6-7

Word Data:

- Strong's: G43090

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Referenced in: [Romans 8 General Notes](#)

remnant

Definition:

The term “remnant” literally refers to people or things that are “remaining” or “left over” from a larger amount or group.

- Often a “remnant” refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a “remnant” of people who were chosen by God to receive his grace.
- The term “remnant” also implies that there were other people who did not remain or were not left over.

Translation Suggestions:

- A phrase such as “the remnant of this people” could be translated as “the rest of these people” or “the people who are left.”
- The “whole remnant of people” could be translated by “all the rest of the people” or “the remaining people.”

Bible References:

- Acts 15:17
- Amos 9:12
- Ezekiel 6:8-10
- Genesis 45:7
- Isaiah 11:11
- Micah 4:6-8

Word Data:

- Strong's: H3498, H3499, H5629, H6413, H7604, H7605, H7611, H8281, H8300, G26400, G30050, G30620

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Referenced in: [Introduction to Romans](#)

save, saved, safe, salvation

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: [cross](#), [deliver](#), [punish](#), [sin](#), [Savior](#))

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- **9:8** Moses tried to **save** his fellow Israelite.
- **11:2** God provided a way to **save** the firstborn son of anyone who believed in him.
- **12:5** Moses told the Israelites, "Stop being afraid! God will fight for you today and **save** you."
- **12:13** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- **16:17** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **44:8** "You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!"
- **47:11** The jailer trembled as he came to Paul and Silas and asked, "What must I do to be **saved**?" Paul answered, "Believe in Jesus, the Master, and you and your family will be **saved**."
- **49:12** Good works cannot **save** you.
- **49:13** God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

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Referenced in: [Romans 8 General Notes](#)

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: [enslave](#), works, obey, [house](#), [lord](#))

Bible References:

Examples from the Bible stories:

- **6:1** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- **19:10** Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- **29:3** “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- **35:6** “All my father’s **servants** have plenty to eat, and yet here I am starving.”
- **47:4** The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- **50:4** Jesus also said, “A **servant** is not greater than his master.”

Word Data:

- (Servant) Strong's: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570
- (Serve) H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

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Referenced in: [Romans 6 General Notes](#)

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